

Gospel of Mark – NOTES

>>>>>>> Lesson 36 <<<<<<<

- 1) We finished last time talking about the women who had anointed Jesus with the oil.
- 2) We also noted that it was likely Judas who had objected.
- 3) In John's account of this incident, he specifically points to Judas as one of if not the main dissenter here.

John 12:4-6 (NIV)

Continuing in Mark we find

Mark 14:10-11 (NIV)

- 1) Mark's account here is very factual and to the point.
- 2) Matthew adds a comment that probably relates more to John's assessment of Judas being the dissenter.

Matt 26:15-16 (NIV)

- 3) As we indicated, the chronology of the anointing event is uncertain – could be at the start of the passion week or more toward the end.
- 4) In either case, it appears that this was the trigger for Judas' betrayal.
- 5) Judas was the only disciple from outside Galilee.
 - a) Judas came from a village about 20 miles south of Jerusalem (Iscariot means “man of Kerioth”).
- 6) As we read, he was portrayed as a thief by John.
- 7) Most commentators believe that he was one disciple who totally looked for Jesus to establish an earthly kingdom to replace the Roman rule.
 - a) In that hope, his desire was to become rich – simply put, he was in it for the money.
- 8) Judas had a hardened heart.
- 9) We could ask the question here was Judas God's instrument or Satan's?
- 10) In actuality, from scripture it appears that even though God's purpose was ultimately served in his betrayal of Christ, he was under Satan's power – at least during these events.

Luke 22:3-4 (NIV)

John 13:26-27 (NIV)

- 11) The irony in all this is that by entering Judas and convincing him to betray Jesus, Satan sealed his own fate.
- 12) Judas was the link that brought about the culmination of God's plan – the sacrificial death of Jesus.
- 13) The Hebrew writer tells us:

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Heb 2:14-15 (NIV)

14) So, I guess the question of God's instrument or Satan's remains without a total answer – could actually be both?

Mark 14:12-16 (NIV)

- 1) MacArthur comments on the timing of the Passover meal:
 - a) Jesus' celebration of the Passover on the night before His death raises an important question:
 - b) How could He celebrate the Passover on Thursday night when the Passover lambs were killed on Friday?
 - c) The answer lies in the fact that, in first-century Israel, the Passover meal was regularly eaten on two evenings.
 - d) Those from Galilee observed it on Thursday evening, while those from Judea celebrated it on Friday.
 - e) Consequently, Jesus was able to eat the Passover with His disciples on Thursday night and still die as the Passover lamb on Friday afternoon.
- 2) This also explains how the comment that the Jewish leaders "led Jesus from Caiaphas into the Praetorium, and it was early [Friday morning; the day of the Crucifixion]; and they themselves did not enter into the Praetorium so that they would not be defiled, but might eat the Passover."
- 3) The consensus is that Jesus had prearranged the location and the room to keep Judas in the dark.
- 4) It was essential that Judas not provide for Jesus' arrest during the Passover meal.
- 5) Obvious reason was that the Passover meal was being transformed from its traditional form (which was hundreds of years old) to the Lord's Supper
 - a) The celebration of the ultimate sacrifice and the establishment of the new covenant in His blood.
 - b) And, of course, the celebration of man's ultimate freedom from the slavery (bondage) of sin.
- 6) The prearrangement of the room in no way detracts from the supernatural events that lead Peter and John to the house. (Luke tells us it was Peter and John who were sent)
- 7) Finding the place would have been no easy task but we must keep in mind that God's hand is controlling every aspect of the situation.
- 8) From the size of the room, big enough for the group to the man carrying the water pot (not normally a man's task) making this rather unique and easy to spot.
- 9) The two of them find everything just as Jesus had told them.

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- 10) Of course, once they do so, they went and made all the remaining arrangements for the lamb, the bread, wine, bitter herbs, and any and all required utensils etc.
- 11) Then they returned to the group after they finished the preparations. We know this because we see next that Jesus arrives with the twelve.
- 12) Perhaps there is an important observation we should make regarding Peter and John at this point.
- 13) Here are two men who are maturing in their response to Jesus. He gives them these truly cryptic instructions and without question, they go.
- 14) The LABC makes the comment in this regard:

It's a pattern they would follow many times in the early missionary activity of the church: ***willing, waiting, directed, gone!***

- a) We need that same faith while, at the same time remembering that rushing to a mission without instructions from God is foolhardy.

15) Getting instructions but then staying put is weak-willed.

16) We must be disciples who move out by God's authority, at God's time, eager for the opportunity.

I am sure that everyone likely agrees with these comments however, it does beg the question:

How do we know when to move out by God's authority and at His time?

- Trust – the disciples trusted Jesus – they knew Him.
- Relationship – continuous observing and looking for opportunities.
- Discerning the difference between what we think is “the thing to do” and what God's plans are. Sometimes the most difficult part of this!
- Prayer – constant prayer requesting guidance, strength, and help in every aspect of our lives being lived for Him.