

When Disciples Betray

(Mark 14:1-11)

I. Introduction

A. It was announced this past week that Tiger Woods would play in 2010 Master

1. You'd have to be living on Mars not to be familiar with the Tiger's tale
 - a. Tiger Woods was the most recognizable & respected sports figures
 - 1) Sordid details of multiple affairs stretching over long periods of time
 - 2) It seemed that each week, a new "mistress" would come forward
 - b. Woods is still recognizable... as brunt of jokes of late-night comedians
2. Of course, late-night comedians are brunt of their own jokes (Letterman)
 - a. And then there are politicians like Mark Sanford and John Edwards,
 - b. This week, it was Sandra Bullock's husband Jesse James in spotlight
3. Why is it that powerful, successful people so often betray those they love?
 - a. Is it because of that power and success means rules don't apply to them?
 - b. Is it because their success makes them used to getting what they want?
 - c. Or is it that their celebrity means that we hear more about their failures

B. Article in *Psychology Today* (May '93) suggests different kinds of infidelity

1. Sometimes infidelity is the result of what author calls an "*accidental affair*"
 - a. These are caused by foolish circumstances and temporary weakness
 - b. People are in the right place at the right time to do the wrong thing
 - c. Article suggests marriages can survive such a betrayal—with hard work
 - 1) Must accept responsibility and take future precautions/boundaries
 - 2) The only sure way to restore trust is faithfulness shown over time
2. Article suggests a very different kind of infidelity— "*serial philandering*"
 - a. Some philanderers see their infidelity as something of a hobby
 - b. Their unfaithfulness is a deliberate betrayal (*that may be part of thrill*)
 - c. Marriages affected by these kinds of affairs are rarely saved
3. Our text (**Mark 14**, *Thursday's reading*) is about an act of betrayal
 - a. Judas willfully and intentionally sets out to hand Jesus over to enemies
 - b. Embedded within that story a call to faithfulness and fidelity.

II. When Disciples Betray: The Text (Reading: Mark 14:1-11)

- A. Mark likes to use an organizing principle known as “bracketing” or “insertion”
1. This is when he inserts one story inside the brackets of another story
 - a. I think I can illustrate this easier than I can explain it—look at Mark 5
 - 1) Mark 5:21-24—Synagogue ruler Jarius asks Jesus to heal daughter
 - 2) Mark 5:24-34—Jesus is touched by & heals woman with hemorrhage
 - 3) Mark 5:35-43— Jarius’ daughter has died and Jesus goes to raise her
 - b. Mark uses unrelated people in related stories to make the same point
 - c. An obscure woman and synagogue ruler put faith in Jesus and are healed
 2. Mark 14 begins with one of Mark’s “bracket” or “insertion” stories.
 - a. Jewish leaders watch for a “*sly way to arrest*” and kill Jesus (14:1)
 - b. Judas watches for chance to betray (or “*hand over*”) Jesus (14:11)
 - c. In the middle of the brackets, there is this story of loyalty and faith
 3. As Judas *prepares* to betray, this woman *prepares* Jesus for His burial.
- B. The problem that Jesus’ enemies have is that Jesus is immensely popular
1. They were afraid if they arrested him openly “*the people may riot*” (14:2)
 - a. They had decided long before that they would kill Jesus (Mk 3:6)
 - b. But they had acted because they were afraid of the people (Mk 11:18)

The chief priests and the teachers of the law heard this and began looking for a way to kill him, for they feared him, because the whole crowd was amazed at his teaching.
 2. So the Jewish leaders needed to arrest Jesus at a time when he was alone
 - a. That was where Judas came in—to pick a “*opportune time*” (NASB 14:11)
 - b. Judas betrayed Jesus with a kiss; he also led the arrest party (Lk 22:476)

While he was still speaking a crowd came up, and the man who was called Judas, one of the Twelve, was leading them
 3. There is an emphasis in the story on the betrayal, the treachery of Judas
 - a. The word “*betrayal*” (παραδίδωμι) literally means “*to give over*”
 - 1) NIV has Judas betray Jesus (v. 10) and “*him over*” (v. 11) *same word*
 - 2) But you can give someone over without being treacherous/betrayal
 - b. Jesus has earlier predicted that he would be betrayed (Mark 9:31,10:33)
 - c. Mark stresses the “betrayal” of Judas—he is “*one of the Twelve*” (v. 10)

C. Between the bookends of betrayal, there is story of anointing of Jesus ([14:3-9](#))

1. Jesus is eating in Bethany at the home of someone called Simon the Leper
 - a. While he is eating, a woman brings alabaster jar of expensive perfume
 - b. She breaks the jar and pours it's expensive perfume over Jesus
 - 1) Some complained that the perfume was worth a whole year's wages
 - 2) That money could have been better used to support the poor
 - c. Jesus defends the woman and accepts her gift as a "*beautiful thing*"
 - d. He sees it as an effort before the fact to prepare his body for burial
2. In John's version, Lazarus is more prominent than Simon ([John 12:1-8](#))
 - a. In Mark, the story is set at the home of someone named Simon the Leper
 - 1) Alan Cole suggests that Simon might be the father of Lazarus
 - 2) Maybe Lazarus hosts dinner at the house of leper healed by Jesus
 - b. John provides us with a few more details that are quite interesting
 - 1) Martha serves the meal and Mary anoints Jesus (*uses her hair on feet*)
 - 2) He says it was Judas who complains about expense of the perfume
 - a) He clues us in that Judas likes money and is dishonest in getting it
 - b) Right after Jesus rebuffs his suggestion, Judas goes out to betray Him
 - c. This is a different story than sinful woman anointing Jesus in [Luke 7](#)
 - 1) That takes place earlier in Jesus ministry at the home of a Pharisee
 - 2) There the objection wasn't waste of money but the sinful woman
 - 3) Jesus point in [Luke 7](#) was God's forgiveness and response of love
3. In [Mark 14](#), Jesus' point was that Mary was preparing him for burial
 - a. Jesus had been trying to prepare the apostles for his coming death
 - 1) They didn't get it; they refused to understand that it was coming
 - 2) Peter even argued with Jesus, insisting that Jesus was wrong ([8:32](#))
 - b. But Mary got it, and she was here preparing Jesus for His burial
 - c. **Point:** As Judas prepared to betray Jesus, Mary prepared to bury Him!
 - 1) Mary's anointing was an act of faith— "*She did what she could.*"
 - 2) Judas was "one of the Twelve," the one who would betray Jesus
4. The story of betrayal and the story of faith are presented here together

III. Conclusion

A. We have to decide which of these stories will be our story—Mary or Judas

1. We can betray Christ by willfully turning our back on Him (**Heb 10:29**)

“...who has trampled the Son of God under foot, who has treated as an unholy thing the blood of the covenant that sanctified him, and who has insulted the Spirit of grace?”

a. We can walk with our eyes wide open into sin and rebellion

b. We can insist God wants us to be happy more than He wants faithfulness

c. We can become so ingrained in betrayal that we won't repent (**Heb 6:4-6**)

2. But often our betrayal is much less dramatic and much less intentional

a. We find ourselves simply choosing what we want rather than God

1) We turn off the alarm and turn over to sleep another hour on Sunday

2) We remain neutral while co-workers discuss a moral issue/question

3) We are quiet when we have opportunity to invite someone to church

4) We turn away rather than get involved in life of one who's struggling

b. Mary was commended by Jesus because *“She did what she could”*

1) How often do we fail to do that? We rather choose what's easy

2) To fail to do what we can (like *Mary*) is to betray Jesus (like *Judas*)

B. We must decide that we are going to be faithful to God. FAITHFUL

1. Prophets routinely compare Israel's sin to betrayal and adultery (**Jer 3:6**)

Have you seen what faithless Israel has done? She has gone up on every high hill and under every spreading tree and has committed adultery there.

a. Book of Hosea is built around unfaithfulness of Hosea's wife (**Hos 1:2**)

“Go, take to yourself an adulterous wife and children of unfaithfulness, because the land is guilty of the vilest adultery in departing from the Lord.”

b. James applies this figure of speech to God's people today (**Jam 4:4**)

“You adulterous people, don't you know that friendship with the world is hatred toward God?”

2. When we decide we'll do what we want—that is being unfaithful

a. That is committing spiritual adultery; that is an act of betrayal

1) God was not going to share Israel with false gods of the Canaanites

2) God is not going to share the throne of our lives with us!

b. Will we do what we can like Mary; will we betray Jesus just like Judas

3. Which of these two stories will be our story?