

44-Prophetic Anointing

Mark 14:1-9

Mark 14:1-9 After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. 2 But they said, Not on the feast day, lest there be an uproar of the people. 3 And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. 4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? 5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. 6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. 7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. 8 She hath done what she could: she is come aforehand to anoint my body to the burying. 9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

I- The Timing:

Mark 14:1 After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. 2 But they said, Not on the feast day, lest there be an uproar of the people.

One might ask why wait. What was the purpose of putting off the arrest and trial of Jesus? First, the Jewish leaders were very aware that public opinion was not their opinion. In our world today information is often released at certain times because it will have more and sometimes less public outcry. Often on a Friday after the work week is a good time to drop a bomb shell and hope it goes unnoticed by people over the weekend and that by Monday it is old news. So the Jewish leaders wished to not cause any public uproar during the Passover celebration.

The second thing is that we must not forget that God was the one who was bringing forth His will in His time. I submit that God was orchestrating the time to be the Passover. Remember that the Word says that Christ our Passover Lamb was sacrificed. **1 Corinthians 5:7 ... For even Christ our passover is sacrificed for us...** When He is called the Lamb of God, by John and elsewhere, it is a reference to the sacrifice He made that was so eloquently pictured down through the ages in the Passover. So the reason for the delay was not so much the fear of the chief priest and scribes but was God's timing. We see the proof of this in the fact that they did not wait until after the Passover to take Him by craft as the KJV says while the NASB says by "**stealth**" and HCSB says by "**a treacherous way...**"

We know God has a time table on which His divine plan is unfolding. His first coming was on this time table according to **Gal 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law...** We also know His second coming will be as well. **Matthew 24:36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.**

II- The Anointing:

Mark 14:3 And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.

Jesus was dining in the home of a former leper along with Lazarus and his sisters. A woman, unnamed by Mark but clearly Mary the sister of Lazarus according to John 12, anointed Jesus head with spices. There is a great debate about what exactly she used. However it is of least importance, because the most important is the anointing itself. The anointing of a body for burial was an attempt to make the stench of death less offensive. This however was usually done after death. Regardless it was very precious and costly.

Gabelin says, "**It was Mary of Bethany, who sat at His feet when He had come to her house and who wept at His feet when Lazarus had died. She alone had grasped the meaning of the Lord's announcement concerning His death and resurrection. She did not go to the grave as others did. She anointed His body for the burial. What love there was in her heart! How it must have delighted His heart when she did this act of faith and love.**"

Mark 10:45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

III- The Reaction:

Mark 14:4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? **5** For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

Kenneth Wuest in *Wuest's Word Studies* said the follow that is very insightful.

John reports that Judas raised the objection. Mark says that the other apostles "had indignation among themselves," exchanging remarks or looks which told of their sympathy with Judas. Swete says that the apostles, as men unaccustomed to luxury, might have naturally resented the apparent waste. He suggests that the Passover season was perhaps a time when alms were given the poor (John 13:29). How many of Jerusalem's poor might have been helped and gladdened by the money here wasted. A laborer's daily wage was a denarius, and here was a sum of 300 denarii poured out in useless extravagance. Such must have been their thoughts. They murmured against the woman. The word is embrimaomai "to be very angry, sternly to charge." The verb in the imperfect tense, as it is here, is used in another connection, of the snorting of horses.

Their reaction was strong and swift when all she was doing was loving Jesus. Guzik gave some insight when he said, "They criticized her sharply: It's easy to criticize those who show more love to Jesus than we do. We sometimes want to define a "fanatic" as someone who is more devoted to Jesus than we are."

IV- The Rebuke:

Mark 14:6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. **7** For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

It did not take long for Jesus to come to the defense of the woman. Let her alone she did this as a good work. He spoke directly concerning the poor that they would always be time to help them because they would always be with them. By implication here He is saying that He would not always be with them as a prophetic message of His death soon coming. When we make the connection that the women came to tomb to anoint Jesus body after He died but were unable to do so it gives great weight to the anointing here by Mary. This was the only anointed that took place. She did this anointing out of love for the Master. Still I submit there was a deep prophetic meaning behind it. Mary seems to be the only one who had understood what Jesus said to them when He told them He was going to die.

V- Prophetic Anointing:

Mark 14:8 She hath done what she could: she is come aforehand to anoint my body to the burying.

Jesus again, as He had done so many times before connected the action to the fact that He was going to soon die. Her actions were just another prophecy of that foretold His death by example. This anointing was one of anticipation and not one of reaction after the death. Matthew says in **Matthew 26:12** *For in that she hath poured this ointment on my body, she did it for my burial.*

One beautiful point we need not miss is that Jesus said that she had done what she could. Not all of us can do the same things but all can do what we can in worship to Him. We see that, even though the disciples strongly disapproved, this act was one that would continue to be spoken of afterwards. **Mark 14:9** *Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.* The fact we study it now it proof of this.