

# Mark 14:11

Authorized King James Version (KJV)

And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

## Analysis

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**When they heard it, they were glad** (ἐχάρησαν, echarēsan)—the chief priests rejoiced at Judas's offer, revealing hearts that celebrated murder. Their gladness stands in grotesque contrast to proper response to the Messiah. **Promised to give him money** (ἀργύριον, argyrion)—silver coins, the price of blood. Money motivated Judas; convenience motivated the priests. **He sought how he might conveniently betray him** (πῶς εὐκαίρως αὐτὸν παραδοῖ, pōs eukairōs auton paradoi)—εὐκαίρως means "at an opportune time."

Judas became a hunter, waiting for the right moment to strike. The adverb "conveniently" shows calculated treachery—not passionate impulse but cold pragmatism. Mark's terse narrative highlights the horror: religious leaders glad, disciple selling, Jesus betrayed, all for money. This verse exposes the alliance of religious hypocrisy and greed against the Son of God. Yet sovereign providence governs all—Judas's "convenient" timing fulfilled God's predetermined plan (Acts 2:23) without diminishing Judas's guilt.

## Historical Context

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The Sanhedrin (Jewish ruling council) wanted Jesus dead but needed Roman approval for execution and feared mob reaction. Judas provided the solution: isolated arrest at night. The "convenient" time came Thursday night after the Last Supper, when Jesus went to Gethsemane with eleven disciples. Judas knew Jesus's

habits (John 18:2) and led an armed crowd to arrest Him. The thirty pieces of silver Judas received (Matthew 26:15) was wages for betraying the priceless Son of God—illustrating how greed blinds to true value.

## Related Passages

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**Romans 10:9** — Confession and belief for salvation

**John 3:16** — God's love and salvation

**Hebrews 11:1** — Definition of faith

**James 2:17** — Faith and works

## Study Questions

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1. How does the chief priests' gladness at murder opportunity reveal religion's capacity for evil when divorced from genuine love for God?
2. What does Judas's careful planning of convenient betrayal teach about sin's deceptive progression from temptation to calculated action?
3. How might pursuing "convenience" or comfort lead to compromising faithfulness to Christ?

## Interlinear Text

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οἱ	δὲ	ἀκούσαντες	ἐχάρησαν	καὶ	ἐπηγγείλαντο	αὐτὸν
G3588	<b>And</b>	<b>when they heard</b>	<b>it they were glad</b>	<b>And</b>	<b>promised</b>	<b>him</b>
G1161		G191	G5463	G2532	G1861	G846
ἀργύριον	δοῦναι	καὶ	ἐζήτει	πῶς	εὐκαίρως	αὐτὸν
<b>money</b>	<b>to give</b>	<b>And</b>	<b>he sought</b>	<b>how</b>	<b>he might conveniently</b>	<b>him</b>
G694	G1325	G2532	G2212	G4459	G2122	G846
παραδῶ						
<b>betray</b>						
G3860						

## Additional Cross-References

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**1 Timothy 6:10** (Parallel theme): For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

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