

# Mark 14:4

Authorized King James Version (KJV)

And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

## Analysis

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**And there were some that had indignation** (ἀγανακτέω, aganakteō)—strong displeasure or irritation, not mere disappointment. John 12:4-5 identifies Judas Iscariot as the primary objector, though others joined his protest.

**Why was this waste of the ointment made?** (ἀπώλεια, apōleia)—the Greek apōleia means "destruction, loss, ruin," the same word used for eternal perdition (Matthew 7:13). The irony is profound: they accused Mary of "waste" for honoring Jesus, while Judas himself would become the "son of perdition" (John 17:12). What appears wasteful in human economy—extravagant worship, sacrificial devotion—is precious to Christ. Their calculated objection masked spiritual blindness to Jesus' imminent death, which Mary alone seemed to grasp (Mark 14:8).

## Historical Context

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This occurred in Bethany at Simon the leper's house, six days before Passover (John 12:1). The ointment of pure nard (Mark 14:3) cost 300 denarii—nearly a year's wages for a laborer. In first-century Jewish culture, such extravagant acts toward a rabbi were unusual but reflected deep devotion and recognition of Jesus' messianic identity.

## Related Passages

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

## Study Questions

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1. What acts of devotion to Christ might others criticize as "wasteful" that are actually precious to Him?
2. How does viewing worship through an economic lens (cost-benefit analysis) reveal spiritual blindness to Jesus' worth?

## Interlinear Text

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ἵσταν δέ τινες ἀγανακτοῦντες πρὸς ἑαυτούς καὶ  
there were And some that had indignation within themselves and  
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λέγοντες, Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου  
said Why G5101 G3588 waste this G3588 of the ointment  
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γέγονεν

made  
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