

5/4/25

**Adoration At Its Best!**

**Jn. 12:1-11**

Have you ever been at a big dinner somewhere with friends or family and as the night wore on you were able to see the various kinds of love for the one who invited everybody?

If you have, it was manifested in at least four ways.

1. Their words.
2. Their actions.
3. Their tone of voice.
4. Their facial expressions.

We want to look at the anointing of Jesus during the supper that took place at Bethany, which reveals three kinds of loves to us.

- I. Love for Jesus. vs. 1-3
- II. Love for self. vs. 4-8
- III. Love for sinners. vs. 9-11

**I. Love for Jesus. vs. 1-3**

- A. The supper at Bethany took place the last week of our Lord's public ministry. vs. 1
  1. The specific time is stated, "Then, six days before the Passover." vs. 1a
    - a. The Passover was near John has stated in the privous chapter. Jn. 11:55a

- b. This is the third Passover in the gospel of John, when Jesus would be crucified and put to death. Jn. 2:13; 6:4: 13:1
  - c. Some teach a fourth is refered to in chapter five, but the feast mentioned is rejected by most as Passover. Jn. 5:1
  - d. The day when Jesus arrived was most likely Friday evening before the Sabbath, six days before the Passover.
2. The location is also stated, "Jesus came to Bethany." vs. 1b
  - a. Bethany was the place Jesus had removed Himself from the Jew, for they sought to kill Him. Jn.11:53-54
  - b. Bethany was the destination of Jesus coming from Jericho where he visited Zacchaeus. Lk. 18:35-19:10
3. The connection to Bethany is stated, "where Lazarus was who had been dead, whom He had raised from the dead." vs. 1c-d
  - a. Bethany was the place where the one whom Jesus loved lived. Jn. 11:3
  - b. Lazarus was the one whom Jesus had raised from the dead. Jn. 11:43-44

**B. The supper particulars at Bethany. vs. 2**

1. The dinner was in honor of Jesus for having raised Lazarus, not Lazarus, "There they made Him a supper." vs. 2a
  - a. Jesus without doubt was being honored for raising Lazarus from the dead.

- b. Matthew and Mark tells us that it was on the second day before the Passover, so many have taken this to indicate when the supper took place, but the text simply states that the supper took place at the house of Simon the leper, which has to be at the end of the Sabbath, sundown. Matt. 26:2; Mk. 14:1, 3
  - 1) This is confirmed by the fact that the next day Jesus rode into Jerusalem on Palm Sunday. vs. 12
  - 2) There is no conflict with Matthew and Mark with John!
- c. Mark placed this dinner before the Triumphal Entry in his gospel with no contradiction in the timeline!
- d. John also is not saying the dinner took place six days before the Passover, but that Jesus arrived six days before the Passover, as already stated that would be Friday.
  - \* There is again no contradiction!
- e. This dinner should not be confused with the one in Luke when the prostitute came to Jesus at the house of Simon the Pharisee. Lk. 7:36-50
  - \* They are different events!
- 2. The sister of Lazarus was present, “and Martha served.” vs. 2b
  - \* Martha is found serving, but without complaining, evidence of having learned

- her lesson and not bring attention to herself. Lk. 10:38-42
- 3. The brother of Martha, Lazarus was the guest, “but Lazarus was one of those who sat at the table with Him.” vs. 2c
  - \* Lazarus is the guest and sat at the table in the place of honor, having been raised from the dead.
- C. The supper was interrupted by Mary. vs. 3
  - 1. The other sister of Lazarus was also present, “Then Mary took a pound of very costly oil of spikenard, anointed the feet of Jesus.” vs. 3a-b
    - a. The oil was unadulterated spikenard from India, twelve ounces of liquid, about.
      - \* Such is mentioned in the song of Solomon, “The Shulamite ‘While the king is at his table, My spikenard sends forth its fragrance’. Song Sol. 1:12
    - b. The woman Mary was declaring there was nothing too valuable to be given to Jesus!
    - c. The anointing was on His feet, while Matthew and Mark tell us the head, which means she began anointing His head, with no contradiction but both supplement the entire anointing. Matt. 26:7; Mk. 14:3

- \* The High Priest remember was anointed with blood on his right ear, in order to hear the voice of God, the right thumb, to do the work of God, and the right big toes to walk in the ways of God. Ex. 29:20
- 2. Then Mary finished by wiping the feet of Jesus, “and wiped His feet with her hair.” vs. 3c
  - a. A woman would never let her hair down in public, it was sign of immorality and loose living.
  - b. The hair of a woman was her glory, declared Paul. 1Cor. 11:15
  - c. The woman Mary was placing the glory of the woman at the feet of Jesus, in adoration and worship of who He was and she His servant.
    - \* Much like the 24 elders who cast their crowns in Revelation, as a statement of His Lordship. Rev. 4:10
  - d. The washing of the feet customarily was the duty of the lowest slave at the arrival of the guests, if he had no slaves the duty would fall on the master of the house.
- 3. The smell of the oil permeated the entire house, “And the house was filled with the fragrance of the oil.” vs. 3d
  - a. The anointing by Mary again should not be confused with the one in Luke when

- the prostitute washes the Lord’s feet with her tears and wipes them with her hair. Lk. 7:38
- b. This anointing of Jesus is at house of Simon the Pharisee.
- c. The event and message is entirely different.
- d. Mary was declaring to Jesus in deed her attitude of a slave of the cross!

### **Illustration**

Louis IX of France, when he was young, married the princess Margaret of Province. On his wedding ring was engraved: “God, France, Margaret”, and he used to say, “I have no love outside that ring.” This was the secret of his being known to history as saint Louis. # 3225

\* Such should be our commitment of love for Jesus!

### **Application**

1. Do you break bread with Jesus regularly out of your love for Him, at home or as you drive?

\* “Give ear to my words, O LORD, consider my meditation. Give heed to the voice of my cry, My King and my God, For to You I will pray. My voice You shall hear in the morning, O LORD; In the morning I will direct it to You, And I will look up.”

Ps. 5:1-3

2. Do you express your gratitude to Jesus, as you sit at His feet or is it only when you are at church or before people?

\* Martha was worried and troubled about many things, but her sister Mary sat at the feet of Jesus and heard His word, “And Jesus answered and said to her, “Martha, Martha, you are worried and troubled about many things. But one thing is needed, and Mary has chosen that good part, which will not be taken away from her.” Lk. 10:39, 41-42

**3.** Do people know that you do what you do and how you do it because you want to honor Jesus or self?

\* “Take heed that you do not do your charitable deeds before men, to be seen by them. Otherwise you have no reward from your Father in heaven.” Matt. 6:1

**4.** Do you take what is the best and give it to Jesus or is He constantly getting your leftovers?

\* “David told Araunah about the threshing floor for the Temple, “No, but I will surely buy it from you for a price; nor will I offer burnt offerings to the LORD my God with that which costs me nothing.” 2Sam. 24:24a-d

**5.** Do you think that there are some things that are to valuable or costly to give to Him?

\* “For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich.” 2Cor. 8:9

*Love for Jesus is an expression of gratitude for having raised us from our dead state and made us alive!*

## II. Love for self. vs. 4-8

### A. The subtle disciple was Judas. vs. 4

**1.** The one is identified for us, “But one of His disciples, Judas Iscariot, Simon’s son.” vs. 4a-c

**a.** The word “but” marks the sharp contrast to Mary and her act of love by anointing the head and feet of Jesus.

**b.** Judas was one of the twelve disciples, even an apostle.

**c.** The name Judas “Ioudas” means “he shall be praised”.

**2.** The one who would act treacherously towards Jesus, “who would betray Him, said.” vs. 4d

**a.** Judas ate, walked and talked with Jesus.

**b.** Judas was present at the miracles with Jesus.

**c.** Judas himself was sent out in two’s to preach the gospel, heal, do miracle, cast out demons and possibly raise the dead.

### B. The seeming concern of Judas appeared honorable. vs. 5

**1.** The reason Judas objected is recorded for us, “Why was this fragrant oil not sold for three hundred denarii and given to the poor?” vs. 5

**a.** Judas gave a seeming quality of spirituality, as if he was concerned with the poor, but it was false.

- b. Judas was one who wanted the center of attention, emphasizing the amount, the cost was about 300 danarii, one years wages.
  - c. Judas without doubt even caused other to think he was more sensitive and caring than Jesus!
2. The tone of his voice can only be guessed at, but knowing the context and the atmosphere it probably was in astonishment and indignation, in order to appear sensitive.
- a. The presence of many people would cause them to think how spiritual he was and how unspiritual Mary was in doing this act.
  - b. The amount declared would cause others to think and consider the waste, \$300, an entire years wages.
  - c. The concern for the poor would bring him favor in the eyes of some, in contrast to Jesus.
    - 1) Judas like people don't like to share the center stage, but like to be it!
    - 2) Judas like people like to rob people in the true work of God by questioning it and bringing opposition to it!
- C. The simple commentary revealed his dishonesty. vs. 6
1. The real reason for Judas objection is stated by John with hindsight writing 60 or so

- years later, it is two-fold, first, "This he said, not that he cared for the poor." vs. 6a-b
- a. The word cared not is in the imperfect active indicative.
  - b. This was the constant attitude of Judas towards the poor.
2. The second reason is also stated, "but because he was a thief, and had the money box; and he used to take what was put in it." vs. 6c-e
- a. The word thief "kleptes" means embezzler or pilferer.
    - \* We get our word klepto from it.
  - b. Judas was the treasurer, he had the money box.
    - \* Jesus gave Judas the position of great responsibility knowing he was a thief!
  - c. Judas used to take what was put in it.
    - 1) The word take "bastazo", to take up with the hand. "five figure discount".
    - 2) The word again is in the imperfect active indicative; this was his constant habit and dishonest attitude.
    - 3) Judas not only carried the box, but carried out of the box money!
- D. The sensitive command of Jesus rebuked Judas. vs. 7-8
1. Jesus addressed Judas directly, "Let her alone." vs. 7a

- a. The word alone “aphiemi” means to let Mary be, that she was to be left alone.
  - b. This was an imperative commanded by Jesus to Judas.
  - c. Mary was the only person sensitive that His “hour” had come to die and be buried.
2. Jesus commended Mary for what she had done, “she has kept this for the day of My burial.” vs. 7b
- a. This was a necessary act that implied the death and burial of Jesus.
  - b. The Lamb of God to take away the sins of the world. Jn. 1:29
3. Jesus commended Mary for her priorities, the poor were not the priority at that moment “For the poor you have with you always, but Me you do not have always.” vs. 8
- a. The declaration by any politician or any other person about eliminate poverty goes contrary to the words of Jesus, “For the poor you have with you always.” vs. 8a
    - 1) This does not mean we should not care and do what we can for the poor.
    - 2) But they will be with us till Jesus returns.
    - 3) Jesus declared about Mary, “Assuredly, I say to you, wherever this gospel is preached in the whole world, what this woman has done will

also be told as a memorial to her.”

Matt. 26:13

- b. The priority at the time of the supper was Jesus, “but Me you do not have always.” vs. 8b
  - 1) The reason being this was the last week of the life of Jesus on earth.
  - 2) This was premium and priceless valuable time.

### **Illustration**

Absalom said to the people at the gate, “Look, your case is good and right; but there is no deputy of the king to hear you.” Moreover Absalom would say, ‘Oh, that I were made judge in the land, and everyone who has any suit or cause would come to me; then I would give him justice.’ And so it was, whenever anyone came near to bow down to him, that he would put out his hand and take him and kiss him.

In this manner Absalom acted toward all Israel who came to the king for judgment. So Absalom **stole the hearts** of the men of Israel.” 2Sam. 15:3-6

\* Judas tried to do the same, oh how we need to guard our hearts!

### **Application**

1. People who are Judas like are always among the people of God, not outside the church.

\* Paul in his last meeting with the Ephesian elder warned them, “For I know this, that after my departure savage wolves will come in among you, not

sparing the flock. Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves.” Acts 20:29-30

**2.** People who love like Judas, always sound so honorable and spiritual when they talk.

\* “He who has a deceitful heart finds no good,  
And he who has a perverse tongue falls into evil.”  
Prov. 17:20

**3.** People who love like Judas are not concerned with the poor or anyone else except themselves.

\* “He who mocks the poor reproaches his Maker;  
He who is glad at calamity will not go unpunished.”  
Prov. 17:5

**4.** People who love like Judas are sooner or later exposed.

\* “The truthful lip shall be established forever,  
But a lying tongue is but for a moment.” Prov. 12:19

*Love for self is an expression of hypocrisy that always masquerades as love for others!*

### III. Love for sinners. vs. 9-11

**A.** Jesus did not deny those Jews who came. vs. 9

- 1.** The number is stated, “Now a great many of the Jews knew that He was there.” vs. 8a
  - a.** These Jews were the enemies of Jesus.
  - b.** The Jews were the ones who rejected God’s word.
  - c.** These Jews were the ones who would crucify Him.

**2.** The Jews came in mere curiosity, “and they came, not for Jesus’ sake only, but that they might also see Lazarus, whom He had raised from the dead.” vs. 8b-e

- a.** They knew that Jesus was there and came to see Him, but not Him alone.
- b.** They knew Lazarus was there and came hoping they might also see him, the one Jesus raised from the dead.

**B.** Jesus knew the intent of the Jewish leaders. vs. 10

- 1.** The Jewish leaders stood in sharp contrast to the Jews who came to see Jesus and Lazarus, “But the chief priests”.
  - a.** The word “but” marks the sharp contrast, the chief priest were Sadducees.
  - b.** They were the aristocrats and materialist of the day.
  - c.** They did not believe in spirits.
  - d.** They did not believe in angels.
  - e.** They did not believe in the resurrection, therefore Lazarus was an embarrassment.
- 2.** The Jewish leaders of the chief priest were plotting to do evil, “plotted to put Lazarus to death also.”
  - a.** Jesus was the cause of their problems.
  - b.** Lazarus was the visible evidence of their problem.
  - c.** Since these chief priest were Sadducees and did not believe in the resurrection,

therefore Lazarus was a contradicting embarrassment to them and their teaching.

**C. Jesus was using Lazarus to point the Jews to Himself. vs. 11**

1. This was the reason the chief priests were plotting to kill Lazarus, “because on account of him many of the Jews went away and believed in Jesus.
  - a. The many were small in number to the entire nation of Israel.
  - b. The many had had their lives transformed, being born again.
2. The many who believed did so having witnessed or heard that Jesus raised Lazarus from the dead.
  - a. The raising of Lazarus was the evidence of the gospel message that Jesus was the way, the truth and the life. Jn. 11:45
  - b. This was their Messiah prophesied in the Old Testament. Gen 3:15, Is. 7:14; Mic. 5:2
  - c. The entire book of John has been written for the purpose of believing that Jesus is the Christ and in believing people might have life in His name. Jn. 20:21
    - \* Like Nicodemus, the woman of Samaria, the blind man etc!

**Illustration**

Dr. Livingstone at one time had not seen another white man for thirteen years. He loved the sinner so much that when other missionaries arrived at a village he had been at, he said he was no longer needed and was going to move on to find others. When the village heard it, the entire village packed to move with him.

**Application**

1. Do you think some sinner do not deserve to hear the word of salvation or even think them beyond salvation?
  - \* “Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God. And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.” 1Cor. 6:9-11
2. Do you pray and reach out to those who attack you and dislike?
  - \* “Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ’s behalf, be reconciled to God.” 2Cor. 5:20
3. Do you allow God to use you to reach out to others on a daily basis?
  - \* “The fruit of the righteous is a tree of life, And he who wins souls is wise.” Prov. 11:30



4. Do you allow God to use what He has done in your life to reveal the power and grace of Christ to others with discretion and wisdom?

\* “This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. However, for this reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on Him for everlasting life.”  
1Tim. 2:15-16

*Love for sinners is an expression of God’s love through us for sinners!*

### **Conclusion**

The anointing of Jesus during the supper that took place at Bethany reveals three kinds of loves to us.

- I. Love for Jesus is an expression of gratitude for having raised us from our dead state and made us alive!
- II. Love for self is an expression of hypocrisy that always masquerades as love for others!
- III. Love for sinners is an expression of God’s love through us for sinners!

\* Notice the order!

- 1. Love for Jesus will keep me from love for self!
- 2. Love for self will keep me from love for sinners!
- 3. Love for Jesus will keep me in love with sinners!