



the gospel of
JOHN
the unstoppable messiah

JOHN: JESUS, THE WORSHIPPED

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John 12:1-11

You're listening to a sermon from Doxa Church. In this, the third installation of our Gospel of John series, we'll take a look at the upside down nature of our Messiah, the many prophecies of his death and resurrection, and the unstoppable nature of God's redemptive plan for the salvation of his people. For more information about Doxa, or to join us for a Sunday gathering, go to doxa-church.com.

Today we're reading from John 12 verses 1 through 11, if you'd like to follow along.

"Six days before the Passover, Jesus therefore came to Bethany, where Lazarus was, whom Jesus had raised from the dead. So they gave a dinner for him there. Martha served, and Lazarus was one of those reclining with him at table. Mary therefore took a pound of expensive ointment made from pure nard, and anointed the feet of Jesus and wiped his feet with her hair. The house was filled with the fragrance of the perfume. But Judas Iscariot, one of his disciples (he who was about to betray him), said, 'Why was this ointment not sold for 300 denarii and given to the poor?' He said this, not because he cared about the poor, but because he was a thief, and having charge of the moneybag he used to help himself to what was put into it. Jesus said, 'Leave her alone, so that she may keep it for the day of my burial. For the poor you will always have with you, but you do not always have me.' When the large crowd of the Jews learned that Jesus was there, they came, not only on account of him but also to see Lazarus, whom he had raised from the dead. So the chief priests made plans to put Lazarus to death as well, because on account of him many of the Jews were going away and believing in Jesus." This is the word of the Lord. You may be seated.

Well, good evening everyone. Yes. My name is Eddie. I'm the lead teaching pastor here with Doxa. So glad you could all be here this late afternoon/evening, not saying morning anymore. We are starting our series in John. So we have 12 weeks in John. And now just to kind of catch you up, if you're new and you haven't been a part of this, we're not starting in John chapter one because today actually launches part three of our four part four year commitment in the book of John. So Doxa has already journeyed through a large portion of John in 2019 and 2020. So you can go back and listen to those online. But, for the next 12 weeks, we're gonna be covering chapters 12 through 15, leading all the way up to Easter. Okay? So we're going all the way to Easter. And I'm just really excited to actually be, I'm excited to be in the meat of an important book of the Bible. This is just gonna be so fun to do this together.

Now, just to let you know, up until this point, this book has been revealing Jesus's life and ministry with his disciples basically from when he was born all the way up through his sort of early thirties or so, but now starting in chapter 12, the gospel sort of takes a turn and it's gonna spend the next seven chapters on Jesus's last week of his life. So that's roughly 40% of this gospel is going to be on this last week. This is really, really important. Now, specifically in chapters 12 through 15, what we're gonna be doing over the next 12 weeks, we're gonna see the end of Jesus's public ministry. So he is gonna be done teaching in public. And we're gonna see the beginning of something called, what's called the farewell discourse. Now the farewell discourse is Jesus's final and really private teachings to those who are closest to him. So in this section, we're gonna do a lot of things with Jesus, okay? We're gonna celebrate with him. We're gonna weep with Jesus. We are going to get angry on his behalf, probably a lot. But out of all of that, one thing is absolutely clear in this section. Nobody, no matter how hard they try, can stop the unfolding plan of what God is trying to do. There is absolutely no chance. And we're gonna get a front row seat to that in these next four chapters. So we're gonna see a lot of people try to stop Jesus's influence across all of the Middle East. We're gonna see a lot of people try to kill Jesus. But one thing is sure, nothing can stop the mission of our creator from being accomplished. That's what we're gonna learn in this text. Okay. So I hope you're excited for 12 weeks of this, cuz this is gonna be a lot of fun. Let me pray. Let's ask the Lord to be with us. And then we'll dive head first into John chapter 12.

O Lord, it's not lost on me the privilege it is to be up here in a book like John. It's a book that I got saved in. It's a book that many people's lives have been changed by reading. And there's a lot of people here that are far from you. People listening that are far from you that don't know you. And I'm praying that Lord you would use John, the words here, to change them, to transform them. And Lord, as we talk about what it means to worship, what it means to worship someone like Jesus, Lord, would you be, would you be kind to us, and gentle to us, and give us grace as we try to figure this out? I pray that your word become clear this evening, Lord God, for us all, as we open up your word in his name, amen.

Well, like I alluded to just in that prayer, I actually met Jesus reading the book of John. So fast forward, right? Think about me. I'm from the Bay area and the Bay area is the least church region in the United States, very similar to the Seattle area. And so I didn't go to church a lot. Almost never, almost never went to church. Went to church on Easter, Christmas, and

Mother's Day. Some of them, right? Just to make your mom happy and get free Easter eggs on Easter, that's why I went to church. And so when I got saved and went to, or when I went to college, rather, I got saved. I went to University of Idaho, not too far from here. And I played football, if you can't tell. And I was getting on the team bus and there was a guy, you maybe heard this story before, handing out Bibles, getting on the team bus. And me as a freshman, no one's, you know, I'm one of the last people on the bus, cuz that's kind of the weird hazing things they do. And so I'm waiting to get on the bus and I'm watching all these people walk past this guy handing out Bibles. No one's taking his Bible. So me being the kind of kindhearted guy that I thought I was, felt really bad for this guy, cuz he's really trying to give out these paper Bibles and no one's taking them. So I decide I'll take one of your Bibles. So I grab one of his Bibles and I say, "What do I do with this thing?" And he says, "Oh man, oh man. You're gonna get really excited right now." He's like, "Take a look at this thing." He opens it, lays it there. And he goes, "You gotta start with this book right here. This is the book of John. All the other gospels, they're gonna tell you what Jesus did. This one. This is gonna tell you who Jesus was." And I was like, "Whoa, that was really profound." And this guy was weird. I mean he had a bushy beard, gross toes. I mean he looked like John the Baptist, if you could picture this guy. And so he's like, kind of scaring me. So I'm like, "Okay, sure." And so I tried to get on the bus and he stops me. He says, "Hold on a second." And he rips the paper Bible back from me. He reaches in his bag, pulls it out, pulls out a nice brown leather Bible with his name on it and says, "Here, man, take this one." And I'm like, "Oh, okay. Like when do I give this back to you?" And he is like, "Oh no, no, no, just pass it on. Give it to somebody else." And so I was like, "Sure, why not?" So this is a lot nicer than that junkie one he gave me. So that's what I was thinking at the time. So I get on and I didn't realize, but later I found out it's the King James Version of the Bible. So if you know anything about Bibles, the King James Version is like, it's kinda, if you ever watch an old tiny movie from like the 1800s, 1600s, it's like that. A lot of Zs and thous and stuff. Like you just don't understand what they're talking about. Like Shakespeare, think about that. And it's not a great place to start if you've never read the Bible. Right? So I take this thing home a couple days later and I open it and I start reading John because I had nowhere else to start. And you know, I'm 18 years old, I'm in college. I got stuff to do. Okay. I'm cool. Right? At least I like to think. And there's parties, there's all sorts of cool stuff happening. Here I am, nerding out on this Bible. And so I start reading John and I can't stop. I read the entire thing over the course of a few hours. And I'm not sure how much of it I understood, let's be fair, but as I got through it, something happened to me. I remember seeing the world as I saw it flip upside down and I thought, I almost feel like I took the red pill, like in Matrix. Like there's no way I can go back. Like I've learned something that I can't unlearn. This guy Jesus, he's something special. Like this changes everything. My life's not about me. It's actually, I'm actually not the main character of my story. He's the main character. I am a sub-character hoping to make the footnotes of his large story by doing his will. That's what I'm trying to do. And so from then on, I could look at Jesus and think, oh my gosh, this is my savior. I gave my life to Jesus right there. There was no Billy Graham Crusade. There was no youth group moment. It was just me and a Bible in a room. Jesus transformed me by the power of the Holy Spirit, reading the book of John. And so I had this book open and I thought, I think I can worship him now as God. And just to let you know, if you don't know, I don't know what you think when you hear the word worship. If you grew up in church, you

might think of people standing much like you were earlier, hands up, people playing guitars and stuff on stage, smoke machines, stuff like that. Chris Tomlin and Toby Mac and all these people. I don't have any of that in my mind. None of it. I don't, never heard of Toby Mac or Chris Tomlin. I still don't really know their music, I'll be straight with you. I don't know a lot of Christian music and my wife makes fun of me cuz there's a song called "Jesus loves me, this I know, for the Bible tells me so," by show of hands, have you heard that song? Never heard of it. Never heard of it. 22 year old Eddie. Never heard of it. Absolutely not. Never. That's where I'm coming from. So when I hear the word worship, I think, okay, I'm going back to all the inappropriate amount of scary movies I watched as a kid. And I'm thinking of all this horrible, like bizarre worship of like golden idols and people bowing and weird cloaks and stuff. And so when I heard the word worship, I was like, no chance am I worshiping anything. It's evil. And then I meet Jesus and I go, yeah, I'm gonna worship him. I'm gonna worship this guy. And that's really the point for today.

When you encounter Jesus, he makes you take a stance on him. When you encounter Jesus, it forces you to take a stance on him because he's such a big personality. How many of you have met somebody, maybe at work, in your family, that has such a big presence and personality that within a few minutes, you have to form your opinion on them. You're like that guy is nuts. Like five minutes he talked. He's crazy. New guy at the office? Oh my gosh, he's crazy. Or that girl, oh my gosh, I can't stand her. She's horrible. Or man, she is unbelievable. She's great. And you feel like best friends with them, right? Cause their personality is so big. Well, that's a lot like Jesus, the same is true with Jesus, but on a way deeper level. You see, when you encounter Jesus, his actions are so radical and so miraculous that you have no choice but to decide what you think about him. No choice. Now you might get angry. You might become fearful. You might get jealous. Or you might detach and disassociate from your own emotions so you don't have to think about him, which is something. Or you might worship him as your God. But one way or another, if you, if you encounter Jesus through the scriptures, you will have to have an opinion on him. So for those of you that are in here and are indifferent about Jesus right now in this moment, that is the clearest sign that you have not met him yet. You have not encountered him yet. So I hope over the course of the next four chapters in the next 12 weeks, you will absolutely encounter Jesus. Hopefully tonight, but we'll see.

Now where we find ourselves out in this text after 11 chapters, is that nearly everybody in the region has taken a stance on Jesus. There are people that love Jesus. There are people that hate Jesus. There are people that worship Jesus as their Lord. There are people that want to absolutely execute Jesus. They wanna kill him in cold blood. That's where he's at. Everyone's stance is taken. And so it is actually through examining the stances that people have taken in the story that we have much to learn about what it means to worship him. How do we worship and what do we do? What does it mean? We're also gonna learn by the way, just what it is about Jesus that makes people so opinionated about him. So let's read the text, let's go to chapter one or verse one in chapter 12 and see what we can learn about worship. Verse one. "Six days before the Passover, Jesus therefore came to Bethany, where Lazarus was, whom Jesus had raised from the dead. So they gave a dinner for him there. Martha served, and Lazarus was one of those reclining with him at the table."

Okay, stop there. Quick. All of the Bible is intelligently designed. I say that almost every week. God, all scripture is breathed by God and profitable, and it's ordered, including the words. So when we read this thing, six days before the Passover, it's really easy to skip, but actually John, the author, is timestamping this moment for you. He's telling you that Jesus is going to die within these next six and seven days. Within the next week, Jesus is gonna die. Okay? Cuz Passover starts seven days before this moment, right? So we know that Jesus is about to die. For us, the reader, we start to feel the closeness of the cross. We know that Jesus' death is coming. His execution is coming. It's inching forward. It's inching forward. It's inching forward. And so we can feel it. So if you've ever read thriller books, you can start to kinda get a little nervous right here because you know, something sketch is about to happen to Jesus. And yet, we find Jesus where? He's at a party. Jesus is king of king and Lord of Lords. That's what Christians believe, if you don't know that, we believe that Jesus is the son of God and he is part of the triune God. He is God and yet, and so he knows the future, he knows what's coming, and yet he's at a party six days before his death hanging out. Now this party was thrown in Jesus's honor, because he had healed Lazarus. Wait, wait a second healed. No. He brought Lazarus back from the dead. He didn't heal Lazarus. He brought him back from the dead. You've probably heard the story of Jesus healing the dead man in the tomb. Right? And you've probably heard the story that this guy was smelling so bad because he was decaying in this tomb and Jesus says, "Come forth, Lazarus." And he comes out and he gets saved. You probably heard that. Jesus brought this guy back to life. That is not a small thing. Okay. If that was true, just for a second, if that was true, if this man think about it, really actually brought someone back from the dead. And that was a real thing that happened in history. What would change about your life today? What would you do differently knowing this guy says, "If you believe in me, you have eternal life and I'll prove it to you. I'll bring someone back from the dead. That's not some cheap bar trick or party trick. That's crazy. So I digress.

What do we know about this party? Matthew records that this party's being held at the house of a guy named Simon, the leper. If you know anything about lepers, it's not good to be a leper. In fact, back in this day, they would isolate you. You were not allowed to be to co-mingle with people that weren't lepers. So that indicates that Jesus probably healed this man earlier. So you, because he's at the party. So you have an ex-leper, an ex-dead person, like a zombie, hopefully a little less crazy than the walking dead. And then, the son of God. Imagine the stories being traded at this dinner table. Imagine the stories. You've got a leper saying, "Yeah, I used to be an isolate, ostracized from society. Nobody liked me. And then, poof, I'm back. I'm at parties. I'm hanging out." And Lazarus was like, "I got one better. I was dead. Like really dead. They mummified me. I was wrapped in stuff and I smelled. I woke up, I needed a shower. It was bad. And I'm back to life. And I was like, I felt like a nap. Here I am." And Jesus is like, "Oh, I created you all. Pretty simple. Created the earth you're standing on. Like pretty awesome." Right? So they're having this exchange in this party. And then they look up and who do they see? They see Martha, a woman named Martha.

Now, do you know anything about Martha? Maybe you do. Martha's famous for another story. We'll get to in a second. But this woman, Martha, she is in her element. You see that right there

in verse two, that she is in her element. She's getting the food ready. She's doing all these things. Now. This might not seem like a big deal after all, right. She's just cooking. She's just setting the table. But we actually can learn something about worship from Martha in this moment. Worship is often very ordinary. You see, Martha is actually in a moment of worship. There's no live music playing. She's not crying. She's not on her knees being healed in the front row by a bishop or something crazy. She's just living everyday life, serving, doing what she loves to do. She's living in the everyday. And that actually can be worship because everyday obedience is, in this life, a radical act of worship today. It is. Martha. Now, you know, probably usually gets a bad rap from time to time from the more famous time we remember her. Do you remember the story where Martha and Mary are hanging out with Jesus and Mary is sitting at Jesus' feet and she's just loving on Jesus? "I love you, Jesus." And Martha's cooking all angrily, right? And she's all angry. And she goes, "Jesus, tell, tell Martha, or tell Mary to get up and start helping me." And then Jesus kind of gently rebukes her. And he's like, she has me. She's good. Right? And then the preacher that you've heard that from says now, are you a Mary or a Martha? Right. And you go through and you choose, oh, I'm a Mary haha and we all laugh about it. You know. You know what I'm talking about? And all the Mary's are like self-righteously smug and Mary's are, Martha's all feel bad for themselves. You know? You know what I'm talking about? No, you've done that in this church. I know it. I went back and looked. You've done this. Are you a Mary or Martha? Some of you were there. Raising your hands. It's funny.

We always paint her out like an overbearing control freak, right? She's this overbearing control freak that gets all hyped up and excited. But here she is just hanging out. This time, she's just humbly, faithfully, serving in the background. And if you can't tell, I'm a Martha. You know what I love about Martha in this moment? She didn't become Mary. There's always that temptation in that old story for Martha to stop doing what you're doing, Martha, and just go sit at the feet of Jesus and be like Mary. And she could have done that. And that would've been fine, but she didn't. Martha didn't become Mary. She became the best version of Martha God can make her. That's the moment here in our worship. Be who God has called you to be. You were made for uniqueness. You were not called to be an average version of someone else. You were called to be the best version of you that God can make you. God's calling in your life is for you to be you, not for you to be someone else that you deem more, I don't know, holy in the very moment. So she's a redeemed version of herself. It's when you lean into who God's created you to be, and when you praise him for it, you are worshiping, and that is pleasing to God. Now it doesn't matter if you're cooking or doing laundry or managing your crazy children, all of it can be worship when you express deep and sincere gratitude to your savior for the everyday things of life. It's not glorious. It's not amazing. But it's ordinary and it's worship. And Jesus loves that and he honors it. Let's keep reading. Verse three.

"Mary therefore took a pound of expensive ointment made from pure nard, and anointed the feet of Jesus and wiped his feet with her hair. The house was filled with the fragrance of the perfume."

Now this was quite a situation. Let me break this down. So Mary, she pulls out an entire jar of fragrant oil. Now, if you've ever been to, I don't know, where do people on the Eastside buy cologne and perfume? The Braeburn or something? Where do you all go? Macy's? Probably not. Maybe Amazon now? Nordstrom? Nordstrom Rack a little better deal. Wherever you go to get your perfume or cologne, it's expensive. Isn't it? It's kind of pricey, right? Maybe like 80 bucks, some 200 bucks or more. Some of this stuff is really expensive. And how much do you get for that? Have you ever read the ounces on your bottle? You get like one point something ounces. That's all you get. You don't get very much at all. One pound of oil is 16 ounces. Let's see, you'd be a weirdo with a giant bottle of perfume this big. Mary brings this into the room, kneels at Jesus's feet and empties it out on his feet. An entire bottle, 16 ounces. Now you paid \$250 for your eau de toilette or whatever, you know, thing, right? For one point something ounces. 16 ounces all over the feet of Jesus. Unbelievable. And the reason she did this is because she has an exciting offer for Jesus. Because if Jesus was to start selling this oil, he could own his own business one day. I'm just kidding. I made an essential oils joke. Okay. Then he would sell it to other people and then they would sell it to other people, right? No, that's not what happened.

This oil, by the way, is made from something called pure nard or spikenard. Now this plant is the root of an Indian plant that grew in the Himalayan mountains. It's really far. So the ointment prepared for this root was actually really highly valued. In fact, the spikenard symbolized the very best that ancient cultures had to offer. Think about like a Tiffany diamond today. Really priceless, valuable, incredibly, incredibly rare. So it was incredibly rare, but it was also hard to get. Remember, I said, this was from the Himalaya mountains. They're currently in the Middle East. If you've ever looked at a map, it's quite the distance, right? It's quite the distance. Very far. There's no same day Amazon shipping. Okay. There was no car or plane, certainly no railroad to be able to get you there. So if you wanted this oil, you had to do one of two things. You had to go get it yourself, probably not gonna happen. Or you had to pay someone an exorbitant price to get it. Now we find that this oil is so expensive, it is so expensive that it costs about a year's wages for Mary. A year's wages. Now that's expensive. Now, what does she do with the oil again? Does she dab it? Does she save it? No. She pours it on Jesus' feet. Now back then cleaning feet was necessary because people would walk all day. Think about it. People walk all day and their feet would be filthy and they didn't have socks or shoes. They were walking in sandals. So they would get their feet clean. Now, usually a servant would do that, but if there was no servant, the host would provide water for people to clean their own feet, which led me to think about something. It was likely, since Jesus is already at the table, that he had already cleaned his feet when he walked in the home. And so Mary still gets down and she anoints his feet. Why? Because his feet were dirty. No. Because she was worshiping Jesus. She was giving him all she had. And that leads me to say this, worship is often very extravagant. She wants to lavish Jesus with all she has, because that is what he is worth to her. Doesn't matter how rare the oil is. It doesn't matter where she got it. It doesn't matter where else she could have used it or how much she could have sold it for. She loves Jesus and all that matters to him or her is him and she wants to worship him. She gives abundantly back to God, back to Jesus for the relationship that she has had from him.

So what would you give for Jesus? What would you give to Jesus? Because it says here that Mary's oil had an aroma that filled the entire house, filled the entire house. That's profound. And she poured that oil on him and she didn't just dab him with the oil. You know, some spray it on your wrists and like dab it. And she's not dabbing this oil. She is glug, glug, glug, glug, poured it on him with her whole being. We don't give God a dab of ourselves, of our resources. We give him everything. Why? Because that's what we think he's worth to us. Our whole soul in our whole body, not a dab of Jesus, everything to him. So what would you give up in order to worship and to follow him, to praise him? What would you give up? Think about this. What's your most valued possession? What is it? Wedding ring? Car? 401k? 403B? Your charitable fund at Fidelity? What is it? What's the most valuable thing you own? Would you give it up? Your bank account? What about your position or status? How about your location? Would you give your location to Jesus? Would you surrender your location to Jesus? Lord Jesus, I know that you're asking me to go here, but I can't go because I just can't. Is Jesus asking you to move? Is he asking you to stay somewhere? You ought to consider that. Romans 12:1 says, "Offer your body as a living sacrifice holy and pleasing to God. That means that we should offer up our entire selves to God as a living sacrifice because of what he's done for us in our lives. Her extravagant gift is a picture of the kind of offering expected from each of us. Expected. But only if you have encountered him. Only if you've encountered him. Now, an encounter with Jesus rendered Mary's extravagant gift rather small compared to him. She didn't care how large it was, right? Because she loved him.

Now there's actually a theme in Mary and how often she encounters Jesus. There's a really important theme. In three of the most famous times she encounters them, can we throw those, those verses up? We touched on the first one, but these are three times that Mary encounters Jesus in different parts of the Bible. The first one we just talked about.

"She had a sister called Mary, who sat at the Lord's feet and listened to his teaching."
And look at this one. This is after Lazarus died. It says,

"Now when Mary came to where Jesus was and saw him," basically, she called Jesus to come see her after Lazarus died. She what? "She fell at his at his feet."

Okay? And then this time, verse three of our text.

"Mary therefore took a pound of ointment of pure nard, very precious, and anointed the feet of Jesus."

There is humility and intimacy that Mary seems to be most in touch with, with Jesus. The feet of Jesus is where worship to him begins. It's where it begins. You know, you can't be proud at someone's feet. If you're groveling at someone's feet, you cannot be proud of that moment. Mary comes with humility. You can't be guarded or standoffish at someone's feet, cuz you're at their mercy and Mary, she comes with transparency and honest. And she doesn't have toxic shame cuz she's embarrassed doing it. You can't know it all at someone's feet. You can't have all the answers at someone's feet. You're at their feet. Mary came to learn. She came desiring

to learn from Jesus. And you definitely cannot be perfect at someone's feet. Mary came broken. She came lost. Do you want more intimacy with Jesus? Do you actually want that? Do you wanna know him deeper? Is the weight of your life breaking you? Is all of this crazy COVID business and masks and vaccines and government and politics and people, your friends, moving out of town and new people coming you don't know. And the isolation, you're all experiencing it. And your kids school shutting down and opening back up and shutting down and opening back up and people you know getting sick and dying. Is that weighing on you? Be like Mary. We've gotta go to our savior's feet and to give him everything. All we think is valuable. Lay it at his feet and ask for transformation and for peace.

Now there's another fact about the nard oil that Mary offers. It wasn't just rare like I mentioned, it was incredibly expensive. So there's verse five here. It says,

"Why was this ointment not sold for 300 denarii and given to the poor?"

Now remember 300 denarii is a year's wages. I mentioned that that's a lot of money, which leads me to say this worship is also costly. Worship is costly. It should cost you something. Now there's this section, excuse me. There's this section in Samuel chapter two or 2 Samuel where King David is buying materials to build an altar to worship, to build for God from a guy. And the guy, he offers the materials for free because you know, it's King David, it's King David. And you know, he's gonna build an altar to God. So he is like, let me give it to you for free. But David refuses. He refuses it. Instead insisting that worship to God must cost something. Look at verse 2 Samuel 24:24. It says this,

"But the king said to Araunah, 'No, but I will buy it from you for a price. I will not offer burnt brings to the Lord my God that cost me nothing.' So David bought the threshing floor and the oxen for 50 shekels of silver."

David understood what Mary understood, what we need to understand. And that's adequate worship to God is gonna cost you. We want God to understand what he's worth to us. Now for you men real quick. If you're married, when you bought your wife's wedding ring, did you go to the gumball machine at Denny's and get her the shiniest plastic ring you could? Like, I'm not talking about the gumball machine in like a nice Italian restaurant. I'm talking about sushi. I'm talking about Denny's. Is that where you got it? 25 cents. Of course not. Right. How much did you spend on your wife's wedding ring? You know what the answer is for most of us, unless you're cheap, as much as you could, as much as you could afford. For some of us, it wasn't as much. Some of us, it was a lot. You spent as much as you could. Why? Because you want to show her how much you love her. It's the same when we're worshiping God. So has your worship to God cost you something? And why not? Why not? Because every person in the Bible who has ever worshiped God had to pay some price. They had to pay something because that's what it costs to worship God. Excuse me. I don't know what's going on over here. So some people paid money. Others gave significant amounts of time. Others gave large portions of their lives. They upended their lives and moved to go follow him. And some people lost relationships. Others gave their lives because of their worship to God. So what will you pay? What's the price you're gonna pay? Now, of course, Judas shows up, makes a fool of himself.

Let's talk about Judas here for a second. In his folly, we learn more about what it means to worship Jesus, for sure. So let's go back to verse four. It says this,

"but Judas Iscariot, one of his disciples (he who was about to betray him) said, 'Why was this ointment not sold for 300 denarii and given to the poor?'"

Now, hold on a second. Read that for a second.

"Judas Iscariot says, 'Why was this ointment not sold for 300 denarii and given to the poor?'" Does anybody, especially Jesus believe that this guy is about to give this money to the poor? No, like he is so like, you can feel the grease running down this guy's arms. Like he is totally sketch, right? No one believes that. Look at verse six, it even says it.

"He said this, not because he cared about the poor, but because he was a thief, and having charge of the moneybag he used to help himself to what was put into it."

Now John was a disciple who wrote this and didn't know that in the moment and is writing in retrospect that yes, we knew he was a thief. Judas could not fathom a gift of such extravagance to Jesus. It angered him. It angered him that Mary gave so much money, I mean oil, to Jesus, right? And he saw it as money. But again, Judas was not on team Jesus was he? Do you know, he wasn't. Just spoiler alert, Judas was not on team Jesus. It actually angered him that Mary gave him this much money and he could not understand Mary's act of extravagant worship, which leads me to say an act of worship is wasteful to a heart far from God. Some of that, I think that needs to sink in.

You give 10% to a church? Why would you do that? That's crazy. That's my money. How come you won't take that job and move again? Like, are you serious? You're not gonna move to that city. Are you crazy? Wait, wait, you won't stay the night with me. Come on. We've had such a great time. Or wait, one more drink. Really? You won't have another drink. And the list goes on and on. Don't be discouraged by the criticism of a heart far from God. For those of you here, they don't know him. If you're indifferent about God, remember, you can't have an opinion on him. You don't know him. Judas couldn't stand the idea of an extravagant gift to God when his other God, money, was so hungry, which leads me to the next thing.

We cannot have co-objects of worship. You cannot, you cannot worship two things at the same time. Jesus says, you cannot serve two masters. This is called idolatry. Most people think the opposite of worship is atheism. No, it's not. The opposite of worship is idolatry. Idolatry is worshiping something else, creation, some other thing or some other person, other than God. And that's what Judas did. He worshipped money. Now we can worship all sorts of things. We can worship a person. You can worship your spouse. You can worship your kids. You can worship your god, that's not Jesus, you can worship all sorts of other things. Your job, your car, you can worship anything. Judas worshipped money. Do you want to know what you worship? The easiest way to tell? And you've, maybe you've heard this. Look at your schedule and look at your bank account. Where do your time and where do your money go? No, seriously,

actually do that. Like, think about that. Because like, I feel like that's said a lot in a church, but no one actually does it. When you go onto your bank account, you will actually know what you worship. When you look at your schedule and you see where all your time and energy and effort goes, you will actually know what you worship. It's not actually a game. It's pretty simple. It's pretty formulaic. Time and energy and effort. Those are the three things and money. Those are the four things that you give away with your worship. Those are your offering. When you offer your bodies, a living sacrifice, holy and pleasing, you offer time, effort, energy, and money. And it's easy to tell what you give, which you give to and what you worship.

Now, Judas seeks to appear noble, to justify his sinful desires. Do you get that? He comes in here and he goes, why aren't we gonna give that to the poor, Jesus? I mean, shouldn't the poor have that? And he comes out with this sort of like sideways thing, there's sort of, there's no way to argue with the guy, because like he's saying that, but you know what he means, you know what I'm talking about. That's what Jesus is doing. You can't argue with him because what he said, give it to the poor. You know, people can actually apparently use very moral excuses to justify sinful actions. It's actually possible. You can give a moral example. Judas, he diverts off of God and then justifies why his mind is better spent on other things. He does it. In your life, you are gonna be tempted to justify your lack of faith or worship in God using moral arguments, too. I'll give you a few examples. Listen, I know we're not married, but he doesn't have a job, so we need to live together to save money on rent. That would be the right thing to do. Listen, I do love my Christian brothers and sisters, but I can't come to church anymore or go to my MC. I just have a lot to do on my plate and I want to take some time for some self-care. I know I should give, but I can't because I've heard so many scandals about the church mismanaging money.

Listen, for those of you that are not followers of Jesus, you're just still taking this all in. This isn't a guilt trip for you, but Judas, he represents someone who has claimed to be following Jesus for years. And that's not you. That's some of us, that's us. That's me. We claim that. So that's why we need to pay attention to this because Judas, here, he also outright refutes Jesus with his behavior. He refutes Mary's action, which Jesus condones. And so Judas is refuting God's decree directly. We all have the word of God. That's this Bible. We read it. If we read this book and we come to our own conclusions, our different conclusions, that's an outright refutation of God. That's what it is. If you read this and you say, Nope, not for me. I'm gonna make some changes. That's a refutation of God's word. That's not a lane. That's not a theological camp. That is a direct denial of God's command. Now, what I'm not saying is that everyone will come to the same conclusions on small things, right? Doxa likes to talk about open-handed issues and closed-handed issues, right? Open-handed issues are things that Christians all around have differences on. Closed-handed issues, Jesus is Lord. Jesus is born of a virgin. You need to repent of your sins and believe in Jesus as Lord, in order to spend eternity with God. Those are all things that are in the closed-handed issue. If you read those things and you say, I disagree, that's a refutation of God, okay? It's not a, it's not a different theological camp. Okay? That's what, that's what we're saying here.

And this is what Judas does. Judas refutes God. Now he's, this is his blind idolatry. That's what he's done. He's an outright refutation. Now, Judas isn't the only guy, by the way refuting God in this story. There's actually more people worshiping things other than Jesus. That's the chief priests in this story, starting in verse nine. Now the chief priests sit on the Sanhedrin. They're sort of the religious council that oversaw everything. Look at verse nine. It says, "When the large crowd of the Jews learned that Jesus was there, they came, not only on account of him but also to see Lazarus, whom he had raised from the dead. So the chief priests made plans to put Lazarus to death as well, because on account of him many of the Jews were going away and believing in Jesus."

So the chief priest did not like how the Jews were following Jesus. And earlier in chapter 11, they decide they're actually gonna try and kill Jesus, which is crazy. And then eventually, like it says here, kill Lazarus. Why? Because they worship their status as religious people, more than they worship the son of God that has come into the world to save them. It's absolutely crazy. Now in their blind idolatry, rather than considering whether or not Jesus was actually right, they just decide that they're gonna break the largest commandment there is in the Old Testament and that's murder somebody. Like, can you imagine the blind idolatry that you're, you've been so, you claim to be religious, picture this, none of us here, but you claim to be religious. And in your religiosity, you actually deny Christ by worshiping something else. That's exactly what's happening. And so now all of a sudden they're willing to kill for God. It doesn't work like that. And yet that's what they do. And this is also the dumbest idea in history, because not only are they gonna kill somebody, they're gonna kill Lazarus. Lazarus just rose from the dead. Like, what are they doing? He's like the terminator. You're gonna try, you can't kill this guy. He, Jesus will just raise him back. And they go, you know what we should do. Let's kill him. Like he already died. Like, what are you doing? It's like those movies where there's these giant robots and they see police and they're just like shooting six shooters at him and they throw their guns and like, it's like, there's no shot. You got no chance. Jesus will raise him back from the dead. This is a bad idea. Even Jesus' biggest enemies can't thwart his plan from redeeming the world. All these people, group of people are gonna try to kill him because we know they do succeed in killing Jesus eventually, right? And instead of raising Lazarus this time, even if they do kill him, which they do, he raises himself instead. That's the power of this guy. Now in order to place proper faith in Jesus, we're going to have to destroy that co-object of worship in our hearts. If we don't, it is actually possible we end up like Judas. It's possible. Now, again, going through all this trouble to worship Jesus, wouldn't be worth it unless Jesus somehow demonstrated his worthiness. Look at verse seven. I think he does.

"Jesus said, 'Leave her alone,'" talking about Mary, "'so that she may keep it," the ointment, "'for the day of my burial. For the poor you always have with you, but you do not always have me."

Jesus. He refutes Judas. Jesus gives him and us a clue of what's coming next and what's coming? He's gonna die. He's gonna die. Jesus's not speaking out of turn. He's actually speaking in sync with the will of the father. You see, God has set in motion a plan to reconcile his relationship with his chosen people. That's exactly what God is trying to do. Did you know that our sin, the missteps we do, missing the mark, living our lives, separates us from God? You

feel it don't you? You feel the death around you. You feel the loss and the broken relationships and the hardships and the sickness. All of that is a result of our sin. It is a result of the sin and the groaning of creation. The world aches because it's all broken and separated from God. God has set in motion a plan to reconcile his relationship though, with us, his chosen people, those that believe in Jesus. And even though his sin that separates us from God, he essentially sends Jesus to fix this separation.

Now, anybody who would believe in Jesus would be saved from their sins if they believe in Jesus's death and his resurrection, do you believe that? They would not pay the penalty for their sins, but Jesus would. Now, if you knew someone saved your life, let's say pulled you out of a burning building. Let's say someone pulls you out of a fire that almost consumes you in a building, a firefighter. What would be your response to that? Would it be, Hey man, thanks. That was close. Or would it be, oh my gosh, I cannot believe what happened here. I gotta fall on my face. I'm weeping. I get to see my mom again. I get to see my wife again, my children. I get to see my, my family. I can't believe what you've done for me here today. Wouldn't that be the worship?

Jesus doesn't pull us out of a burning building. He pulls us out of a burning world. He pulls us out of a lake of fire. Our sin causes us to be separated from God and God, we go our own way. And if it isn't for Jesus's sovereign will over our lives, yanking us out, we'd all be for naught. That's what Jesus has done with this. Jesus didn't pull us out of a burning building, he pulls us out of this lake of fire. His death gets to grant us eternal life flourishing, not just in the next life, but in this one as well. Now, what sort of reaction would that merit? What would it merit? Worship. Worship. It would merit worship, unceasing outpouring worship to our creator who lived a perfect life. Who died a death that was meant for us. Who rose three days later because he lived a perfect life. Death could not hold him. And he said, Hey, by my grace. If you want out of this terrible world, if you want me to redeem this place and bring it back, I can do it. You just gotta believe. You wanna worship. That's what he offers. You have that possibility. Let's pray. Lord Jesus. You mean so much. I hope today that those who are far from you that don't know you, encountered you in some way. They might understand you in a way. I pray for those of us that needed a wake up call, Lord, that we got it. Those of us that are hurting, that they felt comforted. Those of us who are longing for something new that want to be changed and transformed, Lord God, that they have morsel of hope. So Lord Jesus, as we go home and we lay our pillows or lay our heads on our pillows this evening, Lord, would you remind us of what it means to worship you. Through prayer. Through fasting. Through communion. Through worship. Through song. Through being a good mom or dad. Making breakfast well. Going to work and praising you. We love you. And over the next 11 weeks, Lord, would you make it clear to us who you are, not just what you did. In his name. Amen.

