

Greetings. All 4 Gospels have an account of a woman anointing Jesus' head or feet. John's account seems to tell of the same incident recorded in **Mt. 26:6-13** and **Mk. 14:3-9**, while that in **Lk. 7:36-50** is different. **Read all.**

In **John 12**, Jesus is anointed by Mary, makes His entry into Jerusalem, is sought by the Greeks, but rejected by the Jews. So in this chapter, we'll see the anointing of Jesus' feet in **12:1-11**, His so-called Triumphant Entry in **12:12-19**, the coming of Greeks in **12:20-36**, and continued Jewish unbelief in Jesus and Jesus' final witness to the nation in **12:37-50**. Jesus had stayed in the village of Ephraim (**11:54**), about a dozen miles to the north on the edge of the wilderness. From there He had made a brief visit to Samaria & Galilee (**Lk. 17:11-19:28**) and then, 6 days before the Passover, came once more to Bethany near Jerusalem (**Jn. 12:1**). Jesus went to die!!

:1 Jesus, therefore, six days before the Passover, came to Bethany where Lazarus was, whom Jesus had raised from the dead. Jesus arrived in Bethany 6 days before Passover, probably before sunset on Friday, and on that Sabbath day (Friday sunset to Saturday sunset), He enjoyed the Sabbath-rest, refreshment, and remembering (God's deliverance of Israel from Egypt) with His friends. In Bethany on that Saturday evening, a supper was given in honor of Jesus. What a group: an ex-leper, an ex-dead man, and Jesus!!

:2 So they made Him a supper there, and Martha was serving; but Lazarus was one of those reclining at the table with Him. Martha was in her element. "She let her hot biscuits do the talking." Martha did what she was most comfortable doing: she served. Service is legitimate worship if done dependent on the Spirit and for God's glory. "Although Martha's service tends to be overshadowed by Mary's act of worship, Martha's humble service on this occasion was no less commendable and pleasing to the Lord."

Who is there? Jesus, the 12, Mary, Martha, Lazarus, and Simon the leper. In **Mt. 26:6** and **Mk. 14:3**, we learn that the meal was held in the house of Simon, apparently a former leper. Lepers were unclean (**Lev. 13:45**), social outcasts (**Num. 5:2**). It is reasonable to believe that Jesus had earlier cleansed Simon.

:3 Mary then took a pound of very costly perfume of pure nard, and anointed the feet of Jesus and wiped His feet with her hair; and the house was filled with the fragrance of the perfume.

Both Martha's service and Mary's anointing of Jesus' feet were acts of worship. Remember when Mary fell at Jesus' feet prior to the raising of Lazarus (**11:32**). Now again she kneels at Jesus' feet and anoints His feet with very costly perfume from the root of a plant grown in northern India. It was about 12 ounces of nard. It was both the name of a plant and the fragrant oil it yielded. According to **Mk. 14:5**, it was worth over 300 denarii, about a year's wages for the common laborer. Washing a person's feet was a servant's job, and, normally a fragrance would be poured on the head. But Mary did the servant's job, and anointed the feet of Jesus. How did she anoint His feet? A reclining person at a meal would rest on an elbow to shovel the food in(!), with the feet extended away from the table. Mary used the entire container on His feet, "so lavishly that they had to be

dried!" Normally a drop or two would suffice. Mary took the most precious thing she possessed and spent it all on Jesus. "Both the expression of the utmost possible humility, love, & devotion, and a sign—perhaps an unwitting sign—of that which lies before Jesus." Heedless of the cost, both financially and to her reputation (doing a slave's work), Mary worshiped Jesus through this costly act. This beautiful act of worship was broken by a voice raised in protest.

:4 But Judas Iscariot, one of His disciples, who was intending to betray Him, said, :5 "Why was this perfume not sold for three hundred denarii and given to poor people?" Judas Iscariot reappears here after his mention in **6:70-71**, the only previous mention of Him in this Gospel. Chronologically, these are Judas' first recorded words in the NT. Judas had just seen an act of selfless worship, and he labeled it a waste. The dishonest treasurer for the group couldn't help but think of his balance sheet. This is the fleshly attitude which calculates the cost of everything.

:6 Now he said this, not because he was concerned about the poor, but because he was a thief, and as he had the money box (common purse), he used to pilfer what was put into it. Judas didn't care about the poor; he was thinking only of himself. And, the other apostles joined in his protest (**Mt. 26:8-9; Mk. 14:4-5**)! "The NT portrays him as nothing but a greedy thief and a murderous traitor, even a devil (**6:70-71**)." Judas had a gift for handling money and became so fond of it that he became 1st a thief and then a traitor for its sake.

By the way, as far back as **6:70-71**, John shows us Jesus was well aware that there was a traitor within the ranks. And at the Last Supper, Jesus would say "**Woe to that man by whom the Son of Man is betrayed.**" (**Mt. 26:24**).

:7 Therefore Jesus said, "Let her alone, so that she may keep it for the day of My burial. Commanding the disciples, He said "**Let her alone.**" His words remind us of the song, "I'd rather have Jesus than silver or gold. I'd rather be His than have riches untold. I'd rather have Jesus than anything this world affords."

Mary gave it all. **Mk. 14:3** states that Mary had broken the container which held the perfume. There was nothing left. She correctly concluded that Jesus was worthy of anything and everything she had. "She did it to prepare His body for burial." (**Mt. 26:12, Mk. 14:8**). She was anointing His body for burial ahead of time, since there would be no opportunity later. His coming death was now less than a week away. 7 days later, dead, His body would be laying in a tomb.

:8 For you (all) always have the poor with you, but you do not always have Me." Jesus is speaking not only to Judas but to all the disciples. If Judas was really concerned about the poor, he would never lack opportunities to aid them. It was written in the OT: **Read Dt. 15:11**. Jesus wasn't endorsing poverty; neither was He encouraging indifference to the poor. They should just keep their priorities straight. Mary's act was coming from a heart of worship, blessed by God. Here Mary was expressing in this action all that was in her heart. Sometimes we think to utter some word of thanks or praise or love or do some work of service, but we put it off. She didn't!

Jesus adds a beautiful promise. **Read Mt. 26:13, Mk. 14:9.**

Immediately after this incident, **“Judas Iscariot, who was 1 of the 12, went off to the chief priests in order to betray Jesus to them.” (Mk. 14:10-11).**

:9 The large crowd of the Jews then learned that He was there; and they came, not for Jesus’ sake only, but that they might also see Lazarus, whom He raised from the dead. On that Saturday evening Jewish people came flocking out of the city of Jerusalem on their way to Bethany. The curious crowd wanted to see the miracle worker and the one whom He had raised. There probably had been a buzz among the crowds in Jerusalem all Sabbath long about Jesus and Lazarus! There was a deliberate move away from the religion (the theology) of the authorities and a move toward genuine faith in Jesus. Superficially interested in Jesus, but probably spiritually indifferent. And, there’s no way the crowds that flocked to Bethany to see Jesus and Lazarus escaped the notice of the Jewish authorities. How did the religious leaders plan to deal with Jesus and Lazarus? Remember **11:57**.

:10 But the chief priests planned to put Lazarus to death also; :11 because on account of him many of the Jews were going away and were believing in Jesus. Lazarus’ presence further complicated the problem of the chief priests. It was threatening from a religious and political point of view. The Sadducees were the wealthy aristocratic class and they worked in close collaboration with the Roman government. And, they regarded raising a body from the dead as theologically impossible. Remember, unlike the Pharisees, the Sadducees did not believe in the resurrection of the dead (**Mt. 22:23, Acts 23:8**). They planned to kill Lazarus also, for he was a ‘living refutation of their theology’! They proposed to destroy the evidence. They would seek to destroy not only the Giver of life but also the one who was a living witness to Him.

As we have seen, no one is neutral regarding Jesus. **Lk. 11:23, Acts 4:12.**

We have a Lord worthy of worship. We see in this story a beautiful picture of people enjoying, serving, fellowshiping, and worshipping the Lord. Maybe we don’t have Martha’s gift of service or Mary’s gift of giving, but it’s the act of worship that is important. Worship is what keeps us centered on Jesus and the Cross and His Resurrection. Worship is what should define us as God’s people, as we share and give out God’s grace and love through our time, money, and spiritual gifts. **If I give all my possessions to feed the poor, but do not have love, it profits me nothing (1 Cor. 13:3).**

“At one point the eternal God stepped center stage into history and took off the wraps and said, ‘Behold!’” A. W. Tozer wrote, “God is a person who can be known in an increasing degree of intimacy if we prepare our hearts for the wonder of it.” This is what we’re seeing in John’s Gospel: Jesus’ life and the Father’s heart on display! May we continue to know Him and consciously worship Him with everything we are and have. Joel

Greetings. All 4 Gospels have an account of a woman anointing Jesus' head or feet. John's account seems to tell of the same incident recorded in **Mt. 26:6-13** and **Mk. 14:3-9**, while that in **Lk. 7:36-50** is different. **Read all.**

In **John 12**, Jesus is anointed by Mary, makes His entry into Jerusalem, is sought by the Greeks, but rejected by the Jews. So in this chapter, we'll see the anointing of Jesus' feet in **12:1-11**, His so-called Triumphal Entry in **12:12-19**, the coming of Greeks in **12:20-36**, and continued Jewish unbelief in Jesus and Jesus' final witness to the nation in **12:37-50**. Jesus had stayed in the village of Ephraim (**11:54**), about a dozen miles to the north on the edge of the wilderness. From there He had made a brief visit to Samaria & Galilee (**Lk. 17:11-19:28**) and then, 6 days before the Passover, came once more to Bethany near Jerusalem (**Jn. 12:1**). Jesus went to die!!

.1 Jesus, therefore, six days before the Passover, came to Bethany where Lazarus was, whom Jesus had raised from the dead. Jesus arrived in Bethany 6 days before Passover, probably before sunset on Friday, and on that Sabbath day (Friday sunset to Saturday sunset), He enjoyed the Sabbath-rest, refreshment, and remembering (God's deliverance of Israel from Egypt) with His friends. In Bethany on that Saturday evening, a supper was given in honor of Jesus. What a group: an ex-leper, an ex-dead man, and Jesus!!

.2 So they made Him a supper there, and Martha was serving; but Lazarus was one of those reclining at the table with Him. Martha was in her element. "She let her hot biscuits do the talking." Martha did what she was most comfortable doing: she served. Service is legitimate worship if done dependent on the Spirit and for God's glory. "Although Martha's service tends to be overshadowed by Mary's act of worship, Martha's humble service on this occasion was no less commendable and pleasing to the Lord."

Who is there? Jesus, the 12, Mary, Martha, Lazarus, and Simon the leper. In **Mt. 26:6** and **Mk. 14:3**, we learn that the meal was held in the house of Simon, apparently a former leper. Lepers were unclean (**Lev. 13:45**), social outcasts (**Num. 5:2**). It is reasonable to believe that Jesus had earlier cleansed Simon.

.3 Mary then took a pound of very costly perfume of pure nard, and anointed the feet of Jesus and wiped His feet with her hair; and the house was filled with the fragrance of the perfume.

Both Martha's service and Mary's anointing of Jesus' feet were acts of worship. Remember when Mary fell at Jesus' feet prior to the raising of Lazarus (**11:32**). Now again she kneels at Jesus' feet and anoints His feet with very costly perfume from the root of a plant grown in northern India. It was about 12 ounces of nard. It was both the name of a plant and the fragrant oil it yielded. According to **Mk. 14:5**, it was worth over 300 denarii, about a year's wages for the common laborer. Washing a person's feet was a servant's job, and, normally a fragrance would be poured on the head. But Mary did the servant's job, and anointed the feet of Jesus. How did she anoint His feet? A reclining person at a meal would rest on an elbow to shovel the food in(!), with the feet extended away from the table. Mary used the entire container on His feet, "so lavishly that they had to be

dried!” Normally a drop or two would suffice. Mary took the most precious thing she possessed and spent it all on Jesus. “Both the expression of the utmost possible humility, love, & devotion, and a sign—perhaps an unwitting sign—of that which lies before Jesus.” Heedless of the cost, both financially and to her reputation (doing a slave’s work), Mary worshiped Jesus through this costly act. This beautiful act of worship was broken by a voice raised in protest.

:4 But Judas Iscariot, one of His disciples, who was intending to betray Him, said, :5 “Why was this perfume not sold for three hundred denarii and given to poor people?” Judas Iscariot reappears here after his mention in **6:70-71**, the only previous mention of Him in this Gospel. Chronologically, these are Judas’ first recorded words in the NT. Judas had just seen an act of selfless worship, and he labeled it a waste. The dishonest treasurer for the group couldn’t help but think of his balance sheet. This is the fleshly attitude which calculates the cost of everything.

:6 Now he said this, not because he was concerned about the poor, but because he was a thief, and as he had the money box (common purse), he used to pilfer what was put into it. Judas didn’t care about the poor; he was thinking only of himself. And, the other apostles joined in his protest (**Mt. 26:8-9; Mk. 14:4-5**)! “The NT portrays him as nothing but a greedy thief and a murderous traitor, even a devil (**6:70-71**).” Judas had a gift for handling money and became so fond of it that he became 1st a thief and then a traitor for its sake.

By the way, as far back as **6:70-71**, John shows us Jesus was well aware that there was a traitor within the ranks. And at the Last Supper, Jesus would say **“Woe to that man by whom the Son of Man is betrayed.” (Mt. 26:24).**

:7 Therefore Jesus said, “Let her alone, so that she may keep it for the day of My burial. Commanding the disciples, He said **“Let her alone.”** His words remind us of the song, “I’d rather have Jesus than silver or gold. I’d rather be His than have riches untold. I’d rather have Jesus than anything this world affords.”

Mary gave it all. **Mk. 14:3** states that Mary had broken the container which held the perfume. There was nothing left. She correctly concluded that Jesus was worthy of anything and everything she had. “She did it to prepare His body for burial.” (**Mt. 26:12, Mk. 14:8**). She was anointing His body for burial ahead of time, since there would be no opportunity later. His coming death was now less than a week away. 7 days later, dead, His body would be laying in a tomb.

:8 For you (all) always have the poor with you, but you do not always have Me.” Jesus is speaking not only to Judas but to all the disciples. If Judas was really concerned about the poor, he would never lack opportunities to aid them. It was written in the OT: **Read Dt. 15:11.** Jesus wasn’t endorsing poverty; neither was He encouraging indifference to the poor. They should just keep their priorities straight. Mary’s act was coming from a heart of worship, blessed by God. Here Mary was expressing in this action all that was in her heart. Sometimes we think to utter some word of thanks or praise or love or do some work of service, but we put it off. She didn’t!

Jesus adds a beautiful promise. **Read Mt. 26:13, Mk. 14:9.**

Immediately after this incident, **“Judas Iscariot, who was 1 of the 12, went off to the chief priests in order to betray Jesus to them.” (Mk. 14:10-11).**

:9 The large crowd of the Jews then learned that He was there; and they came, not for Jesus’ sake only, but that they might also see Lazarus, whom He raised from the dead. On that Saturday evening Jewish people came flocking out of the city of Jerusalem on their way to Bethany. The curious crowd wanted to see the miracle worker and the one whom He had raised. There probably had been a buzz among the crowds in Jerusalem all Sabbath long about Jesus and Lazarus! There was a deliberate move away from the religion (the theology) of the authorities and a move toward genuine faith in Jesus. Superficially interested in Jesus, but probably spiritually indifferent. And, there’s no way the crowds that flocked to Bethany to see Jesus and Lazarus escaped the notice of the Jewish authorities. How did the religious leaders plan to deal with Jesus and Lazarus? Remember **11:57**.

:10 But the chief priests planned to put Lazarus to death also; :11 because on account of him many of the Jews were going away and were believing in Jesus. Lazarus’ presence further complicated the problem of the chief priests. It was threatening from a religious and political point of view. The Sadducees were the wealthy aristocratic class and they worked in close collaboration with the Roman government. And, they regarded raising a body from the dead as theologically impossible. Remember, unlike the Pharisees, the Sadducees did not believe in the resurrection of the dead (**Mt. 22:23, Acts 23:8**). They planned to kill Lazarus also, for he was a ‘living refutation of their theology’! They proposed to destroy the evidence. They would seek to destroy not only the Giver of life but also the one who was a living witness to Him.

As we have seen, no one is neutral regarding Jesus. **Lk. 11:23, Acts 4:12.**

We have a Lord worthy of worship. We see in this story a beautiful picture of people enjoying, serving, fellowshiping, and worshipping the Lord. Maybe we don’t have Martha’s gift of service or Mary’s gift of giving, but it’s the act of worship that is important. Worship is what keeps us centered on Jesus and the Cross and His Resurrection. Worship is what should define us as God’s people, as we share and give out God’s grace and love through our time, money, and spiritual gifts. **If I give all my possessions to feed the poor, but do not have love, it profits me nothing (1 Cor. 13:3).**

“At one point the eternal God stepped center stage into history and took off the wraps and said, ‘Behold!’” A. W. Tozer wrote, “God is a person who can be known in an increasing degree of intimacy if we prepare our hearts for the wonder of it.” This is what we’re seeing in John’s Gospel: Jesus’ life and the Father’s heart on display! May we continue to know Him and consciously worship Him with everything we are and have. Joel

Greetings. All 4 Gospels have an account of a woman anointing Jesus' head or feet. John's account seems to tell of the same incident recorded in **Mt. 26:6-13** and **Mk. 14:3-9**, while that in **Lk. 7:36-50** is different. **Read all.**

In **John 12**, Jesus is anointed by Mary, makes His entry into Jerusalem, is sought by the Greeks, but rejected by the Jews. So in this chapter, we'll see the anointing of Jesus' feet in **12:1-11**, His so-called Triumphant Entry in **12:12-19**, the coming of Greeks in **12:20-36**, and continued Jewish unbelief in Jesus and Jesus' final witness to the nation in **12:37-50**. Jesus had stayed in the village of Ephraim (**11:54**), about a dozen miles to the north on the edge of the wilderness. From there He had made a brief visit to Samaria & Galilee (**Lk. 17:11-19:28**) and then, 6 days before the Passover, came once more to Bethany near Jerusalem (**Jn. 12:1**). Jesus went to die!!

.1 Jesus, therefore, six days before the Passover, came to Bethany where Lazarus was, whom Jesus had raised from the dead. Jesus arrived in Bethany 6 days before Passover, probably before sunset on Friday, and on that Sabbath day (Friday sunset to Saturday sunset), He enjoyed the Sabbath-rest, refreshment, and remembering (God's deliverance of Israel from Egypt) with His friends. In Bethany on that Saturday evening, a supper was given in honor of Jesus. What a group: an ex-leper, an ex-dead man, and Jesus!!

.2 So they made Him a supper there, and Martha was serving; but Lazarus was one of those reclining at the table with Him. Martha was in her element. "She let her hot biscuits do the talking." Martha did what she was most comfortable doing: she served. Service is legitimate worship if done dependent on the Spirit and for God's glory. "Although Martha's service tends to be overshadowed by Mary's act of worship, Martha's humble service on this occasion was no less commendable and pleasing to the Lord."

Who is there? Jesus, the 12, Mary, Martha, Lazarus, and Simon the leper. In **Mt. 26:6** and **Mk. 14:3**, we learn that the meal was held in the house of Simon, apparently a former leper. Lepers were unclean (**Lev. 13:45**), social outcasts (**Num. 5:2**). It is reasonable to believe that Jesus had earlier cleansed Simon.

.3 Mary then took a pound of very costly perfume of pure nard, and anointed the feet of Jesus and wiped His feet with her hair; and the house was filled with the fragrance of the perfume.

Both Martha's service and Mary's anointing of Jesus' feet were acts of worship. Remember when Mary fell at Jesus' feet prior to the raising of Lazarus (**11:32**). Now again she kneels at Jesus' feet and anoints His feet with very costly perfume from the root of a plant grown in northern India. It was about 12 ounces of nard. It was both the name of a plant and the fragrant oil it yielded. According to **Mk. 14:5**, it was worth over 300 denarii, about a year's wages for the common laborer. Washing a person's feet was a servant's job, and, normally a fragrance would be poured on the head. But Mary did the servant's job, and anointed the feet of Jesus. How did she anoint His feet? A reclining person at a meal would rest on an elbow to shovel the food in(!), with the feet extended away from the table. Mary used the entire container on His feet, "so lavishly that they had to be

Greetings. All 4 Gospels have an account of a woman anointing Jesus' head or feet. John's account seems to tell of the same incident recorded in **Mt. 26:6-13** and **Mk. 14:3-9**, while that in **Lk. 7:36-50** is different. **Read all.**

In **John 12**, Jesus is anointed by Mary, makes His entry into Jerusalem, is sought by the Greeks, but rejected by the Jews. So in this chapter, we'll see the anointing of Jesus' feet in **12:1-11**, His so-called Triumphant Entry in **12:12-19**, the coming of Greeks in **12:20-36**, and continued Jewish unbelief in Jesus and Jesus' final witness to the nation in **12:37-50**. Jesus had stayed in the village of Ephraim (**11:54**), about a dozen miles to the north on the edge of the wilderness. From there He had made a brief visit to Samaria & Galilee (**Lk. 17:11-19:28**) and then, 6 days before the Passover, came once more to Bethany near Jerusalem (**Jn. 12:1**). Jesus went to die!!

.1 Jesus, therefore, six days before the Passover, came to Bethany where Lazarus was, whom Jesus had raised from the dead. Jesus arrived in Bethany 6 days before Passover, probably before sunset on Friday, and on that Sabbath day (Friday sunset to Saturday sunset), He enjoyed the Sabbath-rest, refreshment, and remembering (God's deliverance of Israel from Egypt) with His friends. In Bethany on that Saturday evening, a supper was given in honor of Jesus. What a group: an ex-leper, an ex-dead man, and Jesus!!

.2 So they made Him a supper there, and Martha was serving; but Lazarus was one of those reclining at the table with Him. Martha was in her element. "She let her hot biscuits do the talking." Martha did what she was most comfortable doing: she served. Service is legitimate worship if done dependent on the Spirit and for God's glory. "Although Martha's service tends to be overshadowed by Mary's act of worship, Martha's humble service on this occasion was no less commendable and pleasing to the Lord."

Who is there? Jesus, the 12, Mary, Martha, Lazarus, and Simon the leper. In **Mt. 26:6** and **Mk. 14:3**, we learn that the meal was held in the house of Simon, apparently a former leper. Lepers were unclean (**Lev. 13:45**), social outcasts (**Num. 5:2**). It is reasonable to believe that Jesus had earlier cleansed Simon.

.3 Mary then took a pound of very costly perfume of pure nard, and anointed the feet of Jesus and wiped His feet with her hair; and the house was filled with the fragrance of the perfume.

Both Martha's service and Mary's anointing of Jesus' feet were acts of worship. Remember when Mary fell at Jesus' feet prior to the raising of Lazarus (**11:32**). Now again she kneels at Jesus' feet and anoints His feet with very costly perfume from the root of a plant grown in northern India. It was about 12 ounces of nard. It was both the name of a plant and the fragrant oil it yielded. According to **Mk. 14:5**, it was worth over 300 denarii, about a year's wages for the common laborer. Washing a person's feet was a servant's job, and, normally a fragrance would be poured on the head. But Mary did the servant's job, and anointed the feet of Jesus. How did she anoint His feet? A reclining person at a meal would rest on an elbow to shovel the food in(!), with the feet extended away from the table. Mary used the entire container on His feet, "so lavishly that they had to be

dried!” Normally a drop or two would suffice. Mary took the most precious thing she possessed and spent it all on Jesus. “Both the expression of the utmost possible humility, love, & devotion, and a sign—perhaps an unwitting sign—of that which lies before Jesus.” Heedless of the cost, both financially and to her reputation (doing a slave’s work), Mary worshiped Jesus through this costly act. This beautiful act of worship was broken by a voice raised in protest.

:4 But Judas Iscariot, one of His disciples, who was intending to betray Him, said, :5 “Why was this perfume not sold for three hundred denarii and given to poor people?” Judas Iscariot reappears here after his mention in **6:70-71**, the only previous mention of Him in this Gospel. Chronologically, these are Judas’ first recorded words in the NT. Judas had just seen an act of selfless worship, and he labeled it a waste. The dishonest treasurer for the group couldn’t help but think of his balance sheet. This is the fleshly attitude which calculates the cost of everything.

:6 Now he said this, not because he was concerned about the poor, but because he was a thief, and as he had the money box (common purse), he used to pilfer what was put into it. Judas didn’t care about the poor; he was thinking only of himself. And, the other apostles joined in his protest (**Mt. 26:8-9; Mk. 14:4-5**)! “The NT portrays him as nothing but a greedy thief and a murderous traitor, even a devil (**6:70-71**).” Judas had a gift for handling money and became so fond of it that he became 1st a thief and then a traitor for its sake.

By the way, as far back as **6:70-71**, John shows us Jesus was well aware that there was a traitor within the ranks. And at the Last Supper, Jesus would say **“Woe to that man by whom the Son of Man is betrayed.” (Mt. 26:24).**

:7 Therefore Jesus said, “Let her alone, so that she may keep it for the day of My burial. Commanding the disciples, He said **“Let her alone.”** His words remind us of the song, “I’d rather have Jesus than silver or gold. I’d rather be His than have riches untold. I’d rather have Jesus than anything this world affords.”

Mary gave it all. **Mk. 14:3** states that Mary had broken the container which held the perfume. There was nothing left. She correctly concluded that Jesus was worthy of anything and everything she had. “She did it to prepare His body for burial.” (**Mt. 26:12, Mk. 14:8**). She was anointing His body for burial ahead of time, since there would be no opportunity later. His coming death was now less than a week away. 7 days later, dead, His body would be laying in a tomb.

:8 For you (all) always have the poor with you, but you do not always have Me. Jesus is speaking not only to Judas but to all the disciples. If Judas was really concerned about the poor, he would never lack opportunities to aid them. It was written in the OT: **Read Dt. 15:11.** Jesus wasn’t endorsing poverty; neither was He encouraging indifference to the poor. They should just keep their priorities straight. Mary’s act was coming from a heart of worship, blessed by God. Here Mary was expressing in this action all that was in her heart. Sometimes we think to utter some word of thanks or praise or love or do some work of service, but we put it off. She didn’t!

Jesus adds a beautiful promise. **Read Mt. 26:13, Mk. 14:9.**

dried!” Normally a drop or two would suffice. Mary took the most precious thing she possessed and spent it all on Jesus. “Both the expression of the utmost possible humility, love, & devotion, and a sign—perhaps an unwitting sign—of that which lies before Jesus.” Heedless of the cost, both financially and to her reputation (doing a slave’s work), Mary worshiped Jesus through this costly act. This beautiful act of worship was broken by a voice raised in protest.

:4 But Judas Iscariot, one of His disciples, who was intending to betray Him, said, :5 “Why was this perfume not sold for three hundred denarii and given to poor people?” Judas Iscariot reappears here after his mention in **6:70-71**, the only previous mention of Him in this Gospel. Chronologically, these are Judas’ first recorded words in the NT. Judas had just seen an act of selfless worship, and he labeled it a waste. The dishonest treasurer for the group couldn’t help but think of his balance sheet. This is the fleshly attitude which calculates the cost of everything.

:6 Now he said this, not because he was concerned about the poor, but because he was a thief, and as he had the money box (common purse), he used to pilfer what was put into it. Judas didn’t care about the poor; he was thinking only of himself. And, the other apostles joined in his protest (**Mt. 26:8-9; Mk. 14:4-5**)! “The NT portrays him as nothing but a greedy thief and a murderous traitor, even a devil (**6:70-71**).” Judas had a gift for handling money and became so fond of it that he became 1st a thief and then a traitor for its sake.

By the way, as far back as **6:70-71**, John shows us Jesus was well aware that there was a traitor within the ranks. And at the Last Supper, Jesus would say **“Woe to that man by whom the Son of Man is betrayed.” (Mt. 26:24).**

:7 Therefore Jesus said, “Let her alone, so that she may keep it for the day of My burial. Commanding the disciples, He said **“Let her alone.”** His words remind us of the song, “I’d rather have Jesus than silver or gold. I’d rather be His than have riches untold. I’d rather have Jesus than anything this world affords.”

Mary gave it all. **Mk. 14:3** states that Mary had broken the container which held the perfume. There was nothing left. She correctly concluded that Jesus was worthy of anything and everything she had. “She did it to prepare His body for burial.” (**Mt. 26:12, Mk. 14:8**). She was anointing His body for burial ahead of time, since there would be no opportunity later. His coming death was now less than a week away. 7 days later, dead, His body would be laying in a tomb.

:8 For you (all) always have the poor with you, but you do not always have Me. Jesus is speaking not only to Judas but to all the disciples. If Judas was really concerned about the poor, he would never lack opportunities to aid them. It was written in the OT: **Read Dt. 15:11.** Jesus wasn’t endorsing poverty; neither was He encouraging indifference to the poor. They should just keep their priorities straight. Mary’s act was coming from a heart of worship, blessed by God. Here Mary was expressing in this action all that was in her heart. Sometimes we think to utter some word of thanks or praise or love or do some work of service, but we put it off. She didn’t!

Jesus adds a beautiful promise. **Read Mt. 26:13, Mk. 14:9.**

Immediately after this incident, **“Judas Iscariot, who was 1 of the 12, went off to the chief priests in order to betray Jesus to them.”** (Mk. 14:10-11).

:9 The large crowd of the Jews then learned that He was there; and they came, not for Jesus’ sake only, but that they might also see Lazarus, whom He raised from the dead. On that Saturday evening Jewish people came flocking out of the city of Jerusalem on their way to Bethany. The curious crowd wanted to see the miracle worker and the one whom He had raised. There probably had been a buzz among the crowds in Jerusalem all Sabbath long about Jesus and Lazarus! There was a deliberate move away from the religion (the theology) of the authorities and a move toward genuine faith in Jesus. Superficially interested in Jesus, but probably spiritually indifferent. And, there’s no way the crowds that flocked to Bethany to see Jesus and Lazarus escaped the notice of the Jewish authorities. How did the religious leaders plan to deal with Jesus and Lazarus? Remember **11:57**.

:10 But the chief priests planned to put Lazarus to death also; :11 because on account of him many of the Jews were going away and were believing in Jesus. Lazarus’ presence further complicated the problem of the chief priests. It was threatening from a religious and political point of view. The Sadducees were the wealthy aristocratic class and they worked in close collaboration with the Roman government. And, they regarded raising a body from the dead as theologically impossible. Remember, unlike the Pharisees, the Sadducees did not believe in the resurrection of the dead (**Mt. 22:23, Acts 23:8**). They planned to kill Lazarus also, for he was a ‘living refutation of their theology’! They proposed to destroy the evidence. They would seek to destroy not only the Giver of life but also the one who was a living witness to Him.

As we have seen, no one is neutral regarding Jesus. **Lk. 11:23, Acts 4:12**.

We have a Lord worthy of worship. We see in this story a beautiful picture of people enjoying, serving, fellowshiping, and worshipping the Lord. Maybe we don’t have Martha’s gift of service or Mary’s gift of giving, but it’s the act of worship that is important. Worship is what keeps us centered on Jesus and the Cross and His Resurrection. Worship is what should define us as God’s people, as we share and give out God’s grace and love through our time, money, and spiritual gifts. **If I give all my possessions to feed the poor, but do not have love, it profits me nothing (1 Cor. 13:3).**

“At one point the eternal God stepped center stage into history and took off the wraps and said, ‘Behold!’” A. W. Tozer wrote, “God is a person who can be known in an increasing degree of intimacy if we prepare our hearts for the wonder of it.” This is what we’re seeing in John’s Gospel: Jesus’ life and the Father’s heart on display! May we continue to know Him and consciously worship Him with everything we are and have. Joel

Immediately after this incident, **“Judas Iscariot, who was 1 of the 12, went off to the chief priests in order to betray Jesus to them.”** (Mk. 14:10-11).

:9 The large crowd of the Jews then learned that He was there; and they came, not for Jesus’ sake only, but that they might also see Lazarus, whom He raised from the dead. On that Saturday evening Jewish people came flocking out of the city of Jerusalem on their way to Bethany. The curious crowd wanted to see the miracle worker and the one whom He had raised. There probably had been a buzz among the crowds in Jerusalem all Sabbath long about Jesus and Lazarus! There was a deliberate move away from the religion (the theology) of the authorities and a move toward genuine faith in Jesus. Superficially interested in Jesus, but probably spiritually indifferent. And, there’s no way the crowds that flocked to Bethany to see Jesus and Lazarus escaped the notice of the Jewish authorities. How did the religious leaders plan to deal with Jesus and Lazarus? Remember **11:57**.

:10 But the chief priests planned to put Lazarus to death also; :11 because on account of him many of the Jews were going away and were believing in Jesus. Lazarus’ presence further complicated the problem of the chief priests. It was threatening from a religious and political point of view. The Sadducees were the wealthy aristocratic class and they worked in close collaboration with the Roman government. And, they regarded raising a body from the dead as theologically impossible. Remember, unlike the Pharisees, the Sadducees did not believe in the resurrection of the dead (**Mt. 22:23, Acts 23:8**). They planned to kill Lazarus also, for he was a ‘living refutation of their theology’! They proposed to destroy the evidence. They would seek to destroy not only the Giver of life but also the one who was a living witness to Him.

As we have seen, no one is neutral regarding Jesus. **Lk. 11:23, Acts 4:12**.

We have a Lord worthy of worship. We see in this story a beautiful picture of people enjoying, serving, fellowshiping, and worshipping the Lord. Maybe we don’t have Martha’s gift of service or Mary’s gift of giving, but it’s the act of worship that is important. Worship is what keeps us centered on Jesus and the Cross and His Resurrection. Worship is what should define us as God’s people, as we share and give out God’s grace and love through our time, money, and spiritual gifts. **If I give all my possessions to feed the poor, but do not have love, it profits me nothing (1 Cor. 13:3).**

“At one point the eternal God stepped center stage into history and took off the wraps and said, ‘Behold!’” A. W. Tozer wrote, “God is a person who can be known in an increasing degree of intimacy if we prepare our hearts for the wonder of it.” This is what we’re seeing in John’s Gospel: Jesus’ life and the Father’s heart on display! May we continue to know Him and consciously worship Him with everything we are and have. Joel