

Main Idea: With one week to live Jesus went to a special dinner in His honor, and at this dinner He encountered six responses in John 12:1-11. As we investigate this strategic text, we’re confronted with the eternally significant question, “What will *you* do with Jesus?”

The Setting (1):

1. Jesus is beginning His Passion week.
 2. Jesus is the guest of honor at a dinner.
- I. Martha served Jesus (2a).
 - II. Lazarus reclined with Jesus (2b).
 - A. This speaks of intimacy.
 - B. This speaks of devotion.
 - III. Mary anointed Jesus (3).
 - A. Her actions signify her love for Jesus.
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 - C. His rebuke from Jesus exposed his threefold problem (7-8).
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1. Beware of being superficial.
 2. Be sure that He is worthy of our all.

One week to live.

What would you do if you knew you had only one week to live? This was our Lord’s situation as He headed towards Jerusalem in John 12. He has one week to live, and He knows it. Of course, the truth is, He *always* knew precisely how many weeks and days and minutes He had yet to live during His incarnation, and He said so throughout John’s Gospel.

This morning, as we return to our journey through the Gospel of John, let me remind you of some of the statements we’ve seen that highlight our Savior’s omniscient understanding of His appointed work on earth.

John 2:4 He told His mother, “My time has not yet come.”

John 7:6 “The right time for me has not yet come.”

John 8:20 “Yet no one seized him, because his time had not yet come.”

It’s not time, not time, not time, not yet. And then comes chapter 12...

John 12:23 “The hour has come for the Son of Man to be glorified.”

John 12:27 “Now my heart is troubled, and what shall I say? ‘Father, save me from this hour’? No, it was for this very reason I came to this hour.”

So now it’s time, and Jesus knows it. It’s time to fulfill the plan His Father had designed from eternity past. It’s time to lay down His life as a ransom payment for sinners.

Jesus talked about this redemptive plan back in John 10:14-16, “I am the good shepherd; I know my sheep and my sheep know me— just as the Father knows me and I know the Father—and I lay down my life for the sheep. I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd.”

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So now it's time. He has lived a perfect life, 33 years of spotless obedience to God's law. And now it's time to lay down that perfect life on a Roman cross, as the Lamb of God taking the sins of His people upon Himself.

We've walked with Jesus through His life, now it's time to walk with Him to His death. He has one week to live, His passion week.

The apostle John devotes his first 11 chapters to the main highlights of Jesus' three years of public ministry. Now the apostle devotes the last 10 chapters to the events pertaining to Jesus' final week and resurrection appearances. That's *ten* chapters to present one week. You can tell just by noting the amount of attention it receives that this final week is very significant.

John begins this final section by putting the spotlight on an event that reveals an assortment of responses to Jesus. Everyone, then and now, responds to Jesus. But it's not always easy to determine what that response is, at least not with the naked eye. Some give a duplicitous response, that is, they look one way to certain audiences and another to others.

You see, the question before us this morning is, "What are you going to do with Jesus?" It's the most important question you'll ever answer, and it's a question that everyone answers. And so, right in fulcrum of his book, John includes a story that reveals some potential responses to Jesus.

According to John, with one week to live Jesus went to a special dinner in His honor, and at this dinner He encountered six responses. We're going to look at these six responses in John 12:1-11, and as we investigate them, we too will find ourselves confronted with the eternally significant question, "What will *you* do with Jesus?"

The Setting (1):

John gives the setting in verse 1, "Six days before the Passover, Jesus arrived at Bethany, where Lazarus lived, whom Jesus had raised from the dead."

Our story takes place in Bethany, a small village just a couple of miles from Jerusalem on the road from Jericho. John points out it's where Lazarus lived, now it's most famous citizen. We met Lazarus in the last chapter. He's the man who became deathly sick, whose sisters sent word to Jesus for help. But Jesus let him die, and then four days later showed up and raised him from the dead. That astounding miracle convinced many Jews to put their faith in Jesus (11:45). It also infuriated the Jewish leaders so much that they determined to kill Jesus, who retreated to an isolated village called Ephraim near the desert (11:54).

It wasn't time to die, not yet. But now it's time.

Notice the time indicator. It's *six days before the Passover*. Not just any Passover, but *the* Passover, the one that would fulfill all others. That indicates that...

1. *Jesus is beginning His Passion week.* We're talking about the week the Suffering Servant endured passionate suffering we cannot fully comprehend.

It ironically began with the applause of a joyful crowd on Palm Sunday. You'll notice that's the very next story in our Bibles. Verse 12 says, "The next day [the day after the event we're considering] the great crowd that had come for the Feast heard that Jesus was on his way to Jerusalem." And verse 13 says, "They took palm branches and went out to meet him, shouting, 'Hosanna!'"

That took place on Sunday, we call it *Palm Sunday*. Just five days later another crowd is going to shout a very different message.

So this is the beginning of *that* week. D. A. Carson explains, "*Six days before the Passover* most likely refers to the preceding Saturday, which began the Friday evening. If Jesus *arrived at Bethany* that evening, just as Sabbath began, the 'dinner' that is described (v. 2) probably occurred on the Sabbath, the Saturday evening. After sundown,

when Sabbath had officially ended, the large crowd of Jews assembled (vv. 9–11), and the next day, Sunday, the triumphal entry took place (vv. 12ff.).”¹

We’re told something else that’s important to the setting, namely...

2. *Jesus is the guest of honor at a dinner.* That’s in verse 2, “Here a dinner was given in Jesus’ honor. Martha served, while Lazarus was among those reclining at the table with him.” Where was this dinner? In Bethany. And where specifically? You say, “At the house of Lazarus, and his sisters.” But that’s not what John said. Yes, Lazarus was at the dinner, and so were Martha and Mary. And Martha was even serving, but it wasn’t their house.

In fact, John doesn’t tell us who owned the house. Matthew does. His name was Simon, but everyone knew him by his nickname. *Simon the Leper.*

Hold your place in John 12, and turn over to Matthew’s parallel account in Matthew 26. We read the following in verses 6-9, “While Jesus was in Bethany in the home of a man known as *Simon the Leper*, a woman came to him with an alabaster jar of very expensive perfume, which she poured on his head as he was reclining at the table. When the disciples saw this, they were indignant. ‘Why this waste?’ they asked. ‘This perfume could have been sold at a high price and the money given to the poor.’”

It’s the same event that John presents in our text. But Matthew gives the house. So does Mark in his gospel account. Notice Mark 14:3-5, “While he was in Bethany, reclining at the table in the home of a man known as *Simon the Leper*, a woman came with an alabaster jar of very expensive perfume, made of pure nard. She broke the jar and poured the perfume on his head. Some of those present were saying indignantly to one another, “Why this waste of perfume? It could have been sold for more than a year’s wages and the money given to the poor.” And they rebuked her harshly.”

So we’re at Simon the Leper’s house? Who was he? Apparently he was a fairly wealthy man from Bethany who’d contracted leprosy, whom Jesus healed. One suggestion is that he’s related to Lazarus and his sisters, perhaps their father, although the text is silent about that connection.

You say, “Was he still a leper?” No. If he’d still been a leper, he wouldn’t have held this celebration at his house, for lepers were outcasts. But apparently, that’s precisely why he hosted the dinner, to honor the One who healed him and gave him new life.

So there’s the setting. Jesus has entered His final week of earthly ministry, and some of His most appreciative followers, a healed leper and a raised dead man and his sisters, invite Him and His disciples to a dinner to honor Him.

By the way, that’s the proper response when Jesus does something in your life, to give Him honor. Has He done anything in your life, like save your soul from hell? Then He deserves tangible expressions of honor.

Now let’s take a look at the six responses to Jesus that John records. Here’s the first.

I. Martha served Jesus (2a).

Verse 2 says, “Here a dinner was given in Jesus’ honor. Martha served.” Literally, “Martha was serving.”

You say, “Isn’t it sort of odd that Martha would be serving in a home that’s not her own?” Not really. Again, it may be her father’s home, but regardless, people who love to serve don’t typically restrict their efforts to their own homes. Have you ever invited someone with a servant’s heart to your house for a meal? You had a tough time keeping them out of the kitchen, didn’t you?

“Here, let me serve the drinks for you.”

¹ Carson, D. A. (1991). *The Gospel according to John*. The Pillar New Testament Commentary (427). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

“No, I’ll take care of it.”

“Ok, well then let me do the dishes for you.”

It’s hard to say no to a servant, especially when you’re filled with gratitude. And Martha was. Jesus had raised her brother from the dead, and blessed her with new life too. And she responded by serving.

John doesn’t specify who she served. No doubt, she served Jesus and cared for His needs—He was the guest of honor. But others too, whoever needed a plate refilled, or a glass topped off.

You can’t think of Martha’s service here without recalling another meal. In fact, the actions of both sisters, Martha and Mary, are consistent with earlier story involving them, as told in Luke 10:38-42:

“As Jesus and his disciples were on their way, he came to a village where a woman named Martha opened her home to him. She had a sister called Mary, who sat at the Lord’s feet listening to what he said. But Martha was distracted by all the preparations that had to be made. She came to him and asked, ‘Lord, don’t you care that my sister has left me to do the work by myself? Tell her to help me!’ ‘Martha, Martha,’ the Lord answered, ‘you are worried and upset about many things, but only one thing is needed. Mary has chosen what is better, and it will not be taken away from her.’”

Interesting, isn’t it? In Luke 10, Martha is serving and Jesus rebukes her for it. In John 12, she’s serving, and no rebuke. Why did Jesus rebuke her for serving in the first story, but not in the second? The answer is, he *didn’t* rebuke her for serving in the first story. He rebuked her because her priorities weren’t right. She was acting like everyone’s greatest need was food, and so she became disturbed because her sister wasn’t helping with the meal. But Jesus said *only one thing is needed*, not food, but Him.

Apparently, Martha learned her lesson. In John 12 she’s serving again, but this time her motive is right. She’s not upset because others aren’t helping her, because she’s serving for the honor of the One she loves.

As we’re going to see, there’s more than one way to give Jesus the honor He deserves, and here’s a very appropriate way to do it. Like Martha, by serving selflessly. “The greatest among you shall be your servant,” said Jesus in Matthew 23:11.

Now a second response. First, Martha served Jesus (and others).

II. Lazarus reclined with Jesus (2b).

Notice the end of verse 2, “Martha served, while Lazarus was among those reclining at the table with him.” The words “among those” indicate others were present at this dinner, including Jesus, apparently the Twelve, Simon the Leper, Martha, Mary, Lazarus—that’s 17 people—plus a large crowd of Jews that eventually showed up (9).

And what was Lazarus doing? The text says that he, along with the other guests, was *reclining at the table with him*. This was how you enjoyed a first century meal, not sitting on chairs, but by laying on the ground with your head toward the table, propped on an elbow, and your feet pointing away from the table.

Lazarus’s posture indicates two things.

A. This speaks of intimacy. Remember the message the sisters sent to Jesus back in John 11:3? “Lord, the one you love is sick.” Jesus loved Lazarus. And in light of all Jesus had done for him, Lazarus reciprocates that love. His reclining near Jesus speaks of intimacy. He treasures Jesus. He wants to be near Jesus. He wants to hear every word that Jesus has to say. What’s more...

B. This speaks of devotion. There is no person on the planet more important to Lazarus than Jesus. He owes his life to this One, and he’s grateful, and shows his gratitude by dining with His Master.

Jesus invites us to do the same in Revelation 3:20, “Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me.”

So here’s another important way to show honor to the One who is worthy. One, by serving Him. Two, by taking steps to enjoy His fellowship. One of my favorite times of the day is early in the morning, before time with people, before checking the news, before anything. To spend time with my Savior. To open His Word and hear Him speak to me, and then to open my heart and talk with Him.

What an honor we have, beloved, to have an audience with the One who died for us and who lives as our Redeemer! Let’s be like Lazarus and cherish those opportunities to show Him how much we appreciate Him.

And that brings us to yet another response to Jesus, the focal point of the story.

III. Mary anointed Jesus (3).

Verse 3 says, “Then Mary took about a pint of pure nard, an expensive perfume; she poured it on Jesus’ feet and wiped his feet with her hair. And the house was filled with the fragrance of the perfume.”

Something that strikes you from Mary’s actions, and John calls attention to it, is the quantity of the perfume she used. *About a pint*, says the NIV. *A litra*, says the Greek, a Roman pound, weighing about 12 ounces or 325 grams. That’s a lot of perfume! Especially when you consider what kind it was. *Nard*, a fragrant oil taken from a plant native to the mountains of north India. And not just *nard*, but *pure nard*, a term highlighting the quality of this particular perfume.

And John specifies it was *an expensive perfume*, literally, “of great price.” How great a price? As we’ll see momentarily, the debate around the table placed the value at 300 denarii. That’s what the Greek says in verse 5. One denarii was the amount of money a typical first century laborer would make for a day’s work. Since you didn’t work on the Sabbath and other holy days, 300 days would be how many days the typical man worked in a year. So 300 denarii represents a year’s wages, and that’s what the NIV says, “It was worth a year’s wages.”

How much money do you make in a year’s time? Plug that number into this story. What would life be like for you if you didn’t have that amount of money? How would you pay your next 12 house payments? How would you pay for your groceries for the next 52 weeks? Your clothes? Your transportation costs? Would losing a year’s wages affect your life?

Now answer this. If the choice to let go of the amount of money you make in a year was left up to you alone, would you make that choice? Would you spend a year’s worth of income for a ten minute venture? Mary did. She took the most precious possession she had to her name, a special vial filled with precious perfume, and broke the vial, and poured it on Jesus’ feet.

Matthew and Mark say she poured it on His head and body as well. Is that a contradiction? No. Again, in light of the Master’s posture at the table, she undoubtedly had no problem applying her gift from His head all the way to His feet.

And something equally shocking as the cost of the gift impressed John. He says *Mary wiped his feet with her hair*. Unthinkable. A Jewish woman *never* let her hair down in public. To do so was considered indecent, if not immoral.

So why did Mary? Why did she pour out \$30,000 or \$50,000 (you plug in the number) worth of perfume, and then why did she risk public opinion by letting down the tresses of her hair to wipe Jesus’ feet? Why would she do that?

Her actions signify two undeniable realities.

A. Her actions signify her love for Jesus. The reason Mary isn't concerned about the potential shame her actions might produce, and the reason she doesn't hesitate to let go of her most costly earthly possession, is because she values something else far greater.

She's in the presence of the One whom she knows to be her Maker and Savior, who mercifully granted her the life of her brother and everything else to her name. And she loves this person, not just with words, but actions. She's like David. She refuses to offer her Lord something that costs her nothing. So whether it's money, or her very reputation in the eyes of the world, it doesn't matter.

All to Jesus I surrender, all to Him I freely give.

But it's not just her love that we see here. There's a second reality.

B. Her actions signify Jesus' worth. If you invited me to your home, honored me with a meal, wiped my feet with your hair, and tried to give me a gift worth a year's wages, I would stop you, and certainly others in the room would too. And if you proceeded, we'd all say *you're out of your mind*. No mere mortal is worthy of such adoration.

And that's the point. This is no mere mortal.

Brothers and sisters, how much is God's forgiveness worth to you? How much is His peace and joy and the assurance of His eternal presence worth to you? These are ours, beloved, all because of one person. *Jesus*. Because of His amazing love and sacrifice for us. Because of what He endured on the cross in our place. Because of His triumph over the grave. All because of Him.

So how much does that make Him worth to us? Mary says, "He's worth everything I have, and I want to show that right now for all to see."

Now what happens when you do such a thing, when you show your Savior how much you love Him in light of how much He's worth to you? Two things will happen. One, you'll see His smile. And two, you'll hear the objections of the calculators. As in the fourth responder in our text.

Notice verse 4, "But one of his disciples, Judas Iscariot, who was later to betray him, objected..." I need to point out at this point that Judas wasn't alone. According to Mark 14:5, "*They* rebuked her harshly." It's plural. Matthew 26:8 says, "When the disciples saw this, *they* were indignant."

Which ones? Thomas? We know he's a calculator. Peter? Andrew? Apparently, the whole group, for this is the way we all tend to think. By nature, we are calculators. We operate by tit for tat. It's yet another reason why we need a Savior, the One who gave His all to those who didn't deserve a thing but His wrath.

But John identifies a ring-leader in the crowd. I get the sense that he's the one who stirred up the rest by the objection he raised. It came in the form of a question.

IV. Judas questioned Jesus (4-8).

Verse 5, "Why wasn't this perfume sold and the money given to the poor?" Sounds like a pretty legitimate question, doesn't it? A pretty spiritual objection, in fact.

We, of course, know the rest of the story regarding Judas, which John points out in verse 4, "Judas Iscariot, who was later to betray him." That's *later*. But at the time, no one but Jesus knew the truth about Judas.

Judas was a devout follower of Jesus, one of the Twelve apostles. He did miracles. He listened and nodded his approval to countless sermons by Jesus. He preached his own sermons, too, which produced results.

To outward appearances, he was the real thing. In this particular situation...

A. He sounded like he was interested in the poor (5). "Why wasn't this perfume sold and the money given to the poor?" That's what Jesus' followers do, don't they?

Like their Master, they don't live extravagant, excessive, and wasteful lives. Instead, they care for the poor.

And after asking his question, Judas tossed out his own piece of calculation. "It was worth a year's wages." How'd he know that? Because while Mary was pouring out her perfume, Judas was doing the math. He has a keen business mind, he knows the market price of such commodities, and he estimates the size of the vial, and the potential value.

Three hundred denarii. As Carson points out, "The sum was enormous. Either Mary and her family were very wealthy, or perhaps this was a family heirloom that had been passed down to her."²

I don't know if he asked Jesus directly, or just nonchalantly threw the question out to the group. To the other disciples it sounded legit, and so they chimed in, *Yea! Just think what we could do to help the poor if we had a year's wages! Come on, let's use our heads!*

But the omniscient Jesus knew the unseen truth. Judas may have sounded like he was interested in the poor, but in reality...

B. His actions indicated he was interested only in himself (6). John, who didn't know the truth until later, inserts this interesting side note in verse 6, "He did not say this because he cared about the poor but because he was a thief; as keeper of the money bag, he used to help himself to what was put into it."

Carson remarks, "This is the only place in the New Testament where Judas is called a thief—indeed, where any charge other than Judas' ultimate betrayal is levelled against him. Yet the charge is believable: anyone who would betray another person for thirty pieces of silver has an unhealthy avarice for material things."³

Beware of the love of money, for it has led to the downfall of many who name the name of Christ, including one of the original Twelve.

We help people all the time as a church, with food and other needs. And we plan to do so even more as we develop our community center. But we must always do so with our eyes wide open to the deception of the human heart.

Once time a couple asked me for help paying for a night in a local motel. I agreed, and when I went to pay the bill the clerk said, "Um, I hate to say this but these people have been scamming every church up and down the river."

If one of Jesus' own disciples was a thief, we shouldn't be surprised. I find it interesting how Jesus dealt with Judas. In this case, He didn't let Judas's pseudo-spiritual response go unchecked. In fact, He rebuked him (and those who agreed with him), and in so doing exposed his root, threefold problem.

C. His rebuke from Jesus exposed his threefold problem (7-8). "Leave her alone," Jesus replied. "It was intended that she should save this perfume for the day of my burial. You will always have the poor among you, but you will not always have me."

No matter how spiritual he sounded, Judas was wrong on three accounts.

1. He was wrong about Mary. Judas, you say she's wasting money. You say God would have been more pleased had she used the proceeds from this perfume to help the poor. You're wrong about Mary, Judas. She did precisely what her God wanted her to do. In fact, *it was intended that she should save this perfume for the day of my burial.*

That's interesting. Apparently, Mary had grasped what even the apostles had missed. Jesus has been telling them for months that He's going to be crucified and buried.⁴ But

² Carson, D. A. (1991). *The Gospel according to John*. The Pillar New Testament Commentary (429). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

³ Carson, D. A. (1991). *The Gospel according to John*. The Pillar New Testament Commentary (429). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

⁴ See John 10:17-18; 11:25.

the others wouldn't listen, or perhaps did listen but refused to accept His prediction. Mary accepts it. Though it breaks her heart, she believes what He says, and then does what she can to prepare Him for that terrible day.

My friend, to be saved you must agree with what Jesus said and did. By the grace of God, Mary did just that. So Judas was wrong about Mary.

2. *He was wrong about the poor.* Use the money to help the poor? Is that what you said, Judas? The truth is, you've been using the money we already had, not to help the poor, but yourself. It's a serious thing to use the Lord's money for selfish purposes.

I told you about the couple that was scamming churches. Recently, the same woman came again asking for help. As soon as I recognized who she was I said, "You lied to me. I'm not going to help you this time." She pleaded and said, "But I asked my neighbor to drive me here, and now his car is on empty. Please, he's just a kid."

I said, okay, I'm going to show you mercy, as the Lord does with me, and we headed to the gas station. As I was pumping the gas I said something to the lady that I wanted the young man to hear as well.

"How many churches have you received money from?"

"I don't know," she said. "I don't keep track."

"Many?" I said.

"Several," she responded.

And then I said, "The money churches have used to help you belongs to God. Do you realize what the Bible says about people who misuse God's money?"

At which point the young man interrupted, "What?! Did she do something wrong? What does the Bible say?!"

That opened up a good opportunity to talk with this young man about the folly of sin—her sin, his sin, my sin—and our need for a Savior. And then I said again to the woman, "You know we care about you. That's why our church has helped you in the past, and again today. And it's why I'm leveling with you. You are in serious trouble if you don't take to heart what I've shared with you."

I wish I could say she did, and that he did. The truth is, they just left.

I find it interesting what Jesus said to Judas (and to the others, for the "you" is plural). "You will always have the poor among you." The poor have some special needs, often for basic necessities, and Jesus makes it clear that His people ought to be concerned about those needs. But most of all about their greatest need, which was also Judas's greatest need, and yours and mine.

They/we need a Savior. And this is why Jesus included Judas in His number in the first place. He knew Judas would betray Him into wicked hands who would kill Him, but that's why He came, because that's what we most need, a qualified Substitute who would die in our place, and then conquer death.

You see, this is the third subject concerning which Judas was in error. Not just about Mary, and the poor, but thirdly...

3. *He was wrong about Jesus.* You see, the reason Judas kept hanging around Jesus was because he thought that would be his ticket to the good life in the here and now. And so he dipped his hand into the money bag, and longed for the day when Jesus got rid of the Romans and showered him with even more kingdom blessings.

But herein lies his fallacy. Judas came to Jesus because he saw Him as a ticket to something else, something better, something he loved even more. Simply put, he saw Jesus as a ticket to treasure.

Do you see the contrast here? Mary knew that Jesus isn't a ticket to treasure. He *is* the treasure. That's the reason she came to Him, and the reason she poured \$50,000 on His feet and considered it a privilege. There is nothing else, nothing better, nothing she loves more, than Jesus. He *is* the treasure.

Can you say that? Listen again to what Jesus told Judas and the others in verse 8, “You will always have the poor, but you will not always have me.” *Me*. You won’t always have *Me*. If a mere mortal said that to us, we would consider him arrogant and run from his presence. But Jesus is no mere mortal. He’s the treasure of all treasures!

In verse 9 we see a fifth response to Jesus.

V. Another curious crowd came to Jesus (9).

And why? Verse 9 says, “Meanwhile a large crowd of Jews found out that Jesus was there and came, not only because of him but also to see Lazarus, whom he had raised from the dead.”

We’ve been seeing these crowds throughout John’s Gospel. They keep coming to Jesus, sometimes for His free lunches, or miracles, and this time to see the sideshow, Lazarus. Are they true believers in Jesus? Probably not. They’re just like not a few people sitting in churches today. They’re just looking for the latest thrill.

That brings us to the sixth and final response, and it’s a tragic one. Notice verses 10-11, “So the chief priests made plans to kill Lazarus as well, for on account of him many of the Jews were going over to Jesus and putting their faith in him.”

This is the response of the chief priests. These are supposed to be Israel’s spiritual giants. It’s their calling to represent sinners before a holy God. If anyone should recognize and respond rightly to the Messiah, it’s the chief priests, right? And now Jesus is in their presence, and what do they do? Not just reject Jesus, for they’ve already done that (11:57). Now they take their rejection to the next level.

VI. The chief priests plotted to get rid of the evidence that pointed to Jesus (10-11).

Get rid of Lazarus. Why? Because he’s evidence that’s pointing people to Jesus. That doesn’t make sense, does it? You should believe the evidence. That’s true, but if person refuses to believe the evidence, it won’t be long before he seeks to eliminate it.

We’ve seen six responses to Jesus this morning. Martha served Him. Lazarus reclined with Him. Mary anointed Him. Judas questioned Him. Another curious crowd came to Him. And the chief priests plotted, not just to get rid of Him, but to eliminate the evidence that pointed to Him.

Make It Personal: What is your response to Jesus?

I want to finish with a warning and a charge. First the warning...

1. *Beware of being superficial.* I want to take you back to Judas. He epitomized the superficial response. To the naked eye, he looked like a believer, a genuine follower of Jesus. But in today’s text his true colors began to shine. Jesus lovingly confronted him when He said, “You will always have the poor, but you will not always have me.”

The question is, how did Judas respond? John’s account doesn’t say. But Mark’s does. We’re told in Mark 14:10, “Then Judas Iscariot, one of the Twelve, went to the chief priests to betray Jesus to them.”

This was Judas’s defining moment. He’s been confronted with his own self-love and his need for a Savior, and his response? Rather than repent, he chooses to betray the Savior into the hands of cold-blooded killers. And for what? So he could get what he loved most, money, 30 pieces of silver.

Dear friend, if Jesus is just a ticket to treasure to you, then you’re just like Judas, and therefore, you’re in great danger. That’s the warning. Now here’s the charge.

2. *Be sure that He is worthy of our all.* Let’s learn from Mary this morning. Jesus is not a means to treasure. He *is* the treasure. There’s none greater. So, like Mary, let’s look for ways to show Him. He is worthy of our all.