

# Matthew 26:1-16

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[ 0 : 00 ] Matthew chapter 26, we'll be looking at verses 1 through 16. Matthew chapter 26, verses 1 through 16. If you remember, we have been making our way through the Gospel of Matthew for some time now.

And we've been looking at the reality that Matthew is writing of the King of Kings and Lord of Lords. Of all the Gospel authors, Matthew, Mark, Luke, and John, Matthew in particular speaks of Christ as being the true King of the nation of Israel.

And this isn't without implication and application to us Gentiles, so we don't need to discount that, because we realize that the King that he is referring to is the King that was prophesied through the prophet Isaiah.

Isaiah offers great prophecies of a coming King, and part of the prophecies of the coming King is that the King would rule the nations, which inevitably extends to us, with a rod of iron, and the scepter shall never depart from his hand.

So he is the King of Kings. He is not just the King of the lineage of David. He is not just the King of Israel. He is the King of Kings and Lord of Lords. We do realize that his throne will be set up eternally, and that he will reign eternally over a new creation, a new heaven, and a new earth.

[ 1 : 12 ] And hopefully for those of us who have, not hopefully for those of us who have, but hopefully all of us, but the reality is, is whoever of us has given our life to him now, will reign with him, and we will live with him eternally.

Matthew is writing this to the Jewish people, and therefore it has some nuances that are a little bit different than the other gospel authors. But we are really in the meat of it, if you will, because we have just finished the Olivet Discourse, or the final sayings of Christ in Matthew 24 and 25, which speak of end time events.

We refer to those as eschatology, what's going to happen in the latter days. I'll go ahead and tell you, as we open up this morning, the time for teaching has passed. Okay? There are these bookends in the Gospel of Matthew, where it's, and after he had said this, and after he had said this, and after he had said this.

Matthew writes a lot of great speeches of Christ. The Sermon on the Mount, Matthew 5, 6, and 7. Long discourses, and he writes because that was something Jewish people were looking for a rabbi.

So here he is. But he ends each one of them with, after he had said this. We see the last one recorded for us here. Because, and you say, man, Pastor, you hit us with a lot of information real quick.

[ 2 : 31 ] Yes, I did, to try to wake us up to this reality. What we are reading now, in particular, is referred to as the Passion of Christ. These are the Passion events. All right?

No more teaching. Now, we know, when we put this together with the Gospel of Luke, or not Luke, John. John 13, 14, 15, 16, and even in the 17, he teaches his disciples privately at the Last Supper. But here in Matthew, there's no more teaching. Now, this is the Passion. Right? We're in, everything's been leading up to this. Everything's been coming to this.

And we're here. So we pay attention to that, and we see things. So if you're physically able and desire to do so, I'm asking if you would join with me as we stand together, and we read the Word of God, found in Matthew chapter 26, starting in verse 1.

And we will go down to the 16th verse this morning. When Jesus had finished all these words, he said to his disciples, You know that after two days the Passover is coming, and the Son of Man is to be handed over for crucifixion.

[ 3 : 38 ] When the chief priests, or then the chief priests and the elders of the people were gathered together in the court of the high priest named Caiaphas, and they plotted together to seize Jesus by stealth and kill him. But they were saying, Not during the festival, otherwise a riot might occur

among the people.

Now when Jesus was in Bethany at the home of Simon the leper, a woman came to him with an alabaster vial of very costly perfume, and she poured it on his head as he reclined at the table. But the disciples were indignant when they saw this and said, Why this waste? For this perfume might have been sold for a high price in the money given to the poor. But Jesus, aware of this, said to them, Why do you bother the woman?

For she has done a good deed to me. For you always have the poor with you, but you do not always have me. For when she poured this perfume on my body, she did it to prepare me for burial. Truly I say to you, wherever this gospel is preached, in the whole world what this woman has done will also be spoken of in memory of her. Then one of the twelve, named Judas Iscariot, went to the chief priests and said, What are you willing to give me to betray him to you?

[ 4 : 49 ] And they weighed out thirty pieces of silver to him. From then on, he began looking for a good opportunity to betray Jesus. Let's pray. Lord, we thank you so much for this day.

We thank you for the opportunity we have of gathering together as your people and as the church. We pray, Lord, as we have read the word and we have heard the word, that, Lord, now you would speak to our hearts and minds.

That with clarity and with certainty, we would hear a word from God and not the opinions or the thoughts of man. And, Lord, that that word would change us eternally for your glory.

That it would penetrate to the very depth of our being. And that it would mold and shape us to who you called us to be. And we ask it all in Jesus' name. Amen. You may be seated.

I want you to see this morning that we have entered a time of contrast. A time of contrast. There is much going on during this particular time.

[ 5 : 52 ] Both Luke and Mark, or actually both John and Mark, also refer to this. Luke is the only one who does not refer to this event. Which is kind of ironic because Matthew, Mark, and Luke are the synoptics.

And John is the one who usually stands alone. But here we have Luke is the only one who excludes the events that take place here. But in particular, they are a time of contrast. We are coming in on the final days.

Jesus tells us it is two days before the Passover. Which means on Passion Week or that last week of Christ, this would have been the end of Wednesday going into Thursday.

So it is either Wednesday evening or maybe it has just been Tuesday sunset because that is when they start reckoning days. And depending on the calendar that you go by, the Jewish calendar or the Roman calendar, these events probably take place on Wednesday.

Wednesday is a day of silence for the Savior, but a day of plotting and scheming for the world.

Because when the Savior is silent, the world is working. And that is something that we see all the time. And we understand this, this day of preparation, this day of anticipation, this day of coming events.

[ 6 : 59 ] But what we see is Christ is showing the people. It is also a time of contrast. There is much going on before us and there is much going on behind us. There is a lot that is going on around him and there is a lot that is being talked about behind him.

And this should never surprise us because this is what has been transpiring for the bulk of his ministry. For three and a half years, he has had a public ministry. From the very beginning, there have been murmurings and complainings and rumors and bickerings and fightings.

And for a multitude of days, the leaders have tried to rid themselves of this problem. Namely, that there is this Messiah. There is this man who is doing these wonderful works which no one can deny.

And they are trying to figure out what they are going to do with Jesus. When we read the Gospel of John, I like the way John says it. I love how John makes it so clear. Because John is writing so much later than the others, right?

John is writing towards the end of the first century. He is writing about 90 A.D. And he is writing so many times after this happened, so long. And I like how John does it. John, as he is probably well advanced in years, he is an old man by this time.

[ 8 : 05 ] And he looks back and he begins to discuss and to write. Being led by the Spirit, sure, but being moved through the hand of man. The Word of God is coming down. And I love how John always says that they intended to kill Jesus, but his time had not yet come.

That they wanted to stone him, but his time had not yet come. That they were going to cast him off the hill, but his time had not yet come. And each time the leaders come together, but his time had not yet come, then Jesus would just pass through their midst.

Some people say, what did he do? Did he make himself invisible? Did he disguise himself? No, I think he just walked right past them because his time had not yet come. It doesn't matter how much man plots.

It doesn't matter how much man schemes. It doesn't matter how much man wants to. If the time had not yet come, it wasn't going to happen. But then John tells us in John chapter 13, when the time had come, when Jesus knew the time had come, these events take place.

Never lose sight of that. Never lose sight of that. Listen, they did not come and capture Jesus. They did not come and take him away. He went with him and surrendered himself to them because they had been trying for a long time, but his time had not yet come.

[9:18] Paul says later, in the fullness of time, God sent forth his son. In the fullness of time, at the right time. But what we have before us is a time of contrast.

And when we're introduced to this contrast, the first thing we see is a word of confirmation. A word of confirmation. Now the contrast here is, I'll give you a heading, and then I'll let you see the contrast, okay?

So the word of confirmation. Here we see a contrast between control and conspiring. Man is always conspiring, but there's only one who's in control, right?

Man is always plotting and scheming, but there's only one that's in control. I believe it's the book of Proverbs who says, man plans his steps, but the Lord directs his way, right? Man is always conspiring, but there's only one who's ultimately in control.

Which means that you may have thought it was a good idea to come here, but there's only ultimately one who brought you here. Because it doesn't matter how much you plan, you are really out of control. Because there is conspiring and control.

[10:19] And we see it in a word of confirmation. It says, when Jesus had finished all these words, time of teaching is past. Now we're going to see these things which he has been talking about come about.

We're going to see them transpire. He said to his disciples, you know that after two days the Passover is coming. Now, in the New Testament, we have this sad reality.

In the New Testament, we have the reality that the Passover is often referred to as the Jewish Passover. It says, and the day of the Jewish Passover. Or the Jewish festival.

And the Jewish feast. And the Jewish celebration. And the Jewish festival. I love how Tony Evans speaks about this and something different. Is we have to be careful where we put the adjective. Because the adjective defines the noun. I'm not an English major. And I don't know a whole lot of good English. As a matter of fact, I'm really good at butchering it. So if I mess up, you let me know. But I know that the adjective always defines the noun.

[11:17] So when you put something before a noun, the place of the adjective is to tell you what the noun is. And when you call it the Jewish Passover, Then you are saying that it is a Passover of the Jewish people. And therefore, it is in particular to the Jewish people.

The problem is, is when you get to the Old Testament, it says it's the Lord's Passover. What was God's feast, the people had made it their own. So we have to be careful.

See, that's why you even have to be careful when you say, that's my church. That's why you have to be careful there. Let me tell you about my church. Well, the reality is, and you say, well, I say that and I don't think anything of it.

Right, but words are important. Because I don't ever want to be the defining moment of the church. Because when it is man's church, it's going to fall. Let me tell you about the Lord's church that I attend is a better way of saying it.

Right? Be careful. We don't want to define things. But when it came time for the Passover, the Passover, because it's important. Stay with me. That festival, that celebration, that event which took place in the book of Exodus.

[12:23] You remember several years ago, probably by now, at least a couple. It was, no, we're in the book of Judges, so it's been several years ago. We were going through the book of Exodus on Sunday nights and Wednesday nights.

And I made this statement. And I've said it time and time again. We do not rightly understand our salvation until we have a good comprehension of the Exodus event. Because what happened in Exodus, the Passover, was for this time.

That didn't happen just so the people could always, every time, once a year, get up and put some blood over the doorpost of their house. It didn't happen so that every year at a certain time, they could eat a lamb with bitter herbs.

It didn't happen so that they would have a time of coming together and having reunions. What took place in Exodus happened for this moment. For this moment. So that man being born enslaved against his will.

So that man being held by someone stronger than him with whom he could not deliver himself from. Would know that it would take a perfect lamb, a spotless lamb, a blameless lamb to pay for his sins. [13:31] It happened for this event. Now, all that to say, Jesus says, you know the Passover is coming. Now look at what he says next. And the Son of Man is to be handed over and crucified.

He is to be handed over for crucifixion. Now, we have to pay really close attention. Because Jesus did not say, you know that the Passover is coming and the Son of Man may be handed over.

He did not say that the Son of Man could be handed over. And he did not even say he is going to be handed over and they're going to kill me in some way. What he said is he is going to be handed over and he is going to be crucified.

Those are emphatic statements. And the reason we need to pay attention to this is because right after this we read this statement. And the chief priests and the elders were gathered together at the house of Caiaphas.

Now, you need to understand Caiaphas. Caiaphas is the high priest at this time. In part of the trials we will see Jesus goes back and forth between Ananias and Caiaphas' house.

[14:36] And that's his father-in-law and then him. The high priesthood was to be an annually held position. That was every year it was to go to the highest bidder under the Roman Empire. That was not what it was intended to be.

It was intended to be a lifelong position of the descendants of Aaron. But when Rome came in, Rome said, hey, here's a good way to make money. Let's put the high priesthood for bid. Let's see who can bid the most and we'll give it to him.

If you want to know anything about Caiaphas, all you need to know is he held that position for 18 years. 18 years. Which means he was a pretty shrewd businessman and really he was in a pretty wealthy position.

And he didn't care a whole lot about the things of God. He cared about the position he held. So they're gathered together to the household of Caiaphas. And look at what it says. It says, and they're planning the chief priests and the elders of the people were gathered together in the court of the high priest named Caiaphas.

Pay attention. Jesus says the Son of Man is to be handed over for crucifixion. And they planned together to seize Jesus by stealth and kill him. But look at what they said. But they were saying not during the festival.

[15:36] Otherwise a riot might occur among the people. Now this is a time of contrast. Jesus has made an emphatic statement. In two days is the Passover.

And the Son of Man is going to be handed over for crucifixion. This is when it's going to happen.

The exact moment he is saying that man is plotting and planning and scheming. And they say, well let's not do it right now because there's a lot of people here.

We'd rather do it in secrecy. And some people think he's a pretty good teacher. Some people even think he could be the Messiah. So that we don't cause a disturbance among the Romans. So that we don't cause a disturbance.

See it matters because Caiaphas had held that position for a long time. And he wanted to hold it even longer. Since we don't want to cause an uproar. Let's try to do it in secret. And let's not do it. They did not want to do it during the festival.

That festival is the Passover. Now, just all this to say this. Jesus gives us a word of confirmation.

[16:37] And the word of confirmation is, as though man had a plan, God overruled it. See, he had to die on the Passover.

Had to. In order to fulfill every prophetic word. In order to fulfill every Old Testament type and picture. He had to die that day.

In that way. Crucifixion was the only option. The Passover was the only time. Man was trying to do things secretly.

You don't crucify someone in secrecy. That doesn't happen. Because crucifixion, by nature, is a public event. They take you on a hilltop along a busy road.

And put you on a stake. Or a cross. And they raise you up for all to see. And hang a placard over your head. That's not what they wanted to happen. But that's exactly what Jesus knew was going to happen.

[17:42] And you say, why does this matter? This matters because it shows us from the very beginning. Number one, he was not taken by surprise.

And number two, he did it intentionally. With his own power and authority. Man did not take his life. The son of man, the son of God, gave his life. At the right time. Man had other plans. Had other purposes.

Had other intentions. But Jesus overrules it. Because this is the day. This is the right time. We need to know from the very beginning.

Man didn't want it this way. But Jesus knew it had to be this way. We see his control. Over there conspiring. Not one moment.

[18:42] During Passion Week. Was Jesus ever out of control. Of the events that transpire. From beginning to end. He is in absolute control.

Of when it will take place. How it will take place. Where it will take place. And everyone involved in the reality. That it is taking place. He is in absolute control.

So when I stand amazed. In the presence of Jesus my Lord. I will have to declare to him. How wonderful it is. That though he was in control.

He still did it for me. Though he was in control. He still did it for someone like me. Because I know who I am. They didn't take him. In secrecy.

They didn't take him. By trickery. They took him. Because he wanted to go. Who for the joy. The Bible says in the book of Hebrews. Set before him.

[19:38] He endured the cross. What a wonderful thing. We see a word of confirmation. Number two. We see a worship. Of extravagance.

A worship. Of extravagance. And our. Contrast here. Is between worship. And works. Between worship. And works.

It says. And now when Jesus. Was in Bethany. Now I'm going to go ahead. And tell you. That Matthew does not give us a time. He just refers to a place. He says. Now when Jesus. Was in Bethany.

We are prone. To think. That this happens. Immediately following. What he has just said. So. We are prone. To think. That this happens. Two days before the Passover. And we have to be careful. Because when we open up.

The gospel of John. And you turn to the 12th chapter. Of the gospel of John. And you will. Because that's one of the questions. That are on your table talk. And I. I know you guys are doing it. I'm so excited for you. Because you're getting in the Bible.

[20:34] And you're learning the Bible. And you're. You're growing together. And you're discipling. And you're. That's good stuff. Right. And when you do that. One of the questions there. Is turn to the gospel of John. John chapter 12. And when you turn to John chapter 12.

And you read verses 1 through 8. It's going to say. Now six days before the Passover. And John's going to tell you. This event took place. Six days before the Passover. And you're going to say. Well wait a minute. The pastor says. Now when they were in Bethany.

And that was two days before the Passover. No. Matthew doesn't say. It was two days before the Passover. Matthew just says. Now when we were in Bethany. See you have to understand. That the writers.

Were not always concerned. With proper chronological timing. Because sometimes. When they're moved by the spirit. God brings back forth.

He brings to mind. An event that had just happened. And shows the importance of that event. In light of what is being discussed. So here we have this event. And here we have.

[21:28] That two days before. People were applauding. But Jesus is still in control. But when it was six days before. When they were in Bethany. Something happened. And what happened. When they were in Bethany. Was a worship of extravagance.

Because it says. Now when they were in Bethany. A woman came with an alabaster vial. A very costly perfume. And she poured it on his head. As he reclined at the table. It says she came in. Now we have to read John. This is a good scene right here. Because what you find. Is six days before the Passover. Jesus is hanging out. At the house of Simon the leper. Which tells us. That Simon's not a leper anymore. Because you don't hang out. At a house with man with leprosy. Because a man with leprosy. Is not even at home. Because a man with leprosy. Has to distance himself.

From everybody else. So this is more than likely. Simon who used to be a leper. Until he encountered someone. Probably named Jesus. And all of a sudden. The leper sees gone. So we see here. Simon the leper is holding a party.

[ 22 : 22 ] And at this party. There's some distinguished guests. Jesus is just one of them. Do you know that a lot of people. Came to Simon the leper's house. And John tells us. In the gospel of John. They didn't just come to see Jesus. They also came to see someone else.

Who was there. And the other one that was there. He's a name you might remember. His name is Lazarus. Because see. In John chapter 11. Lazarus was dead. And all of a sudden. Lazarus came back to life. So when Simon the leper.

Has a party. And Jesus is there. Lazarus is there as well. And it says. That the religious leaders. Came to see Lazarus. Because they wanted to kill him too. Which means. Be careful. You have a good enough encounter. With Jesus.

And the world is going to want to kill you. That shouldn't surprise you. Because Jesus says. The world hates me. And they will hate you too. What they have done to me. They'll do to you. So they wanted to get rid of Lazarus.

And the reason they wanted to get rid of Lazarus. Is Lazarus would not quit talking. About this reality. That though he was dead. Now he's alive. And Lazarus would not be quiet. About the reality. That though he was already stinking.

[ 23 : 15 ] Jesus called him out of the tomb. And he came walking out. And somebody had to unwrap him. And now he's having a party. With this man. Who called him out of the tomb. See when you meet Jesus. That takes you from being a dead man. To an alive man.

You can't be quiet about it. And when you can't be quiet about it. The world gets upset about it. The problem is. Is when the believers get quiet. Lazarus would not shut up. For lack of a better word. Because he knew he was dead.

And he also knew he was alive. And a dead man can't eat. But yet we see Lazarus at a party. And now when he's there. You understand Martha. Lazarus has a sister named Martha. Martha's always serving.

Martha's always working. Martha's always busy. Now it's the house of Simon the leper. But evidently. Martha wanted to help out with the party. Because Martha's hanging out in the kitchen. And Martha is in there serving again.

We find that. John tells us that. And I know I'm talking fast. But it matters. Listen. But every time we see Mary. Anybody ever notice where Mary's always at? Mary is always at the feet of Jesus.

[ 24 : 12 ] Now that's okay. It doesn't mean you have to be Mary in a Martha world. It also doesn't mean you have to be Martha in a Mary world. That means sometimes you can worship him by serving. Sometimes you can worship him by sitting at his feet.

However God made you. The problem happened when Martha started complaining. That everybody wouldn't worship in the same way she was. That was the first encounter. Mary should get up. And Jesus says no. She doesn't have to get up. You just be who you are. Martha here is serving. Mary comes back. John tells us that this woman. With this vile of very costly perfume. Which John says is a pound of pure nard.

Is Mary. Now if anybody had a reason to worship. It's Mary. Because the first time we meet Mary. She's at his feet listening to him. Jesus speaking about the resurrection. And the hope. Second time we meet Mary. She's at his feet weeping. And Jesus says. I told you. I'm the resurrection.

[ 25 : 08 ] Don't you believe that? And she said. Yes I know Lord. In the latter days. Everybody raised. He says. No. He who believes in me will live now. And then he goes to the tomb. And calls her brother out. And now we have. There's this party. So I'm in the leper's house. Six days before the Passover.

And all along. Jesus has been saying. He is the lamb. That is going to be slain. And so Mary comes in. With this alabaster vial. That the only way you could pour it out. Was to break it. And she broke it.

Matthew says. That she poured it on his head. John takes it a little further. And says. And it even went down to his feet. And Mary took her hair. And wiped his feet. She poured it from head to toe. Now. You need to understand. A pound of pure nard. Was worth about a year's wage. Of an average worker. So whatever your annual salary is.

That's what she poured out. It was a year's wage. It was something that would have been precious. Many women of that day.

[ 26 : 11 ] Didn't have it. But if you were. Of those who could have it. It was one of your prized possessions. Something you held on very dearly. Yet she woke.

Walked up to him. And she broke it in half. And she poured it from his head. Down to his feet. And then she took her hair. And began to wipe his feet. See this is extravagant worship.

She took something that cost her the most. Something that was the most valuable. Something that was of great expense. And poured it all out.

You know there are only two women. In the Bible that Jesus says. That are going to be talked about. Over and over again. It's the widow who made her offering. At the tabernacle. Who gave her two mice. Jesus said they're going to be talking about her.

And it's Mary. He said they're going to be talking about her too. It's those who gave everything. Those are the ones he highlights. And men. Don't think you're out of that.

[ 27 : 08 ] Because. That's for all of us. And she comes. And she pours it out. On his head. Down to his feet. Jesus tells us. That she does this.

In preparation for his burial. It's customary. We know it. Because. Joseph of Arimathea. And Nicodemus do it later. To anoint the body. After the individual dies.

Problem with that is. The individual doesn't know. You're anointing their body. So she did it. In preparation. She anointed him. With this costly perfume.

Yet we find. In the gospel of Matthew. That when this happens. The disciples were indignant. They were upset. When they saw this. And they said. Why this waste?

Now. Going back to John. We know that there is one particular disciple. Who started the conversation. And the one particular disciple. Who started the conversation. Should not surprise us. Because it's Judas Iscariot.

[ 28 : 05 ] Judas Iscariot. Said this doesn't make sense. And John takes it a little further. Because remember. John writes so much later. John says. Judas said. It should have been sold. And put into the treasury. For the poor. Because he was the treasurer.

And since he was the treasurer. He liked to pilfer. Or take out of the money box. And he said. You know what. I can profit from this a little bit. But we're not. Talking a whole lot about that here. Because we're. Confining ourselves to Matthew.

Matthew tells us. That what Judas started. All the disciples joined in with. And so be careful. If there's one thing we find out. With the passion week. Is we need to be careful. Whose fire we warm ourselves by.

Right. Think of Peter. Think of the disciples here. Because Judas starts talking. And they start following in. They fall in with it. Matthew. Even includes himself. Rightly says.

As all the disciples said. Why this waste. Why this waste. Could not this have been sold. For a large sum of money. And then given to the poor.

[ 28 : 59 ] Because what you need to understand. Is that during the Passover celebration. People from all over would come in. And there was great opportunity. To minister to the poor.

Because not everybody that came in. Was you know. Financially benefited. Not everybody that came in. Was well off. So the opportunity to minister to the poor. Was at its height.

During the Passover season. Because everybody was there. And some people were overburdened. With individuals staying in. And around their home. And it was counted as part of their. Their good practice.

Their good Judaism. And good practice of ministering to the poor. Caring for the poor. We see that all throughout the Old Testament. And they look at this. And they say. Couldn't we have done a better work. See I told you the contrast.

Was between worship. And work. Couldn't we have done a better work. Than just pouring it out on Jesus. I love what Warren Wearsby says. Warren Wearsby says.

[ 29 : 54 ] No matter how much you throw at his feet. It's never too much. No matter how much you give in worship. It's never too much. Because see.

They were upset. And we say they. Because even though Judas started it. They all joined in on it. And one thing you will find. When you worship extravagantly.

Even believers. Even believers. Will begin to doubt you. When you get too excited about Jesus. When you get too carried away. In your celebration. When you get too.

Too emotional. In your worship. When you get too caught up. In the Savior. Even believers. At times. Will begin. To ridicule you. If that wasn't the case.

I mean. Let's just be honest. With ourselves. Why aren't we free. To express ourselves. How we feel on the inside. It's because we're worried about. What everybody else is going to say. I've been in a few places.

[ 30 : 53 ] A few places. Where I stand out. By being still. And I've seen some. Some people express their worship. Differently than I am.

And that's okay. I've seen some. Who worship in complete silence. And that's okay. Because that's how God. And has made them to worship. But what we understand.

Is the freedom. That Mary had here. And the reason. She began to worship. Extravagantly. Is because she understood. Who this was. But even in her understanding. Who this was.

Others began to ridicule. Began to mock. And began to. To question. Her worship. But we need to settle this now. Jesus says. You always have the poor. But you do not always have me.

She has done what she could. While she can. So let's go ahead. And settle this. Because. Too often. Too often. There are Judases. In this world.

[ 31 : 49 ] Who like to put on. A facade. Of holiness. To mock. The true worship. Of believers. Too often. There are Judases. In this world. Who try to convince us.

A greater work. Could be done. Than the worship. We offer. But one thing. We need to settle. According to scripture. To worship. Is better than to work. Our works.

Flow from our worship. They are not. To take the place. Of worship. We will never. Outwork. Our worship. Which means.

You'll never do. A greater good. Than you worship. The one who is good. True worship. Extravagant worship. Extraordinary worship.

I don't. I'm not saying. You have to. Put on a show. I'm just saying. Worship. That costs you something. Will always lead. To a greater work.

[ 32 : 43 ] Because. If the one I worship. Is worthy of it. Then I want everybody else. To know about it. And if I've given him. My all. Then surely. I'm willing. To tell everybody else.

And do a work. In his name. Worship. Is greater. Than work. Works. Don't get us. Anywhere. We do not. Earn our salvation.

By works. We do not. Get heaven. By works. Works. Display. What we are. On the inside. And until we. Know it. Through worship. We will not. Do it. In work. So we see. That worship.

Is greater. Than works. Number three. And this is final. We see. A word of confirmation. We see. A worship. Of extravagance. Number three. We see.

A willing. Betrayal. A willing. Betrayal. The contrast. Here is. Between. Faithfulness. And failure. Between. Between. Faithfulness. And failure. And we see it.

[ 33 : 36 ] In a willing. Betrayal. Jesus says. What this woman. Has done. Will be spoken of her. Wherever this gospel. Is preached. This morning. Is just a testimony.

To that. The reality. That three of the four. Gospels. Include this account. Is a testimony. To that. It is included. In the story. It is included. In the gospel account. Because it was.

Sincere. Extravagant. Worship. But then look at the transition. And how sad it is. Then. One of the twelve. You know. Every time. We're introduced.

To Judas Iscariot. And the things. He is about to do. Every time. We are introduced. To Judas Iscariot. In his betrayal. Denial. And ultimate failure. Every time.

We meet Judas. We meet him. With this introduction. When we meet Rahab. In the Old Testament. We always see. Rahab the harlot. Rahab the harlot. Rahab the harlot. When we meet her.

[ 34 : 28 ] In the New Testament. The book of Hebrews. It's Rahab the harlot. Every time. We see Rahab. We are reminded. Of her former possession. And her former. What she was. As a

livelihood. She was a harlot. Until she encountered.

A savior. Right. So we meet that. Every time. We see Judas. About to break ties. Every time. We see Judas. About to fail. Every time. We see Judas. Walking down a path.

He should never be. We meet him this way. Then one of the twelve. See. It puts him. In position. Then one of the twelve. Judas Iscariot. Then one of the twelve.

Judas Iscariot. Then one of the twelve. See. It is put forward. To remind us. Proximity. To the savior. Does not necessarily mean.

Reality with him. He was one of the twelve. He was close. But not there. He was apart. But had no portion.

[ 35 : 23 ] He was around the right crowd. But he did not have the right heart. He put himself in the right place. He was even used for a season as a treasurer.

He even held an office. He was there. But Satan still found a willing vessel. So. This is why Paul says. To examine yourselves.

To see if you're in the faith. Examine yourselves. And then he writes out later. Work out your own salvation. With fear and trembling. That doesn't mean work for.

He didn't say work for your own salvation. He said work out. Your own salvation. Right. You work out muscles. That you did not put there. Those muscles were put there. By a divine creator.

And someone who knit you together. In your mother's womb. And he put all the muscles in place. That you need to work out. And you work out. What he put in. Right. You don't say. Well I need to get me some muscles. So I can go work out my muscles.

[ 36 : 19 ] I'm going to see if I can. Find me some biceps. So I can go do some curls. Or I'm going to go. See if I can find me some calves. So I can do some neat calf raises. I don't do any of that. Right. I don't have to put it in. So you don't work for your muscles. You work out your muscles.

When Paul says. Work out your salvation. You're just working out. What he already put in. See how that matters. You didn't go find some salvation. And put it in there. God called you to himself. And redeemed you.

Not because of who you are. But because of who he is. And he has saved you. And therefore he has put salvation. Inside of you. And he tells you to work it out with fear and trembling. Why?

Because proximity does not always promise reality.

Then one of the twelve. Judas Iscariot. Comes in. And he went to the chief priest. Look at what it says. Oh the sad wording here.

It almost breaks my heart to read it. Shatters me to the core. Because the reality. We must be careful. We must be careful. It is tragic.

[ 37 : 18 ] When man has a price. It is beyond tragic. When man is willing to put a price. On the one who died for him. He says. What are you willing to give me.

To betray him to you? What will it take? What will it take? For me to betray him? I'm going to ask you.

My friends. The world always has enough resources. To pay you. If there's ever a price tag put on it. What will it take?

The world has enough to pay it. We read the history of the martyrs of the faith. Throughout the ages. And unfortunately. We find so many people.

That the world found the right price. To make people deny him. When the church is persecuted. And believers are martyred. And throughout the ages. We find the same question being asked.

[ 38 : 18 ] How much will you give me? To betray him? How much will you give me? One scenario. Just captivates my mind.

During the dark days. Not the dark ages. During the dark days. Of the churches are still present. I believe it was in. In Russia.

And I can't remember the date. I want to think. It was probably in the. Late 1800s. Early 1900s. Group of believers gathered together. Soldiers were there.

And they had brought them out. It was cold. Lake out there was frozen. So they. Got all the believers out. And they stripped them down naked. And they put them on the frozen lake. Soldiers on the bank.

Built a fire. Started cooking soup. It was bitter cold out there. And the soldiers kept promising. If you'll just deny him. We'll clothe you. And warm you up.



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