

**“Who is Jesus?”: Priceless  
John 12:1-11**

**Introduction:**

- Response to Jesus’ resurrection of Lazarus. The effects of the sign are extensive.
- **John 20:30-31**, *“30 Now Jesus did many other signs in the presence of the disciples, which are not written in this book; 31 but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.”*
- Same account as that of **Matthew 26:6-13** and **Mark 14:3-9** (with a few differences):
  - Both of these accounts say the head was anointed. John’s account only mentions the feet. Either the pouring was enough to cover the feet, or it was both. John would be consistent to speak of the extraordinary in the account.
  - The disciples were rebuked in the synoptics, in John it is only Judas. But it very likely was him voicing their opinion.
- Different account from that of **Luke 10:38-42**.
  - Sinful woman mentioned
  - Too great of differences

**PRICELESS IN THE PRESENCE OF OTHERS (vv.1-6)**

- A) Priceless in that Place (**v.1**)
  - a. Near the cross
  - b. Near loved ones
  - c. Near the last sign
- B) Priceless before the People (**vv.2-6**)
  - a. Martha (serving faithfully)
    - i. Compared to **Luke 10:38-42** has had a change of heart
    - ii. Probably a dinner celebrating Lazarus

- iii. Content in role...no less adoring than Mary
- iv. What would do that? Knowing better the one whom you serve...one thing.
- b. Lazarus (abiding simply)
  - i. He experienced the miracle of resurrection for the purpose of abiding with his savior
  - ii. V.10
  - iii. Saved for personal benefits? A picture of faith.
- c. Mary (worshipping extravagantly)
  - i. Some look at a priceless object and humbly bow in awe and worship (ascribing worth to someone beyond all worth!)
  - ii. Year’s wage
  - iii. Lavish (probably poured over head and flowed to feet, with tense / humble focus of wiping His feet with her hair
  - iv. Her act of worship filled the room
- d. Judas (thieving cunningly)
  - i. Some look at a priceless object and plot to steal it for personal gain
  - ii. Stark difference with Mary’s worship...here, betrayal and treachery (Christ evokes such)
  - iii. **John 6:70-71**, *“70 Jesus answered them, “Did I not choose you, the Twelve? And yet one of you is a devil.” 71 He spoke of Judas the son of Simon Iscariot, for he, one of the Twelve, was going to betray him.”*
  - iv. **Acts 1:16-20** (c.f. Ps.69:25; 19:8)

**PRICELESS IN PURPOSE (vv.7-8)**

- A) Pending Death, Burial and Resurrection
  - a. Consider the company
    - i. Lazarus
    - ii. Mary
    - iii. Judas
    - iv. A.W. Pink rightly points out **Psalm 23:5**, *“You prepare a table before me in the presence of my enemies; you anoint my head with oil; my cup overflows.”*

- b. His design
  - i. **Matt. 26:12**, *“In pouring this ointment on my body, she has done it to prepare me for burial.”*
  - ii. For the Gospel (**Matt.26:13; Mark 14:9**, *“And truly, I say to you, wherever the gospel is proclaimed in the whole world, what she has done will be told in memory of her.”*)
- c. Our association
  - i. **Romans 6:4-5**, *“We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his.”*
  - ii. **Phil.3:8-11**, *“8 Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ 9 and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith— 10 that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, 11 that by any means possible I may attain the resurrection from the dead.”*

B) There is a time for everything (**Romans 5:6**, *“For while we were still weak, at the right time Christ died for the ungodly.”*)

- C) Provocation: threat to political and religious position
- D) Passion: people would come under threat and Christ was to begin His passion (**John 10:17-18**, *“17 For this reason the Father loves me, because I lay down my life that I may take it up again. 18 No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father.”*)

### APPLICATION

- A) CHRISTIAN
  - a. Are you like Martha in this account, faithfully serving and content? Or are you like her in Luke 10 when she complains about what others are NOT doing, fretting about so many things...not seeing her One Thing in Christ?
  - b. Are you like Lazarus, enjoying the presence of your Lord, Savior, Resurrector Jesus Christ?
- B) UNBELIEVER
  - a. Are you like Lazarus, but not in this story? Do you hear him calling you out of the grave to find your lasting joy in Himself?
  - b. Are you like Judas? Do you think that you can steal your way through this world, buying off people’s approval and think that one day the God who knows your heart will receive you? Come to Him now and know that He has purchased your approval through the shed blood on the cross.

### PRICELESS IN PASSIONATE RESPONSE (vv.9-11)

- A) Proximity: just a few miles from Jerusalem (at the time of Passover)
- B) Proof: word of Lazarus had understandably spread