



September 25, 2011 – Mark 14:3-8

Pour or Poor
Pastor Dennis DeFrates

I had a great opportunity in the last two weeks to see myself through someone else's eyes. I'm sure at some point in time most of you have had that opportunity. Sometimes it's a negative thing. You know, people decide indiscriminately that they want to tell us what they think of us and who they think we are. That doesn't always play out well. Sometimes it's a good thing. In this particular case, it was a great thing because not only did I get to see myself through the eyes of someone that's very important to me, but I got to figure out a little bit of how I fit into their lives.

My son, Jacob, drew a picture of our family. For those of you that know me or don't know me, I have 5-year-old triplets. Jacob is one of the 5-year-old triplets, and he is quite an artist I have to say. When I got home from work one day, Jade said, "You gotta see this. You've gotta come and look at this picture. The picture is of you is phenomenal."

With that kind of build-up, what more could you ask. So I go and I look, and there's this really kind of imposing figure with big, bubbly arms. Yeah. Bigger than everyone else, and I was, like, "Wow. Hey! That's kinda cool."

And she goes, "Yeah, look at the arms."

I said, "I know, they're really muscly."

She goes, "No, they're not."

I was, like, "No?"

She goes, "No, when Jacob was drawing and coloring it I said, 'Wow, look at daddy's arms. They look so big and strong.'"

He goes, "Yeah, they are."

She goes, "Yeah, looks like you're drawing lots of big, bubbly muscles on him."

He goes, "No, those aren't muscles."

She goes, "What is it?"

He goes, "It's the hair on daddy's arms."

I kid you not. I looked like the missing link, right? I had it all over my face, all over my head, all down my arms. Apparently when he started coloring my legs he got tired cuz' there was so much -- so he just drew pants on me.

You know, when you get to look at an image, like when you get to see the picture of how someone else sees you, especially when it's someone that you care about, it's important, isn't it? Today, I want to take a look with you in Scripture about what God thinks about us, the way he looks at us. How does God see you? When he looks at you this morning when you woke up, what did you look like to God? Have you ever wondered that?

The section that we're going to be studying is in Mark Chapter 14. It's got a picture of two different worshipers. Now, don't get me wrong. One you're gonna know and you're gonna really question: "Why did he call this person a worshiper?" I'm gonna lay all this out for you, but we start in Mark Chapter 14, verse 3:

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.

⁴ Some of those present were saying indignantly to one another, "Why this waste of perfume? ⁵ It could have been sold for more than a year's wages and the money given to the poor." And they rebuked her harshly.

⁶ **"Leave her alone,"** said Jesus. **"Why are you bothering her? She has done a beautiful thing to me. ⁷ The poor you will always have with you, and you can help them any time you want. But you will not always have me. ⁸ She did what she could. She poured perfume on my body beforehand to prepare for my burial. ⁹ I tell you the truth, wherever the gospel is preached throughout the world, what she has done will also be told, in memory of her."**

¹⁰ Then Judas Iscariot, one of the Twelve, went to the chief priests to betray Jesus to them. ¹¹ They were delighted to hear this and promised to give him money. So he watched for an opportunity to hand him over.

Would you pray with me.

Father God, as we study your word today, I ask that you would open up our hearts and minds and, Lord, that you would speak. Father, that your word would be taught accurately, and, Lord, that we would see you and praise you and worship you for everything that you are with everything that we have. We pray these things in Jesus' name, Amen.

This section has two different worshipers in it. In fact, if we were to jump forward into the gospel of John, we would find out who these two worshipers are. There's one who is kind of causing trouble behind the scenes. His name is Judas, Judas Iscariot. He is highlighted at the end of this section, but in John we find out that he's actually the one

who is instigating the trouble with the other disciples. He's the one who really wants the money and not because he wants to feed the poor, but because he's greedy and he wants to steal the money.

The other worshiper is another person you know. Her name is Mary. Her sister is Martha, and her brother is Lazarus. So, as they're coming into Bethany they go into the house of a man known as Simon the Leper. They're in Bethany. We have Mary and Martha and Lazarus all at this party thrown in honor of Jesus. People from all over the place are gathering at this home. They're coming in not only because they want to see Jesus, but because they want to see Lazarus who Jesus raised from the dead. It's a really, really exciting scene. I don't know if you can tell, but I'm excited.

In that context we have two different worshipers. We have a poor worshiper (p-o-o-r), someone who is destitute in soul. Not someone who doesn't have money, someone who inside is morally bankrupt because he's chosen to worship another god. He's chosen not to worship the Creator, but the created. And then we have another worshiper, another pour worshiper (p-o-u-r), someone who is filled with the power of God. Someone who is so filled with love and joy and passion for the Lord that it just pours out of them. You can't stop them. Have you ever met anyone like that? My hope is that you're one.

See, in order to get all of this, I want to lay out for you what it means to worship. Did you know you are worshipers by nature? That you worship no matter what you're doing or where you're at? In fact, the only thing that really is determinant of who you are inside is what you worship. There is a really simple, biblical rule it's that you will become like whenever you worship. In fact, I want you guys to flip with me really quick to Psalm 115. There is a section here that describes what it's like or what happens to us the minute that we begin to worship an idol. It says in Psalm 115, starting in verse 4:

But their idols are silver and gold,
made by the hands of men.

⁵ They have mouths, but cannot speak,
eyes, but cannot see.

⁶ They have ears, but cannot hear,
noses, but cannot smell.

⁷ They have hands, but cannot feel,
feet, but cannot walk,
nor can they utter a sound with their throats.

⁸ Those who make them will become like them,
and so will all who trust in them.

You see, it's a really simple biblical principle that whatever it is that we worship we become like. Now in order just to kinda prove that that's true not only for us as Christians, because whenever you start talking about idol worship, maybe you're like me. I won't put you in my boat, but I remember one time when I was an intern here at the church. I was a youth intern for a couple years, and I went to lunch with the youth pastor. He took me to a Thai restaurant. Not a "tie" restaurant but a Thai food restaurant. We went there, and as we walked in they had up on the walls all their different gods, little statues. Sitting in front of the statues were different meals off the

menu. When I first walked in I wasn't sure if that was, like, the board that you order from or if it was just a way of worshiping. Sitting in front of some of these gods were bowls of rice, plates full of meat, a Diet Pepsi. I didn't know that gods drank diet Pepsi, but apparently they do. So as we sat down, the youth pastor pointed out to me, and I thought, "Wow, that's just so odd. Why would someone offer something to a piece of wood?" Yet how many times in our lives do we offer our very best to the things that are worthless, the things that are going to perish, the things are going to be destroyed, the things that mean nothing, and yet we work and we toil and we slave and we put all of our best towards them. But as Christians, the amazing thing is what I worship I can become like as well. In fact, in 2 Corinthians Chapter 3 verses 17 and 18 we get a description of what it's like once you have trusted in Christ and you are filled with the Holy Spirit. All of a sudden you can begin to worship God for who he is. It says in verse 17:

Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom.
¹⁸And we, with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord who is the Spirit.

When I read that I was gobbsmacked. I couldn't believe that just as I walk with the Lord, as I worship him, as I attribute to him worth, that he changes me into his likeness. Yet as a pastor I should know this, right? It should be a part everything I do. It should be a part of my life. In fact, I was reading an article online by Mark Driscoll, the teaching pastor of Mars Hill in Seattle. He's got a website called "Resurgence" where he has been working with D.A. Carson and John Piper trying to bring a right theology back to the emergent church movement. As he's working on this, he wrote down a section about worship. I just want you to listen for a second to the way he described it:

Worship, rightly understood, begins with the doctrine of the Trinity and the doctrine of image. In his magnificent book on worship, Harold Best describes the Trinity as:

The uniquely, continuous outpourer who continually pours himself out between the persons of the Godhead in unceasing communication, love, friendship, and joy. It follows that humans, created in God's image, would also be unceasing worshipers as continuous outpourers.

We were created continuously outpouring. Note that I did not say, "We were created to be continuous outpourers," nor can I dare to imply that we were created to worship. This would suggest that God is an incomplete person whose need for something outside himself completes his sense of himself. It might not even be safe to say that we were created for worship, because the inference can be drawn that worship is a capacity that can be separated out and eventually relegated to one of several categories of being. I believe it is strategically important therefore to say that we were created continuously outpouring. We were created in that condition at the instant that we were created in God's image.

You know, in the very beginning back in Genesis Chapter 1 when God says, "**Let us**

create man in our image,” he's talking amongst the three persons of the Godhead. As the Father sees worth in the Son and in the Spirit, so the Son sees worth in the Father and the Spirit, and so the Spirit sees worth in the Father and the Son. And they are constantly pouring out that worth in communication and love and joy. Being created in that image, you too are constantly outpouring. The difference is what you choose to pour into.

Are you going to choose to pour into a created thing that was never designed to satisfy you? Are you going to choose to pour into a created thing that will only suck the life out of you and cause some kind of cataclysmic implosion? Or will you choose to pour into the God who is eternal, the God who is perfect, the God who is the Creator who is the continual outpourer who can fill you beyond measure so that you can then overflow into the rest of your life the glory of God?

Folks, that's the difference between a “poor” worshiper, someone who's destitute, someone who's bankrupt, someone who has socked all of their time, energy, and money into something that's going to be destroyed, versus a “pour” worshiper, someone who is so filled with the power and love of God by the sheer energy of the Holy Spirit able to then pour out what God wants for this world. In fact he finishes up the article this way:

Indeed, worship is not merely an aspect of our being but the essence of our being as God's image bearers. As a result, all of life is ceaseless worship. Practically this means that while worship does include corporate church meetings, singing of songs, and liturgical forums, it is not where worship stops. Rather we are continually giving ourselves away or pouring ourselves out for a person, cause, experience, achievement, or status, sadly, as the doctrine of the fall reveals much of how we pour ourselves out and what we pour ourselves into in worship.

You see, as the fall reveals itself, we get to see a bigger picture of what it is that we are pouring ourselves into. And the question is, “Are you pouring yourself into stuff? Are you pouring yourself into achievement? Are you pouring yourself into status? Or are you pouring yourself out to the Lord?”

That's the section that we find ourselves here in Mark Chapter 14. It starts at the beginning in verse 3:

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.

⁴ Some of those present were saying indignantly to one another, “Why this waste of perfume? ⁵ It could have been sold for more than a year's wages and the money given to the poor.” And they rebuked her.

So here it is. We've got the table set. We know all the characters there. We've got Lazarus sitting next to Jesus. We've gotten Martha serving the Lord as she was before, but now she's no longer encumbered or bothered by the things that would normally take her attention away; she's now serving the Lord rather than serving an event. And we have Mary. Mary comes in with this jar of perfume.

If you can imagine just for second what the jar might have looked like. It would probably have been a rather small jar with no handles, a long, thin neck, and it would have been sealed so that none of the ingredients inside would evaporate out. Nard is a very expensive perfume made from a root in India. As she comes in and she sees Jesus, she snaps the top off of the perfume jar. She doesn't just pull the cork, she snaps off the neck of the jar so as to never seal it again. As she walks up to Jesus, she begins to pour it on his head. In fact, it even describes in John that she pours it on his feet as well and that she even uses her hair to wipe his feet. In the middle of all this, Judas begins to grumble. In fact, in John Chapter 12, this is the way it describes what happens:

Six days before the Passover, Jesus arrived at Bethany, where Lazarus lived, whom Jesus had raised from the dead. ² Here a dinner was given in Jesus' honor. Martha served, while Lazarus was among those reclining at the table with him. ³ 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 perfume.

⁴ But one of his disciples, Judas Iscariot, who was later to betray him, objected, ⁵ "Why wasn't this perfume sold and the money given to the poor? It was worth a year's wages." 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 in it.

⁷ **"Leave her alone,"** Jesus replied. **"It was intended that she would save this perfume for the day of my burial. ⁸ You will always have the poor among you, but you will not always have me."**

So she begins to pour out this expensive perfume on Jesus' head. We begin to see what's happening inside of Judas. Now for those of us that have read the end of the book, we already know what happens, right? We know that Judas betrays him. We know that Judas hangs himself. We know that Judas was the one who was set out from the beginning of time to betray the Son of God so that he could die for our sins on the cross. We know this, but at this point sitting at that table, most of the people did not. Jesus knew.

As he begins to grumble, you could almost hear him say, "Aw, what are you doing? Why are you wasting the perfume?" In fact the word that he uses for waste doesn't just mean to like waste or pour something out. It means "to literally annihilate something." So as he's watching her do this, as she's pouring the perfume on the God of the universe in the flesh, he says, "Why are you doing this? What a waste." And he begins to get other people on his side.

You see, "poor" worshipers (p-o-o-r), when they're worshiping another god, when they're worshiping an idol are always marked by rebellion. Have you ever noticed that? That rebellion is the constant thread whenever you see someone who's worshiping

an idol. As Judas sees this, the implication is that “What God is allowing you to do is wrong, and I am right, and I want what he has.” Then he begins to try and get other people on his side. In fact, there's a picture of this that I want to show you guys in Numbers Chapter 16. It's in a section usually titled “Korah's Rebellion.” It has a picture of everything that we just talked about. As Moses and Aaron have set up the priesthood, and they are now beginning to make the implements of worship so that sacrifice can be made so that sin can be atoned for so that God can live at peace with his people, Korah decides that he is going to start up a rebellion because he wants Moses' position. Moses' position has become an idol for him. It says in verse 1 in Chapter 16:

Korah son of Izhar, the son of Kohath, the son of Levi, and certain Reubenites—Dathan and Abiram, sons of Eliab, and On son of Peleth—became insolent² and rose up against Moses. With them were 250 Israelite men, well-known community leaders who had been appointed members of the council.³ They came up as a group to oppose Moses and Aaron and said to them, “You have gone too far! The whole community is holy, every one of them, and the Lord is with them. Why then do you set yourselves above the Lord's assembly?”

Did you hear it? “We're all fine. We don't need someone to atone for our sins. We don't need some arbitrator. We don't need someone to justify us to God. We're fine, and the Lord is with us. In fact, you are wrong because you're trying to say that we need atonement for sin.”

Not only do they rebel, but they go and get 250 other guys to rebel with them. Misery loves company, Amen? Or at least when I'm in sin I want to try and grab as many people and drag them over to my side so that I feel better about myself. Because if you're on my side then I must be a good person, right?

It's exactly what Judas does here. He rebels against the Lord. He says, “You're wrong. I'm right. And all of these guys are on my side.” And where there's a crowd there's courage. As the courage kinda grows, they stand up and they rebuke Mary for worshiping the Lord. But, you know, idols are really dangerous things. They're really dangerous because they cause death. They cause this cosmic implosion. In fact, this is the way we're told to deal with these idols in Colossians Chapter 3, verse 5, “Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry.” You see, the reason greed is kinda lumped onto the end of that is that greed is the impetus to make all of the other things about “me.” If I if I'm focused on some kind of sexual peccadillo, and I can't trust the Lord with it because I want it, and I don't believe that he can provide it for me, all of a sudden it becomes an idol, and I begin to worship that thing. It's all about me. I'm willing to sacrifice for it. I'm willing to take other people down because of it. It could be money.

In fact, I found an article by Dr. Sam Storms. He used to be a professor at Wheaton College. He talked about what it means to have an idol in a modern-day context because, again, like me when I walked into that Thai restaurant, I saw actual physical idols. So often in our lives we miss the idols that are right there before us that we're spending our lives on. The article starts off this way:

Idolatry need not entail a statue of Buddha or genuflecting in a pagan temple. Idolatry is the tendency in the human heart to dethrone God for the sake of something else whether that be money, sex, ambition, power, pride, or something as seemingly innocuous as respectability. To the extent that we give our affections to anything other than God on the assumption that it can do for our souls what he cannot, we are guilty of idolatry.

In fact he quotes John Piper's book *Future Grace* in this article.

Piper defines covetousness as desiring something so much that you lose your contentment in God. Thus, the opposite of covetousness is resting satisfied with God. Covetousness is idolatry because the contentment that the heart should be getting from God, it starts to get from something else. Covetousness, simply put, is a heart divided between two gods. We begin to lose our contentment in Christ, that is to say, when we say that Christ isn't altogether adequate, we start to long for other things to satisfy our souls. We begin to say, "I must have something more, or other, an experience, event, or possession that I can't trust God to provide." In effect, we elevate something above God in our esteem. We put our confidence in the promise of things and stuff and whatever money can purchase believing the lie that there is a depth of joy and quality of life in it or them that can't be found in God.

You see, the reason this is so dangerous is because it creates this dichotomy where I was designed to be continually pouring out to God who is continually pouring into me so that I would never be empty, and yet I have chosen this thing or this idea or this satisfaction that I want. I'm continually pouring my life into it, and it's emptying me.

Scientifically there's a perfect picture of this. You know what it is? It's a black hole. Out there in the cosmos are these black holes where there's a star. It's burning bright and it's shining. As it begins to grow and consume more and more heavy elements, it takes more and more energy to muster a flame. As it continues to suck in everything around it, it reaches some kind of homeostatic point where it can no longer maintain the fuel source that it needs, and it begins to burn everything. As it begins to burn everything and consume everything around it, it's only a matter of time until the gravity of the entire star implodes on itself and becomes so dense that light can't even escape.

Have you ever met anyone like that? Have you ever met anyone where their idol became so important that they began to chase it? They begin to put all their energy after it. They begin to put all of their effort after it and all of their resources. It became so big and so large that the effort it took to go after it they wound up scrapping everything around them to chase after this one thing until finally they implode and there's no light. There's no life.

That's why God says to kill those things. "**Kill those idols.**" "**Put them to death**" is what he says. The Greek word that's there literally means "to necrosate" or "to put a tourniquet on it," "to starve it," "to deprive it of nutrition until it falls off."

When I was in college, as every good pastor I have a degree in sports medicine. When

I went to college, my parents said, "You can go to college. We'll pay for it. You can go to a Christian college." My parents were not Christians, but they said, "As long as you get a 'real' degree then we'll pay for it." So as I was going through my sports medicine classes you have to watch videos of athletes being injured so that you can identify the mechanism of the injury and you can identify what treatment plan would be necessary to save the life of the athlete on the field.

One of the most horrific injuries on the field is a femoral break. The femur is a very large bone, and when it breaks it has a tendency to shatter. So as it shatters, you have shrapnel that goes everywhere within the thigh. Running right down the inside of your thigh is your femoral artery. Hold up your thumb. Everybody hold up your thumb. Your femoral artery is about as big around as your thumb. As your heart pumps, it pumps out blood at 120 psi. That's why your normal blood pressure should be 120/80. It's 120 psi over 80 psi as it returns to your heart. Going down your leg you're running about 100 psi worth of blood pressure.

When an athlete snaps their femur, it's more than likely that they can sever that artery. If they sever that artery, you have a garden hose pumping out blood at 100 psi. It's a matter of life and death. As his first responders we had to know what to do. The first thing you do is you go out there and you see this bright red life spurting out of the athlete, you find anything you can and you make a tourniquet and you crank it down as tight as you can get it, because if you don't, within about 60 seconds that athlete will be dead.

Why do you think it is that God says in this section, **"Put a tourniquet on it"? "Slap a tourniquet on this idol. It's gonna kill you. You're gonna bleed out. You're gonna throw everything towards this thing and you're going to implode and die, trust me."**

But what does it mean to be a pour worshiper? Someone who is so filled with the Lord that you pour out everything that you have in worship. It goes on in verse 6:

"Leave her alone," said Jesus. "Why are you bothering her? She has done a beautiful thing to me. ⁷ The poor you will always have with you, and you can help them any time you want. But you will not always have me. ⁸ She did what she could. She poured perfume on my body beforehand to prepare for my burial. ⁹ I tell you the truth, wherever the gospel is preached throughout the world, what she has done will also be told in her memory."

As Mary walks in, she takes the most valuable thing that she has. She's holding nothing back. In fact, remember the section that we read in John? It says that she actually saved this. What does that mean? It means when her brother, Lazarus, died, she didn't pour it on him. Instead she saved it. As she walks in she snapped the neck off the bottle, and she begins to pour it on the Lord.

What does it mean to really worship God? It means that you hold nothing back. In fact, if you guys flip with me to Romans Chapter 12, this is the way God describes what we're supposed to be as worshipers. It says in verse 1, "Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship."

What is a sacrifice? In the Old Testament as God was describing the way people were to atone for their sins, he said that you are to take an animal, you are to slit its throat, you are to bleed its life out of the animal and pour it into the dirt, and then you are to take that animal, set it on fire, and it is to be consumed completely by the fire of God.

Guess what? That's us. When God says in Romans Chapter 12 that we are to be a living sacrifice, what he is saying is that we are to pour our lives out, that we are to totally bleed out who we are, that we are to completely empty ourselves so that we can be consumed by the fire of God. And as we look at Mary, there are some important pieces. Just like rebellion was the key piece of what it meant to be a poor worshiper, obedience is the key piece to being a p-o-u-r worshiper, someone who can pour out.

"Leave her alone . . . Why are you bothering her? She's got a beautiful thing to me. The poor you will always have with you, and you can help them any time you want. But you will not always have me. She did what she could. She poured perfume on my body beforehand to prepare for my burial."

Has Jesus been talking about the fact that he was gonna die and be buried and raised from the dead? Yes. Who has been listening at this point? Apparently Mary has. She has heard what he said, and she saved this ointment. As he's talking more and more about the fact that he's going to go to the cross and died for our sins, she has this. She goes up and she anoints him because they're heading into the Passover. She knows that they can't prepare his body if he dies over the Passover, so she pours this on his head and on his feet.

If you guys will flip with me to Psalm 23, what does it mean when you pour oil on someone's head? Psalm 23 verse 5:

You prepare a table before me
in the presence of my enemies.
You anoint my head with oil;
my cup overflows.
⁶ Surely your goodness and love will follow me
all the days of my life,
and I will dwell in the house of the Lord
forever.

As David was talking to the Lord as he's writing out this psalm, he has this vision of what it means to be sitting at the table of his enemies with the Lord seated right there with him. He says, "You have prepared a place for me at a table with my enemies and you anoint my head with oil." You see, it was a suzerain vassal treaty obligation that

when a greater king was sitting at a table, any other lesser kings sitting at the table would be anointed by that king. He would use his servants to do that. As Jesus is sitting at the table, God the Father sends his servant, Mary, to anoint his Son as King.

When you worship the Lord, when you pour out who you are, you are acknowledging Jesus as King of your life. But according to John Chapter 12 she also poured it on his feet acknowledging that she is a servant to him.

In closing, if you guys will flip with me to Philippians Chapter 2, there's a section here that kinda wraps up the picture of what it means to be that star, to be that shining star that pours out everything you have rather than that supernatural implosion that happens when you worship an idol. In verse 12:

Therefore, my dear friends, as you have always obeyed—not only in my presence, but now much more in my absence—continue to work out your salvation with fear and trembling, ¹³ for it is God who works in you to will and to act according to his good purpose.

¹⁴ Do everything without complaining or arguing, ¹⁵ so that you may become blameless and pure, “children of God without fault in a crooked and depraved generation” in which you shine like stars in the universe ¹⁶ as you hold out the word of life in order that you may boast on the day of Christ that I did not run or labor for nothing.

You see, we read this section about two different worshipers; both of them were poor worshipers. The difference is one was destitute. One was empty. One had filled his pockets with money and his heart with greed and had poured himself out until finally he ultimately imploded by betraying the Lord. The other obeyed. She loved the Lord. She gave what she had. She brought it to him. She saved it for him. She acknowledged him as King. She served him as a servant, and she brought her very best not holding anything back. She snapped the neck off the perfume jar and poured the entire contents on him. In the end, one of them became a black hole, and the other one shined like a star in the universe forever:

“I tell you the truth, wherever the gospel is preached throughout the world.

What she has done will also be told in memory of her,” ¹⁰ Then Judas Iscariot, one of the Twelve, went to the chief priests to betray Jesus to them.

¹¹ They were delighted to hear this and promised to give him money. So he watched for an opportunity to hand him over.

So the question is, “How does God see me?” On the outside, both of them looked great, didn't they? Judas, I'm sure was polished and primped and ready to go as the keeper of the money and as one of the twelve disciples of Jesus. And Mary came in with her bottle of perfume, but only one of them was a worshiper who could pour out, and the other one was a poor worshiper who imploded.

How does God see you? Let's pray.

Father God, thank you. Lord, thank you for the fact that your grace is sufficient. Lord, that we are forgiven by the blood of the Lamb and that we have a testimony that you are the only salvation and that you are our King. But, Lord, I ask that when those idols pop up in our lives, Father, that you would help us to kill those things, destroy them so that we could be filled with life; that we wouldn't implode into death, and that we would magnify your name and that your testimony would be that we did great things for you. Father, thank you. We pray this in Jesus' name, Amen.