

(John) the Jewish Council

by Willie Mullan

The sermon explores the council's contention and Caiaphas' prophecy, highlighting the significance of Jesus' death for the nation and the gathering of the children of God.

Duration: 1:09:37

Scripture: Matthew 26:3-7, Matthew 26:14-19, Luke 7:36-38, John 11:51, John 12:1

Topics: "Jewish Council"

Description

In this sermon, the preacher emphasizes the importance of learning from the teachings of Jesus and not relying on personal abilities or popularity. He shares a story of how even in unexpected circumstances, God can work miracles and save souls. The preacher also highlights the prophecy of Jesus' death for the nation and the significance of the national work done at Calvary. He mentions a woman who anointed Jesus, showing her deep understanding of his impending death. The sermon concludes with a discussion on the role of Simon in preparing and providing for Jesus and his followers.

Transcript

Turning again this evening to John's Gospel, Chapter 11 please. The Gospel by John, Chapter 11, and we're taking the closing part of John Chapter 11 this evening, and the opening part of John Chapter 12. We're going right down from verse 45 to the end of Chapter 11, and then from verse 1 of Chapter 12 right down to verse 11.

Two portions this evening, and the first one takes us to that council, that Jewish council in Jerusalem, and we find its contention, what they contended, and then we listen closely to its conclusion. Then the first part of John Chapter 12 takes us to a different scene and Bethany, the supper, and we shall gaze at the saints, and we shall watch the sacrifice that was made. Two portions, the council, its contention, and conclusion, the supper, the saints, and sacrifice.

Two different places with two different sets of people, and most certainly two different purposes. You see, the first portion takes us to the place where wicked sinners planned the death of Christ, as far as man was concerned. But in the second place, we have rejoicing saints preparing a supper for the glory of his name.

So, these are two different portions with two different sets of people, and two very different purposes, and we'll look at the council first. We're way up there at John Chapter 11, verse 45. Then, many of the Jews which came to Mary, and I've seen the things which Jesus said, believed on him, and we looked at those

things last week, the raising of Lazarus, the loosing and the letting go.

Verse 46, but some of them went their ways to the Pharisees and told them what things Jesus had done. Then, gathered the chief priests and the Pharisees, the council, and we want to have a look at this council this evening. You'll notice exactly how this is worded, then gathered the chief priests and the Pharisees.

I think that if we went into the Acts of the Apostles this evening, and searched through one or two verses, we would find out the chief priests, and most certainly the high priests, in this particular day and hour, they were Sadducees. And, of course, the Sadducees were the theological enemies of the Pharisees. These two battled it out about spirits, and angels, and unseen things.

The Pharisees, of course, believed in the unseen, but the Sadducees were the materialists of their day. And, on this occasion, the Sadducees were in power. They were the chief priests, and certainly Caiaphas, the high priest, as Acts chapter 5 instructs you, was a Sadducee.

But, you see, even enemies, and men who were theologically up against one another, and bitterly hated one another, you know, they could put their heads together when they were planning against God's Christ. That's exactly what the second Psalm, prophesied, would be done. Why, these rulers would get together against God, and against His Christ.

And it's very noticeable that even Pilate, the Roman governor, and Herod got together over crucifying Christ. Now, I want you to notice that, as we go into the Council, that this Council is composed of chief priests who were Sadducees, and the Pharisees. It's very noticeable if you look at the last verse of John, chapter 11.

Now, both the chief priests and the Pharisees are given a commandment that, if any man knew where he was, he should sue it, that they might take him. So, the Council is composed of chief priests and Sadducees. That will do for the company we're just setting the stage.

Now, which do you hear their contention? Verse 47, men gathered the chief priests and the Pharisees, the Council, and said, What do we? For this man doeth many miracles. If we let him not alone, all men will believe on him, and the Romans shall come and take away both our place and nation. I want you to notice the contention that's made here.

There is a great truth here for every believer in this building. You will notice that the Council noticed Christ's mighty power. This man doeth many miracles.

Why, they were absolutely sure of this now. You see, in the last few chapters of John, we have been face-to-face with him bringing sight to the blind and the raising of love. And, you know, these miracles are too staggering for them.

They've got to admit the power. This man doeth many miracles, and they noticed the growing popularity. You know, if we don't do something about it, they said, all men will believe on him.

But I want you to get this truth, and here's a great one for every believer. Let's get the hold of this, that miraculous power and even popularity will never touch the ordinary pop. It's just the same, you know, when you've displayed this power.

You know, some people worship this. They say, let's put a man with a great personality. But that's what they're trusting, and it's a pity offer.

And some people say, you know, if we can only do miraculous things, we'll get people saved. No, you won't. Here are a crowd of religious prodigies and pharisees, and they're gazing at the miraculous power and popularity of Christ, and yet in the depths of the heart, they're hitting him without a cause.

My dear friends, we all want to learn the flesh tonight, the lesson that nothing can touch the honored generous to play part of a human soul, but the gospel of Christ, and the power of Christ. That's the lesson to learn. Not a personality to me, or a spectacular ability.

We need the old-fashioned gospel pitch, and the old-fashioned way, with old-fashioned power, and then you'll get old-fashioned conversion. You see, this crowd, they're not touched at all. My, this only makes them more rebellious than ever.

They're gazing at Christ's power, and his popularity, and then they're noticing this. Verse 48, if we let him rush along, all men will believe on him, and the Romans shall come and take away both our place and nation. And they talk about our place, they're talking about the temple, our place, our people.

You see, friends, this is what they feared in the depths of their hearts. They thought that if Christ goes on working miracles, and drawing great crowds, you know, he'll have a rebellion in the nation. They'll turn against the Romans, and the Romans will come down, and they'll destroy our temple, and they'll take away our people.

Well, this is what was in the depths of their hearts, you see. So, they thought the best thing to do was to destroy him, and the very thing that they were trying to get out of is the very thing that happened when they put him on the cross. Because just a few years after the death of Christ, the Romans came, they unwrapped the temple, and destroyed the nation.

And of course, these worldly wise people were blinded at this moment by the God of this world. You know, I think there are lessons here for all who are real leaders of God's people. You know, the more that God uses you, and that the more that the Spirit of God blesses you, the more empty, dead formalists and empty, dead religionists will be against you.

Nobody's so bitter to the real men of God than old, dead religionists. They're the boys that gave you the trouble, and they were the ones who stopped and calmly planned the death of the Son of God, and don't forget that. It was religionists, the leaders of the nation as far as the religious side was concerned.

But let's go on with this. We've looked at the council, the company, and we've noticed their contention. Now, I'm calling Caiaphas the chairman because he was the high priest that year.

About six months before John chapter 11, this new high priest took over his office in the land of Israel. His name was Caiaphas. That same year he became the high priest.

And this council that's up, this is the old Jewish council we're looking at, composed of 22 rulers, and 22 lawyers, and 24 elders. Rulers and elders and lawyers, and right in the center of the council sat the high priest. And he, of course, was the chairman of every court.

And here the chairman speaks up, and I want you to watch carefully what he says. Verse 49, And one of them named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. In this speak he not of himself, but being high priest that year, he prophesied that Jesus should die for that nation.

You know, this is a very deep, and it's a very difficult portion, and you need to take your time with it. You see, I believe that Caiaphas, the high priest, his idea was just exactly the same as what we have before us. He believed that the only way out of this tight corner that they were in, this man was doing miracles, gathering crowds, and the possibility of a rebellion before the Romans, and the only way out of it is to put this man to death.

And that's exactly what he was saying, remember. You see, you must see the evil that was in his heart. And because of that evil in his heart, these words came forth, and one of them named Caiaphas being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not.

His evil wishes, I can say diabolical idea was, let's block him out to save the nation. But you know, although these words were closing the evil in his heart, yet God, God in spite of the man, took them up as a prophecy. That's wonderful, isn't it? And it was a prophecy.

Yes, he was prophesying. He didn't know the depth of what he had done. There was just an evil thing in his heart, and for that he remained guilty.

But God looked upon the heart, you know, and the evil in his heart was closing the thought of his mind with these words. But God took it up another way. It's the very same idea of Salem in the Old Testament.

Why, in spite of himself, God made a matter. Things for his glory. Sometimes some of the young people ask me, can God use an unsaved man? Of course he can.

Why do we ever ask questions that limit God? Never gives me any bother at all to answer those questions. Of course he can. Let's get the hold of this, that Naaman, Twepton, of the host of the king of Syria, was a great man with his master and honorable, because by him the Lord had given deliverance unto Syria.

God used Naaman, Aleppo, Assyria, worshipping of idols, to bring blessing to his people. Well, when God used Naaman's ass to talk, there are no limitations. Never limit God.

I read a story once of three drunk men standing outside the pub when the pub was closed, and one of them began in his own drunken fashion to sing one of the old-fashioned evangelical hymns. And as he swayed on the footpath and sang the hymn at the job of his wife, a man crossing the street was gloriously arrested and framed. There are no limits to what God can do.

Those, of course, are exceptional things. But this was a mighty prophecy in spite of the evil in his heart. So, here is the prophecy, verse 51, and this, speak he not of himself, but being righteous, that here he prophesied that Jesus should die for that nation.

Because that verse was put in by the Holy Ghost. That's an explanation of what was taking place in verse 50. You know, this cross is a wonderful thing.

You see, there was a national work done at Calvary. I think we need to take more time about this sort of thing. Let me show you what I see in this book about Calvary.

Come to Galatians, and we're at chapter 2. Galatians, chapter 2, and verse 20. Paul is speaking, I am crucified with Christ. Nevertheless I live, yet not I, but Christ liveth in me.

And the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me. For me. I always say this, you know, I have a Calvary all of my own.

And that's how I always see it on Lord's Day morning. As I sit here on Lord's Day morning at the table, very quietly but very honestly and very definitely ask the Holy Ghost to take me down into the depths of dark, bloodstained, rugged Calvary. And I gaze at God's lovely Son hanging in yon cross.

And I know a way down in the very depths of my heart that he loved me. Gave himself what you call personal Calvary. That's a Calvary that's all my own.

All my own. He died for me. Was it for me? For me alone? The Savior left his glorious throne.

The dazzling splendor of the sky. Was it for me? He came to die. It was.

But you know there's another sense as you stand at Calvary. It was national. Yes, for this holy people.

I think we need to get that very clearly. You see, this people that God will make his own earthly people for all eternity. He died for that nation.

I don't know what sort of a discriminationist you are. Maybe you have no place for the Jew in the future. It's a great pity of you.

Because there was a place for him at the cross. Jesus died for that nation. And you remember how Paul put it in Ephesians? He loved the church and gave himself for it.

And that's what I shall call ecclesiastical. The word ecclesiastical means something that's related to the church. And he died for me, that's personal.

And he died for that nation, that's national. And he died for the church, that's ecclesiastical. And he gave himself at the stake, himself came taken as a sacrifice for God, forever.

That's eternal. My Calvary's a wonderful place, wonderful place. And of all the evil thoughts of the way down in this fellow's heart, let's blot them out.

The very wording was taken by the Spirit of God to form a prophecy that's everlasting and sure, sure as the throne of God. Lovely touch there. But let's get on, we have a good bit of ground to cover.

Now we've noticed the explanation there in verse 51, that's the Holy Ghost explaining what had really taken place. You see, Caiaphas meant it for evil, but God meant it for good. That's the way it happened with Joseph.

You remember that, why the brethren did something and they meant it for evil. But God took the same thing up and he meant it for good. We're back to that tremendous fact again tonight, that God worketh all things together for good to them that love him.

Well, that's a deep one, but it's a true one, it's unalterable. My man may be diabolical in the heart, and the brethren make perpetual against Joseph, but the great God in the truth can work all things together for good to them that love him. Tremendous thing there, but let's get on.

In verse 51, the Holy Spirit is giving us the explanation. And this did he not of himself, but being high priest up here, he prophesied that Jesus should die for that nation. And then we have not only the explanation, but we have the amplification here.

He amplifies it. Not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. You know, it seems that when the Holy Spirit touches Calvary, just the truth can't be contained in a little priest.

He's got to go over the wall, as it were. And here is the amplification of the truth. Now watch this.

Just because Caiaphas and the evil in his heart said, let's block them out, verse 53, then from that day forth they took counsel to go to put him to death. God's got that day marked down somewhere. I don't know the date exactly, of course.

God's got it marked down. From that day forth they took counsel together for to put him to death. That's the conclusion of this counsel.

This counsel gathered, and they talked it over, and the chairman get up and said, let's block them out. And this was carried unanimously, and from that day forth they were determined they were going to take his life. Because, you know, they were just wicked men, and they didn't know that they could only do what God had determined before to be done.

And we're back into the depths again. But here's a lovely wee thing, and I think you would miss it if I didn't point it out. You see, verse 53, then from that day forth they took counsel together for to put him to death.

Jesus therefore, see the word therefore? Jesus therefore walked no more openly among the Jews. That word therefore kicks us back into all that the counsel had contended, and all that was concluded at the council. You see, the Lord knew everything that went on in the council.

You see, I've been trying to underline, as we've gone through the chapters, the unique, marvelous, divine knowledge of our Lord. Modernists are always limiting the knowledge of the Lord. There are no limitations in John.

He wasn't at the council meeting. There were only subjects and policies there. Yet the actual wording, the actual statements are written down.

The Holy Ghost knew. And Jesus therefore, because it was concluded undetermined, he didn't go back into Jewry openly. He knew.

He knew what went on behind the door. Ah, that's another reduction of the knowledge. But let's get on.

Jesus therefore walked no more openly among the Jews, but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples. And the Jews' passover was nigh upon, you know, I think that the Holy Ghost has underlined us. It's the Jews' passover.

When it was first instituted, it was the Lord's passover. It's a terrible thing when you begin to control things, you know. When you say, our house, this is not our house, this is the Lord's.

And I think that all across the country, we should get back to the fact that these buildings have been dedicated to the service, and to the worship, and the praise, and the glory of the Lord. Not for plain penitence. No.

No for boy scouts either. For worshiping the Lord. That's what it was given for, you know.

That's what the old saints, some of them here yet, put their money down. Lord, that's for you, for your house. We begin to say, oh, the Romans will come and take our house, and our people, and our passover.

Terrible thing when it begins to belong to the Baptist. Often I say in the morning, the table that we sit around doesn't belong to the Baptist. It's the Lord's table, and God forbid it should ever in this place be called anything else.

See that book? That's the Lord's book. Doesn't belong to the Baptist. Thank God it doesn't.

Nor the brethren either. Belongs to the Lord, doesn't it? For just as much as that book is the Lord, the Lord, so is the table of the Lord, so is the house. How horrible when God has to say, it's theirs.

It's theirs. It's the Jews' passover, it's called, do you know? Many went out of the country up to Jerusalem before the Passover to purify themselves. Then thought they for Jesus and sick among themselves, as they stood in the temple.

What, think ye, that he will not come to the feast? Now both the chief priests and authorities had given a commandment that if any man knew where he were, he should sort that they might take him. That will do for the council, and the company, and the contention, and the sermon, and the conclusion. Now we start something that's altogether different and very wonderful.

We'll have to shuffle now. It's a change of themes this evening. Something here that's been debated down through the years, and I think we'll take time to work it out just a little bit this evening.

Then six days before the Passover, Jesus came to Bethany. Then Jesus, six days before the Passover, came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead. There they made him a supper.

Now I want you to have a look at Mark's gospel, chapter 14. Mark's gospel, chapter 14, and verse 1. After two days was the feast of the Passover, and of unleavened bread. And the chief priests and the scribes thought how they might take him by craft and put him to death.

But they said, not on the feast day, lest there should be an uproar of the people. While I'm not dealing with that, it's wonderful to notice that although this was their invention, not on the feast day, at the very moment that the Paschal Lamb was being offered, Christ was being crucified in spite of them. Verse 3. And being in Bethany, in the house of Simon the leper, as he started meat, there came a woman having an alabaster box of ointment of spice, which was very precious, and she broke the box and poured it on his head.

Now, there's a difficulty here. Are these two feasts the same? You'll notice in John, chapter 12, that Jesus came six days before the Passover unto Bethany. And you'll notice in Mark, chapter 14, that after two days was the feast of the Passover.

I believe that the two are the same, of course. This is something that one doesn't want. But I'll give you what I believe, and then you contest it as much as you like.

It gives me no difficulty whatsoever, none at all. Because if you read the thing carefully, I think there's plenty of light. Here's what chapter 12 says, that then Jesus, six days before the Passover, came to Bethany.

Now, he came six days before the Passover, and he stayed for four days at Bethany. And then two days before the Passover, they made him a feast. And any trouble with that? No trouble with that in my mind, anyway.

You see, the emphasis is on the coming. In John, chapter 12, the emphasis is on the making of the feast two days before the Passover. And he came six days, three, four, and two days before the Passover, they make him a feast.

Now, there's another problem here, with John 12 again. Then Jesus, six days before the Passover, came to Bethany, where Lazarus was, which had been dead, only raised from the dead. There they made him a supper.

And Martha served, but Lazarus, who was one of them that sat at the table with him, then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair, and the house was filled with the odor of the ointment. Now, a great many commentators seem to read into this, that just because Lazarus, Aunt Martha, Aunt Mary, are mentioned in the prominent letters, that the feast must have been at Martha's house in Bethany, but it doesn't say so. It doesn't say anything about it.

In Mark's Gospel, it actually says that it's at the house of Simon the Leper. He breathed free Mark 14, and being in Bethany, in the house of Simon the Leper. And again, there are no problems here for me.

You see, I believe this. Simon the Leper, thus he couldn't have been a Leper now. He would have been an outcast, crying on clean from the top of the hill.

But somehow he's got cleansed from his leprosy, and I believe, honestly believe, that Christ brought the miracle. And he's one of the friends of Jesus. And because of the mighty miracle that had been wrought in Lazarus, he says, let's make him a feast.

And of course, he invites Martha, Aunt Mary, and Lazarus. It was all round to his house. And I believe the feast in John 12, and the feast in Mark 14, they're both the same.

Jesus stayed four days, and then two days before the Passover, the wonderful feast was made in the house of Simon the Leper at Bethany. Are there any problems with that? I don't know whether there are any problems. Now, there's another problem.

Still another one. I believe, of course, that Matthew 26 is just the same thing. Let's have a look at Matthew 26.

And you'll notice these are all the same, if you read carefully. Verse 1. And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, we know that after two days is the feast of the Passover, and the Son of Man is betrayed to be crucified. Then assembled together the chief priests and

the scribes and the elders of the people unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtlety and kill him.

But they said not on the feast day, lest there be an uproar among the people. Now, when Jesus was in Bethany, in the house of Simon the Leper, there came unto him a woman having an alabaster box of very precious ointment, and poured it on his head as he sat at me. Now, here it is the head that's anointed.

I don't think that that gives a problem either, because I believe that each of the evangelists are only adding their own details by the Spirit of God, and we need to gather them all up to get the full picture. Now, I believe that John 12, Mark 14, Matthew 26, are all the self-seemed settings. But here's one I believe that's You see, Luke's Gospel, chapter 7, Luke's Gospel, chapter 7, 36.

Luke 7, 36, And one of the pharisees desired him that he would eat with him, and he went into the pharisee's house and sat down to eat, to meet. And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him, weeping, and began to wash his feet with tears, and to wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now, at first glance, it looks the same, doesn't it? Well, I don't believe it is, and I'll tell you for why.

First of all, this house is the pharisee's house. Secondly, and most important, this is found in Luke's Gospel, chapter 7, almost at the commencement of the ministry of the Lord. And as we know tonight, the other three are all placed at the end, just where he's going to step into the last possible shuffle.

And I believe if we examine Luke carefully, you'll find that this happened away up at Capernaum, while the other three are down at Bethany. Now, I'll try to untangle that for you, and again I say, don't let it be dogmatic. There are great scholars who believe that they're all different.

Dr. Bullinger believes that there are three different supplements. I just can't see it, that's all. I'm giving you what I believe.

Now, I believe it's quite clear that these three stand together, and that the one is different, the pharisee's house. Now, we're back at the one we're dealing with tonight, where it's John chapter 12. Then, six days before the Passover, Jesus came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead.

There they, what a lovely little word, they, who are the they, who made him the supper. Why was this supper given? I believe that the real planners of the supper were, first of all, Simon the leper, who was his house. I believe, of course, that Mary and Martha and Lazarus had a tremendous part in it.

And if I'm right here, we can easily get the answer for the supper. I believe that because salvation had helped Simon, when he wanted to honor the Lord, I believe that his leprosy had gone, and with which one touched from the master's hand, he had been saved from that thing that was taking him to an unfamiliar, and because the salvation had come to Simon, he said, yes, let's make him the supper, let's honor the Lord. And, of course, I believe that because liberation had come to Lazarus, oh yes, Lazarus had been brought out and liberated and freed and emancipated, he said, yes, let's honor the Lord.

And I believe that because satisfaction had come to the sisters, they wanted to honor the Lord. And, you know, if we get all these three just together and hold them tight, salvation, liberation, satisfaction, these are blessings that belong to every believer, and these are the reasons that you believers ought to be at the

Lord's table on Lord's Day morning, and not running around to places where they have no table. Because I hope you did.

Why don't you come and remember? Why don't you come and worship the Lord who set you free? Why don't you come and pour out of your heart to the Lord who satisfied you? These are very good reasons why you ought to be present at the Lord's table, and never once in your life despite how tough regime, blood, thirst, tears, liberated people can slip about to places where there's no table. I can't understand. I don't understand.

You don't seem to realize how much it means for him to turn your back on him and his cross and his table and his memorial feast. So likely. I wonder about your spirituality at night.

I hope you'll remember that. My, I would think I was a sinner if I was found somewhere where they didn't remember the Lord on Lord's Day morning. I'm sure I would be.

It's an important thing. Do you think the Lord instituted this for you to wipe your feet on? Do you think the early apostles met on the first day of the week to break bread just for fun? Do you think that the wisdom that instituted this feast hadn't a tremendous lot behind it? Why, there's nothing thrills my soul. There's nothing touches my heart.

There's nothing revives my spirit like sitting at Calvary. It was the Lord who instituted that. I never knew this Christ as often as he eats this bread and drink this cup.

Not a handful. A thousand, my dear friend. It's important.

That'll do for the supper. Let's get on with it. Now watch.

We are coming to look at the fence now. Now, of course, having referred to the other passages, I believe that Simon, the leper, the one who was really the head of this household, I believe that he did a great part of the preparing and the providing. I honestly believe this, that Simon perhaps was well blessed with this world's goods.

Maybe had a larger house than merely a mosque. Maybe spread a group of people and said, come on, come on down to our place. Let me provide.

Let me prepare. This is his part. Giving to the blessed Lord.

Do you ever spread a table like this? Why, out of the depth of the blessings that is given to you, do you ever spread a table that will bring joy to his heart? I believe Simon providing and preparing. Of course, this is very plain. Martha was there serving.

Doesn't say much, does it? It just says, and Martha serves. It's a lovely thing, isn't it? You know, once in her life before when we looked at her in Luke's Gospel, chapter 10, you know, she came in through the curtain rudely, pushed it aside and came in and said, Master, dost thou not know that Mary hath left me to serve the Lord? And he looked quietly at her and said, Master, Master, thou art careful and troubled about many. You know, she was all fucked up about serving the Lord.

Ah, but not this day. Not this day. You see, the thing that used to be a burden to her and was action for her, just because of the blessing of the glory of the Lord that she'd seen in the last few days, she was ready for anything.

Well, I've seen men serve the Lord. But I'll tell you this. Many a time I've come in here and caught him on his knees with his workshop stuff, doing things in here that not even the deacons or anybody else, and he didn't do them for the Baptist.

Lovely. Lovely to see men doing wee things for the Lord. My dear friend, whatever you do, do it, do it unto the Lord.

Do it gladly. Do it wholeheartedly. Do it with all your might, as you serve the Lord.

And Martha says, but Lazarus, you see, he was sitting at the table with her. And different again. You can see Simon providing and preparing.

You can see Martha serving. But on this occasion, Lazarus, he's communing. My, lovely to sit at the table with her, isn't it? You know, Lazarus has had a great experience, hasn't he? You see, through Christ, he'd really got liberation, brought out of death and darkness, back to life and peace through Christ.

That was salvation. But with Christ, that was communion. Just sitting at the table, I believe that all the men were at the table.

I think the ladies were serving. I believe that the apostles were there. I believe that Simon was there.

But the one that the Holy Ghost picks out is Lazarus. He meant him rest, that's all. Lazarus sat at the table with her, telling him how wonderful it was to be able to walk these streets of this little town to the glory of His name.

You know, he's only got to walk around to bring glory to Christ. Lovely to have communion with the Lord, isn't it? Lovely to be able to sit and talk to Him. Tell Him all the wee things that happen.

Having real fellowship. You know anything about this? Am I talking over your head? You ever sit and have a chat with Him? I talk the half of the day with Him in the town, and I'd rather be there than anywhere else in this world. My, it's so sweet and wonderful and thrilling.

Sometimes I just say, Lord, oh Lord, this is heaven itself, and I'm way out in the country just thinking and wondering about it. You hear a song go on, tickle, tattle about your brother, black bite, swan, evil spit, that's you. God pity you're not enjoying it.

Lazarus was in communion. What's this? Verse 3, Then took Mary a pound of ointment of spiced milk, very costly, and anointed the feet of Jesus, and wiped His feet with her hair. And the house was filled with the odor of the ointment.

You know, Mary was actually sacrificing. Someone has counted up exactly the cost of this ointment, and it would appear to be about a year's wage. Just think quickly what you earned for the year.

And she brought all that she earned for the year, the whole year's wage. And you know, she's so thrilled in her soul with Him, and she's had such a revelation of what's yet to be for Him, that before He goes to the cross, she wants to pour everything upon Him. And I'll tell you this, if we're going to hear somebody criticizing her in a minute or two, because everything that you ever try to do for the Lord, you'll always get some criticism around you.

But the Lord said to the critic, never alone. And in one of the passages that I read tonight in Mosleah, He said, She hath done what she could. And He never said that of a man, mind you, but of a woman.

Sometimes I hit the woman hard, don't I? But here's one on your side tonight. He said of a woman what He never said of a man. And She hath done what she could.

The Lord did not condemn her, but it was the Lord that said it to her. But the fact is this, the mere saying of it showed that it pleased Him. But you know, it didn't only please Him, but revealed the deep knowledge that was in her soul.

She knew, she knew He was going, going to die. She was anointing Him for His thrill. My sure was a way ahead of all their bottles.

She was far outstretching anybody in that little ascent. But I want you to get this, you know, for that not only pleased Him and revealed the depth of her spirituality, but listen to this, that through the house with friends, all friends, let's get the hold of this, if you don't get anything tonight, only this. May our little acts of sacrifice please Christ and reveal our spirituality, but above all, may it fill the assembly with sadness.

We had an outstanding meeting on Sunday morning, perhaps one of the greatest new paths. The man in the front seat, he prayed and tears ran down his face. He just sobbed for a minute or two.

Well, that was the best that a woman said to me when we were going home. She said, Bob Linton crowned the meeting. Now certainly, I'm allowed to use these things.

Those two or three tears coming from the depths of her soul that was really touched by Calvary was more important than all the points a pastor ever had. Do you do things like this? Do you fill the assembly with sadness? Do you get so close to the Lord that you're doing the thing that pleases Him, that you're showing the depth of the spirituality of your soul? But not only that, but your acts touches the whole depth. We would have some morning meeting if we would.

I was made Mary worshiping, Mary sacrificing. You know, it's no wonder the Lord said she hath done what she could because I see this. Mary gave the Lord at that moment her heart.

If that's what He was asking, you know, He's always whispering, give me thine heart. I believe He was asking that. She gave Him her heart.

Whether you ladies like it or not, she gave Him her heart. I know it comes across you. Tell me your precious little left.

She gave Him her hand. Can't we sing with the whole house? We give Him all to have. Oh, that we were at the place that Mary was at.

Where we are so taken up with Him. Look, let's get a hold of him like this. What a scene it was in Bethany, what a scene.

That big room filled with ladies. That table prepared. There are the apostles, what a spectacle.

What a scene. What a supper, what a sight. Mary wasn't taken up with the scene or the servants of the supper of her sight.

She was taken up with the Savior. That's where you get to, you know, when you get there. And it's not the Baptist you're looking at or the pilgrim or the people on the place of the cloud.

She was taken up. Oh, Lord, say more names in the heaven and earth, you know, if we all only got our eyes on these. Because you know, there'll always be the critic.

Listen to this. Therefore then saith one of his disciples, Judas Iscariot, son of Simon, which should betray him, why was not this ointment sold for three hundred pence and given to the poor? This he said, not that he cared for the poor, but because he was a thief and had the bag and there what was put therein. Then said Jesus, let her alone.

Isn't that a lovely wee word? Let her alone. You know, friend, if the Lord so captivates your soul, so fills your heart, and so captures every affection of your being, that you're compelled to do things for his glory, you'll be best understood by the boy at your elbow. And you're worthy enough.

You'll always get the cowardly, cowardly critic who'll have something to say. Oh, but you'll get it all right. My, I preached at times when I knew in the depths of my soul that it was the Lord and not I. And the next morning I would get a letter from the devil, written by some human hound.

Oh, but it doesn't worry me, because I know this, that if I do the thing for his glory, and I move because I love him so, even though the deluded judge that criticizes me uses the most terrible, horrible language, my Lord will stand up for me. And no man stands with me. Because I believe that that was the straw that broke the camel's back as far as Judas was concerned.

But you'll find in the next chapter, out he goes to betray him. He didn't like the rebuke. The old, cowardly critics never liked to be rebuked by the Lord.

So we have seen two different sets of people. Next week we'll go on to follow the Lord as he goes down to Jerusalem. Let us bow together for a moment.

Let dust be still now. We'll not sing any more. I've kept you longer than I thought.

Lord, we bless thee that so many of us were in the company of the saints. Yet, Lord, we feel that there are some that are in the company of sinners that despise thee. Yet, Lord, we know the cause of thy crosswork, and the value of thy blood, and the power of thy resurrection, that they could be translated this evening out of the kingdom of darkness, and placed among the saints.

O God, we'll go and search every one of us. We could be at the chapel, a number down here among the saints, and yet be a Judas on our way to hell. Lord, help us to give thee, while we are down here, all that we can give thee.

Help us to serve thee, with gladness continuous. Help us to walk to the glory of thy name. Help us to sacrifice until it fills the assembly with praises, part of, in thy feet, and with thy blessing, for thy holy name's sake.

Amen.

Source: <https://sermonindex.net/speakers/willie-mullan/john-the-jewish-council/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net