

6.9.26 am

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Date: 06 September 2026

Preacher: Reverend David MacLeod

[0:00] Good morning everyone. A warm welcome to the service this morning. It's good to see everyone with us and it's good to have a number of visitors from different places.

I'll just mention a couple of things. First of all, tea and coffee at the end of the service. And for those who are visiting especially, please note that you'd be very welcome to stay and to enjoy some fellowship with us.

Service tonight will be taken by myself, God willing, at 6.06.07. And tonight the young folks can note the YF is on at half past seven this evening.

In the course of the week, the prayer meeting this week will be taken by Blytheswood. I think it's a guy called Neil Prentice who's coming from Blytheswood.

Blytheswood, they are 60 years in ministry this year and so they're going around different places and there's a time to give thanks also for that ministry but also hear what God is doing.

[1:18] And I think there are two visitors coming from Ukraine this time. So half past seven this Wednesday for a time of prayer and hearing about the ongoing ministry through Blytheswood.

And a date for your diary. A few folks have been asking about the communion weekend. The communion weekend is the first Sunday in October. So that's the 2nd to the 4th of October. The visiting preacher will be Derek Lamont this time. So be praying for the communion, please.

These are all the notices that I need to draw attention to just now. The rest you can go over at your own convenience. We're going to sing now to God's praise. We'll sing from Psalm 84. Psalm 84.

And we're singing from verse 1 to verse 9 of the psalm.

How lovely is thy dwelling place, O Lord of hosts, to me. We'll stand to sing to God's praise. How lovely is thy dwelling place, O Lord of hosts, to me.

The may
may
may
may
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may
may flesh cry out O living God for thee In whom the spiral findeth out an house wherein to rest The
swallow also for herself hath purchased a nest

[3:40] In thy own altars where she saved her young ones forth may reign O thou almighty Lord of hosts who art my Lord and King Blessed are they in thy house they ever give thee praise blessed is the whose strength thou art in whose are thy ways who past us us see us us

So the rain that falleth down, the pools with water fills.

So they from strength and weary go, still forward unto strength.

Until in time they appear before the Lord of the Lamb.

Lord God of hosts, my prayer here, O Jacob's God, give me air.

[5:36] See God as shield, look on the face of thine anointed year.

Well let's unite our hearts in prayer to God. Let's pray. Amen. Our Heavenly Father, we thank you that we are able to come this morning to this place.

And to know that you are the God who promises to be with us. we've sang in the psalm how lovely is thy dwelling place and we thank you that we know that you are with us not because this building is a special building in any any great spiritual sense we're thankful for the building we're thankful for the warmth and the shelter that we have but we know that the church is a gathering of your people and we thank you for the promise that we're two or three meet together in the name of Jesus that you will dwell with us and you will bless us so we thank you for that promise and we pray that we would know that sense of your presence that we would know your touch your blessing upon our lives we thank you that we can pray that not because of our name or because of how we have been over the last week or year we thank you that this is not a prayer that we bring that is related to our performance but it's a prayer that we bring in Jesus name and we thank you that Jesus is the one who has lived for us a perfect life the life that we cannot live we thank you that Jesus is the one who willingly came to this world to die on the cross in our place and we thank you that Jesus is the one who rose from the dead and every Lord's day that we gather the first day of the week we remember and we rejoice in the resurrection the fact that we praise that we worship a risen living savior one who is with us in the power of the Holy Spirit and one who takes our prayers even when we're struggling to get our words out and brings them before the throne of grace so be amongst us Lord we pray and bless us this day we pray we pray for congregations that come together in the name of Jesus in different parts of the world we thank you for visitors with us from different places and we pray for the fellowships that they attend we ask Lord that they would know your blessing in these distant places as we pray that we would know your blessing this day and we pray for those of your people who meet together in twos and threes in places where there is persecution in places where it is not possible to speak out the name of Jesus without dire consequences so we pray for the underground church for the persecuted church for believers who are under attack and yet who still gather together in the name of Jesus to lift up praise and to know the encouragement of being together we pray for those who go out from this place and other places to minister especially in darker parts of the world and we ask Lord that you would be with them pray especially for Angus and for Kirsty as they leave us today and head off in obedience to your call we pray that you would protect them as they travel and protect them as they seek to serve you and to be salt and light and for all others that we are connected with

that we remember who go out with the gospel and who go out to live as your people as ambassadors for Christ we pray that you would help them we pray that you would help us when we are around the village to if we are your people live in a way that is worthy of the name of Christ we pray for those today who are struggling we think of those who are grieving we pray for your comfort and for gospel hope to be given to them we pray for those who are sick who are at home who are in recovery after procedures and we pray that you would protect them and as they watch at a distance that they would know that they are remembered and that they would know that you are with them and we pray for your healing touch upon their lives and we pray for those who struggle with the cares of this world with the many different things that can be an experience in a world that Jesus said we will have trouble in we thank you that we have the promise that you will never leave us nor forsake us and so as we remember those who struggle we ask Lord that you would help them and meet them at the point of their need and we ask now that as we continue in worship that you would help us not to be distracted but to lift our eyes from this world to to heavenly things and help us we pray to worship you in spirit and in truth we pray for any today who may be here who don't yet know Jesus we thank you that they are found in this building and it's good for us to come to church but we pray that none of us would be found coming to church but not coming to Christ he is the one who calls us to come come to me all who are weary and burdened and his promise is that he will give us rest so we pray that each one of us would know rest in this world and rest that is eternal that is found only in Jesus hear our prayers cleanse us from our sin as we confess our sin empty us of all that is of self and fill us with the Holy Spirit that we may worship you and we ask all this in Jesus name

Amen Boys and girls would you like to come forward please how are you guys all today good good I've got something to show you today I wonder if you can tell me what these things are cards cards yeah what kind of cards what kind of cards Olivia are they birthday cards and what does it say on the card what's the number 18 18 so do you think they're my cards no whose cards do you think they are who it was Grace's birthday and do you know what Grace loves more than anything else [13:42] Grace birthday hugs so everybody just for your information it's her 18th birthday make sure you give her a big birthday hug at the end of the service she loves hugs just about as much as

I do just not that much so it was Grace's birthday and when there's a birthday is it good to forget somebody's birthday it's good to remember isn't it so we put it in the calendar we marked it in and we had Grace's birthday dinner steak and chips and she asked for the most expensive trainers in all the world for our present so it's good to remember birthdays isn't it now here's a question for you did Jesus ever ask us to remember his birth it's a tricky question isn't it did Jesus ever say to us

I want you to remember my birth do you think theologians he theologian number one front row that's right he didn't ever say I want you to remember my birth but it's a good thing to do isn't it it's a good thing for us to do every Christmas to remember that Jesus God the Son was born into this world and he came into this world to be our saviour so Jesus he didn't say I want you to remember my birth do you remember what did he what did he ask us to remember Finley what do you think did he is there anything he asked us to remember he didn't say I want you to remember my birth yeah he wants us to remember him yes what else

Olivia he wants us to remember that he's the saviour and how did he become the saviour how can he be our saviour what did he have to do to be our saviour Benjamin pardon well we have to pray to ask him to be our saviour Olivia what did Jesus do to be our saviour he died on the cross that's right and Jesus said that he wants us not to forget but to remember that he died for us you know in four weeks time four weeks today we're going to have what's called the communion weekend and at the communion weekend what do we do do you know what do we do at communion weekend remember the table there's another table along there it's got a white cloth in it and there's things on the table what do we do when it's communion

Olivia we eat the bread and we drink the wine and what does the bread remind us of yeah Jesus body and what does the the wine the red juice remind us of what do you think Olivia's having to do all the hard work today what his blood and you know what Jesus said he said I want you to take the bread and take the wine and every time you do this he said you remember and you proclaim which is a fancy word for saying you speak out you tell people that you're remembering and you're trusting in his death so it's good to remember birthdays for all of us but it's especially good for us to remember and to be trusting in the death of Jesus because he died as you said to be our saviour he died so that we can be friends of God why does he want us to be his friends why does he want to take our sin away why does he want us to be his his friends why does he want us to go to heaven to be with him forever why do you think yep to make us happy and why does he want us to be happy forever why does he want us to be happy forever to have our sins taken away and to be safe forevermore why does he want that for us why do you think do you because he loves us and we're going to sing in a minute about that hear his love is the hymn we're going to sing vast as the ocean loving kindness like a flood when the prince of life

Jesus our ransom shed for us his precious blood who his love it says will not remember will we pray and then we'll sing Lord Jesus we thank you that you love us and we thank you that you came into this world you were born into this world that you lived a perfect life for us and you died on the cross to take our sin away so that we can be your friends so that we can be forgiven so that we can be with you forever in heaven so help us to remember to trust and to love you as you have loved us and we ask all this in Jesus name Amen We're going to sing this hymn now Hear as love vast as the ocean and we're singing it's always quite short in Mission Praise just two verses there's more verses than that so we're going to sing the fuller version of this hymn today Hear as love vast as the ocean so we'll stand to sing in just a moment to God's praise hear as love as the ocean loving kindness does the flood when the blimps of life are ransomed share for us this precious blood fill this love the love remember who can cease to sing his praise he can never be forgotten through our tempts eternal days through the flood of God's mercy all of us and gracious time grace and love like mighty rivers

[21:14] Lord is tested from above heaven's peace and perfect justice kiss her guilty white in blood it is love that conquered the love Christ the first born from the King let us live to be the people to the life of him who sins in the body of our darkness Lord is ever lost in light perfect love and glorious freedom has rebuilt as hellish night once in love beyond no measure walked and stayed by evil men nails and rings in resurrection but can never die again again hear his love for all the ages bring his son up where he stands holding home his father's children holding forth his wounded hands his love his love the skies the heavens and the skies the stars the stars above are the souls that he has ransomed precious precious precious precious we are called to please forever on our love beyond our time glorious brother son spread away away away away away

And if we could turn in our Bibles to Matthew chapter 26 please. Matthew 26. We've been going through Matthew for a while and we come to this section in Matthew's Gospel. Which was not by my timing or design but this is a chapter that leads us very clearly into preparing for communion as we remember the Lord's death.

Matthew chapter 26 and verse 1 to verse 16. When Jesus had finished all these sayings he said to his disciples.

You know that after two days the Passover is coming and the Son of Man will be delivered up to be crucified. Then the chief priests and the elders of the people gathered in the palace of the high priest whose name was Caiaphas.

[25:01] And plotted together in order to arrest Jesus by stealth and kill him. But they said not during the feast lest there be an uproar among the people.

Now when Jesus was at Bethany in the house of Simon the leper a woman came up to him with an alabaster flask of very expensive ointment.

And she poured it on his head as he declined that table. And when the disciples saw it they were indignant saying why this waste? For this could have been sold for a large sum and given to the poor.

But Jesus aware of this said to them why do you trouble the woman? For she has done a beautiful thing to me. For you will always have the poor with you but you will not always have me.

In pouring this ointment on my body she has done it to prepare me for burial. Truly I say to you whatever this gospel is proclaimed in the whole world. What she has done will also be told in memory of her.

[26:03] Then one of the twelve whose name was Judas Iscariot went to the chief priests and said What will you give me if I deliver him over to you?

And they paid him thirty pieces of silver. And from that moment he sought an opportunity to betray him. Amen.

And may God bless that reading of his word to us. We're going to sing again now to God's praise. And we're singing from the Psalms. The Psalms take us probably closer in some ways to the cross of Jesus than the New Testament passages which are so brief.

And we're going to sing the first two stanzas of Psalm 22 in Gaelic. And I'll read these verses in English. These two stanzas of Psalm 22.

We remain seated to sing to God's praise and gathering. And we're going to sing to God's praise and gathering.

[28:15] Oh Oh Oh

Oh Oh Oh Oh Oh Oh Oh Oh Oh Oh Oh Oh Oh Oh Oh

Well, as we turn back to Matthew's Gospel, let's pray again and ask for God's help.

Lord God, we thank you for your word that we have sung, a passage that takes us to the cross where we hear Jesus crying out these words, My God, my God, why have you forsaken me? And we know that the answer to that cry was us.

He was forsaken because of our sin, so that we can cry out and never be forsaken if we are trusting in him. We pray that as we read these verses in Matthew's Gospel that take us in the direction of the cross, we ask that you would help us to listen, to understand, to believe and to worship you as we meditate upon your word.

[32:02] So help us, we pray, in speaking and listening and responding. Holy Spirit, be at work in this room and in the hearts of each one of us as we bow before you.

We pray for the children. We thank you for them. We thank you for their understanding of the cross. We thank you that they are able to answer the question.

That they know that the reason Jesus died, the reason that he wants us to be happy forever and safe is because he loves us. And we pray that they would know that truth, not just in their youth, but all through their lives.

And we pray that as they hear the Gospel message in a simple way in Sunday school and at YF later this evening, we pray that you would speak to their hearts and that they would be trusting Christ as their Saviour from the early years of life right through for all the days that they are given. So we pray for them as we pray for ourselves and we pray for the congregations around us as well. We are thankful that the Gospel is preached in all the different denominations around us.

[33:21] And we pray that as your servants open your word, we pray that they would know your help as we pray that we would know your help. And we ask that the name of the Lord Jesus be lifted up in all these gatherings of your people.

So bless us, we pray, and help us as we look to you. We pray this in Jesus' name. Amen. Amen. Most of us here will be readers to some degree.

And one of the types of books that most of us enjoy reading are biographies. And in biographies, if we were to go home and look at the books that we have read, that we may be reading, in biographies, many pages will be spent exploring the life of the person, but very few pages will be spent writing about the death of the person.

Now, the Gospel of Matthew is a book about Jesus, as is the Gospel of Luke and John and Mark. But as we think about the Gospel of Matthew, unlike most biographies, Matthew spends a lot of time telling us about the death of Jesus.

[34:54] We have lots about the life of Jesus, and we've been stepping through that and seeing the ministry of Jesus, the works of Jesus, the miracles of Jesus, the sayings, the teaching, the preaching of Jesus.

There's a lot about that, but there's a huge amount of text given to describing the death of Jesus. In fact, in Matthew's Gospel, one-third of the book is spent describing the final week of Jesus' life in this world.

And the question that reasonably is asked as we think about that is, is why? Why is so much times, why is so much text given to the death of Jesus?

And the answer is because it was and it is the most important event ever to happen in the history of the world.

And the death of Jesus is directly relevant to every one of us here. There's many in the congregation today I don't know who visited from other places, so, but I can say with conviction and with the authority of God's Word that the death of Jesus is directly relevant to every one of us here, wherever we come from, whoever we are.

[36:37] Sometimes we read about events in history, sometimes we watch news reports or we read newspaper articles about things that are going on in different parts of the world and these events are compelling for us to read about and to watch, but they don't really affect us directly and locally.

But the death of Jesus, the account that we're reading today as we move towards the death of Jesus, the death of Jesus and the events preceding it, they really affect us, every one of us. And the way that we respond to the death of Jesus will affect both the way that we live in this world, whether we live for self or whether we live for Christ, and the way that we respond to the death of Jesus will affect where we go when we leave this world, whether we go to heaven or whether we go to hell.

so let's just step through these verses and listen to Matthew as he begins to tell us the story of the death of Jesus.

Three points this morning. First of all, the prophecy, that's verses one and two. Secondly, the plot, verses four and five, and verses fourteen through to sixteen, and thirdly, the perfume or the ointment as the ESV has it, but I'll prefer perfume because it begins with a P.

[38:29] The perfume, verses six to verse thirteen. So first of all, first of all, the prophecy. Verse one, if you have your Bibles in front of you, you'll find it helpful just to step through the verses, the prophecy.

When Jesus had finished all these sins, he said to his disciples, you know that after two days the Passover is coming and the Son of Man will be delivered up to be crucified.

So Jesus says to his disciples, he says, you know, and they should have known about the approaching death of Jesus.

From Genesis chapter three and verse fifteen onwards, that the prophecy of Jesus' death is very clearly made. We see Adam falling into sin, but instantly, after Adam falls into sin, there is that promise that God will send a saviour, that prophecy of the one who would come, the seed of the womb, would crush the head of the serpent, Satan.

There's this prophecy of the one who would come to die for his people and the Psalms, which the disciples would have sang so often, the Psalms, they take us so close to the cross of Jesus, they speak of the death of Jesus, especially Psalm 22.

[40:04] the words that Jesus speaks on the cross, we hear in that Psalm. Or we could go to Isaiah chapter 53, and we're given such a clear picture, such a clear prophecy of the suffering saviour, the one who would be wounded for our transgressions, the one who would be crushed for our iniquities.

So, right through the gospel, not through the gospel, but right through the Old Testament scriptures, if we're thinking about the disciples, then it's this continual pointer to Jesus and his death.

There's prophecy after prophecy. And they knew their Bibles better than we do. So Jesus says, you know. But even if they'd never picked up a Bible before, in the days that Jesus has sat down with these disciples, just the last few days, Jesus has repeatedly prophesied his death.

Step back to Matthew chapter 16, and at verse 21, it says, Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes and be killed and on the third day be raised.

It's the first time Jesus tells his disciples, we're heading to Jerusalem and I will die there. Matthew 17, verses 22 to 23, this is the second time Jesus tells his disciples in just a matter of days.

[41:54] Jesus said to his disciples, the Son of Man is about to be delivered into the hands of men and they will kill him and he will be raised on the third day.

And then in Matthew chapter 20, verses 17 to 19, it says, and Jesus, as Jesus was going to Jerusalem, he took the twelve aside. He takes these twelve disciples for a private study session.

And on the way he said to them, see, we are going up to Jerusalem and the Son of Man will be delivered over to the chief priests and scribes and they will condemn him to death and deliver him over to the Gentiles to be mocked and flogged and crucified.

And he will be raised on the third day. Repeated words of prophecy. And so Jesus says to his disciples, you know.

And they did know in a sense. They had been told. But the disciples like us are so slow to understand.

[43:10] They are so slow to believe, so slow to take it all in. But Jesus knew. And Jesus understood.

Jesus could see the danger up ahead. Jesus knew that as he went from day to day, the words of prophecy about his death were coming to pass.

God is going to pass. He was going to pass. He was going to pass. He was going to pass. He was going to pass. He was going to pass. Now, in our experience, when we see danger up ahead, what do we do?

Well, we change course, don't we? If we see risk, if we see danger, if we see an accident up ahead and we're traveling on a journey, we change course. we take action to avoid the danger.

Now, Jesus can see everything that's up ahead. So, why does he not change course? Why does Jesus, knowing all that awaits him in Jerusalem, why does he not go into hiding?

[44:34] why does he not take action, evasive action, to avoid the suffering and the death that he knows is up ahead?

And the answer to that question is because of you. And because of me. That's why he didn't change course.

Why? Jesus knows that if he does not die, we die.

That's the truth. Romans 6.23 says, the wages of sin is death.

And we all sin. Ever since Adam, children of Adam, we all sin. So, in respect of our sin, if Jesus did not die in our place to pay our wage, we die.

[45:49] Eternally. And so, what we see here is that Jesus, the only man who did not have to die because, remember, he had no sin.

He had no wage to pay of his own. The only man who did not have to die, he chose to die so that we may live eternally.

And why did he do it? Well, let's get the children back in to tell us he did it because he loved us. here is love, vast as the ocean, love and kindness as the flood, when the Prince of Life, Jesus, our ransom, the one who pays our wage, shed for us his precious blood who his love will not remember.

remember. And I want to ask that question and application before we move on to point number two. Who his love will not remember? As we approach another communion season, we have the opportunity to remember the vastness of the love of Jesus.

the one who shed his precious blood, the one who died to pay the wages of our sin so that we, if we believe in him, will receive the gift of eternal life who his love will not remember.

[47:42] And it is a gift. if you came here this morning and you're still in your sin, then you have to pay your own wage.

And hell is the place that people go to pay the wages of their own sin. Jesus came from eternity into time because he could see that.

And so he offers to pay our wage so that we can have the gift of everlasting life, a place in heaven. Will you not receive that?

Price is paid. The work is done. Will we not receive that? And if we have received that, will we not remember all that Jesus has done for us?

The prophecy. Secondly, the plot. In Matthew 26, verse 4, we are told about the plot to kill Jesus.

[48:54] Well, in verse 3 through to 5, actually. And let's ask the question, who was plotting the death of Jesus? If we were, if we didn't have the text in front of us and we were wondering, who would, who would be the people who would plot and plan the worst event in human history?

Who would do that? Would it be cruel Roman soldiers, we might ask? Would they be the people who are plotting the death of Jesus?

Would it be the notorious gangster types in that place? Is that where the plot that's been hatched for the death of Jesus? Well, no. One commentator, Green, tells us that behind this plot were Caiaphas and Judas.

What a combination, he says. The high priest and the intimate disciple of Jesus join hands to extinguish the most perfect life that has ever lived.

so we see a disciple and the most religious man in the place plotting to kill Jesus.

[50:14] Verses 3 to 5 were given this window into the discussions of the religious leaders. Verse 3, Then the chief priests and the elders of the people gathered in the palace of the high priest whose name was Caiaphas and plotted together in order to arrest Jesus by stealth and kill him.

But they said not during the feast lest there be an uproar among the people. So the religious people as they come into the most religious festival that Passover that points actually to Jesus will come to that in the next few weeks.

They're desperately wanting rid of Christ. And the question we have to ask is why did they want rid of Jesus? And the answer is because Jesus would not do what they said.

These men these religious men they were looking for the Messiah but the Messiah that they wanted would have to work to their job description. They wanted a Messiah that would remove the Romans and give them the top jobs.

They wanted a Messiah who would approve their religious practices and enforce their many many religious rules. They wanted a Messiah that would keep the tax collectors and the sinners at a safe distance.

[51:45] Out of the church please. Let's keep this whole church scene respectable thank you very much. that's the kind of Messiah they wanted and because Jesus was not that Messiah because Jesus clashed with them because Jesus would not do what they said they wanted rid of him.

They wanted his voice silenced. They wanted him out of here. and we could shake our heads in horror at what we read about that happened all these years ago.

But that kind of thing is still going on today. Let's ask ourselves the question why is the name of Jesus and why is the word of God being removed today from so many public places?

Why is it so much harder now to find a Bible in a hospital ward or a hotel room? Why is the Lord's Prayer never ever heard in the school classroom anymore?

Why is the name of Jesus not heard in government debates and discussions? Well it's because Jesus will not do what the people in positions of power want him to do.

[53:22] It's because Jesus will not agree with our cultural ideas about things like same-sex marriage abortion assisted suicide because Jesus will not agree with what we think he should do because Jesus' word will not bend to our ideas those in positions of power like the Caiaphas of today say get rid of him silence him get his word out of here get his influence out of here let us do what we think we want to do and that's what they were saying back then that's still what many are saying today so religious and political elites they're plotting the death of Jesus but so was Judas Iscariot a disciple of

Jesus verse 14 then one of the twelve whose name was Judas Iscariot went to the chief priests and said what will you give me if I deliver Jesus over to you and they paid him 30 pieces of silver that was by the way the standard price for a dead slave that's how Christ was valued that was the fee so he's paid this sum and from that moment verse 16 Judas sought an opportunity to betray Jesus ask the question why did Judas want rid of Jesus and the answer to that question is because Jesus was interfering with his idol and what was Judas his idol well it was money and in a moment we'll read about a woman who spent a huge amount of money on worshipping

Jesus and Judas as he watches on he's outraged he says that money should have gone into the money bag and because Judas was the one who was looking after the bag he could have embezzled some of that money for himself but now it was gone all that money that he could have had a slice of is gone and that was Jesus fault and so Judas Judas was angry Tim Keller said idols in your life can be identified by what makes you most angry most anxious most fearful and for Judas the idol was money but for us it can be just about anything it can be our time we don't like Jesus messing with our time our calendar it can be particular relationships that we want to develop but we know if we develop them we're going to be distanced from Jesus and we don't want him interfering with that relationship can be our work and it becomes super important to us more important than anything else it can be what we do when we're not working our sport our leisure our Netflix time we protect it we don't want anyone touching it it can be our plans it can be our routines it can be just about anything it can be ministry the duties of ministry so Judas the anger rises when he sees the money that he wanted for himself going in the direction of

Jesus and the question we should ask is what should Judas have done when he felt the anger rise up well he should have realised in that moment that money was his idol and he should have repented this was Judas his opportunity to go to Jesus and tell Jesus about what he was feeling how he was thinking this was the time for Judas to say somebody else has to look after the money bag because I can't handle it the temptation is too strong this was Judas opportunity to confess his sin and be forgiven and maybe this is our moment if God the Holy Spirit is pointing and pressing in on something in our lives just now and only you will know what it is that if you feel his touch on an area of your life that you're shielding and protecting and trying to keep for yourself this is maybe our moment where we tell

[59:01] Jesus about our idol and say as the hymn writer put it the dearest idol I have known whatever that idol be help me to tear it from thy throne and worship only thee Judas would not do that Judas would not sing that song and the shocking truth is that Judas would rather that Jesus died than got between him and his money and so he plotted his death the prophecy the plot and finally briefly the perfume verse six now when Jesus was at Bethany in the house of Simon the leper a woman came up to him now we pause there for a second

Matthew doesn't tell us this but the other gospel writers tell us that this woman who came up to Jesus was Mary you can go to John chapter 11 if you're wanting to verify that verse one we see that this was Mary this was the sister of Lazarus who came up to Jesus this is Mary the one who liked to sit at the feet of Jesus this is Mary who watched Jesus bring her brother Lazarus back from the dead so she came up to him verse seven with an alabaster flask of very expensive ointment the NIV calls it perfume how expensive was this was this was this Chanel number five kind of expensive well no it was much more expensive than that it was valued at around a year's wages so I don't know what that would be in terms of averages today thirty thousand maybe thirty thousand pounds a whole year's wage and this is what she's using to pour over

Jesus it's super expensive perfume and we're told in the other gospels she doesn't sort of gently unscrew the top and pour out a few drops she breaks the whole thing nothing's held back and she verse seven poured it on Jesus head as he reclined at table so what's she doing and that's what people around were asking at this point what on earth is she doing and what she's doing is she's doing what we're called to do she's worshipping Jesus she's professing that her faith is in Jesus even though it was super costly even though this was a very public act she's doing it I think some of us hesitate to profess our faith in

Jesus whether it's taking communion or whether it's speaking in our workplace we we don't want to speak because it costs us to speak it might cost our reputation it might cost our credibility it's a very public thing to profess your faith in Jesus and it might mean that you're criticised and so we hold back Mary didn't hold back and she was criticised by the way verse 8 when the disciples saw it they were indignant saying why this waste for this could have been sold for a large sum and given to the

poor Matthew spares us the name and shame but we know that these were Judas's words and Jesus knows what is being said about Mary Jesus verse 10 aware of this said to them why do you trouble this woman for she has done a beautiful thing to me for you always have the poor with you but you will not always have me the disciples hadn't grasped this truth they don't seem to have realized or taken in the fact that they soon would not have

Jesus with them but Mary seems to have got it Mary seems to have understood about Jesus impending death and as Mary anointed Jesus with the perfume she wasn't only worshipping Jesus she was pointing to his death she was telling people through their senses about his death Jesus says in verse 12 in pouring this ointment on my body she has done it to prepare me for burial truly I say to you whatever this gospel is proclaimed in the whole world even in North Harris what she has done will also be told in memory of her now on that day anyone who walked into that home where [65:06] Mary had poured the perfume immediately they would have thought about death you know there are certain smells that we that we get and they just take us to a place there's a bush somewhere along that road there every time I run past it I walk past it I don't know what it is it takes me back to nursery in Stornoway smell does that and on that day anyone who walked into that house immediately would have thought about death because this perfume this ointment that Mary poured on Jesus it was what was used to anoint a body at the time of death and so what Mary was doing whether she fully understood it or not she was telling people about the impending death of Jesus and

Mary's commended she's criticized by the disciples if you're thinking about professing your faith if you're thinking about communion you're thinking I should go and take the bread and the wine and you're thinking I might be criticized well you might be Mary was from one of the most unlikely areas from disciples she's criticized by them but she's commended by Jesus she's honored by Jesus because she does the most important thing that anyone can do she tells people about the death of Jesus why is that so important why do we meet here week by week and keep on talking about the cross why do we as we as we'll sing in just a moment why do we keep on surveying such an ugly thing the cross of

Jesus well the reason we keep on talking about the cross the reason we keep on looking to the cross is because it's only through the death of Jesus that we can have our sin forgiven it's only through the death of Jesus that we can receive life that is eternal so the question to close with is will we follow Mary's example will we look to Christ will we look to the cross of Christ and faith and will we tell others about the death of Jesus this week we'll tell others about football scores and recipes all manner of not very important things well we look for opportunities to tell people about the death of

Jesus and if so how can we do that well Jesus has arranged things for us in such a way that we don't take perfume Or ointment!

We take bread! we take wine we do what he commands us to do and as we do that we remember we trust it and we tell people about the death of Jesus the death that brings life to all who will believe let's pray Lord God we thank you for this passage and we thank you Lord Jesus for your great love for us in coming to this world and persevering to the cross being faithful and to death on a cross so that we could have life that is everlasting if we trust in you give us that gift from above faith that each one of us may trust in the

[70:13] Lord Jesus and his death for us and tell people about the most important event ever to happen in the history of this world the death of Christ in our place we pray this in Jesus name Amen we'll sing to conclude mission praise 755 when I survey the wondrous cross cross on I surveyed the wondrous cross on which the praise of glory died my riches paid like pounds but lost and poor poor part on all my life forbidden

Lord that I should rose within the end of Christ my Lord all the things that charming most I sacrifice them to his blood he promised his hand his hands his feet for all and love no may go down he let us love and sorrow meet for Lord compose so rich and now!

may may my own.

And now may the grace of the Lord Jesus Christ, the love of God the Father, the fellowship of God the Holy Spirit be with us all, now and forevermore. Amen.