

# Consider the Cost

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[ 0 : 00 ] Matthew 26, verse 6 it says, Now when Jesus was in Bethany, in the house of Simon the leper, there came unto him, a woman having an alabaster box of ointment.

Very precious ointment. And poured it on his head as he sat at me. But when his disciples saw it, they had the indignation, saying, To what purpose is this waste?

For this ointment might have been sold for much and given to the poor. When Jesus understood it, he said unto them, Why trouble ye the woman? For she hath wrought a good work upon me.

For ye have the poor always with you, but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

Then one of the twelve, called Judas Iscariot, went unto the chief priests and said unto them, What will ye give me? And I will deliver him unto you.

[ 1 : 38 ] And they covenanted with him for thirty pieces of silver. And from that time, he sought opportunity to betray him.

And then the disciples went about preparing for the Passover. Notice who's in the house. Jesus was in the house.

And whose house is he in? Simon the leper. That's the context there.

Consider the cost here of what is spoken of. The very precious ointment of verse seven. A woman came. It's in many gospel accounts.

The Lord each time said it's going to be spoken as a memorial of her. A precious gift given. A precious gift. It was a beautiful work.

[ 2 : 36 ] A good work. A wonderful work. Very precious ointment. In the Mark 14 account, it says it's worth 300 pence. Which was equivalent to about 85% of a year's wages.

So, a considerable sum. 300 pence. 85% of a year's wages. In contrast, the thirty pieces of silver that Judas was given, is equivalent to about one week's wages.

Quite a contrast, isn't it? Some protested about the waste. About the waste. To what purpose is this waste? If a cost is paid, we expect to see something for it.

You know when you hand over a note in a shop, you expect something in return. You expect to see something for that which you pay out. And they could see nothing to the waste, as they saw of this woman.

And people could see nothing in return for this very precious ointment. Just poured out, just spent in a moment of time. But consider the expense of the cross.

[ 3 : 48 ] Consider that expense. We'll get to that. The precious gift given. It seemed like there was nothing in exchange for this expense.

To what purpose is this waste? They said. It's as if Jesus was worth nothing to them.

The Lord Jesus was worth nothing to them. They just saw the large sum expended. And it's like that today, isn't it, still? Some attach very little worth to Him.

Very little worth to the Lord Jesus. He's discarded. He's considered as without value. He said, why trouble ye the woman? What greater purpose could she have poured it out for?

Think of it. If you were there, in that room, in that house, the house of the leper, it would appear He was healed then. But certainly a house people would have stood well clear of.

[ 4 : 53 ] The Lord Jesus went to that house and to that woman. He said, why trouble ye the woman? He said, she's done a good work.

The word good can be translated beautiful. It was a beautiful work. It was a wonderful, an amazing act of love. A great expense, but for a reason.

Because of her love for Him. And what greater purpose could she have poured it out for? Matthew 16, 26 says, For what is a man profited if he shall gain the whole world and lose his own soul?

Or what shall a man give in exchange for his soul? What shall a man give in exchange for his soul?  
A giving, a receiving, an exchange.

A precious gift given. Consider the cost of a precious gift given. But for why? For what purpose?  
And we can consider that for our lives.

[ 5 : 59 ] What greater purpose is there? Really and truly. What greater purpose can there be than  
our love for Him? Than His love for us? Secondly, we see in the second scene, Judas conducting a  
business deal.

A precious gift given by the woman. A price made by Judas. A business deal. He was a shrewd.  
Sneaky man.

Verse 15. And He said unto them, What will you give me? What will you give me? And I will deliver  
Him unto you.

The greed in His voice you could imagine, can't you? What will you give me? I want to get  
something out of this. Here He was trading the Saviour for money. What is Jesus worth to you?  
What is He really worth to you? Are you like the woman pouring out the precious ointment? Or are  
you like Judas? What is of value to you?

[ 7 : 06 ] Would you swap Him? Would you swap Him for 30 pieces of silver? Would you trade Him  
for that? This is what Judas bargained for. But did He consider the real cost?

Sure, He had some coins in His hand. But to trade is saving. Jesus was bought, traded, sold off.  
Like a slave. It was the slave's value.

We esteemed Him not. He was made of no reputation. Undervalued, cheapened. Think of the  
theme of coins in the temple.

There's many other, well there's not many, but there's numbers of other references to coins in the  
temple. For example, it's a recurring theme. Coins jingling and jangling.

When did those coins jingle in the temple? When did they jangle in the temple? The money  
changers were there. Back some chapters back. The money changers were there when our Lord  
ejected them.

[ 8 : 12 ] He turned their tables over. I can imagine the coins jingled. Can't you hear them jingling?  
When the Lord ejected them from the temple. The coins jingled again when Judas went back to the  
temple.

And he threw them on the floor. As he knew he shouldn't have done. There's another time the coins  
jingled. What did he just a little chink?

A little mite was dropped in. The Lord saw that. He considered that. He heard that. Coins in the  
temple. They're still selling Jesus today.

They're still selling Jesus. They're selling Jesus on the airwaves. On the channels. Selling Jesus.  
He's marketed. They've redefined him.

Just like you'd go about marketing a product. Who is this Jesus? He's a cheap, substitute Jesus. A  
cut price bargain Jesus.

[ 9 : 16 ] A costless gospel. He's being marketed now. A cheap gospel. The gospel has been  
cheapened and commercialised. And the church has just become like another place of business.

Shop around until you find one. Just like you wanted. Just like you wanted. This Jesus is devalued.  
He's depreciated. He's debased. He's been discounted.

Disregarded. A dishonoured. A degraded Jesus. A cheapened Jesus. And he's marketed today to  
the masses. He's merchandised and marketable. They've toned down his demands.

It's a different Jesus than the one in here now. The Jesus who's marketable. They've toned down  
his claims. They've toned down his sovereignty. He's a convenient Jesus now.

The counterfeit Jesus. He comes complete with a circus show. And clowns. Lying wonders. Just  
bring a credit card.

[ 10 : 17 ] This is the marketable Jesus. Prophets and prophetesses declare wealth, health and  
prosperity. There's the inclusive Jesus now. Inclusive.

He makes no demands. He calls for no cross. He gives no offence. He's on sale now. Bargain  
basement rates. A reduced cheap Jesus.

The discounted Jesus. An enticing, entertaining Jesus. Just like Judas thought. What a bargain.  
What a bargain. A shabby, shameful, showbiz Jesus.

It's big business today. The kinds jangle in the temple. The cross of this Jesus brings self-esteem.  
Maybe a new car. All that money can buy.

It detracts from what Calvary truly costs. You can strike a bargain with this Jesus. What would you trade Jesus for? Would you be like Judas?

[ 11 : 15 ] Trying to find a discounted kind of Jesus. A Jesus to suit your own fashioning. Your own making. What is he worth to you? Do you really care?

Or would you trade him like Judas did? Or would you be like the woman who poured out her all to him? A precious gift given. A price made.

What does the cross really mean? Consider the cost. Consider the cost of a precious gift given. Would you be rather like her who gave her all, who poured herself at his feet, who gave of a substance, a precious gift given.

Would you be like Judas? A price made. You just want to bargain your way to Christianity, to heaven. Finding a Christ who makes no claims, who makes no demands of you.

A take it or leave it kind of Jesus. Or will you consider the price paid? The price paid by him at Calvary. What a cost. What a cost. Of what he has spent for you.

[ 12 : 25 ] He who, it says, he was rich yet became poor for us. Of what he expended. Of how he purchased you.

It was no cheap gospel. It was his own precious blood. His own precious blood. But you could be bought. Bought with a price.

A purchased possession. Made his for eternity. Redeemed at infinite cost. At infinite cost. You can reason with him today.

Do business with God. But you cannot negotiate a deal. It has to be on his terms that you come. To the foot of the cross. It has to be on his terms that you come to this Jesus.

The Jesus of the Bible. A contract is made. A new covenant. A new transaction. Between heaven and earth.

[ 13 : 25 ] Between mortal and immortal. You can trust him to fulfil his end of it. Salvation is an eternal transaction.

A payment. An exchange. And this salvation offer is not at a cut rate. It's not at some concessional discount. Not at a bargain price. This is the precious blood.

The precious blood. That's what we think of today. The one conducting this transaction. On our behalf. He sets the terms of the contract.

He can't choose to reword it. Or tone it down. And he deserves this day.

To be absolutely treasured. Treasured. And valued. And honoured. And recognised. And prized. This business arrangement. Is a transfer.

[ 14 : 22 ] It is a transfer. You know. We think of money handed over. It's transferred. You get a product back. At the shop. This transfer.

This transfer is. Your sin. For his righteousness. It's a transfer. It's an exchange. It's a trade. What a bargain.

Really. Isn't it? You know. The shops. Make an appraisal. Of their stock. They take stock. And we're asked to take an examination.

To make an appraisal. You know. If you're selling a house. They appraise it. Don't they? They say what kind of value. It's going to achieve. And take an honest appraisal.

Of yourself today. Let a man examine himself. Let a man examine himself. Take stock. Make a calculation today. If you're outside of Christ. You've got.

[ 15 : 20 ] Really nothing. Really. Any of us. Have nothing. Of estimation. If we were to make an assessment. Before him today. What. Can we give to him.

Of ourselves. Think of. This eternal appraisal. Of. The outcome.

It's either great loss. Or great gain. It's. It's loss or gain. You stand to benefit. At his expense. The payment.

The payment has been made. To affect. This transfer. This transaction. This exchange. The payment has been made. An expenditure. Has been made.

This is no. Inexpensive. Low cost. Budget price. This. This. This. This. Jesus. Went. To the extremity. Of the cross.

[ 16 : 18 ] For you. This investment. That he made. Was his own precious blood. We can't fathom it really. The great wealth. And cost. It's made possible. Because of his resources.

An account. Stands. In our name. An account. Stands. In our name. And. It's all bad. A sin debt.

Stands due. A debt beyond man's ability. To pay. To ever pay. You can never pay that debt. And. There's no credit.

You can make. To this exchange. Even. Your own effort. And. Hope. Is. Really nothing. It's vain. Nothing you can spend.

Can make an iota of difference. To this transfer. It's all his. It's all his. It's all his. For what is a man profited. If he shall gain the whole world.

[17:12] And lose. His own soul. Or what shall a man give. In exchange. For his soul. There's nothing you can give. In exchange. It's got to be the exchanged life.

It's got to be Christ. In you. Some would question. When they look at the cross. They would say. To what purpose was this waste? We could think of the waste. As it were.

Of this. Precious one. Of this. Worthy one. Of this spotless one. What a waste. That he would. Be crucified. That he would be nailed. That he would be cursed.

And mocked. And derided. And hated. What a waste. That he would. Pour out his. Precious blood. For sinful men.

And women. What a waste. To what purpose was this waste? It was for us. The purpose of this waste. This blood poured out. Precious blood.

[18:07] And. Think of wine. The purpose of it. The great expense. The transaction. The cost. There can be no price reduction. You've got to come to God.

On his terms. He says. Come now. Let us reason together. Though your sins be a scar. They shall be. Made white. There can be no price reduction. This transaction must take all.

That heaven can supply. And this charge cannot be reduced. What value is he to you today? It boils down to that. We see. The precious gift given.

Will you come like the woman did. Unto him. Will you pour yourself at his feet. Will you be expended. While some might say. It's a waste. Christianity.

The cross. It doesn't make sense to me. But. To what purpose was this waste? It was for you. It was for me. That we can be saved. That we can have that wonderful transaction.

[19:10] Made. That exchange. Of our sin. And his righteousness. Let's not be like Judas. Trying to trade him in. Or exchange him for something.

Of lesser value. What can a man give in exchange for his soul? Your only hope is Christ today. And think of that great price. Paid.

Of our Saviour's precious blood. We want to be reminded of that. As we partake together. Let's prayerfully make that appraisal. As we were urged to. Let a man examine himself.

And so let him eat and drink. Of that cup. This is a time where believers are welcomed and invited. Please feel invited today to join in this time.

I haven't appointed ushers. But there's a couple of chaps who might want to come forward to be ushers. Please do so. Thank you. Thanks chaps. Let's take the bread and cup and hold together.

[20:11] Maybe a couple of others. Other chaps could come. Feel free. Oh no. We don't need.

Sorry. Sorry. We don't need. Sorry, Dom. We don't need. We're on. I didn't realise there's only a couple of trays. There's nothing of credit that we can make in this exchange.

Isn't it? Isn't it wonderful just as well, isn't it? If there was any credit we could give, we'd be far short of any of the value of what he has done for us.

A very precious ointment was poured on his head. The disciples saw it. They had indignation, saying, to what purpose is this waste?

Why trouble ye the woman? For she hath brought a good work upon me. She hath poured this ointment on my body. She did it for my burial. Let's seek to live this week ahead thinking of how we can expand our lives with a worthy purpose.

[21:27] Whilst others might not see it that way. Whilst others might see it as wasteful. There's a purpose to our lives and it's beyond any earthly factors.

It's an eternal thing. Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

You know, it's been said that that fragrance was still there as his body was nailed. As they nailed it, they'd have smelt the ointment. They'd have smelt the perfume of that woman's love.

Let's pray together and ask Brother Roy to pray.

Think of the bread that reflects his body for us. Lord, there are no words to express, Heavenly Father, what you did for us.

[ 22 : 43 ] Lord, we cannot put into words, Lord, a simple thank you seems so little. This woman, Lord, pulled out all she had upon his head and his feet.

She wiped his feet with her hair, with her tears. Lord, all we can offer is our love. Lord, it doesn't seem very much compared to what you did for us.

But Lord, we do know, we do know, Lord, that gift you gave us is leading to eternal life. A life ever with you.

Lord, thank you. Thank you, Heavenly Father, for your precious Son. Thank you, Lord Jesus, for giving yourself for us. And Lord, we think now about that body given upon the cross.

And we take this bread and be members of that. In your precious name. Amen. Amen. Let us partake. As we take the cup, let's think of that blood.

[ 23 : 56 ] Let's pray. Dear God and Heavenly Father, It's the day of the year, Lord, that we must remember what happened.

It's called Good Friday. It's the day, Lord, that a man, just like any man here today, gave his life so that we may live.

As our brothers just said, Lord, we can never understand the suffering and pain that this man went through on our behalf. We remember, Lord, that he died for us.

And the emblems that we have in our hands now represent the blood that he shed on our behalf.

And Lord, we close our eyes and look and think of what happened on that day.

Amen. So, Lord, we do remember. We love you dearly, Lord, for what you did. All we can give you, as our preacher said, is our soul. And Lord, we willingly do that this morning.

[ 25 : 04 ] Amen. So, Lord, now as we take this cup, we are reminded of not only your death, but of your resurrection. Amen. And we thank you dearly. Yes.

Amen. Amen. Amen. That is a trend.