

# She Has Done a Beautiful Thing to Me

*Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.*

Date: 10 May 2026

Preacher: Mr Joe Macphee

[ 0 : 00 ] Let's turn back now to Mark's Gospel, chapter 14, and reading at verse 6. But Jesus said, leave her alone. Why do you trouble her? She has done a beautiful thing to me.

And we'll look at two points. Firstly, let's look at the beautiful thing that Mary did.

And secondly, how much is Christ worth to you? Amen.

Mary did. It's remarkable that of all the things that were going on at this time, we are told in the passages we read that it was two days before the Passover.

The last few days of the Savior on the earth. It's remarkable that our Lord wanted this particular deed to be remembered.

[ 1 : 45 ] Pressing down upon Him was the awful and awesome realization that He was going to die.

That He was going to die. He often spoke of it to His disciples. He was saying to them, there will come a time where I'm going to be delivered over to the scribes and the Pharisees and I'm going to be condemned.

And I'm going to be delivered up to be crucified. At the beginning of chapter 26 of Matthew's gospel, He says that, that He will be delivered up to be crucified.

And here He is making this remarkable statement about this memorial for Mary. Before He, before He enters into these final two days, before Gethsemane, before Calvary.

Surrounded by His enemies. Surrounded by hatred. Surrounded by wickedness. The chief priests and scribes all plotting to kill Him. To put Him to death.

[ 3 : 05 ] And not only that, but even within His holy group of disciples. A traitor and a thief.

A traitor and a thief. And yet, and yet, on His way to Jerusalem, He stops in Bethany. Now stopping in Bethany was nothing new to Him.

He was often at the house of Mary and Martha and Lazarus. Lazarus. But here, He doesn't stop in that home, but in another home. The home of Simon the leper, the Bible tells us.

And we must understand that in this sense. Simon who was once a leper. Simon who was cleansed. Simon who was saved. By the grace of God.

Saved. He had a special bond and relationship with Mary and Martha and Lazarus. It was a bond of love.

[ 4 : 10 ] In John chapter 11 at verse 5. We read these words. Now Jesus loved Martha and Mary and Lazarus. He loved them.

And they loved Him. And that bond of friendship, of companionship, was one that was precious to Him. Precious to Him. But here, He stops at this house.

Simon the leper. A sinner saved by grace. And Martha and Mary and Lazarus were there. John tells us that they were having a supper.

Remember, the disciples were also there. Including Judas. The host and the hosts, as it were, had every reason to be grateful for His company.

Their hearts would have been overflowing with gratefulness and thankfulness because He saved them. Mary believed.

[ 5 : 19 ] Martha believed. Lazarus believed. And they had witnessed that remarkable miracle.

Where Jesus, through the power and the authority of the Holy Spirit, said to Lazarus, who had been dead in the grave, Lazarus, come out.

And He came out. And He came out. And they witnessed. And they heard. And they listened. They listened.

This beautiful thing that Mary did is recorded, as I've said, in the three Gospels. In the three Gospels.

And while they were there, at this supper, at this table, Mary comes.

Mary comes. A woman came with an alabaster flask of ointment of pure nard, very costly.  
[ 6 : 29 ] And she broke the flask and poured it over his head. This ointment. This ointment. This precious ointment of pure nard, apparently, according to commentators, extracted from an area in the Himalayas.

We're told in the narratives that it was very expensive, 300 denarii, a year's wages. And of course, it was valued by the treasurer himself, Judas Iscariot.

And wherever it was found in the Himalayas, it must have been then sealed and transported from there, which would have significantly added to the cost.

But Mary bought it. Mary bought it. It was a considerable sacrifice that Mary made. It would have taken significant resources that she just wouldn't have had.

But she sacrificed in order to buy this pure nard, this very precious ointment. This very precious ointment.

[ 7 : 48 ] And what does she do? She broke the flask and she poured it over his head. John tells us that when she did this, the house was filled with the fragrance of the perfume.

It was a powerful, overwhelming smell. There was a significant amount of it, a pound of it. And this was a lot.

This was a lot. And when she had done this, there is a dissenting voice, rising up, a dissenting voice.

And the Bible tells us in John's Gospel that we read, that it was the voice of Judas Iscariot. His voice arises in dissent. His words are strong.

He is indignant. He, Mary is scolded by this thief. By this thief. And John gives us an insight into this thief who was taking money for his own gain.

[ 9 : 04 ] He was covering his own sin. And it was a mask behind which he hid. A mask behind which hid a man who wanted that money for himself.

So despite his protestations, that the money should have been given to the poor, his protestations were entirely false. It was for himself.

Where are the disciples? Oh, there's no voice rising up from the disciples in support of what Mary has done.

Rather, the narrative seems to suggest that they agree with him. They don't say a word. What's the problem? Because they don't see this act of Mary in a spiritual way.

They don't see the spirituality of it. You heard this morning, I believe, about the danger of hiding our sin.

[ 10 : 13 ] The danger of being swayed by the world. The danger of being swayed by voices that rise up and try to take us this way and that way.

It's so easy for us to be like the disciples. To be influenced. And for worldly arguments, to be dressed up in fine clothes.

How we must be on our guard. But there is a voice. A voice breaks into this dissent and this indignance and this scolding of Mary.

And it's the voice of the Savior Leave her alone at verse 6. Leave her alone. Why do you trouble her? For she has done a beautiful thing for me.

Christ rebukes Judas and the disciple. And then he goes on and he says this. For you always have the poor with you and whenever you want you can do good for them.

[ 11 : 21 ] But you will not always have me. For you always have the poor with you. And whenever you want you can do good for them.

If you have a Bible with references you'll see that the reference here is to Deuteronomy 15 verse 11. What it says For there will never cease to be poor in the land.

Therefore I command you you shall open wide your hand to your brother to the needy and to the poor in your land. What was the Lord doing here?

He was rebuking them for sure. But he was saying this to them. You have an opportunity to do good to the poor.

It's an invitation to do something for them. And there is plenty opportunity for you to help. But he says you will not always have me.

[ 12 : 25 ] You will not always have me. Mary understood this. Mary understood that this was going to be her last chance to anoint her saviour.

She understood who Jesus really was. She was the spiritual one. Far ahead of the disciples who had spent so much time with him.

And who had heard him speaking about his death again and again and again. But here is Mary the spiritual one.

Spiritual insight. How did she get that spiritual insight? She understood who Jesus really was. And what Jesus really came to do. How did she get this spiritual insight? She was a listener. Mary was a listener.

[13:31] She listened to Jesus. She's been listening to Jesus. Every time we read of her. Where is she? She's sitting at Jesus' feet.

Listening. Listening. This was her first priority. First and foremost. Jesus.

First the vertical. And then the horizontal. We must always keep the vertical as a priority.

God first. That's the pattern for the whole Bible. It's the pattern for the Bible. In the beginning. God. There's the pattern.

In the first four words of the Bible. God first. The vertical. When God gave us his commandments. What is the first commandment?

[14:36] What's the priority? You shall have no other gods before me. God first. That's the priority. God first.

Then other matters. Martha believed. But she didn't really grasp this concept. She didn't really grasp this.

And she was rebuked by the Lord. But she believed. And we shouldn't put her down in that sense. What was Mary doing?

Mary was hanging on Christ's every word. Every word. She was trusting in his word. And we must be like this.

We must be listeners. In Luke's gospel. At chapter 8 and verse 18. The Savior is saying. Take care then.

[15:36] How you hear. Take care then. How you hear. What's the context? The context is this. That he was going out to all the cities. And all the villages.

Preaching about the kingdom. And he's saying to them. Take care. How you hear. You must be a listener. You must be a listener.

The disciples were with him. When he was going about. Preaching the kingdom. They were following him.

Or there were others following him. As Luke tells us in that. Great chapter. In Luke chapter 8. One of those. Following him.

Is mentioned in that chapter. Another Mary. Mary Magdalene. She was a listener. How was she a listener? She was following Jesus.

[16:35] She saw who he was. And the value and the worth of who he was. The Savior who cast seven demons out of me. I'm going to follow him.

I don't care. I'm going to follow him. Would that we would have that passion. And that commitment. For what Christ has done for us. For what Christ has done for you.

And what Christ can do for you. If you're not yet a Christian. She heard. She listened. She followed. Christ.

And in this beautiful thing. That Mary did. She recognized. What he said. But you will not always have me.

This is my opportunity to anoint him. In the act of this woman. The Lord Jesus Christ. Saw the very heart.

[17:38] Of genuine saving faith. Genuine saving faith. First. Genuine hope.

And of course. Of course. Genuine love. The New Testament teaches us. It teaches us this.

Love is not the means of salvation. But the finest fruit of it. A person.

Is saved by faith. Not by love. But they are saved. In order. That they may love. If you've been saved.

You've been saved. By faith. But you've been saved. By faith. In order to love. To love. What did the apostle.

[18:40] Say to the Galatians. For in Christ Jesus. Neither circumcision. Nor uncircumcision. Counts for anything.

But faith. That works. By love. Faith. Working. Through. Love.

What do we see? We see here. Through devotion. Through devotion. To her savior. We see sacrificial love. We see Mary. Counting the cost. She did a beautiful thing. For me. She heard. She was a listener. She heard. That he was going to die. She recognized. His supreme importance. His true value. And worth. That's why she lavished. This gift on him. It tells us. That. She poured it on his head.

[ 19 : 40 ] And his feet. He refers to it. On his body. And I think we can. Assume. Safely. That her. Whole. His whole body. Was anointed. And she goes even further.

Of course. She goes even further. Like that woman. In the city. When she dried her feet. With her hair.

Letting down her hair. To do that most marvelous thing. For the savior. She. Understood. And she recognized. This. Man. Is God. He is the son of God. He is the God. Man. And he is the most. Important. Man. In the whole. Wide. World. She recognizes.

[ 20 : 39 ] This. That in the whole. Of human history. Human history. As it were. Was coming together. At this moment. Coming together.

At this moment. And that this was. No ordinary death. If there is such a thing. It wasn't the death. Of a relative. Or a friend. Or a foe.

But the death. Of the Messiah. The death. Of her savior. Who was going. By his death. To give his life.

As a ransom. For many. For her. For her. So she does. This. Lavish. Spiritual. Special. Act. What a depth. Of understanding. She had. As I was saying. How did she get it? Because she was at Jesus' feet.

[ 21 : 37 ] She listened to him. And depths. Of understanding. Comes from the word. Of God. It comes. From the word. Of God. And nowhere else. Jesus said.

In verse 8. She has done this. She has done what she could. She has anointed my body. Before and for my burial. What does Mary see?

I wonder if we can say this. She sees. In him. Not only her prophet. Not only her prophet. But her priest.

And she anoints him. Who is going to die for her. And offer himself. As a sweet. Smelling. Offering. And sacrifice. To God. She sees her priest. Who is going to die for her. So she anoints him. And she sees the one.

[ 22 : 40 ] Who will die. And be buried. And rise again. In kingly power. She sees her king. So she anoints him. She had heard him speak.

I am the resurrection. And the life. She saw that miraculous power. Over sin. And death. And the grave. When he said to Lazarus.

Come out. And he came out. Why not wait until. He was buried. And go with the others.

To anoint him. You'll remember what happened. When the others went to anoint him. What did they find? He wasn't there. He wasn't there.

Mary is a listener. Mary is spiritual. She knew he wouldn't be there. That he is risen. He is risen. He is the Lord of life.

[ 23 : 42 ] He is king and victor. To triumph over sin and death and the grave. And triumph over his enemies. The fragrance of the pure nard.

And the amount of that ointment that was on him. Would have remained on his body. And on his clothes. Through.

These. Days. Leading up. To his trial. And his death. His death. There was a brother.

Or I should say there is a brother. Who lives in Harris. But he is in the Kinloch congregation. Who spoke once about this. What must the Roman soldiers have thought.

When they were taking his clothes off. And stripping him naked. And casting lots for his clothes.

The smell of the ointment. Of this precious perfume.

[ 24 : 46 ] Perfume would have been on his clothes. What must they have thought. Yes. The fragrance would have followed him.

Through his trials. His death. And his burial. And is it too far to say his resurrection. The fragrance. Is ultimately symbolic. In verse 3. We read this. She broke. The flask.

She broke the flask. And surely it's symbolic. Of the one who went to Calvary.

This is my body. Broken. For you. This is my body. Broken. For you.

[ 25 : 55 ] And what a fragrance. What a fragrance there is. From that broken body. From that shed blood. That fragrance of Christ.

Which has come into your soul. If you're a Christian. The fragrance of Christ. Through his broken body. And shed blood. Paul.

In his letter to the Ephesians. In chapter 5. And verse 2. Says this. Walk in love. As Christ loved us. And gave himself up for us. A fragrant offering.

And sacrifice to God. Or as it is in the EV. An offering. And a sacrifice to God. For a sweet smelling. Savor. The fragrance.

From that broken body. And that shed blood. Filled heaven. Filled heaven. The guilt.

[ 27 : 02 ] Of our sin. Dealt with by the Savior. Bearing the penalty of our sins. Bearing the wrath and curse of God.

As our substitute. This is penal substitution. He was wounded for our transgressions. Bruised for our iniquities.

The chastisement of our peace. Was laid upon him. And by his stripes. We are healed. We are healed. We are healed. We all like sheep have gone astray.

Each one of us have turned. To our own way. But on him has been laid the iniquity of us all. The guilt. Of us all.

Of all his people. Eternal justice. Satisfied. Eternal justice satisfied. Peace in heaven.

[ 28 : 06 ] This is my beloved son. In whom I am well pleased. His death. And resurrection. His victory. Flowing from.

All that he did. From that broken body. And shed blood. And his victory over sin. And death and the grave. Flowing from that to you.

Is forgiveness of sin. And life. That shall never end. Eternal life. Mary knew this. She understood it. She gave him her all.

He was worth it. And more. And more. Which brings us to the second point.

And finally. How much is Christ worth to you? We've looked at.

[ 29 : 05 ] How Jesus saw. What Mary did. She has done a beautiful thing. She has done what she could. She has come beforehand.

To anoint my body for burial. What she has done. Will be told in memory of her. Jesus saw. What Mary did.

The question for me. And for you. How. Does Jesus. See.

You. How does Jesus. See what you do. That's the real point. How much.

Is he really. Worth. To me. And to you. Brother. And sister. You can be like Mary.

[ 30 : 07 ] What are you talking about? How can I. How can I be like Mary? There's nothing I can do. Surely.

I can't be like Mary. Well you can be. And there is something you can do. You can sit at his feet.

You can hang. On to his every word. You can treasure his word. You can look to his word. To point you to him.

To who he is. The true importance. The most important man in the world. The most important event in the world.

Happened that day in Calvary. And he did it. And he did it for me. That's how she understood.

That's how she got the depths of understanding.

[ 31 : 06 ] She was always at his feet. What can I do? You can resolve. You can commit. You can highly resolve.

You can commit. In your choices. In your own life. We make choices every day. Do I read this word?

Or will I just go to work? And I'll do it later. Will I read it tonight? Will I read it at lunch time? Will I listen to this?

Or will I go and do something else? Am I hanging on to his every word? What am I like in my personal devotions?

What am I like in my communal devotions? What do you mean by that? Well simply this. This. Is a communal event.

[ 32 : 03 ] Worship of God. Is a communal event. And we must be. Where he is. Because he's promised to be here. And where he is.

I must be there. Am I counting the cost. In engaging with his word like that.  
Am I counting the cost. In ensuring my place at the prayer meeting. Is never empty. Am I counting the cost. In ensuring that my place. On the Lord's day. Is never empty.  
Both ends of the day. Am I counting the cost. In having regular worship. And prayer.  
And fellowship. With the Lord's people. Christ loves his people. Christ loves when his people gather together.

[ 33 : 03 ] The church is his body. His body. And he says himself. He says himself.

If anyone would come after me. Let him deny himself. And take up his cross. And follow me.  
Am I a listener? Am I a listener? He also said this. He said this. And whoever. Does not take up his cross.

And follow me. Is not worthy. Worthy. Of me. Is the gospel.

A challenge to you. there ought to be a challenge in the gospel there must be there's a challenge here how much is Christ worth to you how much is Christ worth to you let's leave the final word then to Christ himself the word of Christ let the word of Christ dwell in you richly the Bible tells us the whole of the Bible is the word of Christ I often think when I see Bibles with the words of Christ in red it's useful to a certain point but not if you don't understand that the whole of the scriptures of the Old and the New Testament are the word of Christ 2 Thessalonians 1.11 in conclusion to this end we always pray for you that our God may make you worthy of his calling and may fulfill every resolve for good and every work of faith by his power so that the name of our Lord Jesus may be glorified in you and you in him isn't that remarkable that the name of our Lord Jesus may be glorified in you and you in him according to the grace of our God and the Lord

[ 35 : 48 ] Jesus Christ Amen may the Lord bless these thoughts on his word we'll sing in conclusion in conclusion now in the psalm that we had sing psalms psalm 45a the tune is Gainsborough psalm 45a at verse 13 13 in glorious gold embroidered robes the princess waits within in richly ornamented clothes she's brought before the king where did she get the clothes where did she get the garment only from him and what fragrance would be on these garments because of the fragrance of Christ attendant maidens follow her and so to you are led they enter and with great delight the palace courts they thread in places where your father stood your sons will take their stand you'll make them princes of the realm to rule throughout the land i will perpetuate your fame through everlasting days therefore the nations of the world will ever sing your praise standing to sing 13 to 17 to god's praise so that who

Thank you.

Thank you.

Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

[ 39 : 49 ] Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Help us to praise you with our whole heart. Help us to follow in the whole heartedness of Mary, of Bethany and others and others whom we had the privilege of knowing down through the generations and still know examples.

of counting the cost for Christ and esteeming him precious more than all the riches of Egypt.

O grant to us now on your day a day in which we have delighted in worshipping you, in calling the Sabbath a delight, O Lord, continue with us in this new week so that every day would be a Lord's day for us and to our souls.

[ 41 : 24 ] Make us listeners. Forgive sin. Forgive our hardness of heart and of hearing and of seeing and of speaking.

May all the glory be yours, we pray, and all in Christ's name with the forgiveness of our sins.

Amen. Amen. Thank you.

Thank you.