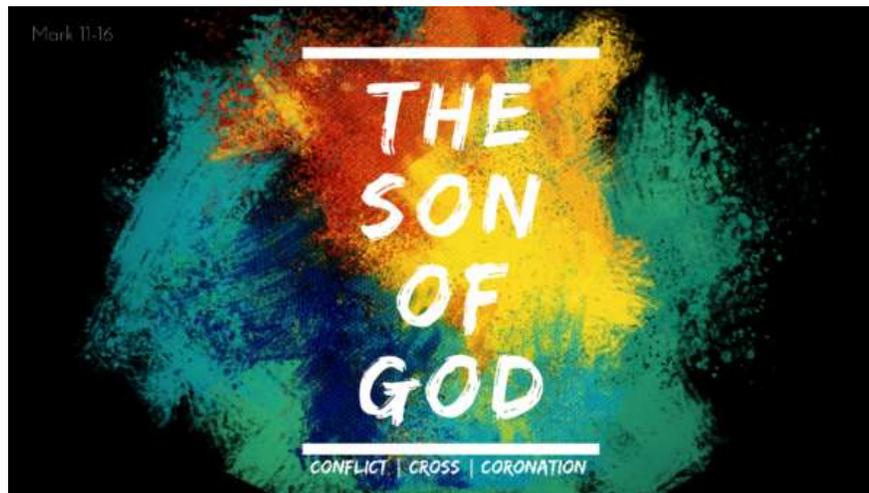


Break the Jars



Mark 14:1-11

Please open to Mark chapter 14. We're going to talk about breaking the jars this morning. Have you ever done something that you thought was normal, but everyone around you just assumed you were crazy? Some of us do things we think are normal, but others would see us and wonder why we're doing that. It is the time of year that some of you will wake up at 4:30 in the morning, get dressed, go outside, and climb up in a tree. Your spouse says, "Why are you doing that? This makes no sense! Why would you not just sleep?" But to you, it's the most normal thing. You're going to get up and go sit in a tree because you love the woods and love to hunt. That's who you are. For some of us, when things like a royal wedding happen, we wake up at 3 a.m. to watch it. Maybe your spouse says, "Why are you getting up at 3 a.m.? This thing is going to be broadcasted every day for the next year. Why would you do that?" To your spouse, it seems the most normal thing in the world. About once a year, I get asked to do a tough mudder. I guess I look like the kind of guy to do a tough mudder, I don't know, I've never done one. Usually the person who invites me says, "Kory, you're going to love it because you get to run, do obstacles, crawl through mud with an electric fence over your back! If you

move up, you get shocked!" I'm like, "Ok, so you're inviting me, and the pitch is I get to crawl through mud and get shocked with an electric fence? No thanks! I'm good." That seems crazy to me, but the person who invites me is shocked that I'm not on board to get shocked in mud. That doesn't sound fun to me, but the people who are tough mudders love it; it's fun to them. Sane people can agree that's crazy!

We are going to see in Mark chapter 14 that there is a woman who comes into the presence of Jesus and does something that I think she thought was a normal response to who Jesus is. She breaks an alabaster jar of pure nard, a very expensive jar, and anoints Jesus with it. The disciples, the other people in the room, think it is crazy. They actually say what she's done is a complete waste, why would she do that? We are going to try to challenge all of us to do this morning is to, like her, break the jars. We want to break our jars for the sake of Jesus. We're going to see if you're a person who comes to Jesus and doesn't just open your jar and pour a little bit out, but if you break your jar for the sake of Jesus, the people around you are going to assume that's waste. Why would you do that? We're going to see that worship is waste to the world. In this act of worship, if you really worship Jesus in the way that He's worthy to be worshipped, it will be counted as waste to the world. And as some people that are watching, maybe your moms, dads, or co-workers or friends, they are going to say why are you doing that because that much for Jesus is waste? What the disciples and the people in the room call waste, Jesus calls beautiful. We're going to see that in Mark chapter 14. We're going to see a little Markan sandwich. We talk about those a lot, but Jesus is going to introduce the scribes and the chief priests that are going to try to kill Jesus. At the end, we're going to see Judas, one of the disciples who plots to betray Him, and then right in the middle we're have this woman who does an incredible act for the sake of Jesus.

Scripture

"It was now two days before the Passover and the Feast of Unleavened Bread. And the chief priests and the scribes were

seeking how to arrest him by stealth and kill him, for they said, "Not during the feast, lest there be an uproar from the people."

And while he was at Bethany in the house of Simon the leper, as he was reclining at table, a woman came with an alabaster flask of ointment of pure nard, very costly, and she broke the flask and poured it over his head. There were some who said to themselves indignantly, "Why was the ointment wasted like that? For this ointment could have been sold for more than three hundred denarii and given to the poor." And they scolded her. But Jesus said, "Leave her alone. Why do you trouble her? She has done a beautiful thing to me. For you always have the poor with you, and whenever you want, you can do good for them. But you will not always have me. She has done what she could; she has anointed my body beforehand for burial. And truly, I say to you, wherever the gospel is proclaimed in the whole world, what she has done will be told in memory of her." Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. And when they heard it, they were glad and promised to give him money. And he sought an opportunity to betray him."

(Prayer)

Father God, I pray that we would see in the stories that Mark is putting together that Mark is trying to communicate the proper response to Jesus. It's not pouring out a little bit, but it's breaking our jars for the sake of Jesus. It's being all in. It's giving Him our all. When we do that, the people around us might think we're crazy, but what people might call wasteful Jesus actually calls beautiful. So let us live our lives in a way that's beautiful to You that might mean wasteful to the world. We pray this in Jesus good name, amen.

It opens up in verses 1-2 and we see that it's two days to the Passover. It's two days to the feast of unleavened bread. We're close to a time that is very normal in Jewish life. Every year they celebrate the Passover. We're going to talk about this more as we get into the passion narrative. We're entering into that point where the focus is going to be on the cross. Mark has been getting us here, and now we're about to be at the cross. The Passover is that moment where they celebrate what God did in the past. God delivered their ancestors from the Egyptians. They were enslaved in Egypt, God delivered them through the Passover, and through the slaughtering of a lamb, they were delivered. They have a seven day feast of unleavened bread, and it is a time where they remember their freedom. 'We were once slaves, but now we're free.' That's what the festivals and the Passover represents. Now, the chief priests and scribes want to kill Jesus. They are tired of Him. He's been making too much trouble, He has condemned their temple, and their religious system. They want Him dead. So the text opens up and says they're trying to kill Jesus, but they don't want to do it during these festivals because they're afraid it might cause an uproar. Why would they be afraid to arrest Jesus in public during these feasts? Remember, these were feasts about freedom, and here you have a Jewish people who don't seem to be free anymore. They're living under Roman occupation. They're paying taxes to Caesar. They have a lord over them whose name is Caesar, who they have to obey. They have laws they have to follow that are the Roman laws. Here is a people who don't feel free anymore, and they're celebrating the Passover and the feast of unleavened bread, and everybody is asking the same question. When are we going to be free again? Who's our Moses? Who's going to be the deliverer? So during this time, everybody is ready and primed for a Messiah, a deliverer. Just imagine if we fast forward a hundred years for now. Imagine if we find the United States of America is occupied by a foreign country. We are now under the rule and reign of another government. We have to obey their laws and pay them taxes. Just imagine living in the United States under another regimes occupation and then the Fourth of July happens. We're lighting fireworks, celebrating our freedom, but we're not free anymore. Can you imagine what that would be like for our great-great grandkids to set off fireworks thinking about that one time

when they were free? They would be saying 'how did that happen?' 'Oh yeah, there was a war, a rebellion.' 'Could we do that again?' There would always be this moment around the Fourth of July where American people who had a memory would be tempted to fight for freedom. That was the Jewish people during the Passover and the feast of unleavened bread. 'Where is our deliverer?' 'Where is our Moses?' 'Where's our Messiah?' 'When are we going to be free from the Romans?'

So the religious scribes and the chief priests want to kill Jesus, but they don't want to do it in public because a lot of people think Jesus is that deliverer. They think Jesus is that Messiah. If they do it in public, there's probably going to be an uproar and mass chaos because during these festivals, there were probably millions of Jews that came into Jerusalem. If you were within fifteen miles and you were a Jewish male, you had to come to Jerusalem to celebrate the Passover. If you were a Jewish male, no matter how far you lived, you wanted to come into Jerusalem at least once to have the Passover celebrated there. People would come from all over. So even in Bethany, two miles away, all the hotels are booked, everybody is coming to town, huge amounts of people, and everybody is talking about that Passover event, that rescue, that deliverance. Everybody is wondering when it's going to happen again. This is why the scribes, Pharisees, and the chief priests want to arrest Jesus secretly, but they're not sure how to do it. We're going to see in the end of our text that Judas becomes the person they're going to be able to do it by. They can find Jesus secretly because they have one of His own disciples who will betray Him. Right in the middle of the chief priests and scribes, the religious leaders, the ones who should be following the Law and should know the Messiah is here, they want to kill Jesus. His own disciple who is a following of His, one of the twelve, the inner circle, He betrays Him in the text we just read.

Now, right in the middle, Mark inserts this story of a woman in Bethany. Odds are this probably happened days before because it's probably the same story as John chapter 12. This woman is probably Mary who has a sister, Martha, and the brother Lazarus whom Jesus raised from the dead. That's probably who this woman is, but in Mark's gospel, he doesn't tell us.

He actually leaves her unnamed, and I think he does it on purpose. What he wants is not her name to be remembered; he wants her act to be remembered. He wants what she does for the sake of Jesus to be her legacy, not her name. I think it's a good note for us to think about when it comes to serving the Lord. Hopefully we're doing it not so our name would be remembered, but that those things we do for the sake of Jesus would outlive us. I think Mark is going to show us a life where her deed is going to outlive her and even her name. Here we find in the next little section an unnamed woman in an outcast house. In verse 3, it says, "And when He was at Bethany in the house of Simon the leper." That's quite a title because if you had leprosy in that time, you couldn't be associated with anybody. Your house was a place where nobody could come over. You couldn't visit with people because you were unclean. You were an outcast, so now Jesus is at a guy named Simon the leper's house. Jesus is dining with an outcast, and more than likely people have assumed that Jesus has healed this guy at some point and now He's hanging out at his house. Mark wants us to remember who this guy is, what his reputation is. He is the outcast. It goes on to say, "As He was reclining at table." Most of us have a picture of sitting in a chair eating dinner. That's not how they ate at the table. The food would almost be on the floor, and Jesus and the disciples are lying on the ground propped up with one arm and eating with one hand. They were probably in a circle. So Jesus is reclining with His guys having a meal at Simon the leper's house. Then a woman came in with a very costly alabaster flask, or jar, of ointment of pure nard. She broke the flask and poured it over His head. This is a little bit shocking. A woman barges in, and it's against custom during that time for a woman just to come in uninvited and unannounced into the party with the guys who are reclining and dining at a table. She doesn't care, she comes in, and she has this jar, this flask of alabaster. You could see through it to the contents, and Mark tells us the contents are, pure nard. This was a big deal. Pure nard was very valuable. It was oil that came from India. This was really good essential oil! So she comes in and she breaks the jar, and then she pours all of the contents on Jesus and anoints Him. You are getting these pictures of all these anointings that have happened all through the older testament where priests are anointed for certain seasons and things. Kings

are anointed for their kingship, and here this woman comes in and you can see this type of imagery happening. We kind of think this is normal, I've heard this story in VBS growing up, so it's normal to us. We need to see that this was not normal; this was actually crazy. This was actually a COMPLETE waste in everybody's eyes who were also reclining at the table.

Notice what happens after she comes in and does what she did. It says in verse 4, "There were some who said to themselves indignantly..." They are mad. They are not happy. They are very angry. They say, "Why was the ointment wasted...?" Not just wasted, but why was it wasted "like that?" I think that little phrase 'like that' helps us clue in on why the disciples and others reclining by the table are so angry at what this woman did. Why did she waste this ointment that was so valuable and precious? Why did she waste it like that? Why did she break it and just pour it on Jesus' head? They go on and say, "For this ointment could have been sold for more than three hundred denarii and given to the poor." And they scolded her." We're not exactly sure who all was there, but in John 12, it says the disciples were there, Judas was there, and they seemed to be leading the anger march. The people are angry and scold the woman. They're indignant. Their point, their question was why this ointment was wasted like that.

What's the big deal about the ointment? We've hit on it, but the disciples give us some more information here. This ointment could have been sold for three hundred denarii. A denarii was a day's wage during the time of Jesus. In other words, three hundred days' wages, this was a year's salary. Imagine what you make in a year and put that number in your head. That's what this jar is worth. It would be something like thirty to fifty to seventy thousand dollars. That's what this little jar is worth. This is a big deal. The question I'm asking is how did this woman even have this jar? Most scholars assume this would have been a family heirloom. This would have been something she inherited by her father or maybe grandfather, so this is something that is very valuable to her. It would have been like a huge savings account. This is her security, her insurance, her protection, her future. If things go bad, she becomes a widow or something then she has some money she can survive on. She can live a long time off of selling

this precious jar of pure nard. This is a big thing for her, but she goes in, breaks this jar, and anoints Jesus.

Now, I've heard this story many times, and my assumption was the only way to get the ointment out was to break the jar, but most scholars agree that the ointment could have easily been opened and poured out. That would have been the most normal thing to do if you wanted to anoint a dinner guest in a special way. This woman would have brought this jar of pure nard, have opened it, and maybe poured a drop or two on Jesus, and then put the lid back on. She would still have her savings, her inheritance, and her comfort. It would still be hers. She would give a little to Jesus, but she would still have a whole lot. I think if she had done that, the disciples would have said 'Oh favored one. Oh woman, you have done what's right. Jesus deserves some drops of your jar. Jesus is our honored guest. Of course, Jesus deserves some of this anointed on His head.' But why are the disciples angry? They say the ointment is wasted like that. What is 'like that?' How is it wasted? It wasn't wasted that a little was poured on Jesus; it's wasted that the neck was broken, that all of the contents were poured out, that she didn't save the normal amount back for herself. Instead, she gave every single thing to Jesus. The disciples would have been very comfortable with an open jar and a little poured out on Jesus. What they're not comfortable with is a broken jar and everything given to Jesus. All of a sudden, that's waste. Why would this woman do that? That's not calculated, that's not smart, that's risky, that's extravagant, that's over the top, that's not reserve; this doesn't make sense. Why would you do this? They are mad and they're scolding her for this act she just did to Jesus.

What does Jesus think? Jesus begins to speak. We're going to see that what they call waste, Jesus calls beautiful. What they see as wasteful, Jesus says is normal and appropriate. What she did was actually beautiful. Jesus says, "Leave her alone. Why do you trouble her? She's done a beautiful thing for Me." Not a beautiful thing, meaning she just busted a jar, but she did a beautiful thing *to* Him. He said, "For you always have the poor with you, and whenever you want, you can do good for them. But you will not always have me. She has done what she could..." They are saying why are you wasting the thing that's probably most valuable to you, your

security, and your future? Why would you waste it? Use a little bit for Jesus, but why would you break it? Why would you break this thing and give it all to Jesus? When you leave the room, you don't have anything anymore! If you had given a little bit, you would still have a lot when you left, but now that you've given it all, you don't have anything to go home with. Jesus comes to her rescue and says leave her alone; don't trouble her anymore. What she has done is beautiful. That Greek word doesn't just mean good, it means lovely, beautiful, to be prized and cherished. Breaking the jar, pouring all the contents out, giving everything to Jesus, everybody watching says that's wasteful, but Jesus says it's beautiful. That's actually the proper response you're supposed to have.

Here we see that worship is waste to the world. When you really worship the Lord, it's seen as waste to the world. The world can't get a worshipping life, a life that is all in, a life that is broken for Jesus where everything is His. The world can't understand that. The world says that's wasteful, but Jesus says worship is beautiful. Why is it beautiful? It is because of those little words 'to Me.' If she would have broken it and poured it on just some dinner guest, yes, that would have been a complete waste. It could have been sold and used for the poor, but Jesus is not just a dinner guest. He is the Son of God. He is the Messiah. He's the King of kings and Lord of lords. What is appropriate in being in His presence is not just a few drops. It's not opening and pouring some out; it's breaking it and giving it all to Him. That's the proper response to being in the presence of her Messiah and Savior.

Notice what Jesus says about this being beautiful. He says, "She has done what she could." The Greek says she has done what she 'had.' She not only did what she could; she did all that she had. In other words, this is not just something she did; this is all she had. This was everything. It's like the woman with the two pennies who gave it all. This is her two pennies, but it's a lot more than two pennies. This is very valuable and she gave it all for the sake of Jesus. She didn't open her jar and pour it out; she broke it and went all in for the sake of Jesus.

How do we need to look about this text? Obviously, our first question needs to be when it comes to my jar, is it open or broken? There's a big

difference. I think that's what Mark wants us to see. He wants us to see your devotion and the love and worship of this woman. She is not a woman who comes and pours a little bit out; she breaks it and is all in. For us, we have a life that God has given to us. If you want to think about your life as a jar, I want to ask the question. When it comes to your life, is your life open? In other words, it has a lid on it and you will open it, pour a little bit out. You're here on Sunday and Jesus has your hour. You're going will open it in the morning and read the daily devotion, then you will close it and go live your life. You will come to Him, pour a little bit out and give Him some, but then you put the lid on and your life is still yours. The contents of the jar, the value, the security are still yours. You're going to keep that because maybe Jesus isn't going to work out and you want to have a plan B. That is having a jar, or life, that's open. You pop open the lid, give a little bit, and then shut it. That would be normal, calculated, and probably be celebrated. Your family would be proud of you. You're a good person; you try to do good.

That's not what happens in the text. This woman breaks her jar. It's not open; it's broken. She is saying everything belongs to Jesus. She poured everything out. What does that even look like? How do we even play that out? What does it look like to have a life that is not just open, it's broken? I love hearing stories of people from history. One of the guys I love is Eric Liddell. You might have seen Chariots of Fire, the movie. He was the Flying Scotsman, which is one of the reasons I love him because I'm part Scottish. This guy is super fast, and he was a follower of Jesus. He loved Jesus. In fact, he said God made me fast, and when I run, I feel His pleasure. I tell that to my kids all the time when they're getting ready for their track meets, I say, "God made you fast, run for His pleasure." That's what Eric Liddell did. He knew God had given him a skill and made him run, and when he ran, he felt His pleasure and used it for His glory and purposes. Eric Liddell was the fastest one hundred meter runner in the world. He was super fast, but once he got past one hundred meters, he wasn't that fast. Eric believed Sunday was the Lord's Day. He ran for the Lord and honored His authority, so Sunday was off limits for running. He rested and observed Sabbath, and took Sundays to enjoy the Lord. The Olympics came around and he was the favorite to represent his country for

the one hundred meter race. The heat for the one hundred meter came up, and it fell on Sunday. Everybody thought it was not big deal and he could sacrifice one Sunday for the 1924 Olympics. He wouldn't do it. He pulled out of the one hundred meter race and entered the four hundred meter race that was held on a week day. Everybody came unglued...his coaches, his team, his country. Everybody knew he couldn't win in any other event; he couldn't win the four hundred meter because he was not a distance runner. He runs the four hundred meter race and no one thought he would win. He was in the very last lane on the outside of the track, the very worst spot to be in. Right before he ran, someone brought him a note with a paraphrase from the Old Testament. It said, "He who honors the Lord, the Lord honors." The gun went off, and he started sprinting. He treated it like a hundred meter dash, running as fast as he could. Everyone believed once he got to two or three hundred meters, he would be toast. But he kept running and running, and won the four hundred meter and set a world record doing it! There was a guy who said hey, I've got a jar and I'm not giving a little to Jesus and saying when it's comfortable I'll serve you and when it's not, I'll serve myself. He had a conviction that the Lord's Day is the Lord's and when it came to contradict that, he said, no, I don't have an open jar; I have a broken jar. My running is God's and I live for God. So he wasted his ability in everybody's eyes, but the Lord saw a beautiful sacrifice that day. What happened? We're still telling the story today. That was in 1924. Do you think if he had won the one hundred meter dash we would still be talking about him today? Absolutely not. His feat would have died with him, but because he broke his jar, because he said it's all to Jesus, then his act lives on and on.

That's what it looks like to have a broken jar. Jesus, I'm all in. If I think something is contradicting, I'm all in. I'm Yours. I'm going to break the jar and I'm all in for You. Is your jar, is your life, open? I'm giving a little to Jesus. Eric Liddell could have said I'm going to do a little bit of running, but when it contradicts my success, I'm going to choose this. That's not what he did. He said it's not open; it's broken. That's the difference. It's giving some of your life to Jesus, or being all in to Jesus. It's broken. Jesus, You determine my life. You determine everything that I am and all that I do.

I think we can apply this, not just to the jar, which we're saying is our life, but what about those jars. What about all those things we have in our lives. Are the *jars* open, all those things that you hold dear, those jars of your life? They can be a lot of things; maybe it is wealth and possessions. Do they have a lid on them that you open and give a little to God, and then you close it because the rest belongs to you? I'll give ten percent, and ninety percent is mine to do whatever I want to. Don't even ask, God, because the rest is mine. Or, do you say when it comes to wealth and possessions; I'm breaking them and saying You own my bank account, my savings account. You own everything. Everything is Yours; my house, my car, so just tell me how you want me to be a steward of it. That's a broken jar, not a jar with a lid. A lid says I'll give you some; a broken jar says I'll give you all. That's going to look like waste because you're not in control anymore. Jesus says that is actually beautiful. That's the most normal thing you could do. What about your time and talents? What about the way you live your life? Will you give your morning devotion and your Sunday morning, and the rest is yours to do what you want, or, will you break the jar and give Jesus your whole day? Walk through it on mission for Jesus. Walk through it for His honor and glory. Look for ways to love your neighbor and share the good news of Jesus. Be a broken jar, don't use your talents to serve only a day a week, use them in every way to leverage the Kingdom because you don't want to be a jar with a lid on it. When it comes to your life and who you are, are you an open jar, or a broken jar before the Lord? What they call waste, Jesus calls beautiful.

Notice what happens. Because this woman breaks her jar, she's actually doing something prophetic. In verse 8, Jesus says, "She has anointed my body beforehand for burial. And truly, I say to you, wherever the gospel is proclaimed in the whole world, what she has done will be told in memory of her." Most scholars pretty much agree that they don't really think this woman knew exactly what she was doing, though maybe she did, because the disciples were clueless about the need for Jesus to die. But this woman comes in, and whether she knew what she was doing or not, she breaks a jar and anoints Jesus' head, and just a few days later, Jesus is going to be on a cross and be put in a tomb. There's no time to anoint Jesus' body because He's rushed into a tomb. But this woman was anointing Him just

days before, not just as priest and king, but for His burial. This woman's act of love and worship, you can just imagine Jesus on the cross suffering agonizing pain, and what is He smelling? He is smelling the scent of pure nard poured out over His head. He died, more than likely smelling the sacrifice and worship of one of His dear followers. The gospel includes a tomb. We've sinned and we deserve death, and Jesus took the tomb for us. He died in our place for our sins. When people died in that day, you anointed the body. And one of the things you did when you anointed the body is break the jar and throw the pieces in there to signify the total loss. So this woman is breaking her jar completely for Jesus and doing a prophetic act of what is about to happen; He is about to die and be put in a tomb.

That's not the end of the story because Jesus said when the gospel is proclaimed, they will tell the memory of her. Her act of worship was used for the sake of the gospel, and as the good news goes throughout the world, we are going to tell of her story. Not her name, we're going to tell of an anonymous woman in an outcast house anointing Jesus for the necessity of His death in our place for our sins. Her act of worship outlived her. The reality is the disciples thought this act has to be a waste. Why would she waste it? It could be used for such other good purposes. They thought by breaking it, she was wasting it, but in reality, by breaking it she made it all the more valuable. In breaking it, it actually lasted forever. We, today, are still telling her story. But we're not only telling her story, we're telling the story of Judas, a guy who didn't give everything for Jesus. He gave Jesus to get thirty pieces of silver, to get advantage. A follower in the inner circle, one of the twelve, Judas sold Jesus out to get a little bit more of the world while this woman gave up her world to get all of Jesus. That's what worship is. It's giving up your world. It's breaking your jar. It's saying Jesus, I'm not going to open up my jar and give a little bit; no, I'm going to break it, and I want all of it to be spent for You. I'm not in control of it anymore. I'm not holding it anymore.

What does a broken life look like? Just a couple of weeks ago, Eric and Brittany came to town and we got to have a big bond fire. They are missionaries to Arizona. They do ministry with the Native Americans there.

It's an unbelievable ministry. They've been there about ten years. So Eric, Caleb Staley, and I were all standing around just talking. We grew up in this church together, and I'm just looking at Eric thinking 'that is a broken jar.' That's a live broken. He has said I am all in for Jesus. He sold everything, moved out to a reservation, and he is doing ministry. He is a broken jar poured out for Jesus. Some of us might say that is a little bit extravagant, but God calls it beautiful. That's what most of us assume. That's what this means. So to break our jar, we've got to move somewhere or go somewhere. But as I talked to Eric, I looked over at Caleb who is a member of this church. Caleb hasn't sold his house and he didn't quite his job. No, when he came to faith in the Lord and felt that calling of living for God's glory and mission, it wasn't just a clear need to be a pastor or missionary. Caleb is an electrician. He's had to wrestle with it, whether he is doing what God wants him to. He said he wrestled for a while, but I look at Caleb and say that is a broken jar too. Caleb is not just an electrician; he's an electrician who is making disciples. He's serving as security of the Farm. He's having people over to his house. He's leading Bible studies. He's sharing the gospel. He's doing things for the Kingdom of God. He's using his life. He's not just giving Jesus a little bit; he sees his whole work as a mission for Jesus. He sees his whole vocation, whole career to be leveraged for the sake of the gospel. He is a broken jar for Christ.

We automatically assume broken jars are missionaries and pastors. No, broken jars are also everyday folks who use everyday things. That's what a jar was, an everyday thing in a pantry, but she comes out and breaks it and uses it for an extraordinary purpose. That's what the mission of God calls us to, to use ordinary things for extraordinary purposes for the sake of the gospel. It's not having an open jar and saying Jesus I'm going to pour a little bit out, I'm going to close it, and I'm going to go live my life. No, it's saying Jesus you've got everything. My jar is broken; all of the contents are Yours. Use them for Your sake and for Your glory. That's what a broken jar looks like. Is your jar open or broken? Do you use some of your life for Jesus? That was Judas. Some of his life was for Jesus. He was a follower of Jesus, but it turned out in the end, he actually owned his own life, and he betrayed Jesus. Is your jar open, or is your jar broken, all of your life is Jesus? What about those jars, those good things you have? Are they used

for Jesus, pour a little out, put the lid out, then keep them? Or, are they broken and giving all to Jesus to say I'm all in; all that I have is Yours? If you do that, that is worship, but worship is waste to the world. Those around you will say you're crazy. Those around you will say you're wasting your life. You're going overboard. You're not leaving enough reserves in the tank. But Jesus said what the world calls waste, Jesus calls beautiful. How is your jar? Is it open, or is it broken? What Jesus is calling us all to do is to break the jars.