

Matthew 26:1-16
The Memorial of the Anointing of Jesus

Alright, today we start a new section in Matthew's Gospel. We are going to start Matthew chapter 26, for today verses 1 through 16. Reading at verse 1:

- 1) **And it happened, when Jesus finished all these words, He said to His disciples,**
- 2) **You know that after two days the Passover takes place, and the Son of Man is being given over (or delivered over) for to be crucified.**
- 3) **Then the chief priests and the scribes and the elders of the people were gathered together into the courtyard of the high priest, the one being called Caiaphas.**
- 4) **And they took counsel together in order that they might seize Jesus by deceit and kill *Him*.**
- 5) **But they were saying, Not in the Feast, in order that there should not be rioting among the people.**
- 6) **And Jesus had been in Bethany, in *the* house of Simon the leper,**
- 7) ***a* woman came near to Him having *an* alabaster flask of ointment, very precious. And poured *it* upon His head, while *He* was reclining.**
- 8) **But when they saw *it*, His disciples became angry, saying, For what *is* this waste?**
- 9) **For this ointment was able to be sold for much and to be given to *the* poor.**
- 10) **But having known, Jesus said to them, Why do you cause trouble for the woman? For she worked a good work toward Me.**
- 11) **For you always have the poor with you, but you do not always have Me.**
- 12) **For having poured this ointment upon My body, she did *it* for to bury Me.**
- 13) **Truly I say to you, Wherever this gospel should be proclaimed in the whole world, also what she did will be spoken of for *a* memorial of her.**
- 14) **Then one of the twelve, the one being called Judas Iscariot, having gone to the chief priests,**
- 15) **said, What are you willing to give to me, and I will deliver Him over to you? And they appointed to him thirty pieces of silver.**
- 16) **And from then he was seeking opportunity in order that he might deliver Jesus over.**

Chapter 26 begins a two chapter section in Matthew. Remember there are five sections in Matthew's Gospel. We just finished the largest section, chapters 5 through 25. It took us a few years to get through that section. We are now starting the fourth section, Matthew chapters 26 and 27, The Crucifixion of Christ. In chapter 26 our focus will be on The Preparation of the Crucifixion.

In chapter 26 verses 1 through 5 we have The Plan of the Sanhedrin. Verse 1, The Comment that Jesus Made to the Disciples. **And it happened, when Jesus finished all these words, He said to His disciples.** *Finished all these words*, that would be the Olivet Discourse in chapters 24 and 25. **When He had finished all these words He said to his disciples, You know that after two days the Passover takes place and the Son of Man is being given over for to be crucified.** This is now the fourth time that Jesus has made comment about His upcoming crucifixion, fourth time. Only this time it is more pointed, it has more details to it. *After two days*, so there is a specific time that Jesus is being given over for crucifixion. His crucifixion was prophesied ahead a time, determined by God. In Acts 2:23 it says, **Him** (being Jesus) **being delivered by the determined counsel and foreknowledge of God, you have taken, and by wicked hands have crucified and slain.** God determined ahead of time is what Peter is saying back in Acts chapter 2. And the foreknowledge of God, God knew it all ahead of time and had it all planned. Jesus said, **You know that after two days the Passover takes place and the Son of Man is being given over for to be crucified.** So there is an appointed time.

The Council of the Sanhedrin, verse 3, **Then the chief priests and the scribes and the elders of the people were gathered together into the courtyard of the high priest, the one being called Caiaphas.** This mixture of chief priests and scribes and elders, known as a group of the Sanhedrin, made up of seventy-one people, made up of religious and civil leaders just like our Supreme Court. And so they gathered together with Caiaphas in the courtyard of Caiaphas, being high priest. Caiaphas was actually the high priest appointed by Rome. Annas was the high priest according to the Jews. So they had two high priests both ruling at the same time. And so of course, the appeal of the Sanhedrin is to the Roman appointee, Caiaphas the high priest that they appointed.

Verse 4, **And they took counsel together in order that they might seize Jesus by deceit and kill Him.** Interesting that the religious and civil leaders are plotting and planning behind the scenes to deceitfully trick Him and capture Him so that they can kill Him, but that does not seem to convict them any of the sin that they are in the process of committing. To deceitfully try to seize Him and kill Him, it did not seem to bother them any at all. They justify it among themselves. **But they were saying, Not in the Feast, in order that there should not be rioting among the people.** Remember this is Passover week. And there are about two million Jews in Jerusalem at this time for the Passover. Over two hundred thousand lambs will be slain at the Passover. With the crowded city with at least with million pilgrims, they did not want to cause a riot amongst the people. Jesus had favor among the people. In fact, most of them came looking for Him. "Where is this Jesus that we hear so much about?" So they are convening and they are plotting and planning.

But in verses 6 to 13 there is The Pouring of Ointment upon Jesus. First of all, the circumstances in verses 6 and 7. **And Jesus had been in Bethany, in the house of Simon the leper.** At night-time Jesus would not stay in the city of Jerusalem. He spent most of His time in the little village of Bethany, a couple miles outside of Jerusalem, either there or the Mount of Olives in the house of Simon the leper. He is obviously not a leper any longer because he is having people in his home. He has obviously been healed by Jesus at one point. John tells us that in Simon's house also was Mary, Martha and Lazarus. So either Simon the leper is the father, as some of the ancient scholars have written - he is the father of Mary and Martha and Lazarus, or he is another relative. It would seem that it is in his house, so he is the head of the household. So **while Jesus had been in Bethany in the house of Simon the leper.** He would eat there with the family in evening times and spend the night in Bethany before He would go back into Jerusalem to the Passover feast activities during the day. While He was there **a woman came near to Him having an alabaster flask of ointment, very precious. And poured it upon His head, while He was reclining** at the table.

The Conduct of the Disciples, **But when the disciples saw it, His disciples became angry, saying, For what is this waste?** The word *angry* in the Greek text actually means they were pained with anger. They were so angry that they were in pain. And the disciples said, **What is this waste? What is it for? For this ointment was able to be sold for much and given to the poor.** In other words, we could have taken it; instead of pouring it on Jesus, which they are saying is a waste, it could have been sold down at the marketplace, and money given to the poor, or the poor could have been helped.

But John's account, the Gospel of John shows the motive behind it. It was not that they cared about the poor. In John chapter 12 verses 1 through 6, **Then six days before the Passover Jesus came to Bethany, where Lazarus was, who had been dead, whom He raised from the dead. There they made a supper; and Martha served: but Lazarus was one of those who reclined at the table with Him. When took Mary a pound of very costly oil of spikenard, anointed the feet of Jesus, and wiped His feet with her hair: and the house was filled with the fragrance of the oil.** Some people believe that this is a totally different separate incident than the one in Matthew and Mark and Luke, because it says that she anointed his feet in John; where in our text it says she poured the ointment over his head, as a perfume, embalming perfume.

But what it does, whether it is the same incident or different and John is just giving us more details, it gives us insight into the motives of the disciples when this happened. He goes on to say, in John chapter 12, **the house was filled with the fragrance of the oil. But one of his disciples, Judas Iscariot, Simon's son, who would betray Him, said, Why was the fragrant oil not sold for three hundred denari, and given to the poor?** So he is putting a value on the ointment itself being poured out as three hundred denari, that is three hundred days wages just poured out upon Jesus. John goes on to say this, he said, **Not that he cared for the poor; but because he was a thief, and had the money box, and was taking what was put in it.**

So Judas Iscariot was the treasurer of the group for three years. And he would take any money, any donations that people would give in order to help the ministry. And John says he was stealing out of the box. And all he cared about was making money, not wasting money. He

saw that three hundred days wages in his moneybox and that would make him richer, so he could get his hands on it. So it really was not that they cared for the poor, it is that they cared about the money. And as we will see in a moment Jesus warns them about the priorities and value of things of life.

Back in Matthew chapter 26 at verse 10, **But having known**, that is what they said they this ointment was able to be sold for much and given to the poor. **But having known, Jesus said to them, Why do you cause trouble for the woman? For she worked a good work toward Me.** She gave in sacrifice three hundred days wages to pour it over Jesus for His burial as He will tell us in a moment. And that was her expression of love, which to Jesus was not a waste. **For you always have the poor with you, but you do not always have Me.** Jesus is quoting and making reference to Deuteronomy chapter 15 verse 11, **The poor you always have with you.** But even though you always have the poor with you, you are to open your hand - Deuteronomy says - **Open your hand to the poor** and help the poor.

It is kind of interesting that giving to the poor does not solve the problem of poverty. **The poor you will always have with you**, Jesus said, **but you do not always have Me.** Verse 12, **For having poured this ointment upon My body, she did it for to bury Me.** So for His burial. **Truly I say to you, Wherever this gospel should be proclaimed in the whole world, also what she did will be spoken of for a memorial of her.** Just like today we are going over the text, it is a memorial to her. She showed her love for Christ and poured three hundred days wages over His head in love for Him, because she was touched by the Spirit of God when she heard that He was going to die. She showed her love for Christ. And it is not too expensive for her to show her love for Christ in this way. It is beautiful picture of a thief in the midst of a woman whose love for Christ goes very deep. There is not anything that she could do that is too much. She gave that which is precious and valuable.

In verses 14 through 16, **Then one of the twelve, the one being called Judas Iscariot.** We will stop there and take just those two the sections right there. Judas Iscariot, *Iscariot* is not his last name. *Ish* means *man*, and *Kerioth* is a village outside of Jerusalem. He is Judas, a man of Iscariot.

And he is said to be one of the twelve. It is very interesting that this should be noted for us a couple of times in the Scriptures. That he was counted on, he was chosen by Jesus to be one of the twelve disciples, but yet now he is turning on Jesus and betraying Him. But that is not difficult to understand because back in John chapter 6 verses 69 through 71, Peter said to Jesus, **We believe and we are sure that you are the Christ, the Son of the living God. And Jesus said, Have not I chosen you twelve, and one of you is a devil? And He was speaking of Judas Iscariot, who was going to betray Him.** Jesus actually chose somebody who was of the devil to be part of His disciples in order to carry out the betrayal that was prophesied to take place against Christ. He was not a good man gone bad. He was from the devil from the beginning and Jesus chose him to be one of the twelve.

But it is also interesting that for three years now Judas has been traveling with the disciples. And next week we will study the Passover meal. And it is interesting that at the Passover meal Jesus said, "One of you will betray Me." And all the disciples were asking, "It is

not me, is it Lord?" And even Judas Iscariot said, "It is not me is it, Lord?" And Jesus said, "You have said." But it is interesting that all the disciples were concerned that Jesus was making reference to them. They did not recognize Judas Iscariot as being any different than they. They did not say, "Well, I knew about Judas. There is something wrong with that guy. It has got to be who Jesus is talking about." He was out evangelizing. He was out ministering. He was out helping with the ministry needs. Then it turns out that he was not of the Lord to begin with. That is very instructive for us. Somebody can be just following along with the wrong motive. Instead of seeking for, and serving the Lord, seeking money or some other position. A lot of people today - and we have come across them often - people in the church who are seeking positions in the church, and they have the wrong motive.

So then one of the twelve, so Judas is counted as one of the twelve, the one being called Judas Iscariot, having gone to the chief priests, said, What are you willing to give to me, and I will deliver Him over to you? And they appointed him thirty pieces of silver. Just as it says in Zechariah chapter 11 verse 12 that the price of a slave is thirty pieces of silver. So they contracted with Judas, that if Judas would come and tell them where to find Jesus when He is alone and away from the crowds, they would give him thirty pieces of silver. In fact, they gave him the money, and in the end after he saw what he had done, he threw the money back.

And from that time he was seeking opportunity in order that he might deliver Him over. A betrayer is somebody who is following along for a motive other than seeking and serving Christ. But that is the blemish in the story. The blessing of the story is the woman who comes and spares no cost but pours out the ointment upon Jesus. That is what they did in those days. They took the dead body and washed it, perfumed it, put embalming ointment on it, and wrapped it in linen cloth. She is moved by the Spirit at a time when He is still alive and she did it for His burial. She might not have known it at the time, just that He was going to die. But Jesus said, "She did it for My burial." That is her way of expressing her love for Christ.

Alright, let's close with prayer.