

## 26:1-2

Now it came to pass, when Jesus had finished all these sayings, that He said to His disciples, **2 “You know that after two days is the Passover, the Lord’s Supper is commemorating this very feast. This is either Monday or Tuesday, then, and the Son of Man will be delivered up to be crucified.”** Said first in chapters 16, 17, and 20.

## 26:3-5

Then the chief priests, the scribes, and the elders of the people assembled at the palace of the high priest, we should be suspicious of any religion whose head has a **palace, who was called Caiaphas, 4 and plotted to take Jesus by trickery and kill Him. 5 But they said, “Not during the feast, lest there be an uproar among the people.”**

## 26:6-9

**And when Jesus was in Bethany at the house of Simon the leper,** So we know this is not the same episode of Luke 7. This is, however, something that occurs a few days earlier (John 12:1). Matthew is, therefore, flashing back to show us how Judas got to this point. Also, John’s version calls Judas, the son of **Simon**. Perhaps this is why Judas is so bold: he’s in his father’s house. **7 a woman** John tells us it is Mary, Lazarus’ sister. **came to Him having an alabaster flask of very costly fragrant oil, and she poured it on His head** This Jesus is in deep distress, and needed friends in His hard time. **as He sat at the table. 8 But when His disciples** so strange how Matthew includes himself on this. It would have been easier to say “the disciples, but mostly Judas.” It is us...not that guy Judas.” **saw it, they were indignant, saying, “Why this waste?** Some are becoming disenfranchised and bitter. When somebody outside such a group worships the Lord and becomes a target to those who are bitter...even though they would see themselves as “pros” at worship. **9 For this fragrant oil might have been sold for much John 12 says “300 pence”, a year’s wage probably. and given to the poor.”** It’s as if they were shaming the woman who would have nothing to show for all she had poured out to the Lord, and further—to say that He was not worth more than the poor. Or, “the poor are more than the Lord.” A real, Christ-honoring church “offers” little more than opportunity to poor out our ointment to Jesus. It’s almost as if we have to apologize for thinking more of the Lord than the poor.

Did she waste her offering on the Lord...with nothing to show for it? Of course, we see there was a return for it (verse 11), but even so? Do we feel as though our time of worship with the Lord is wasted because we can tell little of it? Our Lord’s Day services? Our times listening to music in the car? Our personal devotion times? This episode tells us we have wasted nothing. A trip to the altar where you know you had an experience with the Lord? You’ve wasted nothing and He has not forgotten your sacrifice of honor and adoration. This is not about utility; it is about generosity. It wasn’t about “what good does this do” or “what does this do for the kingdom?” She did not leave this room saying “what do I have to show for this evening?”

Preacher, are there times when you leave thinking “what did I accomplish from the pulpit?” That is not the point. Was there an impression made? On the Lord? On the people? You wasted nothing. We make commitments because we love the Lord. Not because anybody, including us remembers it, but because the Lord remembers it. Hebrews 6:10 says God does indeed notice our works. Let Him remember it...if nobody else does.

## 26:10-13

**But when Jesus was aware of it**, without their saying so to Him. **He said to them, “Why do you trouble the woman? For she has done a good work for Me.** May we never see ourselves as missioned to pour out our ointment to the poor. **11 For you have the poor with you always, but Me you do not have always.** Deuteronomy 15:11 is here cited. **12 For in pouring this fragrant oil on My body, she did it for My burial.** This is a very strange comment. We seem to see a custom to do this. Apparently she had an ointment she did not need for another burial. John tells us she didn't need to do a re-anointing for her now living brother (the ladies came to the empty tomb to **anoint** and already dead Jesus).

Furthermore, with no emotion to leave at the tomb of the brother who is now alive, there is now emotion to leave at the feet of the Lord. We don't always find ourselves on a “high,” but when we do...we have more to give to the God in worship. **13 Assuredly, I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be told as a memorial to her.”** If I were making up a Gospel in the first century, I would not make a **woman** the hero of worship. It must, therefore, be the truth.

#### **26:14-16**

**Then one of the twelve**, the reader doesn't need the information. This is all about irony: In verse 5 they are concerned about “the people,” and their comrade comes from **one of the twelve**. Moreover, you almost don't need verses 6-13 (check out the flow). It's as if Matthew is saying, “let me tell you what turned Judas.”

Both of these episodes have much to do with money, and one might know, even if we didn't have John's Gospel, that the speaker for the “disciples” (verse 8) was **Judas**. First, he bickers for a year's wage and then he sells Jesus for about 1/3 of that.

**16 So from that time he sought opportunity to betray Him.** Whether it's Eden or Bethany, we see altogether quickly how treasoning our hearts are against the High King of Heaven. Judas did not have to do this. He was offered, Matthew 19:28, an opportunity to reign.