>>>>>>> *Matthew – Lesson 50* <<<<<<<

Matthew 26:1–5(ESV)
The Plot to Kill Jesus

26 When Jesus had finished all these sayings, he said to his disciples, [2] "You know that after two days the Passover is coming, and the Son of Man will be delivered up to be crucified."

[3] Then the chief priests and the elders of the people gathered in the palace of the high priest, whose name was Caiaphas, [4] and plotted together in order to arrest Jesus by stealth and kill him. [5] But they said, "Not during the feast, lest there be an uproar among the people."

1) Jesus finishes all the preceding parables and tells the disciples again straight out that He is going to be crucified.
   a) It's interesting that Matthew does not record any reaction to that announcement.
2) Enter the chief priest and elders again. They have made their decision – the only way to deal with Jesus is to kill Him.
3) They know that this could possibly cause some serious problems if the people got wind of what they were doing.
4) As a quick review of what Matthew has been showing all along, we need to look at the reasons why these men want to kill Jesus.
   a) They saw him as a threat to their religious authority.
      i) Jesus has publicly exposed their hypocrisy and condemned their leadership.
   b) They feared the political consequences of Jesus' popularity:
      i) First, it is obvious that they did not want to kill him during the festival – he was very popular with the people.
      ii) If this popularity came to a situation where the people revolted, they could lose their freedom as a nation under Roman rule.
      iii) Simply put, His popularity could produce consequences they could neither control nor afford.
   c) Finally, they saw His claims about Himself as blasphemous because they could and would not accept Him for who He truly was – the Son of God.
      i) We know this but we will see it clearly later in chapter 26.
   d) So, here is one of those low hanging fruit questions:

What is the one thing that would have made all of this go away?

   e) Obviously believe in him and repent!

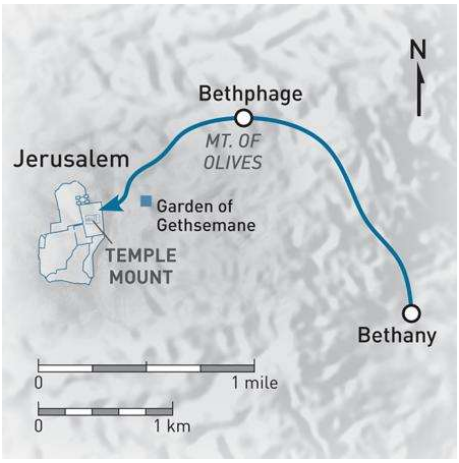
Why would they not believe?

1) So, as they continue their plotting., Jesus and the disciples go to Bethany and are at the house of Simon the leper.

Matthew 26:6–13(ESV)

Jesus Anointed at Bethany

6 Now when Jesus was at Bethany in the house of Simon the leper, **7** a woman came
up to him with an alabaster flask of very expensive ointment, and she poured it on
his head as he reclined at table. **8** And when the disciples saw it, they were indignant,
saying, "Why this waste? **9** For this could have been sold for a large sum and given
to the poor." **10** But Jesus, aware of this, said to them, "Why do you trouble the
woman? For she has done a beautiful thing to me. **11** For you always have the poor
with you, but you will not always have me. **12** In pouring this ointment on my body,
she has done it to prepare me for burial. **13** Truly, I say to you, wherever this gospel
is proclaimed in the whole world, what she has done will also be told in memory of
her."



2) To begin, we have to truly see the values assigned to this perfume and the perspectives of Jesus, *Mary, and the disciples (perhaps specifically Judas).

   i) * Note - John 12:1–8 identifies the woman as Mary, the sister of Martha and Lazarus. The synoptics including Matthew do not identify her. I will be calling her Mary throughout these notes.

   b) First, Mark tells us the actual value:

Mark 14:5 (NASB 2020)

5 For this perfume could have been sold for over three hundred denarii, and *the money* given to the poor." And they were scolding her.

3) This 300 denarii was equivalent to approximately a full year's pay for an average worker.

4) So, the disciples…

   a) Were terribly upset because they saw it as a waste of money that could have been given to the poor.

   b) They were not complaining about just a few dollars' worth of perfume.

      i) This was an extraordinary amount of wealth being poured out in a single act that by virtually any standard would appear frivolous.

   c) One other perspective here is a contrast in values – the thirty pieces of silver given to Judas to betray Jesus was worth about $1/10^{th}$ of that amount.

5) So, the disciples see 300 denarii as waste; Jesus sees three hundred denarii as an appropriate gift for Him because He knew the heart of the giver.

a) Jesus says in verse 10:

For she has done a beautiful thing to me.

b) And then He explains something they and perhaps, even Mary had apparently not understood:

12 In pouring this ointment on my body, she has done it to prepare me for burial.

c) That is important because Matthew has been building toward Jesus' death repeatedly in chapters just prior to 26.

d) Mary's act becomes an unconscious but remarkably appropriate preparation for His burial.

e) Jesus further states in verse 13:

13 Truly, I say to you, wherever this gospel is proclaimed in the whole world, what she has done will also be told in memory of her.

f) This must have genuinely surprised the disciples – what they thought to be a frivolous act and a waste turns out to be in Christ's opinion an act worthy of proclamation for all eternity.

6) We do not actually have any words form Mary that would describe what she felt about the entire situation.

a) However, we know a couple of irrefutable facts:

i) She was the owner of the tremendously valuable amount of perfume.

ii) To perform an act such as this must have been in her mind an outpouring of her love for her Lord and Savior.

iii) She may have been put-off or perhaps even embarrassed or humiliated initially by the comments of the disciples but she must have been surprised by the comments of Jesus.

(1) I feel reasonably sure she did not consciously do this as a preparation for His burial but He clearly acknowledged it as such.

7) The final assessment of this incident must rest in the overarching ideas of Jesus' remarks.

a) This was a significant and loving event that earns Mary a place in the Gospels.

b) It was an event that once again pointed clearly at Jesus' death.

c) Finaly, it showed that the disciples were still not thinking as they should.

8) Now, how do we apply this to ourselves?

a) We can start by answering a couple of probing questions.

#1 Do you think you would give a year's pay for a bottle of perfume to anoint anyone you know or are related to?

#2 What about Jesus if He were here, would you for Him?

#3 What has Jesus asked us to give Him that is more valuable than a year's wages?

9) One final point here – actually, more of an assumption – it is possible that this was the event that, in Judas' mind, triggered his betrayal for the thirty pieces of silver.

a) As we will see, Matthew at least tentatively connects the two events in that Judas' betrayal is what he writes about next.

1) Jesus and the disciples have been in Bethany which is about 2 miles east of Jerusalem.
2) We now have a change in location again – Jesus and the disciples leave Bethany and return to Jerusalem.
3) Prior to this next event Jesus has predicted His betrayal several times but, the truth is, Judas is still not known as the betrayer to the rest of the disciples.

Matthew 26:14–16(ESV)

Judas to Betray Jesus

14 Then one of the twelve, whose name was Judas Iscariot, went to the chief priests **15** and said, "What will you give me if I deliver him over to you?" And they paid him thirty pieces of silver. **16** And from that moment he sought an opportunity to betray him.

4) Any attempt to explain the motive in Judas' mind that caused him to betray Jesus is purely speculative.
   a) We facts we do know are that it was God's plan and that Satan entered Judas (John 13:26).
   b) We know that Jesus predicted it and I'm sure knew who it was from the beginning.
   c) But as to the motive in Judas' heart, we do not know.
5) The thing we do know is at this point, the deed is done.
6) There is also a very subtle yet interesting twist that falls out because of Judas' betrayal at this time.
   a) Back in verse 5, we read that the chief priests and elders say; "Not during the feast, lest there be an uproar among the people."
   b) This meant to the chief priests and elders, not until the festival week was complete and the Pilgrams would begin to disperse back to their homes.

Date in Nisan	Observance
14th	Passover sacrifice, Passover meal that evening
15th	First day of the Feast of Unleavened Bread; a holy day
16th–20th	Remaining days of the festival
21st	Seventh and final day of the Feast of Unleavened Bread

   c) Judas evidently changed that when he betrayed Jesus because as it turns out, they do arrest Jesus during the Passover and his crucifixion takes place during Passover as well.
   d) God's plan wins out over the chief priests and elders and Jesus is sacrificed on God's timetable – not theirs.

1) We are now at Passover and the beginning of the events that lead to the cross.
   a) We begin here with the Passover meal and the events that take place there.

Matthew 26:17–25(ESV)

The Passover with the Disciples

17 Now on the first day of Unleavened Bread the disciples came to Jesus, saying,
"Where will you have us prepare for you to eat the Passover?" 18 He said, "Go into
the city to a certain man and say to him, 'The Teacher says, My time is at hand. I
will keep the Passover at your house with my disciples.' " 19 And the disciples did as
Jesus had directed them, and they prepared the Passover.

20 When it was evening, he reclined at table with the twelve. 21 And as they were
eating, he said, "Truly, I say to you, one of you will betray me." 22 And they were
very sorrowful and began to say to him one after another, "Is it I, Lord?" 23 He
answered, "He who has dipped his hand in the dish with me will betray me. 24 The
Son of Man goes as it is written of him, but woe to that man by whom the Son of
Man is betrayed! It would have been better for that man if he had not been born."
25 Judas, who would betray him, answered, "Is it I, Rabbi?" He said to him, "You
have said so."

2) Jesus begins by miraculously finding a place for him and the disciples to eat the Passover meal.
   a) We can call it miraculous because, it appears there was **no** prearrangement made. Simply, go tell a man that the Teacher wants to use his house.
3) Next in Matthew's short description of the Passover meal, Jesus reveals the betrayer.
4) When we look across the three synoptic gospels and John, we find differences in the details of how this is revealed.
   a) However, the result is the same, in each case Judas leaves the meal and goes to the High Priest and betrays Jesus.
   b) In the synoptics, Jesus comments on the fate of the one that is the betrayer, Matthew says it this way:

24 The Son of Man goes as it is written of him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born."

5) One assumes at this point that Judas leaves the group and heads for the Chief Priest to do the deed.