

**MATTHEW:  
THE GOSPEL  
OF THE KINGDOM**

### **A Contrast in Loves**

Matthew 26:1-16

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#### **Introduction:**

- Transition to the final days of Jesus leading to crucifixion.
- The amount of time given to these final days shows a narratival emphasis on this section.

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*It is a portion of Scripture which ought to be read with peculiar reverence and attention. The place whereon we stand is holy ground.*

*Here we see how the Seed of the woman bruised the Serpent's head; here we see the Great Sacrifice to which all the sacrifices of the Old Testament had long pointed; here we see how the blood was shed which "cleanseth from all sin," and the Lamb slain who "taketh away the sins of the world." We see, in the death of Christ, the great mystery revealed, how God can be just, and yet justify the ungodly.*

*No wonder that all the four Gospels contain a full account of this wonderful event: on other points in our Lord's history, we often find that when one Evangelist speaks the other three are silent; but when we come to the crucifixion, we find it minutely described by all four. (Ryle)*

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- Matthew sets the backdrop for the unfolding story (1-5)
- He will then give a vignette of two people (6-13/14-16) showing how what we love motivates very different ways of dealing with Jesus.
- This seems to be Matthew's intent due to the re-placement of the anointing.

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### A Prediction of What Was to Come - v.1-2

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

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### The Leaders' Plot - v.3-5

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

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**Jesus' Anointing- v.6-7**

Now when Jesus was at Bethany  
 in the house of *Simon the leper*,  
 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.

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**The Disciples' Anger - v.8-9**

And when the disciples saw it,  
 they were *indignant*, saying,  
 "Why this *waste*?  
 For this could have been sold  
 for a *large sum*  
 and given to the poor."

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**Jesus' Rebuke - v.10-12**

But Jesus, aware of this, said to them,  
 "Why do you *trouble* the woman?  
 For she has done a *beautiful* thing to me.  
 For you always have the poor with you,  
 but you will not always have me.  
 In pouring this ointment on my body,  
 she has done it to *prepare me for burial*."

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**The Woman Memorialized - v.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*.”

*The deeds and titles of many a King, and Emperor, and General, are as completely forgotten as if written in the sand; but the grateful act of one humble Christian woman is recorded in one hundred and fifty different languages, and is known all over the globe. The praise of man is but for a few days: the praise of Christ endureth for ever. The pathway to lasting honour is to honour Christ. (Ryle)*

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**Judas' Betrayal - v.14-16**

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

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**Conclusions/Applications**

- A contrast in what these two loved interplayed with the person of Jesus Christ.
- What do you love? How does that interplay with the person of Jesus Christ for you?
- How God's sovereignty “peeks through” these verses.
  - Though very different, both are used to forward the purposes of God.
- These two stories converge...

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