

Dr. Dustin Daniels | River Bible Church

Matthew 26:6-13 | All In

Sunday January 25, 2025

WELCOME:

- Bibles in the back—our gift to you.
- My sermon notes are in the foyer—please take them home with you.



REVIEW:

Last Sunday, we began our journey into the last 48 hours of Jesus' life—this journey is called “The Passion.” (Reference Movie) *-Sterlize sin / Sinfulness of sin*

As we learned last week, the first act in this Passion episode began with the religious leaders.

The irony is that they are neither religious nor God's leaders.

They are religious businessmen and entrepreneurs who steal from and spiritually abuse God's people.

How do we know this? Their fruit.

These men are planning, plotting, and scheming the most heinous form of cosmic treason there is—to arrest and kill the very Son of God.

They planned on killing Jesus in nine days after the Passover celebration, but God the Father has other divine plans—plans that were made before the foundation of the world.

*1,000
B.C.*

Scripture tells us this would happen *600-800* years before it did. *King David...*



Psalm 2:1—Why do the nations rage and the peoples plot in vain?

Psalm 2:2—The kings of the earth take their stand, and the rulers conspire together against the LORD and his Anointed One:

Psalm 2:3—“Let’s tear off their chains and throw their ropes off of us.”

We don't need God

Psalm 2:4—The one enthroned in heaven laughs; the Lord ridicules them.

Psalm 2:5—Then he speaks to them in his anger and terrifies them in his wrath:

Psalm 2:6—“I have installed my king on Zion, my holy mountain.”

Psalm 2:7—I will declare the LORD’s decree. He said to me, “You are my Son; today I have become your Father.

Psalm 2:8—Ask of me, and I will make the nations your inheritance and the ends of the earth your possession. *The Kingdom of God is an eternal Kingdom*

Psalm 2:9—You will break them with an iron scepter; you will shatter them like pottery.”

Verse 9 defines what it means for Jesus to be “The Lord of Armies.”

Psalm 2:10—So now, kings, be wise; receive instruction, you judges of the earth.

Psalm 2:11—Serve the LORD with reverential awe and rejoice with trembling.

Psalm 2:12—Pay homage to the Son or he will be angry and you will perish in your rebellion, for his anger may ignite at any moment. All who take refuge in him are happy.

~~religious leaders~~
These men did not serve the Lord or pay homage to Jesus. (Hate/Despise Him.)

Therefore, we'll see how their plans fail.

Last Week KEYPOINT:

If Jesus had died at any time other than the Passover and in any other way than by crucifixion, we would be helpless, hopeless, unforgiven, with our destiny bound for hell.

So we see the Father's grace and sovereignty in this timeline of redemption—Jesus had to die at the proper time and in the appropriate way.

INTRODUCTION:

Today, Matthew flashes back to the previous Saturday.

This is the Saturday before “Palm Sunday” when Jesus rode into Jerusalem on a donkey as Israel’s king.

Today, we meet a woman who does something so respectful and beautiful that Jesus’ Disciples don’t understand her heart or her motive.

And because they don’t understand her—they blame, accuse and shame her in front of everyone.

How does this woman’s act impact us today? What does Jesus say about it? Let’s find out!

Please stand for the reading and honoring of God’s Word.

SCRIPTURE:

Matthew 26:6—While Jesus was in Bethany at the house of Simon the leper,



Matthew 26:7—a woman approached him with an alabaster jar of very expensive perfume. She poured it on his head as he was reclining at the table.



Matthew 26:8—When the disciples saw it, they were indignant. “Why this waste?” they asked.



Matthew 26:9—“This might have been sold for a great deal and given to the poor.”



Matthew 26:10—Aware of this, Jesus said to them, “Why are you bothering this woman? She has done a noble thing for me.



Matthew 26:11—You always have the poor with you, but you do not always have me.



Matthew 26:12—By pouring this perfume on my body, she has prepared me for burial.



Matthew 26:13—Truly I tell you, wherever this gospel is proclaimed in the whole world, what she has done will also be told in memory of her.”

These are the holy words from the authoritative, inerrant, inspired, infallible, sufficient, and efficacious Word of Almighty God.



PRAY:

Come, let's worship and bow down; let's kneel before the Lord our Maker (Psalm 95:6).



EXEGESIS:

Matthew 26:6—While Jesus was in Bethany...

Bethany is a tiny village on the Mount of Olives, just a few miles away from Jerusalem.

It's the home of Mary, Martha, and Lazarus , and became famous when Jesus raised Lazarus from the dead (John 11:1).

What's interesting is that the village of Bethany is not mentioned in the Old Testament— but the general location of the Mount of Olives is.

The Mount of Olives is the area where David flees from Absalom's rebellion in 2 Samuel 15:30.

The OT prophets Zechariah and Ezekiel prophesy that the Mount of Olives holds profound significance for Jesus' Second coming.



Matthew 26:6— *at the house of Simon the leper,*

The first thing we notice is Simon's nickname.

This nickname is important because it distinguishes him from the other Simons— Simon Peter, Simon the Zealot, and Simon the Magician.

This is the only time Scripture mentions this man, so we don't know anything about him.

We don't know why Jesus was in his home—we only know that Jesus and His Disciples were there.

However, we can take some educated guesses.

1. Jesus healed him from leprosy, otherwise nobody would be in his home.

Even Simon wouldn't be in his own home—He would be living in a leper colony outside the city.

It's possible that Simon invited Jesus over to show his gratitude for the healing miracle.

2. It's possible that Simon may have been Mary, Martha, and Lazarus' father.
3. We do know that Mary, Martha, and Lazarus were all dear friends of Jesus, and that Jesus had spent a lot of time with the family—so maybe this was a celebration to thank Jesus for raising Lazarus from the dead.
4. Simon may have died, but the house is still known by his name.

Regardless of the reason, Jesus and His disciples are enjoying a meal at Simon's home.

It's a pretty big party—there were at least seventeen people at this dinner: Simon, Mary, Martha, Lazarus, Jesus, and the 12 Apostles.

Attending this celebration is a brave thing to do, since the Sanhedrin wants to arrest and kill Jesus.

Sometime during the party...



Matthew 26:7—a woman approached him (Jesus)...

What's interesting is that this woman and what she does for Jesus is recorded in three of the four Gospels.

What's also interesting is that Matthew never provides her name. He's intentionally vague. Why?

Matthew may want to keep the focus on his theme for writing—Jesus as the King.

- But don't you want to know who she is?
- What were her motives?
- Is she asking for something? Did she want a miracle?

Was she like the woman in Luke's Gospel who did something similar?



Luke 7:37—And a woman in the town who was a sinner found out that Jesus was reclining at the table in the Pharisee's house. She brought an alabaster jar of perfume

We know that this event is not at Simon's house—instead, at a Pharisee's home.

Since the Pharisees want Jesus dead, we know that this event also took place at a different time.



Luke 7:38—and stood behind him at his feet, weeping, and began to wash his feet with her tears. She wiped his feet with her hair, kissing them and anointing them with the perfume.



Luke 7:39—When the Pharisee who had invited him saw this, he said to himself, “This man, if he were a prophet, would know who and what kind of woman this is who is touching him—she's a sinner!”

We don't know this woman's name either, but we do know that she wasn't only a sinner, but a sinner with a repentant and contrite heart—repenting of her sins before Jesus.

She didn't only say, “Sorry!” And go on with her life, continuing to do what she's always done.

Instead, she felt the weight of her crimes against a holy God—wept and pleaded for mercy.

Now, even though Matthew doesn't share this woman's name—John does.

John's Gospel tells us that this mystery woman is indeed Mary—the sister of Martha and Lazarus.



John 12:1—Six days before the Passover, Jesus came to Bethany where Lazarus was, the one Jesus had raised from the dead.

John 12:2—So they gave a dinner for him there; Martha was serving them, and Lazarus was one of those reclining at the table with him.

John 12:3—Then Mary took a pound of perfume, pure and expensive nard, anointed Jesus's feet, and wiped his feet with her hair. So the house was filled with the fragrance of the perfume.

So John's Gospel fills in those gaps.

Matthew 26:7— with an alabaster jar of very expensive perfume.

Think of this jar like a porcelain jar.

An alabaster jar in the first century was an extremely precious possession.

It was made of Egyptian stone, onyx, and marble—and featured swirling colors of cream and brown.

The perfume inside was nard, having this sweet-smelling oil from the *spikenard* plant imported from India.

Spikenard is a perfume used for royalty, and it was so expensive that a woman would save her money to buy a tiny amount and use it only on her wedding night—like the Shulamit bride in the Song of Songs.

As you can imagine, oil from India and the jar from Egypt made this item very costly.

Both Mark and John state it's worth a year's wages for a common laborer or soldier. (Mark 14:5; John 12:5).

Did you know that an entry-level active-duty soldier, regardless of branch, is all paid the same? \$24,200 annually.

A year's wages? Mary spent a year's wages on a bottle of perfume!

So, put that salary range in perspective of the worth of this item as we move forward.

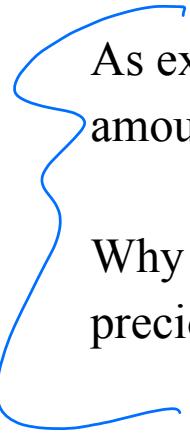
 **Matthew 26:7**—*She poured it on his head as he was reclining at the table.*

It's hospitable to welcome guests into your home by offering them oil or perfume. Why?

Because people had to walk everywhere, and they didn't take showers as we do.

Mary's jar of oil had a long, narrow neck.

Mark tells us that she broke her jar to anoint the King of kings. (Mark 14:3).

 As expensive as the jar was, why not be super conservative and pour out a tiny amount cautiously?

Why would Mary intentionally break this costly, beautiful jar and allow this precious oil to spill out as she anoints Jesus?

Because this is her act of devotion.

This is an act of her loyalty—Mary is a disciple of the Lord Jesus Christ.

Disciples are not only faithful but zealous.

Mary is all in. She gave Jesus her all—and held nothing back.

So she broke the jar, and the oil gushed over Jesus.

According to both Matthew and Mark, she pours it on His head.

Jesus is the Christ/Messiah—Christ is a title which means “Anointed One.”

Jesus means “God Saves.

Thus, *Jesus Christ* means, “God saves through His Anointed One.” → *Ps. 2*

The anointing of a king’s head was especially meaningful in the OT.

+

1 Samuel 10:1—Samuel took the flask of oil, poured it out on Saul’s head, kissed him, and said, “Hasn’t the Lord anointed you ruler over his inheritance?”

+

2 Kings 9:1—The prophet Elisha called one of the sons of the prophets and said, “Tuck your mantle under your belt, take this flask of oil with you, and go to Ramoth-gilead.

+

2 Kings 9:2—When you get there, look for Jehu son of Jehoshaphat, son of Nimshi. Go in, get him away from his colleagues, and take him to an inner room.

+

2 Kings 9:3—Then take the flask of oil, pour it on his head, and say, ‘This is what the Lord says: “I anoint you king over Israel.” ’

According to John, Mary anoints Jesus’ feet.

+

John 12:3—Then Mary took a pound of perfume, pure and expensive nard, anointed Jesus’s feet, and wiped his feet with her hair.

People look at those two passages and say that the Bible contradicts itself here—which one is it? The head or the feet?

The answer is both. The Gospels are not against one another in some competition—rather, we are to put them together to get a fuller picture.

There is no conflict—Scripture teaches that Mary poured the oil over Jesus’ entire body. Why?

The anointing of a king is an outward sign of God's divine reality.

It's a symbolic act that established the divine means to rule God's people.

The practice sanctified the king's authority.

The oil itself symbolized the Holy Spirit, illustrating God's divine favor.

How do the Twelve Disciples respond?

 **Matthew 26:8**—When the disciples saw it, they were *indignant*.

The Greek verb for indignant is *aganakteō*—it not only means angry but also unjust.

Oh-gan-ah-KAY-teo

The Disciples thought that her actions were unfair. Why?

 **Matthew 26:8**—“Why this waste?” they asked.

Wow! The Twelve called her act of devotion “a waste.”

Waste refers to her thoughtlessness and carelessness with money.

Can you imagine how she now feels?

After praying, planning, and waiting to bless her Lord with her primary love language, this is how her closest friends act.

And the Disciples are not done yet.

 **Matthew 26:9**—“This might have been sold for a great deal and given to the poor.” *(1) This is a great example of what not to do - nobody asked their opinion*

 Here is the introduction to the poor man's theology.

Everyone is a theologian - good / bad *↳ opinions / feelings*

Jesus also dealt with this situation after the feeding of the 5,000.

John 6:24— When the crowd saw that neither Jesus nor his disciples were there, they got into the boats and went to Capernaum looking for Jesus.

John 6:25—When they found him on the other side of the sea, they said to him, “Rabbi, when did you get here?”

John 6:26—Jesus answered, “Truly I tell you, you are looking for me, not because you saw the signs, but because you ate the loaves and were filled.

In other words, you don't care about what I taught you—you only care about the food.

John 6:27—Don't work for the food that perishes but for the food that lasts for eternal life,

Those preoccupied with feeding the poor are going to squeeze blood from a turnip.

However well-intentioned they may be—many times they are divisive about it.

We see the divisiveness with the 12 Disciples in this passage—we also see it today.

This is a theological stance that splits churches.

Their concern for the poor is real, *but look what Jesus just said about it*

According to John's Gospel, Judas Iscariot was the primary critic of the woman.

John 12:4—Then one of his disciples, Judas Iscariot (who was about to betray him), said,

 **John 12:5**—“Why wasn’t this perfume sold for three hundred denarii and given to the poor?”

Not just Judas, but it seems that the majority of the disciples were appalled to see such waste.

How dare this woman pour all this perfume on Jesus?

Did she not realize how much money she was wasting?

Did she not realize how much good could have been done if she hadn’t wasted it!

Those are all very pragmatic questions.

In all fairness to the Disciples’ objection, we must realize that they didn’t have much money.

The only one who did was Matthew, and he gave it all up to follow Jesus.

 The Disciples live in poverty and see it everywhere they go.

From a very practical standpoint, all Twelve Disciples could have lived for a month or more on what she spent that moment.

Judas’ criticism of Mary sounded so “spiritual” that they joined him in attacking her.

The significance of Mary’s devotion was lost on the Disciples’ practicality—just as it was on her sister Martha.

Martha misunderstood Mary when she sat at Jesus’ feet to hear Him teach the Word.

Luke 10:39—She (Martha) had a sister named Mary, who also sat at the Lord's feet and was listening to what he said.

↗ waste/pillow

Luke 10:40—But Martha was distracted by her many tasks, and she came up and asked, “Lord, don't you care that my sister has left me to serve alone? So tell her to give me a hand.”

MARY WAS MISUNDERSTOOD by her own family.

Mary's friends and neighbors misunderstood her when she came out of the house to meet Jesus after Lazarus had died and was buried.

John 11:32—As soon as Mary came to where Jesus was and saw him, she fell at his feet and told him, “Lord, if you had been here, my brother wouldn't have died!”

And today, we again see Mary at the Lord's feet!

Mary is found only three times in the Gospels, and each time she is at the feet of Jesus.

KEYPOINT 1:

Every time Mary was with Jesus, she was misunderstood.

↗ Real/Study The Word of God but the Spirit of God in the church of God.

When we constantly sit at the feet of Jesus, we can expect to be misunderstood and criticized—not only by the world, but also by other disciples.

criticizing/hard time

Matthew 26:10—Aware of this, Jesus said to them, “Why are you bothering this woman? She has done a noble thing for me.

Jesus defends Mary.

What seems like a *waste* to the disciples, Jesus calls a noble/useful/good thing. It was not wasteful, Jesus says, but “beautiful.”



KEYPOINT 2:

There is no waste when it comes to Biblical love—especially our love for Jesus.

Jesus places surpassing value on Mary's sacrifice.

This act of devotion cost Mary time, money, and now her reputation.

Here's my question: *How does Mary grasp what the Twelve Disciples miss?*

By sitting at Jesus feet, she understood Jesus' prophecies of death and resurrection.

Didn't the Disciples also sit at Jesus' feet?

How is it that she heard and understood, and yet the Twelve did not?

Because the Twelve had an agenda—they were ambitious.

In fact, they were still fighting over who's going to be the greatest.

When the Twelve were focused on themselves, Mary was focused on her Lord.

Mary understood Jesus' death and resurrection, and she had for some time. How so?

By being at the feet of Jesus, Mary listened, heard, and applied what Jesus taught.

As she did so, God was changing her—renewing her mind, softening her heart unto repentance, thickening her skin to criticism from others, and growing her up into maturity.

She didn't sit at Jesus' feet because she had to or felt obligated—she was there in a position of humility because she loved Jesus.

People spend time with people that they love.

Mary wasn't taking from Jesus—she was in the process of surrendering her life to Jesus.

And somewhere in this process, she decided to buy a gift to bless her Lord.

She didn't tell anybody about it—she just did it.

Don't you think that if she told someone, they would have tried to talk her out of it?

This was a gift from her redeemed heart—so she poured her heart out to the Lord.

And because the Lord knows this, He continues to defend Mary.

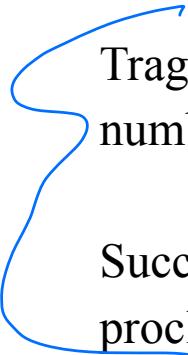
 **Matthew 26:11**—You always have the poor with you,

Poverty will never be eliminated—Jesus tells us that in this verse.

Poverty is not an insignificant issue or a hopeless cause; it is an ongoing one.

If you're involved in some homeless ministry, praise the Lord!

But please know, eliminating poverty is not your goal—ministering to people in the middle of it is.

 Tragically, too many churches and ministries give away free food and count the number of meals to determine their success.

Success is not in the number of meals served—success is in the Gospel proclaimed.

That goes with any ministry—if we don't tell people the reason why we do what we do, we're only doing it for ourselves.

People Aren't Mind Readers

What Jesus is telling the Disciples is that Mary selling one jar of very expensive perfume would never solve the problem for the poor.

Now, Jesus corrects their priorities:

 **Matthew 26:11**— but you do not always have me.

The poor are important, but the Son of God redeeming, atoning, and forgiving the elect is unparalleled in the history of the universe.

- There is a time to feed the poor.
- There is a time for witnessing to the lost.
- There is a time for discipleship.

But that time is not now.

This was not the time for charity but for worship.

Worship of the Lord Jesus is our highest priority and duty.

- Worship is “the highest function of the human soul.” (Geoffrey R. King)
- “God made us to be worshippers.” (A.W. Tozer)
- “The only thing is to adore and praise God.” (Thomas Merton)

At this moment
Mary didn't want to miss the opportunity to worship Jesus.

She has her priorities straight—Jesus is her priority!

 **Matthew 10:37**—The one who loves a father or mother more than me is not worthy(deserving) of me; the one who loves a son or daughter more than me is not worthy of me.

 **Matthew 10:38**—And whoever doesn't take up his cross and follow me is not worthy of me.

If you have your life planned out & far going to follow your plan – not worthy.



Matthew 10:39—Anyone who finds his life will lose it, and anyone who loses his life because of me will find it. *☞ Remember your phr*

Mary lost her life sitting at Jesus' feet. She surrendered her life over to Jesus.

The Twelve said they were all in, but in the next 48 hours, we'll see all but one abandon the Lord.

Next, look at what Mary's actions produced.

From a practical perspective, the Twelve said what Mary did was a complete waste of resources—that she squandered all that money.



But Jesus says...

Matthew 26:12—By pouring this perfume on my body, she has prepared me for burial.

Mary understood something that the Disciples did not.

Jesus was going to die. But she also knew that He would be raised from the dead.

Mary believed in the resurrection—when the Twelve didn't even hear it.

She also knew that His body would not need the traditional care given to His corpse.

When the other women (Jesus' mother Mary, Mary Magdalene, Joanna), carried all those spices to anoint the corpse of Jesus on the third day—guess who isn't listed in the group? Mary didn't go!

Instead of anointing His body after His death, she did so beforehand.

Talk about stepping out in faith! She stepped out in faith in front of everyone.

Mary's act is not only about faith, but love.

She did this out of love—and look what her one act of love produced.



Matthew 26:13—Truly I tell you, wherever this gospel is proclaimed in the whole world, what she has done will also be told in memory of her.”

Think how many great deeds have been done by “great” people.

TRY TO LEAVE A LEGACY

Worldly people build great monuments to themselves, but what they have done is shortly forgotten.

They are like the Egyptian Pharaoh, Ozymandias (ah-ZIM-an-DEE-us).

Ozymandias is the Greek name for Ramesses II (reigned c. 1279–1213 BC), one of the most powerful pharaohs of Egypt.

He built this gigantic statue in the desert to honor himself.

However, nothing of the statue is left—but the inscription: “My name is Ozymandias, king of kings:/Look on my works, ye Mighty, and despair!”

The irony, of course, is that nothing remained of his kingdom.

But Mary’s selfless, loving, extravagant act lives on as a memorial.

APPLICATION:

BIBLIOGRAPHY:

PREACHING BIBLE:

Christian Standard Bible. Nashville, TN: Holman Bible Publishers, 2020.

BIBLES:

Greek-English Interlinear New Testament CSB. Nashville, Tn: Holman Bible Publishers, 2022

American Standard Version. Oak Harbor, WA: Logos Research Systems, Inc., 1995.

The Holy Bible: English Standard Version. Wheaton, IL: Crossway Bibles, 2016.

Legacy Standard Bible. Irvine, Ca: Steadfast Bibles, 2021.

New American Standard Bible: 1995 Update. La Habra, CA: The Lockman Foundation, 1995.

The New King James Version. Nashville: Thomas Nelson, 1982.

PARAPHRASE BIBLES: (Used as Commentaries)

Biblical Studies Press. *The NET Bible First Edition*; Bible. English. NET Bible.; *The NET Bible*. Biblical Studies Press, 2005.

The New International Version. Grand Rapids, MI: Zondervan, 2011.

The Everyday Bible: New Century Version. Nashville, TN: Thomas Nelson, Inc., 2005.

Tyndale House Publishers. *Holy Bible: New Living Translation*. Carol Stream, IL: Tyndale House Publishers, 2015.

GOD'S WORD Translation. Grand Rapids: Baker Publishing Group, 1995.

COMMENTARIES:

Abernathy, David. 2013. *An Exegetical Summary of Matthew 1–16*. Exegetical Summaries. Dallas, TX: SIL International.

Blum, Edwin A., and Trevin Wax, eds. 2017. *CSB Study Bible: Notes*. Nashville, TN: Holman Bible Publishers.

Blomberg, Craig. 1992. *Matthew*. Vol. 22. The New American Commentary. Nashville: Broadman & Holman Publishers.

Boice, James Montgomery. 2001. *The Gospel of Matthew*. Grand Rapids, MI: Baker Books.

Brown, Jeannine K. 2015. *Matthew*. Edited by Mark L. Strauss and John H. Walton. Teach the Text Commentary Series. Grand Rapids, MI: Baker Books.

Courson, Jon. 2003. Jon Courson's Application Commentary. Nashville, TN: Thomas Nelson.

Crossway Bibles. 2008. *The ESV Study Bible*. Wheaton, IL: Crossway Bibles.

Doriani, Daniel M., Hans F. Bayer, and Thomas R. Schreiner. 2021. *Matthew–Luke*. Edited by Iain M. Duguid, James M. Hamilton Jr., and Jay Sklar. Vol. VIII. ESV Expository Commentary. Wheaton, IL: Crossway.

Doriani, Daniel M. 2008. *Matthew 1 & 2*. Edited by Richard D. Phillips, Philip Graham Ryken, and Daniel M. Doriani. Vol. 1. Reformed Expository Commentary. Phillipsburg, NJ: P&R Publishing.

France, R. T. 2007. *The Gospel of Matthew*. The New International Commentary on the New Testament. Grand Rapids, MI: Wm. B. Eerdmans Publication Co.

France, R. T. 1985. *Matthew: An Introduction and Commentary*. Vol. 1. Tyndale New Testament Commentaries. Downers Grove, IL: InterVarsity Press.

Fruchtenbaum, Arnold G. Yeshua: The Life of Messiah from a Messianic Jewish Perspective. Vol. 1. San Antonio, TX: Ariel, 2017.

Hendriksen, William, and Simon J. Kistemaker. 1953–2001. *Exposition of the Gospel According to Matthew*. Vol. 9. New Testament Commentary. Grand Rapids: Baker Book House.

Kasdan, Barney. 2011. Matthew Presents Yeshua, King Messiah: A Messianic Commentary. Clarksville, MD: Messianic Jewish Publishers.

MacArthur, John F., Jr. 1985. *Matthew*. MacArthur New Testament Commentary. Chicago: Moody Press.

MacArthur, John F., Jr. 2013. One Perfect Life: The Complete Story of the Lord Jesus. Nashville: Thomas Nelson.

Morris, Leon. 1992. *The Gospel according to Matthew*. The Pillar New Testament Commentary. Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

Mounce, Robert H. 2011. *Matthew*. Understanding the Bible Commentary Series. Grand Rapids, MI: Baker Books.

O'Donnell, Douglas Sean. 2013. *Matthew: All Authority in Heaven and on Earth*. Edited by R. Kent Hughes. Preaching the Word. Wheaton, IL: Crossway.

Rubin, Barry, ed. 2016. *The Complete Jewish Study Bible: Notes*. Peabody, MA: Hendrickson Bibles; Messianic Jewish Publishers & Resources.

Sproul, Robert Charles. 2013. *Matthew*. St. Andrew's Expositional Commentary. Wheaton, IL: Crossway.

Turner, David L. 2008. *Matthew*. Baker Exegetical Commentary on the New Testament. Grand Rapids, MI: Baker Academic.

Wiersbe, Warren W. 1996. *The Bible Exposition Commentary*. Wheaton, IL: Victor Books.

ADDITIONAL RESOURCES:

Charles Joshua Parrott, "Simon the Leper," in *The Lexham Bible Dictionary*, ed. John D. Barry et al. (Bellingham, WA: Lexham Press, 2016).

Got Questions Ministries, *Got Questions? Bible Questions Answered* (Bellingham, WA: Faithlife, 2014–2021)

Guyer, Michael S. "Bethany on the Mount of Olives." In *The Lexham Bible Dictionary*, edited by John D. Barry, David Bomar, Derek R. Brown, Rachel Klippenstein, Douglas Mangum, Carrie Sinclair Wolcott, Lazarus Wentz, Elliot Ritzema, and Wendy Widder. Bellingham, WA: Lexham Press, 2016.

Eckhard J. Schnabel, *Mark: An Introduction and Commentary*, ed. Eckhard J. Schnabel, Tyndale New Testament Commentaries (London: Inter-Varsity Press, 2017), 2:345.

A. Miller, "Alabaster," in *A Dictionary of Christ and the Gospels: Aaron–Zion*, ed. James Hastings (Edinburgh; New York: T&T Clark; Charles Scribner's Sons, 1906), 1:41.

Eckhard J. Schnabel, *Mark: An Introduction and Commentary*, ed. Eckhard J. Schnabel, Tyndale New Testament Commentaries (London: Inter-Varsity Press, 2017), 2:344–345.

Allen C. Myers, "ALABASTER," in *The Eerdmans Bible Dictionary* (Grand Rapids, MI: Eerdmans, 1987), 36.

