

**(Matthew 26:31-56)
Messiah On A Mission
(Part 56)**

**“The Cost, the Cup,
and the Kiss”**



Introduction

The Passover Supper Was in one Word - Substitution (26:17-29)

- Scripture is clear that death is the payment for sin (Rom 6:23); Jesus had no sin - He is our substitute. When we read of Christ's death in these chapters, we see Him die in our place.
- The account of the Last Supper also connects Jesus' death with whom we have a new covenant (Jer 31:31-34; Ezek 36:25-27) sealed not with the blood of an animal sacrifice, but with the blood of the Son of God Himself (Heb 10:1-18). He is our substitute sacrifice, and He has died the death we deserved to die.



The Cost of Love and Disloyalty is Compared

- **LOVE:** (26: 7-9) She had in her hand an alabaster flask of costly ointment. Mark 14:3 tells us it was spikenard, which contained myrrh and nard and was found in Syria, India, and the Himalayas. The strong-scented ointment was imported at great cost and sold for a small fortune.
- **DISLOYALTY:** (26:15) The word translated “covenanted” here is *histēmi*, which literally means “to place in the balances, to weigh.” Thus, Matthew’s statement could be rendered, “They weighed unto him thirty pieces of silver.” As it was written, “So they weighed for my price thirty pieces of silver” (Zechariah 11:12). The amount was the price paid when an ox gored someone else’s servant (Exodus 21:32); it was the market value of a slave.

“The Cup” (Matthew 26:39)

Understanding “The Cup”

- The cup symbolizes spiritual suffering, not just physical pain.
- Old Testament references (Ps 75:8, Isa 51:17, Jer 25:15-16) portray it as God's wrath.
- Revelation 14:10 reaffirms the cup symbolizing God's wrath.
- Jesus faced divine wrath, not just Roman soldiers, on the cross.

Understanding Propitiation

- Propitiation: Someone turning aside wrath by taking away sin.
- Romans 3:25 - God presented Himself as Christ as our propitiation, the ultimate "I'll do it myself" moment.
- 1 John 2:1-2 - Christ is both the defense attorney (work of the high priest in Hebrews) and the penalty payer (propitiation).



The Kiss of Betrayal (Matthew 26:49)



“Judas are you betraying the Son of Man with a kiss?” (Luke 22:48).

- Jesus asks them, “who are you seeking?” John 18:4
- He did not wait for Judas to single Him out; He did not try to hide; He “went forward,” presenting Himself to them, and said, “I am HE” (John 18:5). Three times Jesus declared “I am HE” before Judas had a chance to betray Him.
- Judas’ prearranged, premeditated way of identifying Jesus (Matthew 26:48) became unnecessary- It became a wasted kiss, a cold, calculated, superfluous, ostentatious waste of action - but all that drama and waste is justified for betrayal, as long as it isn't wasted on worship and adoration.

FOOTNOTE:

The Ancient Near East Custom of Kissing (Archeological Study Bible)

LUKE 7 In the Biblical world, kissing could be either erotic or nonerotic in nature, but the nonerotic variety is most commonly mentioned in the Bible. In Old Testament narratives, relatives often kissed one another as a greeting, especially following a long absence (Ge 27:26–27; 29:11, 13; 33:4; 45:15; Ex 18:7). Kissing was also a sign of farewell prior to a prolonged departure (Ge 31:28; Ru 1:9; 1Ki 19:20). Close, nonfamilial friends also greeted one another with a kiss, such as in the case of David and Jonathan (1Sa 20:41), and it was not uncommon to kiss a guest as a sign of hospitality. This ritual could also demonstrate homage or submission. In 1 Samuel 10:1, for example, Samuel anointed David king and kissed him as part of the ritual. Likewise, in Psalm 2:12 the kings of the earth are commanded to “kiss the Son” as a way of expressing homage to the Messiah.

FOOTNOTE (cont):

By contrast, kissing for sexual pleasure is mentioned in Proverbs 7:13 and Song of Songs 1:2. In Biblical times public kissing was always of the nonerotic nature and was either between friends or relatives of the same sex or relatives of the opposite sex. Kissing one's lover — or even one's spouse — in public was taboo, because such an action might easily cross the boundary between nonerotic and erotic (SS 8:1).

Extrabiblical literature of the time also refers to both erotic and nonerotic kissing. Egyptian love poetry written from the thirteenth century B.C. speaks of the pleasures young men and women take in each other's kisses. Greco-Roman narratives contain many examples of the use of the kiss as a greeting but also suggest that the Greeks and Romans were uncomfortable with public kissing.

FOOTNOTE (cont):

The custom of kissing remained common among the Jews throughout the New Testament period. Early Jewish sources suggest that there were three kinds of acceptable public kisses: those for greeting, for farewell or for expressing devotion. In Jesus' parable, a father greets a long lost son with a kiss (Lk 15:20). Judas's act of kissing Jesus (Mt 26:49; Lk 22:47) connoted affection, as well as, most likely, devotion to him as a teacher (thus Judas called out, "Greetings, Rabbi!"); it was therefore darkly ironic that this was the sign of his betrayal of Jesus. A distinctive case is that of the sinful woman in 7:36–50, who repeatedly kissed Jesus' feet, though she was neither a close friend nor a relative. Nevertheless, her kisses were not erotic but were a sign of devotion and repentance. Even so, her actions made some of the guests uncomfortable. When Simon criticized the woman's actions, Jesus pointed out that his host had failed to offer even the traditional kiss of greeting, whereas the woman had not ceased offering kisses of devotion.

FOOTNOTE (cont):

Paul regularly called upon Christians to greet one another with a “holy kiss,” a term that appears to have been a Christian innovation (Ro 16:16; 1Co 16:20; 2Co 13:12; 1Th 5:26). It is possible that the qualifier “holy” was added to make clear that such kisses were to be given in such a way that they had no erotic connotations. It is conceivable that such a kiss was given in concert with the celebration of the Lord’s Supper and thus was holy by virtue of its association with that sacrament. At any rate, the gesture was clearly intended to reinforce the bond of love between believers.