

Matthew 26 - Anointing at Bethany; Judas' Betrayal; The Last Seder; Gethsemane; Jesus' Arrest; Jewish Trials; Peter's Denials

VI. Passion of the King (Matt 26:1—28:20)

(1) Events leading to the crucifixion (Matt 26:1—27:32)

- (A) Plot to crucify Christ (26:1-5)
- (B) Mary anoints Christ (26:6-13)
- (C) Judas agrees to betray Christ for 30 pieces of silver (26:14-16)
- (D) Preparation of the upper room (26:17-19)
- (E) Christ's predicts Judas' betrayal (26:20-25)
- (F) Celebration of the Lord's table (26:26-29)
- (G) Christ's predicts Peter's denial (26:30-35)
- (H) Christ in Gethsemane (26:36-46)
- (I) Christ's arrest (26:47-56)
- (J) Christ's trial before Caiaphas (26:57-68)
- (K) Peter betrays Christ (26:69-75)

Matthew 26

VI. Passion of the King (Matt 26:1—28:20)

(1) Events leading to the crucifixion (Matt 26:1—27:32)

- (A) Plot to crucify Christ (26:1-5) (Cf. Mark 14:1-2; Luke 22:1-2)

1 When Jesus had finished all these words, He said to His disciples,

1 When Jesus had finished all these words, He said to His disciples,

1 When Jesus had finished saying all these things, he told his disciples,

1 And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 "You know that after two days the Passover is coming, and the Son of Man is *to be handed over* for crucifixion."

2 "You know that after two days the Passover is coming, and the Son of Man is *to be handed over* for crucifixion."

2 "You know that the Passover will take place in two days, and the Son of Man will be handed over to be crucified."

2 Ye know that after two days is *the feast of the passover*, and the Son of man is betrayed to be crucified.

- Jesus predicted His suffering and death several times. This is the 4th and last time.

- "...handed over" - we see that happening in this chapter (v14-16)

- The link between His death and the Passover would become more clear the following day when Jesus celebrated that feast with His disciples

3 At that time the chief priests and the elders of the people were gathered together in the **courtyard of the high priest** named **Caiaphas**;

3 Then the chief priests and the elders of the people were gathered together in the court of the high priest, named Caiaphas;

3 Then the high priests and the elders of the people assembled in the courtyard of the high priest, who was named Caiaphas.

3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

- "...courtyard of the high priest" - what is a priest doing with a palace?

- "...Caiaphas" - a Roman appointee. Annas was actually the Aaronic heir to that role, but Romans had entrenched the politics of that day. Caiaphas is the power figure on the Jewish side.

— Annas was the high priest until 15 AD when the Romans deposed him and set up his son Eleazar. Eleazar served for two years (16-17 AD) until the Romans replaced him with Joseph Caiaphas. He held office until his death in 36 AD.

— However, the OT regarded a person as high priest until their death, so Jews still viewed Annas as the high priest (this explains why Matthew and John spoke of Caiaphas as the high priest (John 11:49), but Luke said Annas was the high priest (Luke 3:2; Acts 4:6).

Annas was Caiaphas' father-in-law, and he continued to exercise power, even after he was deposed from office.

4 and they plotted together to arrest Jesus covertly and kill Him.

4 and they plotted together to seize Jesus by stealth and kill Him.

4 They conspired to arrest Jesus by treachery and to kill him.

4 And consulted that they might take Jesus by subtilty, and kill *him*.

- The Jewish leaders plotted to execute an innocent man in the very place where justice should have been strongest, and the spiritual leader of Israel took a leading role.

— Since the chief priests and elders represented the people, the people shared part of the blame

— The leaders resorted to deceit because they could not trap Jesus with questions or turn the crowds against Him, or take Him by force

5 But they were saying, "Not during the festival, otherwise a riot might occur among the people."

5 But they were saying, "Not during the festival, otherwise a riot might occur among the people."

5 But they kept saying, "This must not happen during the festival. Otherwise, there'll be a riot among the people."

5 But they said, Not on the feast *day*, lest there be an uproar among the people.

- Passover was one of the three feasts which was required for every able-bodied male to celebrate it in Jerusalem (Deut 16:16). So Jerusalem at this time would be crowded with strangers, tourists from all over. [This was not the time they had planned to take Him!]

— People living in Palestine at the time either ate Passover in Jerusalem, or not at all. This fact helps us understand the large number of pilgrims who were in Jerusalem at the time.

(B) Mary anoints Christ (26:6-13) (Cf. Mark 14:3-9; John 12:1-8)

6 Now when Jesus was in Bethany, at the home of Simon the Leper,

6 Now when Jesus was in Bethany, at the home of Simon the leper,

6 While Jesus was in Bethany at the home of Simon the leper,

6 Now when Jesus was in Bethany, in the house of Simon the leper,

- Matthew now takes the narrative back in time four days (Cf. John 12:1, six days before Passover). Jesus' comments to the disciples in v2-5 occurred two days before Passover.

- Bethany had the unique distinction of being within a Sabbath-day's journey from Jerusalem. It appears to be Jesus' favorite place to stay.

- Simon the leper had been healed by the Lord Jesus

- There were at least seventeen people at this dinner: Simon, Mary, Martha, Lazarus, Jesus, and the 12 Apostles

- True to her character as the "doer" in the family, Martha did the serving (Luke 10:38-42)

- The three key persons in this event are Mary, Judas, and Jesus

7 a woman came to Him with an alabaster vial of very expensive perfume, and she poured it on His head as He was reclining *at the table*.

7 a woman came to Him with an alabaster vial of very costly perfume, and she poured it on His head as He reclined *at the table*.

7 a woman came to him with an alabaster jar of very expensive perfume and poured it on his head while he sat at the table.

7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat *at meat*.

- Only John identifies this woman as Mary, sister of Martha and Lazarus
- She is found only 3x in the Gospels, and in each instance she is at the feet of Jesus:
 - She sat at His feet and listened to the Word (Luke 10:38-42)
 - She came to His feet in sorrow after the death of Lazarus (John 11:28-32)
 - She worshiped at His feet when she anointed Him with the ointment (John 12:1ff)
- Mary was a deeply spiritual woman. She found blessing at His feet, she brought her burdens to His feet, and she gave her best at His feet.

"Ointment" would presumably be myrrh (remember the three gifts that the wise men brought Jesus at His birth. This particular ointment could have been sold for 300 denari (a denari was a minimum day's wage; therefore basically 300 man-day's of labor), very expensive stuff. This gift to Him makes us realize that she understood His prediction. Somehow she assembled this enormous amount of savings to buy this unique and symbolic gift.

Here it notes that she anointed His head, in John it notes His feet; this is not contradictory, she did both. Matthew is emphasizing the Lord's Kingship, so it's His head; while John is emphasizing the Lord's deity, so he emphasizes the fact that she anointed His feet. Complementary insights.

8 But the disciples were indignant when they saw *this*, and said, "Why this waste?

8 But the disciples were indignant when they saw *this*, and said, "Why this waste?

8 But when the disciples saw this, they became irritated and said, "Why this waste?

8 But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste?

- From John we learn that it was Judas (specifically) who was raising such a fuss (Cf. John 12:4)

- In the Gospels, every time Mary tried to do something, she was misunderstood:

- Her sister Martha misunderstood her when Mary sat at Jesus' feet to hear Him teach the Word (Luke 10:38-42)

- Her friends and neighbors misunderstood her when she came out of the house to meet Jesus after Lazarus had been buried (John 11:28-31)

- Judas and the other disciples misunderstood her when she anointed Jesus for burial

9 For this *perfume* could have been sold for a high price and *the money* given to the poor."

9 For this *perfume* might have been sold for a high price and *the money* given to the poor."

9 Surely this perfume could've been sold for a high price and the money given to the destitute."

9 For this ointment might have been sold for much, and given to the poor.

- Regardless of Judas' true motive, the other disciples felt that Mary's gift was inappropriate since so many poor people could have benefitted from it. They did not realize that the sacrifice Jesus was about to make would solve the basic need of every poor person throughout all of history.

— They objection was not evil, but wrong, due to lack of understanding

— Mary does not seem to have understood that Jesus was going to die any more than the disciples. She evidently made her sacrifice simply because she loved Jesus.

10 But Jesus, aware of this, said to them, "Why are you bothering the woman? For she has done a **good** deed for Me.

10 But Jesus, aware of this, said to them, "Why do you bother the woman? For she has done a **good** deed to Me.

10 But knowing this, Jesus asked them, "Why are you bothering the woman? She has done a **beautiful** thing for me.

10 When Jesus understood *it*, he said unto them, **Why trouble ye the woman? for she hath wrought a good work upon me.**

- "...good" - should be "beautiful." She is worshiping Her Lord. Her mind is on Him and she lavished all that she had on Him.

- A woman's hair is her glory (1 Cor 11:15)

— She surrendered her glory to the Lord and worshiped Him with the precious gift that she brought

— It was an act of love and devotion that brought fragrance to the whole house

11 **For you always have the poor with you; but you do not always have Me.**

11 **For you always have the poor with you; but you do not always have Me.**

11 **You'll always have the destitute with you, but you'll not always have me.**

11 **For ye have the poor always with you; but me ye have not always.**

- If Jesus was not the Son of God who was due the same honor as the Father, this statement would have displayed supreme arrogance

- Jesus was not encouraging His disciples to regard poverty as inevitable and, therefore, avoid doing anything to help those in need. He was comparing the unique opportunity, that His imminent death presented, with the continual need that the poverty of some will always present (Cf. Mark 14:7).

12 **For when she poured this perfume on My body, she did it to prepare Me for burial.**

12 For when she poured this perfume on My body, she did it to prepare Me for burial.

12 When she poured this perfume on my body, she was preparing me for burial.

12 For in that she hath poured this ointment on my body, she did *it* for my burial.

- Jesus explains to the disciples why Mary anointed Him (for His burial)

— Normally, friends of the deceased would prepare the body for burial after death, but that was impossible in the case of criminals

— Instead of anointing His body after His death, she did so before His death. It was an act of faith and love. Nothing given to Jesus in love is ever wasted.

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

13 Truly I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be spoken of in memory of her."

13 I tell all of you with certainty, wherever this gospel is proclaimed throughout the whole world, what she has done will also be told as a memorial to her."

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there shall also this, that this woman hath done, be told for a memorial of her.*

- Because she had listened to His word, Mary knew that soon Jesus would die and be buried

— She apparently knew that His body would not need the traditional care given to the dead because His body would not see corruption (Ps 16:10; Acts 2:22-28)

(C) Judas agrees to betray Christ for 30 pieces of silver (26:14-16) (Cf. Mark 14:10-11; Luke 22:3-6)

It is likely that Judas made these plans the same day that Jesus predicted His crucifixion in two days (v1-5). Judas' motives for betrayal are not disclosed in Scripture, but it may be that he took offense at Jesus' rebuke four days earlier. Perhaps the fact that Jesus permitted Mary's extravagant act without rebuke convinced him that Jesus was not the Messiah. That event may have been part of his motive.

14 Then one of the twelve, named Judas **Iscariot**, went to the chief priests

14 Then one of the twelve, named Judas Iscariot, went to the chief priests

14 Then one of the Twelve, who was called Judas Iscariot, went to the high priests

14 Then one of the twelve, called Judas Iscariot, went unto the chief priests,

- "Then" - identifies a logical connection with the preceding events (v1-5)

- "...Iscariot" - means *ish* (man) *carioth* (city in Judea). The only one of the Twelve that was not a Galilean, he was a Judean.

15 and said, "What are you willing to give me to betray Him to you?" And they set out for him **thirty pieces of silver**.

15 and said, "What are you willing to give me to betray Him to you?" And they weighed out thirty pieces of silver to him.

15 and inquired, "What are you willing to give me if I betray Jesus to you?" They offered him 30 pieces of silver,

15 And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

- "...thirty pieces of silver" - a low sum in comparison to the expense of the oil that Mary used to anoint Jesus

— This small amount of money shows the light esteem with which the chief priests and Judas regarded Jesus (Cf. Is 53:3)

— This fulfilled the prophecy in Zech 11:12 (although Matthew did not refer to this as a fulfillment of prophecy here, he did in 27:9-10)

— Thirty silver coins were the redemption price paid for a slave (Ex 21:32)

— Silver symbolizes blood (Cf. The tabernacle, the redemption shekel, et al)

16 And from then on he looked for a good opportunity to betray Jesus.

16 From then on he *began* looking for a good opportunity to betray Jesus.

16 and from then on he began to look for an opportunity to betray Jesus.

16 And from that time he sought opportunity to betray him.

- The leaders are trying to find a way to take Jesus quietly to avoid a big public uproar

(D) Preparation of the upper room (26:17-19) (Cf. Mark 14:12-16; Luke 22:7-13)

17 Now on the first day of Unleavened Bread **the disciples** came to Jesus and asked, "Where do You want us to prepare for You to eat the Passover?"

17 Now on the first day of Unleavened Bread the disciples came to Jesus and asked, "Where do You want us to prepare for You to eat the Passover?"

17 On the first day of the Festival of Unleavened Bread, the disciples approached Jesus and asked, "Where do you want us to make preparations for you to eat the Passover meal?"

17 Now the first day of the *feast of unleavened bread* the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

- The first day of the Feast of Unleavened Bread would have been the 14th of Nisan (Cf. Ex 12:18)

— The Jews commonly spoke of Passover and the Feast of Unleavened Bread combined as the Feast of Unleavened Bread

- "...the disciples" - Peter and John (Luke 22:8)

18 And He said, "Go into the city to a certain man, and say to him, 'The Teacher says, "My time is near; I am keeping the Passover at your house with My disciples."'"

18 And He said, "Go into the city to a certain man, and say to him, 'The Teacher says, "My time is near; I am to keep the Passover at your house with My disciples."'"

18 He said, "Go to a certain man in the city and say to him, 'The Teacher says, "My time is near. I will celebrate the Passover with my disciples at your house."'"

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

- "...the city" - Jerusalem

- The undertones seem to imply a password, a prearranged setting

— Peter and John would have had to secure the bread and bitter herbs, as well as the wine, for the feast

— They would have had to find a perfect lamb, and then have had the lamb slain in the court of the temple and the blood put on the altar

— The lamb would be roasted whole, and then the feast would be ready

- Perhaps Jesus kept the location of the Passover secret so Judas could not inform the religious leaders

19 The disciples did as Jesus had directed them; and they prepared the Passover.

19 The disciples did as Jesus had directed them; and they prepared the Passover.

19 So the disciples did as Jesus had directed them, and they prepared the Passover meal.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

- The 14th of Nisan is when Passover is celebrated. The day starts at sundown.

— When is Jesus crucified? "Between the two evenings" (Ex 12:6), meaning the next afternoon before sundown

— Ex 12 it lays out the Passover commitments, also noting the change of the Hebrew calendar

[Noah leaves the ark on the 17th day of the 7th month. When the 7th month becomes the first month, which means that Noah exited the ark on the same month that is now called "Nisan." Jesus was crucified on the 14th of Nisan, He was resurrected three days later on the 17th of Nisan, the anniversary of Noah's exit from the ark!]

(E) Christ's predicts Judas' betrayal (26:20-25) (Cf. Mark 14:17-26; Luke 22:14-23; 1 Cor 11:23-26)

20 Now when evening came, Jesus was reclining at the table with the twelve.

20 Now when evening came, Jesus was reclining at the table with the twelve disciples.

20 When evening came, Jesus was sitting at the table with the Twelve.

20 Now when the even was come, he sat down with the twelve.

21 And as they were eating, He said, **"Truly I say to you that one of you will betray Me."**

21 As they were eating, He said, **"Truly I say to you that one of you will betray Me."**

21 While they were eating, he said, **"I tell all of you with certainty, one of you is going to betray me."**

21 And as they did eat, he said, **Verily I say unto you, that one of you shall betray me.**

22 Being deeply grieved, they began saying to Him, each one: **"Surely it is not I, Lord?"**

22 Being deeply grieved, they each one began to say to Him, **"Surely not I, Lord?"**

22 Feeling deeply distressed, each one began to ask him, **"Surely I am not the one, Lord?"**

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

- As the significance of His prediction set in, each disciple ask Jesus if it was himself. Their question expected a negative reply ("Surely not I, Lord?").

23 And He answered, **"He who dipped his hand with Me in the bowl is the one who will betray Me.**

23 And He answered, **"He who dipped his hand with Me in the bowl is the one who will betray Me.**

23 He replied, **"The man who has dipped his hand into the bowl with me will betray me.**

23 And he answered and said, **He that dippeth his hand with me in the dish, the same shall betray me.**

- Jesus' answer did not identify the betrayer specifically. His answer meant that the betrayer was someone who had already "dipped his hand" into the same bowl as Jesus, meaning the betrayer was one of the Twelve.

In the Jewish culture (and many others), eating together implies friendship. The fact that someone who was currently eating with Jesus (one of the Twelve) would end up betraying Him was a heinous act, and a violation of the friendship and graciousness that Jesus had shown him.

24 **The Son of Man is going away just as it is written about Him; but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born."**

24 **The Son of Man is to go, just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born."**

24 **The Son of Man is going away, just as it has been written about him. How terrible it will be for that man by whom the Son of Man is betrayed! It would have been better for him if**

he had never been born."

24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

- "...as it is written" - Jesus notes that His death and betrayal were prophesied, but didn't identify the OT prophecy He had in mind. It may have been Is 53:7-9, Dan 9:26, or a combination of numerous passages dealing with the Passover Lamb.

— The fact that God sovereignly planned for Messiah to die does not mitigate Judas' human responsibility in betraying Him (Ps 41; 49; 69)

— Was Judas accountable?—Yes (Cf. Matt 18:7; Luke 17:1)

25 And Judas, who was betraying Him, said, "Surely it is not I, **Rabbi?**" Jesus *said to him, "**You have said it yourself.**"

25 And Judas, who was betraying Him, said, "Surely it is not I, Rabbi?" Jesus *said to him, "**You have said it yourself.**"

25 Then Judas, who was going to betray him, asked, Rabbi, I'm not the one, am I?" Jesus told him, "**You have said so.**"

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, **Thou hast said.**

- This question stresses the awfulness of Judas' act of betraying Jesus

— Only Matthew records Judas' question to Jesus

— Judas likely felt pressure to repeat the question the other disciples asked or give himself away by his silence

- "...Rabbi" - the other disciples called Jesus "Lord" (v22)

— This may imply that Judas viewed Jesus differently than the other disciples

- "...You have said it yourself" - *su eipas*, better translated, "You said it, not I"

— Jesus said the same words to Pilate (v64)

— The NIV translates it as, "Yes, it is you" which is too strong

- At this point we infer that Judas leaves (Cf. John 13:30)

Time Dimension Paradox: Fate vs. Free Will

From the divine point of view, *from outside the time dimension*, Judas' treachery was predicted in Scripture and was included in the plan of God. From the human point of view, *within the time dimension*, Judas was guilty of a base crime and was completely responsible for what he did.

Matt 26:24 presents both the human and the divine sides of this event. Divine sovereignty and human responsibility are not in conflict, even though we may not be able to understand how they work together to fulfill God's will.

(F) Celebration of the Lord's table (26:26-29)

26 Now while they were eating, Jesus **took some bread**, and after a **blessing**, He broke *it* and gave *it* to the disciples, and said, "**Take, eat; this is My body.**"

26 While they were eating, Jesus took *some bread*, and after a blessing, He broke *it* and gave *it* to the disciples, and said, "**Take, eat; this is My body.**"

26 While they were eating, Jesus took a loaf of bread and blessed it. Then he broke it in pieces and handed it to the disciples, saying, "**Take this and eat it. This is my body.**"

26 And as they were eating, Jesus took bread, and blessed *it*, and brake *it* , and gave *it* to the disciples, and said, **Take, eat; this is my body.**

- "Now" - introduces the second thing Matthew recorded that happened as Jesus and the disciples were eating the Passover meal (the first being Jesus announcement of His betrayer, v21)

- "...took some bread" - *artos*, the unleavened bread (4:4; 6:11; 15:2,26; Cf. Ex 12:15; 13:3,7; Deut 16:3)

- "...blessing" - a traditional prayer that many Jews used when thanking God for food was: "Blessed are you, O Lord our God, King of the universe, who brings forth bread from the earth."

- "...this is My body" - these words were not part of the Passover ritual

— They were used to saying "the body" referring to the Passover Lamb, but Jesus was saying the bread represented His body (1 Cor 11:23-34)

— His body, like the bread, would be broken, though His bones were not, and His disciples would need to partake of Him personally

— He was linking His sacrifice with redemption history when He instituted this rite during the Passover meal. The Israelites associated their redemption from Egypt with the eating the Passover meal. Now, Jesus' disciples (and all people thereafter) were to associate their redemption with Jesus' death, symbolized in this similar meal.

— There are many interpretations of the phrase, "This is My body." See Communion for a review of these views, including transubstantiation and consubstantiation, the spiritual presence view, and the memorial view.

27 And when He had taken **a cup** and **given thanks**, He gave *it* to them, saying, "**Drink from it, all of you;**

27 And when He had taken a cup and given thanks, He gave *it* to them, saying, "**Drink from it, all of you;**

27 Then he took a cup, gave thanks, and gave it to them, saying, "**Drink from it, all of you,**

27 And he took the cup, and gave thanks, and gave *it* to them, saying, **Drink ye all of it;**

- "...a cup" - the third cup, the "cup of blessing"

- Jesus commanded “all” of His disciples to drink from the cup. They had to personally appropriate what symbolized His blood, as they had to personally appropriate what symbolized His body.
- “...given thanks” - *eucharistesas*, root for English word “Eucharist”

28 **for this is My **blood** of the **covenant**, which is being poured out for many for forgiveness of sins.**

28 **for this is My blood of the covenant, which is poured out for many for forgiveness of sins.**

28 **because this is my blood of the new covenant that is being poured out for many people for the forgiveness of sins.**

28 **For this is my blood of the new testament, which is shed for many for the remission of sins.**

- “...blood” - blood symbolized the life of the substitute sacrifice (Lev 17:11)

- “...covenant” - new covenant (Jer 31:31-34; 32:37-40; Cf. Ex 24:8; Luke 22:20)

— Jesus revealed that the sacrificial death He was about to die would validate a covenant with His people, just as the sacrificial death of animals had originally ratified the Abrahamic and Mosaic covenants (Gen 15:9-10; Ex 24:8)

— When Jesus died, His blood ratified that covenant. The Last Supper memorialized the ratification of that covenant. The resulting relationship between God and His people is a covenant relationship.

— The New Covenant is similar to Jesus’ “last will and testament.” When He died, the provisions of His will went into effect: immediately, all people began to benefit from His death.

— Even though Jesus ratified the New Covenant when He died on the Cross, the blessings that will come to Israel did not begin then. They will begin when Jesus returns and establishes His kingdom on the earth.

- The Lord’s Supper reminds us to *look ahead* for Christ’s return

— We will observe this supper until He comes (1 Cor 11:26)

- The Passover pointed ahead to the Lamb of God who would take away the sins of the world (John 1:29).

— The Lord’s Supper announces that this great work has been accomplished.

- Jesus’ statement here enlarges the scope of the New Covenant from solely Israel, to now also include the Church (Cf. Luke 22:20)

— See The New Covenant and the Church in [Covenant, New](#).

- “...for” - *peri*, on behalf of; Mark used the preposition *hyper*, also translated “on behalf of” (Mark 14:24).

- Both Greek words imply substitution, but the force of *peri* is more on the fact that Jesus died for us. The force of *hyper* is that He died both for us and in our place.
- "...many" - everyone (Cf. 20:28; Is 53:11-12); Jesus used this word in its Semitic sense to contrast with His one all-sufficient sacrifice (Rom 5:15-19; Heb 9:26-28; 10:10,12,14)
- "...for forgiveness of sins" - Jesus death provides the basis for God to forgive sinners
- This phrase goes back to Jer 31:34, where forgiveness of sins is one of the blessings of the New Covenant

29 **But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it with you, **new**, in My Father's kingdom."**

29 **But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."**

29 **I tell all of you I will never again drink the product of the vine until that day when I drink it with you once again in my Father's kingdom."**

29 **But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.**

- Just as the first Passover looked forward to deliverance and settlement in the Promised Land, the Lord's Supper looked forward to deliverance and settlement in the promised kingdom.

- Note that for Jesus this leaves this Passover unfinished, as He stops with the third cup. Then we will enjoy the messianic banquet together with our Savior and King (Is 25:6; Cf. Matt 8:11)

— The Lord's Supper links Jesus' two comings (1 Cor 11:26)

- "...new" - *kainon*, new in a qualitatively different way

(G) Christ's predicts Peter's denial (26:30-35) (Cf. Mark 14:26-31; Luke 22:31-34; John 13:36-38)

30 **And after singing a hymn, they went out to the Mount of Olives.**

30 **After singing a hymn, they went out to the Mount of Olives.**

30 **After singing a hymn, they went out to the Mount of Olives.**

30 **And when they had sung an hymn, they went out into the mount of Olives.**

- Jesus and the disciples sang the last part of the Hallel (Ps 114-118 or 115-118; Cf. Mark 14:26; Luke 22:39; John 18:1)

— The Jews typically sang this song antiphonally, with the leader (Jesus), singing the first lines and the other participants responding with "Hallelujah!"

- Right at the base of the Mount of Olives today there are Olive groves. It is believed that these trees are from the same root system that very likely was Gethsemane.

— On the way to the Mount of Olives...they probably get there about v36

31 Then Jesus *said to them, "You will all fall away because of Me this night, for it is written: 'I WILL STRIKE THE SHEPHERD, AND THE SHEEP OF THE FLOCK WILL BE SCATTERED.'

31 Then Jesus *said to them, "You will all fall away because of Me this night, for it is written, 'I will strike down the shepherd, and the sheep of the flock shall be scattered.'

31 Then Jesus told them, "All of you will turn against me this very night, because it is written, 'I will strike the shepherd, and the sheep of the flock will be scattered.'

31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

- Quoting from Zech 13:7...

- Jesus gave this prediction before He and the disciples left the upper room (Cf. Luke 21:31-38; John 13:36-38). Matthew and Mark placed the narrative here to stress the gravity of the disciples' defection and Peter's denial.

- Jesus emphasized that the disciples would desert Him that night. They would find Him to be a source of stumbling.

Zech 13:7: "Awake, sword, against My Shepherd, And against the Man, My Associate," Declares the LORD of armies. "Strike the Shepherd and the sheep will be scattered; And I will turn My hand against the little ones.

Zech 13:1-6 speaks of a day when, because of prevailing apostasy, "the Shepherd" would be cut down and His followers would be scattered. The "sheep" in the prophecy are the Jews, many of whom would depart from the Shepherd, but a third of whom would remain. The disciples constituted the core of this remnant that Zechariah predicted God would bless in the future (Zech 13:7-9).

32 But after I have been raised, I will go ahead of you to Galilee."

32 But after I have been raised, I will go ahead of you to Galilee."

32 However, after I have been raised, I will go to Galilee ahead of you."

32 But after I am risen again, I will go before you into Galilee.

- The disciples must be confused. They don't even realize that He is going to die, now He talks of being raised up.

— Mary was the only one that we have any evidence of that she understood that He was to die

- Following the announcement that the disciples would abandon Him, Jesus promises that He will not abandon them

33 But Peter replied to Him, "Even if they all fall away because of You, I will never fall away!"

33 But Peter said to Him, "Even though all may fall away because of You, I will never fall away."

33 But Peter told him, "Even if everyone else turns against you, I certainly won't!"

33 Peter answered and said unto him, Though all *men* shall be offended because of thee, yet will I never be offended.

- Peter was ready to be martyred, but he was unprepared for Jesus' voluntary self-sacrifice

- Despite Peter's refusal to accept the possibility that he would deny Jesus, He explained that Peter's defection was only hours away

- Failure is always in our "strong suit!"

34 Jesus said to him, "Truly I say to you that this very night, before a rooster crows, you will deny Me three times."

34 Jesus said to him, "Truly I say to you that this very night, before a rooster crows, you will deny Me three times."

34 Jesus told him, "I tell you with certainty, before a rooster crows this very night, you will deny me three times."

34 Jesus said unto him, *Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.*

35 Peter *said to Him, "Even if **I have** to die with You, I will not deny You!" All the disciples said the same thing as well.

35 Peter *said to Him, "Even if I have to die with You, I will not deny You." All the disciples said the same thing too.

35 Peter told him, "Even if I have to die with you, I will never deny you!" And all the disciples said the same thing.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee.

- "...I have" - *dei*, a rare subjunctive of the Greek verb ("if I must") implies that Peter really did not think Jesus was going to die

(H) Christ in Gethsemane (26:36-46) (Cf. Mark 14:32-42; Luke 22:39-46)

36 Then Jesus *came with them to a place called Gethsemane, and *told His disciples, "Sit here while I go over there and pray."

36 Then Jesus *came with them to a place called Gethsemane, and *said to His disciples, "Sit here while I go over there and pray."

36 Then Jesus went with them to a place called Gethsemane. He told the disciples, "Sit down here while I go over there and pray."

36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, **Sit ye here, while I go and pray yonder.**

- Olive trees are grown for their oil. They would put the olives into a press, something that would crush the olives to squeeze the oil out of them.

— The press was called a "Gethsemane"

— Oil is a symbol of the Holy Spirit throughout Scripture

37 And He took Peter and the two sons of Zebedee with Him, and began to be grieved and **distressed.**

37 And He took with Him Peter and the two sons of Zebedee, and began to be grieved and distressed.

37 Taking Peter and the two sons of Zebedee with him, he began to be grieved and troubled.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

- He took Peter, James and John with Him, leaving eight behind (Cf. 17:1; Mark 5:37; Luke 8:51)

- Jesus began to release some of the emotion He had held in check

— Whereas Peter and the disciples had just boasted of their strength (and Jesus told them they were weak, v31-35), now Jesus sensed His own weakness, thus made plans to gain strength from His Father.

- "...distressed" - *adēmōnein*, a restless, distracted shrinking from some trouble, or thought of trouble, which nevertheless cannot be escaped

- It is hard for us to see Jesus depressed, we see Him as victorious. Why is He depressed? He understands what His mission is, what is coming (being separated from His Father)

— He was made sin for us, and sin can have no fellowship with the Father!

38 Then He *said to them, **"My soul is deeply grieved, to the point of death; remain here and keep watch with Me."**

38 Then He *said to them, **"My soul is deeply grieved, to the point of death; remain here and keep watch with Me."**

38 Then he told them, **"I'm so deeply grieved that I feel I'm about to die. Wait here and stay awake with me."**

38 Then saith he unto them, **My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.**

- He felt sorrowful, painful grief, an agony that affected His mind, will, emotions and body so deeply that He felt it would almost kill Him

- Jesus may have had in mind Ps 42:5,11; 43:5

39 And He went a little beyond *them*, and fell on His face and prayed, saying, **"My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will."**

39 And He went a little beyond *them*, and fell on His face and prayed, saying, **"My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will."**

39 Going on a little farther, he fell on his face and prayed, **"O my Father, if it is possible, let this cup pass from me. Yet not what I want but what you want."**

39 And he went a little further, and fell on his face, and prayed, saying, **O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.**

— "...My Father" - the only time in the Gospels Jesus addressed God this way

— "...if it is possible" - in one sense, God can do anything, but in another sense, He binds Himself to certain courses of action because of His own purposes

— Here, Jesus was asking for a release, "if possible," from having to undergo the outpouring of God's wrath for our sin

— Notwithstanding, He wanted something more than that: above all else, He wanted His Father's will to be carried out.

— "...cup" - an OT figure for suffering and death under the wrath of God (Cf. v27; 20:22-23; Ps 11:6; 75:7-8; Is 51:17,22; Jer 25:15-16,27-29)

— "...yet not as I will, but as You will" - this is an excellent model prayer when we do not know the will of God in a specific situation

— We can request our preference, as Jesus did, but we should also submit our preference to the will of God (Cf. 6:10)

— The fact that God may overrule our wants does not make prayer meaningless because sometimes our preferences will be within God's will. However, He may not give us what we want without our requesting it, so we must ask to receive (Cf. James 4:2).

— If our preference is outside of God's will, His denying our request is a positive answer to our prayer, assuming we want God's will above all else

40 And He *came to the disciples and *found them sleeping, and He *said to Peter, **"So, you men could not keep watch with Me for one hour?**

40 And He *came to the disciples and *found them sleeping, and *said to Peter, **"So, you men could not keep watch with Me for one hour?**

40 When he went back to the disciples, he found them asleep. He told Peter, **"So, you men couldn't stay awake with me for one hour, could you?**

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, **What, could ye not watch with me one hour?**

— "...you" - while Jesus called out Peter by name, as leader of the disciples, the "you" is plural in the Greek, implying that He was talking to James and John as well.

- Jesus previously urged them to be spiritually alert (24:32-44), and to continue praying for strength to withstand the temptation that He had told them was coming (v31-35).

41 Keep watching and praying, so that you do not come into temptation; the spirit is willing, but the flesh is weak."

41 Keep watching and praying that you may not enter into temptation; the spirit is willing, but the flesh is weak."

41 All of you must stay awake and pray that you won't be tempted. The spirit is indeed willing, but the body is weak."

41 Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

- Perhaps if Peter had been praying, his flesh would not have stumbled later that evening

— Even though Jesus had told them they would deny Him, their failure could have been even greater, thus prayer for God's sustaining grace in temptation was necessary

42 He went away again a second time and prayed, saying, "My Father, if this *cup* cannot pass away unless I drink *from* it, Your will be done."

42 He went away again a second time and prayed, saying, "My Father, if this cannot pass away unless I drink it, Your will be done."

42 He went away a second time and prayed, "My Father, if this cup cannot go away unless I drink it, let your will be done."

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

- Jesus' repetition in prayer illustrates persistence, not vain repetition. Persistence expresses the intensity with which we feel the need to have our petition met, and it shows our faith in God's ability to meet our need.

— Vain repetition relies on the simple repetition of words to supposedly wear God down so that He will give us what we want

- Jesus again illustrated His submission to God's will for His disciples

43 Again He came and found them sleeping, for their eyes were heavy.

43 Again He came and found them sleeping, for their eyes were heavy.

43 Then he came back and found them asleep, because they could not keep their eyes open.

43 And he came and found them asleep again: for their eyes were heavy.

44 And He left them again, and went away and prayed a third time, saying the same thing once more.

44 And He left them again, and went away and prayed a third time, saying the same thing once more.

44 After leaving them again, he went away and prayed again for the third time, saying the same thing.

44 And he left them, and went away again, and prayed the third time, saying the same words.

- Three times the Lord Jesus Christ begged the Father, if there is any other way for man to be saved, anything but the Cross

— This proves that there is no other way for man to be saved except by the Lord Jesus Christ. If there was some other way for a man to get access to the throne of God in Heaven, then Jesus Christ's prayer was not answered and His death was in vain (Acts 4:12; 13:38-39).

- His anxiety was so intense that He sweat drops of blood (Luke 22:44)

45 Then He *came to the disciples and *said to them, "Are you still sleeping and resting? Behold, the hour is at hand and the Son of Man is being betrayed into the hands of sinners.

45 Then He *came to the disciples and *said to them, "Are you still sleeping and resting? Behold, the hour is at hand and the Son of Man is being betrayed into the hands of sinners.

45 Then he came back to the disciples and told them, "You might as well keep on sleeping and resting. Look! The time is near for the Son of Man to be betrayed into the hands of sinners.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Get up, let's go; behold, the one who is betraying Me is near!"

46 Get up, let us be going; behold, the one who betrays Me is at hand!"

46 Get up! Let's go! See, the one who is betraying me is near!"

46 Rise, let us be going: behold, he is at hand that doth betray me.

- Jesus had done the work of prayer, and now met His temptation with strength and dignity, and He overcame it

- The disciples had slept, and now met their temptation with weakness and fear, and they fell before it

(I) Christ's arrest (26:47-56) (Cf. Mark 14:43-52; Luke 22:47-53; John 18:1-12)

47 And while He was still speaking, behold, Judas, one of the twelve, came accompanied by a large crowd with swords and clubs, *who came* from the chief priests and elders of the people.

47 While He was still speaking, behold, Judas, one of the twelve, came up accompanied by a large crowd with swords and clubs, *who came* from the chief priests and elders of the people.

47 Just then, while Jesus was still speaking, Judas, one of the Twelve, arrived. A large crowd armed with swords and clubs was with him. They were from the high priests and elders of the people.

47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

- The large crowd with weapons was likely brought with Judas to handle any uprising or violent reaction from the disciples or other sympathizers

48 Now he who was betraying Him gave them a sign *previously*, saying, "Whomever I kiss, He is *the one*; arrest Him."

48 Now he who was betraying Him gave them a sign, saying, "Whomever I kiss, He is the one; seize Him."

48 Now the betrayer personally had given them a signal, saying, "The one I kiss is the man. Arrest him."

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

- It was necessary for Judas to identify Jesus because it was dark, and although everyone knew about Him, far fewer had seen Him up close

49 And immediately *Judas* went up to Jesus and said, "Greetings, Rabbi!" and **kissed** Him.

49 Immediately Judas went to Jesus and said, "Hail, Rabbi!" and kissed Him.

49 So Judas immediately went up to Jesus and said, "Hello, Rabbi!" and kissed him tenderly.

49 And forthwith he came to Jesus, and said, Hail, master; and kissed him.

- Note that Judas calls Him, *Rabbi* (Master), not Lord

- "...kissed" - *katephilesen*, to kiss repeatedly, loudly and effusively

— Judas turned the symbol of friendship and hospitality into a symbol of hypocritical betrayal

50 But Jesus said to him, "**Friend, do what you have come for.**" Then they came and laid hands on Jesus and arrested Him.

50 And Jesus said to him, "**Friend, do what you have come for.**" Then they came and laid hands on Jesus and seized Him.

50 Jesus asked him, "**Friend, why are you here?**" Then the other men surged forward, took hold of Jesus, and arrested him.

50 And Jesus said unto him, **Friend, wherefore art thou come?** Then came they, and laid hands on Jesus, and took him.

- "...Friend" - *hetairos*, comrade, mate, partner, companion; it's not the same word (*philos*, a close associate) Jesus used for the other 11 disciples in the Upper Room (Cf. John 15:15-16)

51 And behold, one of those who were with Jesus reached and drew his sword, and struck the slave of the high priest and cut off his ear.

51 And behold, one of those who were with Jesus reached and drew out his sword, and struck the slave of the high priest and cut off his ear.

51 Suddenly, one of the men with Jesus reached out his hand, drew his sword, and struck the high priest's servant, cutting off his ear.

51 And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

- The aggressor was Peter and the wounded man was Malchus (John 18:10)

- Peter's aggressive defense of Jesus was admirable, but misplaced. Jesus' prohibition of violence and His submission to arrest made Peter look foolish.

— Evidently, the disciples brought two swords with them in view of Jesus' predictions (Luke 22:38)

52 Then Jesus *said to him, **"Put your sword back into its place; for all those who take up the sword will perish by the sword.**

52 Then Jesus *said to him, **"Put your sword back into its place; for all those who take up the sword shall perish by the sword.**

52 Jesus told him, **"Put your sword back in its place! Everyone who uses a sword will be killed by a sword.**

52 Then said Jesus unto him, **Put up again thy sword into his place: for all they that take the sword shall perish with the sword.**

53 Or do you think that I cannot appeal to My Father, and He will at once put at My disposal more than twelve **legions** of angels?

53 Or do you think that I cannot appeal to My Father, and He will at once put at My disposal more than twelve legions of angels?

53 Don't you think that I could call on my Father, and he would send me more than twelve legions of angels now?

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

- "...legions" - one legion was around 1,000; a Roman legion was between 3,000-5,000; some say 12 legions is as many as 72,000

-- Jesus' words here showed that violence in defense of Himself was not proper (or needed). He had more than 12 "legions" of angels available and ready to assist Him, in addition to His 11 disciples. He did not need Peter's help.

54 How then would the Scriptures be fulfilled, *which say that it must happen this way?*"

54 How then will the Scriptures be fulfilled, *which say that it must happen this way?"*

54 How, then, would the Scriptures be fulfilled that say this must happen?"

54 But how then shall the scriptures be fulfilled, that thus it must be?

- Peter's actions endangered the fulfillment of God's will

— It was necessary for Jesus to experience arrest to fulfill many Scriptures, including those that pertained to his death and resurrection

55 At that time Jesus said to the crowds, "Have you come out with swords and clubs to arrest Me as *you would* against a man inciting a revolt? Every day I used to sit within the temple *grounds* teaching, and you did not arrest Me.

55 At that time Jesus said to the crowds, "Have you come out with swords and clubs to arrest Me as *you would* against a robber? Every day I used to sit in the temple teaching and you did not seize Me.

55 At this point, Jesus asked the crowds, "Have you come out with swords and clubs to arrest me as if I were a bandit? Day after day I sat teaching in the Temple, yet you didn't arrest me.

55 In that same hour said Jesus to the multitudes, *Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.*

- The nighttime arrest made Jesus look like a criminal ("He was numbered with the transgressors," Is 53:12)

— His point is that He wasn't hiding...in fact, they could have easily found Him any day during Passover season teaching publicly in the temple courtyard.

— Jesus pointed out that their timing and manner of arresting Him said more about them and their motives than it said about Him. They were the threatening ones, not Him.

— Even in His arrest, Jesus is King: He reprimanded one of His disciples, then reprimands the mob that is arresting Him. At all times, He was submissive to the Father's will.

56 But all this has taken place so that the Scriptures of the prophets will be fulfilled." Then all **the disciples left Him and fled.**

56 **But all this has taken place to fulfill the Scriptures of the prophets."** Then all the disciples left Him and fled.

56 **But all of this has happened so that the writings of the prophets might be fulfilled."** Then all the disciples deserted Jesus and ran away.

56 **But all this was done, that the scriptures of the prophets might be fulfilled.** Then all the disciples forsook him, and fled.

- Jesus points out that all of these events were prophesied in the OT, a point of particular interest to Matthew's Jewish audience

- "...the disciples left Him and fled" - Cf. Mark 14:54; Luke 22:54; John 18:15-18

— By fleeing, the disciples fulfilled prophecy (v31; Zech 13:7)

(J) Christ's trial before Caiaphas (26:57-68) (Cf. Mark 14:53-65; Luke 22:54,63-65)

It may be helpful to take a brief overview of Jesus' trials, since none of the Gospels give the complete picture. There were essentially two trials, one Jewish and one Roman. The Jewish trial, really a preliminary hearing, began when Annas informally examined Jesus late Thursday(?) night (John 18:12-14, 19-23). During this examination, members of the Sanhedrin were evidently assembling. His accusers then brought Jesus before Caiaphas and the Sanhedrin, who decided He was guilty of blasphemy (Matt 26:57-68; Mark 14:53-65).

At sunrise on Friday, the Sanhedrin decided to send Jesus to Pilate for trial (Matt 27:1-2; Luke 22:66-71). The Roman trial began with Jesus appearing before Pilate (Matt 27:11-14; John 18:28-38a). Pilate then sent Jesus to Herod for interrogation (Luke 23:6-12). Finally, Herod sent Jesus back to Pilate for a second examination (Matt 27:15-31; John 18:38b—19:16). The trials were over and Jesus was at Golgotha by mid-morning, about 9:00am (Mark 15:25).

JESUS' RELIGIOUS TRIAL	
Before Annas	John 18:12-14, 19-24
Before Caiaphas	Matt. 26:57-68; Mark 14:53-65; Luke 22:54, 63-65
Before the Sanhedrin	Matt. 27:1; Mark 15:1; Luke 22:66-71
JESUS' CIVIL TRIAL	
Before Pilate	Matt. 27:2, 11-14; Mark 15:1-5; Luke 23:1-5; John 18:28-38
Before Herod Antipas	Luke 23:6-12
Before Pilate	Matt. 27:15-26; Mark 15:6-15; Luke 23:13-25; John 18:39—19:16

Matthew omitted Jesus' trial before Annas (John 18:12-14, 19-23). It's likely that Annas lived in a wing of the same building where the Sanhedrin met.

57 Those who had arrested Jesus led Him away to **Caiaphas**, the high priest, where the **scribes** and the **elders** were gathered together.

57 Those who had seized Jesus led Him away to Caiaphas, the high priest, where the scribes and the elders were gathered together.

57 Those who had arrested Jesus took him to Caiaphas, the high priest, where the scribes and the elders had assembled.

57 And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled.

— "...Caiaphas" - the official high priest at the time; in this role, he would have presided over the Sanhedrin

— He was a Sadducee (Acts 5:17), who held power in Israel at the time

— "...scribes" - the official teachers of the law

— "...elders" - lay representatives of the people

58 But Peter was following Him at a distance, as far as the courtyard of the high priest, and he came inside and sat down with the officers to see the outcome.

58 But Peter was following Him at a distance as far as the courtyard of the high priest, and entered in, and sat down with the officers to see the outcome.

58 Peter, however, followed him at a distance as far as the high priest's courtyard. He went inside and sat down with the servants to see how this would end.

58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

- Peter is curious, keeping his distance, yet watching what happens, as the "mob" led Jesus across the Kidron Valley, into Jerusalem, and into the high priest's house.
- Peter positioned himself inconspicuously, he thought, near the fire

59 Now the chief priests and the entire Council kept trying to **obtain false testimony** against Jesus, so that they might put Him to death.

59 Now the chief priests and the whole Council kept trying to obtain false testimony against Jesus, so that they might put Him to death.

59 Meanwhile, the high priests and the whole Council were looking for false testimony against Jesus in order to have him put to death.

59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

- Might not have been all 71 members; they only needed 23 to be present for a quorum (Cf. Luke 23:50-51)

- "...obtain false testimony" - doesn't mean they were looking for liars, but they looked for witnesses who would validate their conviction that Jesus was a lawbreaker. To do that, the witnesses would have to give false testimony.

60 They did not find *any*, even though many false witnesses came forward. But later on two came forward,

60 They did not find *any*, even though many false witnesses came forward. But later on two came forward,

60 But they couldn't find any, even though many false witnesses had come forward. At last two men came forward

60 But found none: yea, though many false witnesses came, *yet* found they none. At the last came two false witnesses,

- The Mosaic Law required two witnesses in cases of a capital offense. The lawyers had to interview several people before they finally found two who would agree on a charge against Jesus.

- Many false witnesses, yet they found none. How? They could never agree.

61 and said, "This man stated, 'I am able to destroy the temple of God and to rebuild it in three days!'"

61 and said, "This man stated, 'I am able to destroy the temple of God and to rebuild it in three days!'"

61 and stated, "This man said, 'I can destroy the sanctuary of God and rebuild it in three days.'"

61 And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days.

- A misquote. Taken with wooden literalism, one may take Jesus' words as a threat to desecrate the temple, but Jesus was speaking metaphorically (John 2:19-21), referring to His body.

-- Jesus also didn't say that He would destroy the temple; His words implied that the Jewish religious leaders would destroy the temple

— The Jews regarded the desecration of the temple a capital offense (Cf. Jer 26:1-19)

— Jesus had not, as far as the Gospels are concerned, ever said He would or could destroy the temple. He only said that it would be destroyed. He never said that He would rebuild the temple.

62 The high priest stood up and said to Him, "Do You offer no answer for what these men are testifying against You?"

62 The high priest stood up and said to Him, "Do You not answer? What is it that these men are testifying against You?"

62 At this, the high priest stood up and asked Jesus, "Don't you have any answer to what these men are testifying against you?"

62 And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee?

63 But Jesus kept silent. And the high priest said to Him, "I place You **under oath by the living God**, to tell us whether You are the **Christ**, the **Son of God**."

63 But Jesus kept silent. And the high priest said to Him, "I adjure You by the living God, that You tell us whether You are the Christ, the Son of God."

63 But Jesus was silent. Then the high priest told him, "I command you by the living God to tell us if you are the Messiah, the Son of God!"

63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

- Jesus was silent, fulfilling Is 53:7

- Frustrated by Jesus' silence, Caiaphas tried to cut to the basic issue: Did Jesus claim to be the Messiah ("the Christ") or not?

- "...under oath" - "I adjure thee by the living God, in whose office I stand, under whose power we all are, before whom thou also standest, who knowest the truth, and judgeth between us and thee, that thou tell us, this holy Sanhedrin now here as before God, the truth."

- "...by the living God" - an equivalent title with "Messiah" (Cf. 2:15; 3:17; 11:27; 16:13-20)

- "...Christ" - *Christos*, "the Anointed One"

- "...Son of God" - the common expression for the Messiah, taken from Ps 2: "the Son Who has a relationship with God"
- Some question the source of Caiaphas' idea to question Jesus about being the Son of God. The source was Jesus Himself in the Parable of the Wicked Husbandman (21:33-45). The high priest had knowledge of Jesus' claims from this parable, which He told to the chief priests and elders. At the trial, the high priest seized on this claim and threw it back onto Jesus as a weapon to destroy Him.
- Jesus was required by law to respond (Lev 5:1; 1 Kings 22:16); by refusing, He would have broken an oath imposed upon Him by the high priest
- If He denied the charge, He would have had no further influence, even though the Sanhedrin might have acquitted Him
- If He affirmed the charge, He would appear to be an imposter given the presuppositions of the Sanhedrin. From their view, the Messiah would never allow others to imprison Him and put His life in jeopardy.

64 Jesus *said to him, **"You have said it yourself. But I tell you, from now on you will see the Son of Man sitting at the right hand of power, and coming on the clouds of heaven."**

64 Jesus *said to him, **"You have said it yourself; nevertheless I tell you, hereafter you will see the Son of Man sitting at the right hand of Power, and coming on the clouds of heaven."**

64 Jesus told him, **"You have said so. Nevertheless I tell you, from now on you will see 'the Son of Man seated at the right hand of Power' and 'coming on the clouds of heaven.'"**

64 Jesus saith unto him, **Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.**

- Jesus gave the same answer to Caiaphas that He gave to Judas in v25
- Jesus then qualified His response because the religious leaders' concept of the Messiah was inadequate. Jesus claimed to be the Messiah, but not the One that Caiaphas and his cronies had in mind.
- He alluded to Ps 110:1 and Dan 7:13 to show that He was not a political Messiah in the popular mold. He was a Messiah who would receive a kingdom from the Ancient of Days, and return to reign in great power and honor.
- This was one of Jesus' clearest claims to Messiahship (Cf. 16:27; 23:39; 24:30-31; 26:29). It was both a revelation, and a threat to Israel's leaders.
- "...Son of Man" - in His answer, Jesus referred to Himself as the "Son Who has a relationship with man," but who also had an eternal position with God the Father in glory.
- Jesus explicitly linked Himself to Daniel's vision of the Son of Man and His eternal kingdom (Dan 7:9-14)
- This vision is amplified in Rev 1:13; 14:14

65 Then the high priest **tore his robes** and said, "He has blasphemed! What further need do we have of witnesses? See, you have now heard the blasphemy;

65 Then the high priest tore his robes and said, "He has blasphemed! What further need do we have of witnesses? Behold, you have now heard the blasphemy;

65 Then the high priest tore his robes and said, "He has blasphemed! Why do we still need witnesses? Listen! You yourselves have just heard the blasphemy!

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

- Caiaphas obviously took Jesus' answer as a "Yes"
- "...tore his robes" - this violated Lev 21:10, which states that the High Priest must never tear his clothes
 - Tearing your clothes became a traditional response to blasphemy (Cf. Acts 14:14)
 - The punishment for blasphemy (claiming for oneself a unique association with God, misusing God's name, or speaking against the temple or Israel's leaders) was death (Lev 24:16).
- "...He has blasphemed!" - what did Jesus say that Caiaphas interpreted as blasphemy? The High Priest understood that Jesus was claiming to be God Himself.
- The problem with the high priest's logic is that he was basing his verdict on self-incrimination, which is not allowed under Jewish law (your own testimony can not be used against you).

The Jews knew the predictions and the prophecies of the Messiah. They also were well aware of the revelations and events surrounding the Messiah's coming to earth to take power. But they failed to see His predicted death and they misread His love, consideration for sinners, and general care for hurting mankind. In other words, He did not fit the image! Nor were His timing and teaching acceptable.

66 what do you think?" They answered, "He deserves death!"
66 what do you think?" They answered, "He deserves death!"
66 What is your verdict?" They replied, "He deserves to die!"
66 What think ye? They answered and said, He is guilty of death.

The Mockery of the Soldiers (Cf. Mark 14:65; Luke 22:63-65)

67 Then they spit in His face and beat Him with their fists; and others slapped Him,
67 Then they spat in His face and beat Him with their fists; and others slapped Him,
67 Then they spit in his face and hit him. Some slapped him,
67 Then did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands,

- Jesus' claim to be the Messiah did not impress or intimidate His accusers. They proceeded to humiliate Him for what they considered His blasphemy.

68 and said, "Prophesy to us, You Christ; who is the one who hit You?"

68 and said, "Prophesy to us, You Christ; who is the one who hit You?"

68 saying, "Prophesy to us, you Messiah! Who hit you?"

68 Saying, Prophesy unto us, thou Christ, Who is he that smote thee?

- In their minds, if He was the Messiah, He should have been able to tell who hit Him

— Whether or not Jesus was limited in His knowledge at the time is not the point. When His abusers stand before Him some day, when He is their Judge, the men who beat and abused Him will have to answer a question from Him: What is your defense for hating Me?

- Jesus' passivity only reinforced their assumptions and encouraged them to be even more hostile.

— They blindfolded Jesus (Mark 14:65; Luke 22:64)

(K) Peter betrays Christ (26:69-75) (Cf. Mark 14:66-72; Luke 22:54-62; John 18:15-18,25-27)

69 Now Peter was sitting outside in the courtyard, and a slave woman came to him and said, "You too were with Jesus the Galilean."

69 Now Peter was sitting outside in the courtyard, and a servant-girl came to him and said, "You too were with Jesus the Galilean."

69 Now Peter was sitting outside in the courtyard when a servant girl came up to him and said, "You, too, were with Jesus the Galilean."

69 Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

- Peter was warming himself near the fire in the center of the courtyard (Mark 14:66-67; Luke 22:55; John 18:18)

- The girl's reference to "Galilee" was likely a derision. Residents of Judea, especially Jerusalem, regarded Galileans as inferior because Galilee was mostly rural.

70 But he denied *it* before them all, saying, "I do not know what you are talking about."

70 But he denied *it* before them all, saying, "I do not know what you are talking about."

70 But he denied it in front of them all. "I don't know what you're talking about!" he exclaimed.

70 But he denied before *them* all, saying, I know not what thou sayest.

- Evidently, several others overheard her comment and joined in her questioning. Peter denied it before them all, replying with words similar to a legal oath (swearing).

71 When he had gone out to the gateway, another *slave woman* saw him and *said to those who were there, "This man was with Jesus of Nazareth."

71 When he had gone out to the gateway, another *servant-girl* saw him and *said to those who were there, "This man was with Jesus of Nazareth."

71 As he went out to the gateway, another woman saw him and told those who were there, "This man was with Jesus from Nazareth."

71 And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.

- Peter retreated to the gateway, away from people and possibly a less conspicuous place

- Another woman saw him and identified him with Jesus

— She also used another derogatory slur by stating that Jesus was from "Nazareth" (considering the poor reputation of that city, Cf. 2:23)

72 And again he denied *it*, with an oath: "I do not know the man."

72 And again he denied *it* with an oath, "I do not know the man."

72 Again he denied it and swore with an oath, "I don't know the man!"

72 And again he denied with an oath, I do not know the man.

- Peter denied her accusation, this time with a stronger oath

— Matthew does not mean that Peter used profanity, but invoked a curse upon himself if he was lying. He appealed to something sacred to confirm his truthfulness (Cf. 5:33-34; 23:16-22)

73 A little later the bystanders came up and said to Peter, "You really are *one of them* as well, since even the way you talk gives you away."

73 A little later the bystanders came up and said to Peter, "Surely you too are *one of them*; for even the way you talk gives you away."

73 After a little while, the people who were standing there came up and told Peter, "Obviously you're also one of them, because your accent gives you away."

73 And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one of them*; for thy speech bewrayeth thee.

- A third person, one of the high priest's servants who was a relative of Malchus, whose ear Peter cut off in Gethsemane (John 18:26) just a few hours earlier, approached Peter with some others about an hour later (Luke 22:59).

— They accusingly asked Peter, again, if he was one of Jesus' disciples, since he was a Galilean

74 Then he began to curse and swear, "I do not know the man!" And immediately a rooster crowed.

74 Then he began to curse and swear, "I do not know the man!" And immediately a rooster crowed.

74 Then he began to curse violently. "I don't know the man!" he swore solemnly. Just then a rooster crowed.

74 Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew.

- Peter denied that he knew Jesus for the third time, using more oaths to confirm his testimony. He may have even cursed Jesus.

75 And Peter remembered the statement that Jesus had made: "**Before a rooster crows, you will deny Me three times.**" And he went out and wept bitterly.

75 And Peter remembered the word which Jesus had said, "**Before a rooster crows, you will deny Me three times.**" And he went out and wept bitterly.

75 Peter remembered the words of Jesus when he said, "**Before a rooster crows, you'll deny me three times.**" Then he went outside and cried bitterly.

75 And Peter remembered the word of Jesus, which said unto him, **Before the cock crow, thou shalt deny me thrice.** And he went out, and wept bitterly.

- Immediately upon hearing the cock crow, Peter remembered Jesus' words (v34)
- He immediately left the courtyard and wept bitterly over his cowardice and failure (Cf. 2 Cor 7:10)
- This is the last reference to Peter in Matthew's Gospel