

7/22/18

Matthew 26

In the last three chapters we have the narrative of our Lord's passion, crucifixion and resurrection.

* Chapter 26 records the plot to kill Jesus, His anointing at Bethany, the Passover and Lord's Supper, His prayer to the Father, betrayal, arrest, trial and Peter's denial.

26:1-5 The announcement by Jesus of His crucifixion.plot to kill Jesus.

* The parallel passages. Mk. 14:1-2; Lk. 22:1-2

26:1-2 The prophetic fulfillment.

- 1) The setting and time of the declaration, "Now it came to pass, when Jesus had finished all these sayings." vs. 1a-b
 - a) The reference is to the words of chapter 24-25, the Day of the LORD, Tribulation and Great-Tribulation, the Second Coming.
 - b) This phrase appears five times as natural divisions. Matt. 7:28; 11:1; 13:53; 19:1; 26:1
- 2) The words are addressed to His disciples, "that He said to His disciples. You know that after two days is the Passover, and the Son of Man will be delivered up to be crucified." vs. 1c-2

- a) This is still Tuesday, two days Thursday, that evening Friday they would eat the Passover on April 14, confirmed by Mark. Mk. 14:1, 3; Ex 12:1-27
- b) The Son of Man is the title for the Incarnate Christ, the Messianic. Dan. 7:13-14
- c) This is prophecy, "will be delivered up to be crucified." Matt. 16:21; 17:22-23. 20:17-19

26:3-4 The plot by the religious leaders to kill Jesus.

- 1) The evil men, "Then the chief priests, the scribes, and the elders of the people assembled at the palace of the high priest, who was called Caiaphas." vs. 3
 - a) The word "then" is a time word, at that time.
 - b) The chief priests "archiereus", those in the position to intercede for sinners, like the high priest.
 - * They were Sadducees and did not believe in spirits, angels or the resurrection!
 - c) The scribes "gramateus", transcribers, interpreters and teachers of the Law.
 - d) The elders "presbuteros", the elder men of the nation.

- e) These comprised the Sanherdrin, the Supreme Court of the land in an informally at the house of Caiphas.
* The word palace “aule”, means the uncovered courtyard of the house.
- f) Caiphas married the daughter of Annas who was the High Priest from A.D. 6-15, and appointed by Rome in 18 A.D. by Valerius Gratus governor of Judaea and deposed in A.D. 36 by Vitellus governor of Syria.
- g) From 37 B.C. to 67 A.D. were 28 priests.
- 2) The purpose of the meeting is stated, “and plotted to take Jesus by trickery and kill Him.” vs. 4
 - a) They had opposed Jesus from the beginning and hated him.
 - b) The word trickery “dolos”, means guile or deceit and is used for bait to trap an animal.
 - c) Judas was to be the instrument of deceit, but Jesus was not ignorant to it!

26:5 The hypocrisy of the entire plot to kill Jesus.

- 1) They were calculating, “But they said, “Not during the feast.” vs. 5a-b
* Rome always increased her army during the three mandatory feasts, Passover, Pentecost and Tabernacles.

- 2) They feared the reaction of the people, “lest there be an uproar among the people.” vs. 5c
* Lk. 22:2
- 3) Jesus was in control and died on Passover.

26:6-13 The anointing of Jesus at Bethany.

* The parallel passages. Mk. 14:3-9; Jn. 12:1-8

26:6-7 The loving affection demonstrated for Jesus.

- 1) The setting has changed, “And when Jesus was in Bethany at the house of Simon the leper.” vs. 6
 - a) Bethany “Bethania”, means house of dates, two miles from Jerusalem on the east side of the Mount of Olives on the way to Jericho.
 - b) The house of Simon who without doubt was healed by Jesus, this is two days before the Passover in honor of Jesus and Lazarus is the guest of honor. Mk. 14:1, 3; Jn. 12:1-2
 - c) Jesus arrived to Bethany six days before the Passover, but the dinner was two days before, as stated by Matthew.
- 2) The person approaching Jesus, “a woman came to Him having an alabaster flask of very costly fragrant oil, and she poured it on His head as He sat *at the table*.” vs. 7

- a) She came to Jesus during the dinner considering Him of greater value than the costly oil she brought. vs. 7a
- b) The alabaster flask “alabastran” was the best material, white or light grey translucent gypsum or limestone to store and preserve ointments.
- c) The costly fragrant oil was precious from India, one pound or 12 ounces worth 300 denari, almost one year's wages. Jn. 12:3, 5
- d) She poured the oil on the head of Jesus as He sat “anakeimai” reclined to eat at the table. vs. 7b
 - * The woman was Mary, the sister of Lazarus who also anointed the feet of Jesus and wiped them with her hair, the house filling with the fragrance of the oil. Jn. 12:3
- e) There is no contradiction, but added details, even as Jesus indicates “on My body”. Matt. 26:12
- f) Not to be confused with Simon the Pharisee when the prostitute washed the feet of Jesus with her tears, dried them with her hair and then anointed His feet with fragrant oil. Lk. 7:36-50

26:8-9 The objection to the anointing of Jesus.

- 1) The ones objecting, “But when His disciples saw *it*, they were indignant, saying, “Why this waste?” vs. 8
 - a) They were indignant “aganakteo”, moved with displeasure. Matt. 20:24; Mk. 10:14
 - b) Their words confirm their displeasure, “Why this waste?”
- 2) The reason for the objection is voiced, “For this fragrant oil might have been sold for much and given to *the* poor.” vs. 9
 - a) John says these were the words of Judas, not because he cared about the poor, but because he was stealing from the treasury box. Jn. 12:5-6
 - * Accusing Jesus of extravagance and unconcerned with the poor, both a lie.
 - b) Mary stands alone and in sharp contrast.
 - * To the religious leaders who hated Jesus, the disciples and Judas. vs. 3-4, 8, 15

26:10-13 The commendation of Mary by Jesus.

- 1) The rebuke of the disciples by Jesus, “But when Jesus was aware of *it*, He said to them, “Why do you trouble the woman? For she has done a good work for Me.” vs. 10
 - a) Jesus revealed their evil hearts, “Why do you trouble this woman? For she has done a good work for Me.” vs. 10b-c

- 1)) The word trouble “kopos”, it means to beat, smite or cut, accusing them of condemning her.
- 2)) The word good “kalos”, means what is commendable, admirable and excellent, acknowledging Mary.
- b) Jesus was aware of their thoughts, words and motive of their hearts. vs. 10a
 - 1)) The disciple’s appeared to present them as spiritual, but in reality were insensitive and carnal, Mary was loving a spiritual.
 - 2)) They were concerned with ruling, but unconcerned about the suffering and death of Jesus, though He had told them over and over again!
- 2) The correction of their wrong perspective, “For you have the poor with you always, but Me you do not have always.” vs. 11
 - a) Jesus did not minimize the poor, but would always be on this earth.
 - b) Jesus was here for only two more days, priorities!
- 3) The interpretation of Mary’s deed, “For in pouring this fragrant oil on My body, she did *it* for My burial.” vs. 12
 - a) My burial is used only one other time. Jn. 19:40
 - b) No one else got to anoint Jesus for His burial, when the women to the tomb, He was risen.

- 4) The promise to Mary, “Assuredly, I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be told as a memorial to her.” vs. 13
 - a) She sat at His feet. Lk. 10:42
 - b) She is in the Hall of faith. Heb. 11

26:14-16 The betrayal of Jesus by Judas.

* The parallel passages. Mk 14:10-11; Lk 22:3-6

26:14 The treacherous betrayal.

- 1) The final decision, “Then one of the twelve, called Judas Iscariot, went to the chief priests.” vs. 14
 - a) Judas was one of the twelve, chosen by Jesus after an entire night in prayer. Lk. 6:12-13
 - b) Judas is called the son of perdition. Jn. 17:12
 - c) Satan entered Judas at this point. Lk.22:3
- 2) The negatiation for a price, “and said, “What are you willing to give me if I deliver Him to you?” And they counted out to him thirty pieces of silver.” vs. 15
 - a) The price was of a gored slave. Ex. 21:32
 - b) The prize was prophesied, later used to purchase a potters field. Zech. 11:12-13
 - * The love of money is the root of all evil. 2Tim. 6:20
- 3) The determination, “So from that time he sought opportunity to betray Him.” vs. 16

- a) Judas was going to be looking for the most convenient time to betray Jesus.
- b) The word opportunity “eukaiia”, means the seasonable time, the particular time, the right and perfect time. Jn. 7:6, 8

26:17-30 The celebrates the Passover and institutes the Lord’s supper.

* The parallel passages. Mk. 14:12-25; Lk 22:7-23; Jn. 13:1-30

26:17-19 The preparation for the Passover.

- 1) The setting changes again, “Now on the first day of the *Feast of the Unleavened Bread* the disciples came to Jesus, saying to Him, “Where do You want us to prepare for You to eat the Passover?” vs. 17
 - a) This is before Passover on Thursday. Jn. 13:1
 - b) The Passover was in fulfillment of the Exodus from Egypt, no lamb is mentioned, being Jesus is the lamb of God, our Passover. Ex. 12; 1Cor. 5:6-8
 - c) The Feast of Unleavened Bread was April 15-21. Lev. 23:5-6; Num. 28:16-17
 - d) All leaven would be removed. Ex. 12:15-20; 13:15
- 2) The instructions of Jesus, “And He said, “Go into the city to a certain man, and say to him, ‘The Teacher says, “My time is at hand; I will keep the Passover at your house with My disciples.”’” vs. 18

- a) The word man “deina” means a certain, unnamed, this is the only time it is used in the New Testament.
 - b) A man would be carrying a pitcher of water, to identify him. Lk. 22:10
 - c) The phrase “My time” “kairos” is the specific season of death.
- 3) The obedience of the disciples, “So the disciples did as Jesus had directed them; and they prepared the Passover.” vs. 19

26:20-25 The identity of Judas the traitor.

- 1) The gathering for the Passover in the upper room, “When evening had come, He sat down with the twelve.” vs. 20
 - a) This is Thursday evening, Jewish Friday, the twelve are present.
 - b) With fervent desire I have desired to eat this Passover with you. Lk. 22:15
- 2) The declaration of betrayal by Jesus, “Now as they were eating, He said, “Assuredly, I say to you, one of you will betray Me.”. vs. 21
 - a) John says Jesus was “troubled in spirit” when He declared the betrayal. Jn. 13:21
 - b) This means Jesus celebrated the meal the day before with the bitter herbs, salt water, the cups of wine, the prayers and the singing of the Psalms. Ps. 113-114, then at the close the sung Ps. 115-118, 120-137.

- 3) The keen awareness that each had the potential to betray Jesus, “And they were exceedingly sorrowful, and each of them began to say to Him, “Lord, is it I?” vs. 22
- a) Sorrowful “lupeo”, they became sad, grieved and uneasy.
 - b) Mark says they began to say “one by one” “Is it I?” Mk. 14:19
 - c) Luke says, “they began to question among themselves which of them it was who would do this thing.” Lk. 22:23
 - d) John says, “then the disciples looked at one another, perplexed about whom He spoke.” Jn. 13:22
- 4) The indication of the betrayer by Jesus, “He answered and said, “He who dipped *his* hand with Me in the dish will betray Me.” vs. 23
- a) Jesus had already washed the feet of the disciples, even Judas. Jn. 13:1-11
 - b. The betrayal of Judas was prophetic by Ahithophel, the friend and counselor of David, “Even my own familiar friend in whom I trusted, Who ate my bread, Has lifted up *his* heel against me.” Ps. 41:9
 - c) Jesus gave Judas the bread and said, “What you do, do quickly.” Jn. 13:26-27
- 5) The warning to the betrayer by Jesus, “The Son of Man indeed goes 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.” vs. 24

- a) The phrase the Son of Man is the title of Messiah. Dan. 7:13-14
 - b) Prophecy only make know what will happen, it does not for the person to commit the sin, “just as it is written”, or God would be unjust and evil.
 - c) The “woe” is very sever by the statement “It would have been good for that man if he had not been born” being fully responsible for his deed.
 - d) Jesus gave so many opportunities for Judas to repent, but he did not!
- 6) The accusation of Judas, “Then Judas, who was betraying Him, answered and said, “Rabbi, is it I?” He said to him, “You have said it.” vs. 25
- a) He heard each of the disciples and knew they were innocent in their confession.
 - b) He didn’t say Lord, like the eleven, but Rabbi.
 - c) Judas left after the Passover meal.

26:26-30 The institution of the Lord’s supper.

- 1) The inaguation of the meaning of His body, “And as they were eating, Jesus took bread, blessed and broke *it*, and gave *it* to the disciples and said, “Take, eat; this is My body.” vs. 26

- * His body was offered for our sins resulting in death, not one bone was broken. vs. 26; Num. 9:12; Ps. 34:20
- 2) The meaning of His blood, “Then He took the cup, and gave thanks, and gave *it* to them, saying, “Drink from it, all of you.” vs. 27
 - a) The supper was representative not His literal body and blood, for Jesus was before them.
- 3) The superiority of the New Covenant, “For this is My blood of the new covenant, which is shed for many for the remission of sins.” vs. 28
 - a) His blood was shed for the new covenant to ensure forgiveness of sins. vs. 27-28
 - b) Covenant has the idea of cutting a sacrifice. Gen. 15:9-18; Jer. 34:18
 - c) The New “kainos” Covenant, recent in kind, superior to the Old Covenant. Heb. 7:22; 8:8; 9:22; 1Pet. 1:19
- 5) The Lord’s Supper not only looked back to what Jesus did for us, but forward to the future day in the kingdom to partake with us, “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.” vs. 29
- 4) The betrayal and crucifixion could not take away the joy of Jesus’ loving sacrifice for the sins of the world, “And when they had

sung a hymn, they went out to the Mount of Olives.” vs. 30
 * They sung. Ps. 115-118; 120-137 Lenski

26:31-35 The prediction of Jesus about all the apostles abandoning Him.

* The parallel passages. Mk. 14:26-31; Lk. 22:39

26:31 The prophetic announcement by Jesus.

- 1) The proclamation, “Then Jesus said to them, “All of you will be made to stumble because of Me this night.” vs. 31a-b
- 2) The basis for the proclamation was the Scriptures, “for it is written: ‘I will strike the Shepherd, And the sheep of the flock will be scattered.’ vs. 31c-d

* The prophet Zechariah. Zech. 113:7

26:32 The promise of Jesus the apostles.

- 1) Jesus was going to be raised from the dead, “But after I have been raised.” vs. 32a
- 2) Jesus gave them a particular location, “I will go before you to Galilee.” vs. 32b

* The confirmation. Matt. 28:10, 16

26:33-35 The three mistakes Peter made.

- 1) He had a high view of Peter about himself, “Peter answered and said to Him, “Even if all are made to stumble because of You, I will never be made to stumble.” vs. 33

- 2) He contradicted Jesus through his pride contradicting Jesus, “Jesus said to him, “Assuredly, I say to you that this night, before the rooster crows, you will deny Me three times.” vs. 34
- 3) He had confidence in his flesh, “Peter said to Him, “Even if I have to die with You, I will not deny You!” And so said all the disciples.” vs. 35

26:36-46 The prayer of Jesus in Gethsemane.

* The parallel passages. Mk. 14:32-42; Lk. 22:40-46

26:36 The arrival at the Graden.

- 1) “Then Jesus came with them to a place called Gethsemane.” vs. 36a
 - a) Gethsemane means “oil press” at foot of Mount of Olives.
 - b) Jesus went there often. Jn. 18:1-2
- 2) The instructions to the disciples, “and said to the disciples, “Sit here while I go and pray over there.” vs. 36b-c
 - * Sit here- to watch.

26:37 The inner circle of Jesus.

- 1) The choosing of Jesus, “And He took with Him Peter and the two sons of Zebedee.” vs. 37a
 - * These three had seen the daughter of Jairus raised, the transfiguration, etc.

- 2) The spiritual suffering of Jesus, “and He began to be sorrowful and deeply distressed.” vs. 37b
 - * The phrase deeply distressed “ademoneo”, is used to describe most supreme anguish “to be uncomfortable, not at home”. (Thayer)

26:38 The petition of Jesus to the inner circle.

- 1) Jesus revealed His heart, “Then He said to them, “My soul is exceedingly sorrowful, even to death.” vs. 38a-b
 - a) The phrase exceedingly sorrowful “perilupos”, means to be very sad.
 - b) The three disciples had never seen Jesus this way.
- 2) Jesus asked for their company, “Stay here and watch with Me.” vs. 38c
 - a) Watch “gregoreuo”, means to give strict attention and caution.
 - b) The betrayer was coming.

26:39 The first prayer of Jesus.

- 1) The deep turmoil was evident, “He went a little farther and fell on His face, saying, O My Fater.” vs. 39a-c
 - a) Jesus prostrated Himself on the ground, indicating the seriousness of His agony.
 - b) The intensity of the agony by his cry, “My Father”.

- 2) The prayer was intense spiritual warfare, “If it is possible, let this cup pass from Me; nevertheless, not as I will, but as You *will*.” vs. 39d-h
- a) The expression was not a reluctance to go to the cross, but rather the violation of His person becoming sin for us and being separated from the Father for the very first time.
 - b) The cup speak of the wrath of God poured out on Him. 2Cor. 5:21
 - c) The commitment of Jesus was complet, “Not as I will, but as You will.”
 - 1)) He tasted death. Heb. 2:9
 - 2)) God heard Him. Heb. 5:7
 - 3)) He was tempted in all points as we are, yet without sin. Heb. 4:15
 - 4)) He endure it for the joy set before Him. Heb. 12:1-2

26:40-41 The dulness of the apostles.

- 1) Jesus returned, “Then He came to the disciples and found them asleep, and said to Peter, “What? Could you not watch with Me one hour?” vs. 40
 - a) The three inner circle were asleep, as at the Mount of Transfiguration.
 - b) Jesus reprooves Peter, in view of his previous boast that He would die for Jesus is need be, “What could you not watch with Me one hour?”

- c) They could have seen and heard so much more if they had been awake, so us!
- 2) The loving words of Jesus to His apostles, “Watch and pray, lest you enter into temptation. The spirit indeed *is* willing, but the flesh *is* weak.” vs. 41
 - a) Vigilance and prayer keeps us from temptation.
 - b) The spirit is willing but the flesh impotent to accomplish it, therefore the spirit needs to draw from God’s Holy Spirit.

26:42-43 The second prayer of Jesus.

- 1) The fervent to the will of the Father, “Again, a second time, He went away and prayed, saying, “O My Father, if this cup cannot pass away from Me unless I drink it, Your will be done.” vs. 42
 - a) The cup of God’s wrath could not pass, there was no other way to redeem man.
 - b) Drops of blood & angels came. Lk. 22:43-44
- 2) Jesus returned again, “And He came and found them asleep again, for their eyes were heavy.” vs. 43
 - * The entire event became overwhelming for them!

26:44-46 The third prayer of Jesus.

- 1) The agony would win out in victory, “So He left them, went away again, and prayed the third time, saying the same words. vs. 44
 - a) Jesus was praying the same words” depending on the Father to empower and enable Him as a man, the Last Adam. 1Cor. 15:45
 - b) The reason being that He never used His Deity to accomplish anything, but all in dependence of the Father.
 - c) The number three without doubt paralleling the Trinity.
- 2) Jesus returned once again, “Then He came to His disciples and said to them, “Are *you* still sleeping and resting?” vs. 45a-b
 - a) Jesus is not disappointed or mad.
 - b) Jesus accomplished the victory over the cross in the Garden through prayer.
 - c) Now Jesus watches over them.
- 3) Jesus announced the fulfillment of His betrayal, “Behold, the hour is at hand, and the Son of Man is being betrayed into the hands of sinners.” vs. 45c-e
 - 1) The hour indicates the very even.
 - 2) They were sleeping for sorrow. Lk. 22:45
- 4) Jesus commanded His disciples to awaken “Rise, let us be going. See, My betrayer is at hand.” vs. 46
 - a) Believed there is a lapse of time between verse 45-46, how long is not known.
 - b) Other see no delay.

26:47-56 The betrayal and arrest of Jesus.

* The parallel passages. Mk. 14:43-52; Lk. 22:47-53; Jn. 18:3-12

26:47 The arrival of Judas.

- 1) The treachery of Judas is magnified by his high privilege, “The And while He was still speaking, behold, Judas, one of the twelve.” vs. 47a-c
 - a) And Judas, who betrayed Him, also knew the place; for Jesus often met there with His disciples.” Jn. 18:2
 - b) Judas had been with Jesus over three years.
 - c) Judas heard Jesus teach, saw Him heal and cast out demons.
 - d) Judas even did the same. Matt. 10
- 2) The wicked company, “with a great multitude with swords and clubs, came from the chief priests and elders of the people.” vs. 47
 - a) This included the temple police, a cohort, 600 men which is 1/10 of a legion. Jn. 18:3, 18
 - b) The priests and elders of the Sanhedrin.
 - c) Jesus went to them, “Who do you seek” and they all fell. Jn. 18:4, 6
 - d) They had “marchairai” short swords and clubs “xulon” made of wood.

26:48-49 The betrayer.

- 1) Now His betrayer had given them a sign, saying, “Whomever I kiss, He is the One; seize Him.” vs. 48
 - a) The treachery was that the sign was one of friendship!
 - b) Jesus knowing all this went forward and ask who they sought, when they said Jesus of Nazareth and they all fell back to the ground. Jn. 18:4-6
- 2) Judas walked towards Jesus, “Immediately he went up to Jesus and said, “Greetings, Rabbi!” and kissed Him.” vs. 49
 - a) The greeting was pretentious and hypocritical.
 - b) The kiss “phileo” was repeated, passionate. Lk. 7:38; 15:20; Acts 20:37

26:50 The words of Jesus to Judas.

- 1) The check on Judas to repent, “But Jesus said to him, “Friend, why have you come?” vs. 50a
 - a) Friend “hetairos”, means comrade, companion or partner.
 - b) The direct question charged Judas with his betrayal.
- 2) The arrest of Jesus, “Then they came and laid hands on Jesus and took Him.” vs. 50b

* As they fell to the ground Jesus pleads for His disciples, “Let them go”. Jn. 18:8

26:51 The attempted rescue of Jesus by Peter.

- 1) The readiness of Peter to defend Jesus, “And suddenly, one of those *who were* with Jesus stretched out *his* hand and drew his sword.” vs. 51a-b
- 2) The commitment of Peter in action, “struck the servant of the high priest, and cut off his ear.” vs. 51b-c
 - a) Peter cut off Malchus’ ear, the high priests servant. Jn. 18:10, 15
 - b) Jesus healed it on the spot. Lk. 22:51

26:52 The words of Jesus to Peter.

- 1) The command to Peter by Jesus, “But Jesus said to him, “Put your sword in its place.” vs. 52a

* “So Jesus said to Peter, “Put your sword into the sheath. Shall I not drink the cup which My Father has given Me?” Jn. 18:11
- 2) The reproof of Peter by Jesus, “for all who take the sword will perish by the sword.” vs. 52
 - a) You cannot accomplish the things of God by the sword.
 - b) This is not speaking against going to war, self-defense or capital punishment!

26:53-54 The prophetic fulfillment of Jesus.

- 1) The Lord Jesus was no helpless victim, “Or do you think that I cannot now pray to My Father, and He will provide Me with more than twelve legions of angels? vs. 53

- a) Jesus was in control and submitted to the Father's will.
- b) Twelve legions is 72,000 angels that were at His disposal.
 - * In one angel killed 185,000. 2Kings 19:35
- 2) The arrest of Jesus was prophetic, "How then could the Scriptures be fulfilled, that it must happen thus?" vs. 54
 - a) The word must "dei", means necessary to be fulfilled.
 - b) One of many. Ps. 22; Is. 53; Dan. 9:24-26

26:55-56 The charge by Jesus about their deceit and treachery fulfilling the Scriptures. Is. 52; 53

- 1) The personal accusation to their treachery, "In that hour Jesus said to the multitudes, "Have you come out, as against a robber, with swords and clubs to take Me? I sat daily with you, teaching in the temple, and you did not seize Me." vs. 55
 - a) They were treating Jesus as a robber.
 - b) They heard Him teach every day in the temple, but never accosted Him.
- 2) The prophetic fulfillment, "But all this was done that the Scriptures of the prophets might be fulfilled." Then all the disciples forsook Him and fled." vs. 56
 - * The scripture is in Zechariah. Zech. 13:7

26:57-68 The taking of Jesus before the Sanhedrin.

* The parallel passages. Mk. 14:53-65; Lk. 22:54, 63-65, 67-71; Jn. 18:24

26:57 The arrest of Jesus.

- 1) Jesus was taken to the high priest, "And those who had laid hold of Jesus led *Him* away to Caiaphas the high priest." vs. 57a
 - a) They first led Jesus to Annas, Caiaphas' father-in-law. Jn. 18:13
- 2) Jesus was brought before the Sanhedrin, "where the scribes and the elders were assembled." vs. 57b
 - a) Sanhedrin Supreme Court of the Jews was made up of Scribes, Pharisees and Saducees.
 - b) High priest presided over, but a criminal case could not be transacted during Passover season.
 - c) Trial had to be in daytime, not night,
 - d) The man could not testify against himself.
 - e) The false witnesses were against the law and were to be punished.
 - f) They had no power of death.
 - g) Only of verdict was not guilty could a case be finished on the same day it began, otherwise a night must elapse before judgment.

- h) No decision was valid unless it met in its own meeting place, the Hall of The Hewn Stone in the temple precincts.
- i) The trial of Jesus was both religious and political, each had three phases.
 - a) Annas. a) Pilate.
 - b) Caiphas. b) Herod.
 - c) Sanhedrin. c) Pilate.

26:58 The apostle Peter followed Jesus.

- 1) The guilt of Peter, “But Peter followed at a distance to the High Priest’s courtyard.” vs. 58a
 - a) He had fled like the other ten apostles.
 - b) He knew he had told Jesus he would not.
- 2) The mistake of Peter, “And he went in and sat with the servants to see the end.” vs. 58b
 - a) John got Peter in to the yard. Jn. 18:15
 - b) Peter sat with servants. Ps. 1

26:59-64 The false witnesses. Deut. 18:15

- 1) The evil hearts of the religious leaders, “Now the chief priests, the elders, and all the council sought false testimony against Jesus to put Him to death.” vs. 59
 - a) The law required two witnesses to accuse a person, especially in death penalties. Deut. 19:15
 - b) The law punished the false witness, “then you shall do to him as he thought to have done to his brother; so you shall put

- away the evil from among you.” Deut. 19:19
- 2) The evil deligence, “but found none. Even though many false witnesses came forward, they found none. But at last two false witnesses came forward.” vs. 60
 - * Their efforts were futile, being found unreliable till the final two. vs. 60
- 3) The evil complicity, “and said, “This *fellow* said, ‘I am able to destroy the temple of God and to build it in three days.’” vs. 61
 - a) The accusation was false, Jesus referred those words to His resurrection.
 - b) They are found in John. Jn. 2:19
- 4) The evil priest, “And the high priest arose and said to Him, “Do You answer nothing? What *is it* these men testify against You?” vs. 62
 - a) The interrogation was illegal. vs. 62
 - b) No person on trial could be asked or forced to answer any question that could incriminate him.
- 5) The evil of the the trial was reproves by the silence, “But Jesus kept silent. And the high priest answered and said to Him, “I put You under oath by the living God: Tell us if You are the Christ, the Son of God!” vs. 63
 - a) The high priest frustrated and insulted by the silence of Jesus placed Him under oath. vs. 63a-c

- * Isaiah say, “dumb as a lamb to slaughter”. Is. 53
- b) The question of the high priest, “Tell us if You are the Christ, the Son of God.” vs. 63d-e
- 6) The response of Jesus, “Jesus said to him, “*It is as you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven.*” vs. 64
 - a) Jesus answers “yes, it is as you say”.
 - b) Jesus revealed His coming as Daniel prophesied. vs. 64
 - * In power and great glory. Dan. 7:13-14

26:65-68 Their hypocritical conspiracy.

- 1) The reaction of the priest, “Then the high priest tore his clothes.” vs. 65a
 - a) The priest was forbidden to do so. vs. 65a
 - b) Lev. 10:6; 21:10
- 2) The accusation of the high priest, “saying, “He has spoken blasphemy! What further need do we have of witnesses? Look, now you have heard His blasphemy!” vs. 65b-f
 - a) They accused Jesus of blasphemy for saying He was the Messiah, the Son of God, rejecting His revelation of truth.
- 3) They requested the judgment of the court, “What do you think?” They answered and said, “He is deserving of death.” vs. 66
 - * They condemned Jesus to death.

- 4) Their disdain for Jesus was fervent, “Then they spat in His face and beat Him; and others struck *Him* with the palms of their hands.” vs. 67
 - a) Spitting is the highest of insult, especially in the face.
 - b) They beat Jesus brutally. Is. 52:14; 53:3
- 5) They mocked Jesus, “saying, “Prophecy to us, Christ! Who is the one who struck You?” vs. 68
 - a) Ridiculing Jesus as a false prophet.
 - b) They blindfolded Jesus receiving the blows with full force, unable to see them coming. Mk. 14:65; Lk 22:64

26:69-75 The denial of Jesus by Peter.

* The parallel passages. Mk. 14:69-75; Lk. 22:55-62; Jn. 18:15-18, 25-27

26:69-70 The first denial of Jesus by Peter.

- 1) The confrontation of Peter, “Now Peter sat outside in the courtyard. And a servant girl came to him, saying, “You also were with Jesus of Galilee.” vs. 69
 - a) Peter has followed at a distance, sat down with the servants along the fire, he is in the enemies camp. Lk. 22:55-56
 - b) The servant girl accused Peter of being with Jesus.
- 2) The denial of her accusation is uttered by Peter, “But he denied it before *them* all,

saying, “I do not know what you are saying.” vs. 70

a) Peter

26:71-72 The second denial of Jesus by Peter.

1) The attempt of Peter to leave was confronted with another confrontation, “And when he had gone out to the gateway, another *girl* saw him and said to those *who were* there, “This *fellow* also was with Jesus of Nazareth.” vs. 71

* Every time I am certain Peter is thinking of the words of Jesus and his own.

2) The second denial of the accusation, “But again he denied with an oath, “I do not know the Man!” vs. 72

a) He lied.

b) He took an oath.

26:73-74 The third denial of Jesus by Peter.

1) The third confrontation of Peter, “And a little later those who stood by came up and said to Peter, “Surely you also are *one* of them, for your speech betrays you.” vs. 73

* His Galilian accent betrayed him. Mk. 14:70

2) The third denial of denial of Peter, “Then he began to curse and swear, *saying*, “I do not know the Man!” Immediately a rooster crowed.” vs. 74

a) Peter called down curses.

b) Peter swore with an oath.

26:75 The brokenness of Peter.

1) The words of Jesus came to Peter, “And Peter remembered the word of Jesus who had said to him, “Before the rooster crows, you will deny Me three times.” vs. 75a-c

a) Jesus turned and looked at Peter. Lk. 22:61

b) Peter saw the face of love and forgiveness, we fail and go on our own misery because when we fall we don’t look to see the face of Jesus.

2) The bitter experience of failure, “The So he went out and wept bitterly.” vs. 75d

a) “I prayed for you”. Lk. 22:31

b) Jesus restores Peter. Jn. 21:15-17