

MATTHEW 26

Jesus Handed over to the Jews

The Jewish Leaders Plot to Kill Jesus

1 When Jesus had finished all these sayings [the Olivet discourse on Wednesday], he said to his disciples,

2 You know that after two days [Friday] the Passover is coming, and the Son of Man is being handed over (παραδίδωμι, pres.) to be crucified (σταυρώω).¹

3 Then the chief priests and the elders of the people gathered together (συνάγω)² in the palace of the high priest, whose name was Caiaphas, 4 and plotted together (συμβουλεύω) in order to arrest (κρατέω) Jesus by stealth and kill (ἀποκτείνω) him. 5 But they said,

Not during the [Passover] festival, lest there be an uproar among the people.³

A Woman Pours Ointment on Jesus

6 Now when Jesus was at Bethany in the house of Simon the [cured] leper, 7 a woman came up to him with an alabaster flask of very expensive ointment, and she poured it on his head as he reclined at table. 8 And when the disciples saw it, they were indignant saying,

Why this waste? 9 For this could have been sold for a large sum and given to the poor.

10 But Jesus, aware of this, said to them,

Why do you trouble the woman? For she has done a beautiful thing to me. 11 For you always have the poor with you, but you will not always have me. 12 In pouring this ointment on my body, she has done it to prepare me for burial. 13 Truly, I say to you, wherever this gospel is proclaimed in the whole world, what she has done will also be told in memory of her.⁴

Judas Agrees to Hand Over Jesus

¹ **Ac 2:23** 23 This Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men.

² **Ps 2:1-3** 1 Why do the nations rage and the peoples plot in vain? 2 The kings of the earth set themselves, and the rulers take counsel together, against Yahweh and against his Messiah. **Ac 4:26-28** 26 The kings of the earth set themselves, and the rulers were gathered together, against Yahweh and against his Messiah— 27 for truly in this city there were gathered together against your holy servant Jesus, whom you anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, 28 to do whatever your hand and your plan had predestined to take place.

³ Especially those coming to the festival from outside Jerusalem.

⁴ This is a kingdom reward unique to her.

14 Then one of the twelve, whose name was Judas Iscariot, went to the chief priests and said,

What will you give me if I hand him over to you?

And they paid him thirty pieces of silver. 16 And from that moment he sought an opportunity to hand him over.

Jesus Eats the Passover with His Disciples⁵

17 Now on the first day [Thursday] of Unleavened Bread⁶ the disciples came to Jesus saying,

Where will you have us prepare for you to eat the Passover?

18 He said,

Go into the city [of Jerusalem] to a certain man and say to him, The Teacher (ὁ διδάσκαλος) says, My time (ὁ καιρός μου)⁷ is at hand. I will keep the Passover at your house⁸ with my disciples.⁹

19 And the disciples¹⁰ did as Jesus had directed them, and they prepared the Passover.

20 When it was evening, he was reclining (ἀνάκειμαι, imperf.)¹¹ at table with the twelve. 21 And as they were eating, he said,

⁵ Mk 14:12-26; Lk 22:7-20.

⁶ See *The Jewish Festivals, The Seven Annual Jewish Festivals, and The Festival of Passover*. Thursday at sundown began the eight-day Passover Week. The Passover lamb was to be sacrificed just before sundown on Friday. The seven-day festival of Unleavened Bread technically began at sundown on Friday. But Unleavened Bread had evolved from a seven- to an eight-day festival beginning the day before Passover. In popular thinking the two holidays were combined. So the period of afternoon preparations on Thursday was loosely referred to as the first day of Unleavened Bread (Gundry, *Matthew*, 524). **Mk 14:12** 12 On the first day of Unleavened Bread, when they sacrificed the Passover lamb, [Jesus'] disciples said to him, Where will you have us go and prepare for you to eat the Passover? **Lk 2:41** 41 [Jesus'] parents went to Jerusalem every year at the Feast of the Passover. **Lk 22:1** 1 Now the Feast of Unleavened Bread drew near, which is called the Passover. **Lk 22:7** 7 Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed.

⁷ See *The Punctuality of God*. This Greek word often refers to a decisive moment in history or one's life (Blomberg, *NAC*, 22:388).

⁸ **Mk 14:15** 15 He will show you a large upper room furnished and ready. There prepare for us.

⁹ Jesus shows his omniscience several times in this chapter. See *The Omniscience of Jesus*.

¹⁰ Purchasing and preparing the food probably the greater part of the day (Barbieri, *BKC*, 2:82). **Lk 22:8** 8 Jesus sent Peter and John saying, Go and prepare the Passover for us.

¹¹ “[A]lways of reclining at table, equals *dine*” (*BDAG*, 65). “We are not to envisage, with Leonardo da Vinci’s famous Renaissance portrait of the last supper, one long rectangular table with people sitting on chairs on either side of it, but rather the *triclinium*. This was a square-cornered, U-shaped combination of three cushions, on which people would recline, lying on their sides with their bodies perpendicular to the cushions and stretched outward away from the center of the room. The food was placed in the middle of the ‘U,’ in between the couches” (Blomberg, *NAC*, 22:388).

Truly I say to you, one of you will hand me over (παραδίδωμι, fut.).¹²

22 And they were very sorrowful and began to say to him one after another,

Is it I, Lord?¹³

23 He answered,

He who has dipped his hand in the dish with me will hand me over (παραδίδωμι, fut.).

24 The Son of Man¹⁴ goes as it is written¹⁵ of him, but woe¹⁶ to that man by whom the Son of Man is being handed over (παραδίδωμι, pres. pass.)! It would have been better for that man if he had not been born.¹⁷

25 Judas who was handing him over (παραδίδωμι, pres.) answered,

Is it I, Rabbi?

He said to him,

You have said so.¹⁸

¹² “[T]o convey someth. in which one has a relatively strong personal interest, *hand over; give (over), deliver; entrust*” (BDAG, 761). This term is used 31 times in Matthew and 119 times in the New Testament. It’s a technical term. See *The Handing Over of Jesus*. Jesus is the Passover Lamb who must be handed over to the Jewish priests for the sacrifice to take place on Passover. The Lamb was inspected on Monday, when he entered Jerusalem. Again Jesus shows his omniscience.

¹³ All the disciples except Judas call Jesus “Lord.” Judas calls him “Rabbi.”

¹⁴ See *The Son of Man*. **Da 7:13-14** 13 I saw in the night visions, and behold, with the clouds of heaven there came one like a Son of man, and he came to the Ancient of Days and was presented before him. 14 And to him was given dominion, glory, and a kingdom, that all peoples, nations, and languages should serve him. His dominion is an everlasting dominion that shall not pass away, and his kingdom one that shall not be destroyed.

¹⁵ See *The Death of Jesus* and *Jesus in Old Testament Prophecy*. **Is 53:4-5** 4 Surely he [Messiah] has borne our griefs and carried our sorrows, yet we esteemed him stricken, smitten by God, and afflicted. 5 But he was pierced for our transgressions. He was crushed for our iniquities. Upon him was the chastisement that brought us peace, and with his wounds we are healed. 6 All we like sheep have gone astray. We have turned—every one—to his own way, but Yahweh has laid on him the iniquity of us all.

¹⁶ God’s sovereignty does not override human free will, hence the woe to Judas (Blomberg, *NAC*, 22:389). Jesus does not pronounce woes against automatons, machines, or robots who have no volition.

¹⁷ See *Judas*. Possibly Judas is the Antimesiah of Revelation. **Jn 17:12** 12 Not one of them has been lost except the son of destruction, that the Scripture might be fulfilled.

¹⁸ Jesus routinely allows his enemies to pronounce judgment upon themselves (v. 64). John later understood a lot more about what took place between Jesus and Judas. But at this time, none of the disciples understand. **Jn 13:26-30** 26 Jesus answered, It is he to whom I will give this morsel of bread when I have dipped it. So when he had dipped the morsel, he gave it to Judas, the son of Simon Iscariot. 27 Then after he had taken the morsel, Satan entered into him. Jesus said to him, What you are going to do, do quickly. 28 Now no one at the table knew why he said this to him. 29 Some thought that, because Judas had the moneybag, Jesus was telling him, Buy what we need for the feast, or that he should give something to the poor. 30 So after receiving the morsel of bread, he immediately went out. And it was night.

26 Now as they were eating,¹⁹ Jesus took bread²⁰ and, after blessing it, broke it, gave it to the disciples, and said,

Take, eat.²¹ This is my body.

27 And he took a cup and, after he had given thanks, he gave it to them saying,

Drink of it, all of you, 28 for this is my blood of the covenant (διαθήκη)²² that is being poured out (ἐκχέω, pres. pass.) for many for the forgiveness of sins.²³ 29 I tell you I will not drink again of this fruit of the vine until that day²⁴ when I drink it new with you in my Father's kingdom [the Messianic kingdom on earth].²⁵

30 And after²⁶ they had sung a hymn, they went out to the Mount of Olives.²⁷

¹⁹ It is unclear whether Judas ate the bread and drank the cup. **Lk 22:19-23** 19 [Jesus] took bread, and when he had given thanks, he broke it and gave it to them saying, This is my body that is given for you. Do this in remembrance of me. 20 And likewise the cup after they had eaten saying, This cup that is poured out for you is the new covenant in my blood. 21 But behold, the hand of him who is handing me over is with me on the table. 22 For the Son of Man goes as it has been determined, but woe to that man by whom he is handed over! 23 And they began to question one another, which of them it could be who was going to do this.

²⁰ See *Jesus as the Bread of Life*. **Jn 6:53-58** 53 Jesus said to [the Jews], Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. 54 Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day. 55 For my flesh is true food, and my blood is true drink. 56 Whoever feeds on my flesh and drinks my blood abides in me, and I in him. 57 As the living Father sent me, and I live because of the Father, so whoever feeds on me, he also will live because of me. 58 This is the bread that came down from heaven, not like the bread the fathers ate, and died. Whoever feeds on this bread will live forever.

²¹ See *The Lord's Supper*. **1 Co 11:23-26** 23 I [Paul] received from the Lord [Jesus] what I also delivered to you [Corinthian believers], that the Lord Jesus on the night when he was being handed over (παραδίδωμι, imperf.) took bread, 24 and when he had given thanks, he broke it, and said, This is my body that is for you. Do this in remembrance of me. 25 In the same way also he took the cup after supper saying, This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me. 26 For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

²² See *The Covenants* and *The New Covenant*. All six biblical covenant are cut with blood. The New Covenant is cut with the blood of Jesus, which makes it the greatest covenant of all.

²³ See *The Forgiveness of God*. **Mt 20:18** 18 See, we are going up to Jerusalem. And the Son of Man will be delivered over to the chief priests and scribes, and they will condemn him to death. **Mt 20:28** 28 The Son of Man came not to be served but to serve, and to give his life as a ransom for many.

²⁴ See *The Marriage Supper of the Lamb*. **Re 19:9** 9 Blessed are those who are invited to the marriage supper of the Lamb.

²⁵ See *The Messianic Kingdom*. **Re 20:6** 6 Blessed and holy is the one who shares in the first resurrection! Over such the second death has no power, but they will be priests of God and of Messiah, and they will reign with him for a thousand years.

²⁶ Jn 13-17 took place the same evening, yet Matthew records nothing about it.

²⁷ See *The Mount of Olives*. Jesus and his disciples are repeating what David and his followers did. **2 Sa 15:30** 30 David went up the ascent of the Mount of Olives, weeping as he went, barefoot and with his head covered. And all the people who were with him covered their heads, and they went up, weeping as they went.

The Disciples Promise Not to Deny Jesus

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.

32 But after I am raised up, I will go before you to Galilee.

33 Peter answered him,

Though they all fall away because of you, I will never fall away.

34 Jesus said to him,

Truly, I tell you, this very night, before the rooster crows, you will deny me three times.

35 Peter said to him,

Even if I must die with you, I will not deny you!

And all the disciples said the same.

Jesus Prays While the Disciples Sleep

36 Then Jesus went with them to a place called Gethsemane (Γεθσημανί).²⁸ And he said to his disciples,

Sit here, while I go over there and pray.

37 And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and troubled. 38 Then he said to them,

My soul is very sorrowful (περίλυπος), even to death. Remain here and watch with me.

39 And going a little farther he fell on his face and prayed saying,

My Father, if it be possible, let this cup pass from me. Nevertheless, not as I desire (θέλω, pres.), but as you do.²⁹

²⁸ “Name of an olive orchard on the Mt. of Olives” (*BDAG*, 191).

²⁹ When we pray in accordance with his word, God realigns our thinking to his thinking.

40 And he came to the disciples and found them sleeping. And he said to Peter,

So, could you (pl.) not watch with me one hour? 41 Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak.³⁰

42 Again, for the second time, he went away and prayed,

My Father, if this cannot pass unless I drink it, your desire (θέλημα) be done.

43 And again he came and found them sleeping, for their eyes were heavy. 44 So, leaving them again, he went away and prayed for the third time, saying the same words again. 45 Then he came to the disciples and said to them,

Sleep and take your rest later on. See, the hour is at hand, and the Son of Man is being handed over (παραδίδωμι, pres.) into the hands of sinners (ἀμαρτωλῶν). 46 Rise, let us be going. See, the one who is handing me over (παραδίδωμι, pres.) is at hand.

The Arrest of Jesus

47 While he was still speaking, Judas came, one of the twelve, and with him a great crowd (ὄχλος πολὺς) with swords and clubs from the chief priests and the elders of the people. 48 Now the one who was handing him over (παραδίδωμι, pres.) had given them a sign (σημεῖον) saying,

The one I will kiss (φιλέω) is the man. Seize him!

49 And he came up to Jesus at once and said,

Greetings, Rabbi (ῥαββί)!

And he kissed him. 50 Jesus said to him,

Friend (ἑταῖρος),³¹ do what you came to do.³²

Then they came up, laid hands on Jesus, and seized (κρατέω)³³ him. 51 And behold, one of those who were with Jesus stretched out his hand, drew his sword, struck the servant of the high priest, and cut off his ear. 52 Then Jesus said to him,

³⁰ See *Living by the Spirit*. Temptation is a battle of Spirit versus flesh. Sanctification is cooperative. It is characterized by active dependence on God, not active independence nor inactive dependence.

³¹ **Ps 41:9** 9 Even my close friend in whom I trusted, who ate my bread, has lifted his heel against me.

³² Jesus is in charge, even of Judas.

³³ Only now is Jesus able to be seized.

Put your sword back into its place. For all who take the sword will perish by the sword. 53 Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? 54 But how then should the Scriptures be fulfilled, that it must be so?³⁴

55 At that hour Jesus said to the crowds,

Have you come out as against a robber, with swords and clubs to capture me? Day after day I sat in the temple teaching, and you did not seize me. 56 But all this has taken place that the Scriptures of the prophets might be fulfilled.³⁵

Then all the disciples left him and fled.³⁶

The Jewish Trial of Jesus³⁷

57 Then those who had seized (κρατέω) Jesus led him to Caiaphas³⁸ the high priest, where the scribes and the elders had gathered together (συνάγω).³⁹ 58 And Peter was following him at a distance, as far as the courtyard of the high priest, and going inside he sat with the guards

³⁴ Jesus is keenly aware the Scriptures are being fulfilled. He wants them to be fulfilled. They will be fulfilled.

³⁵ **1 Co 15:3** 3 I [Paul] delivered to you [Corinthians] as of first importance what I also received: that Messiah died for our sins in accordance with the Scriptures.

³⁶ **Ps 22:11** 11 Be not far from me, for trouble is near, and there is none to help.

³⁷ Cf. Mk 14:53-65; Lk 22:54-65; Jn 18:15-16.

³⁸ Before Jesus was led to Caiaphas, he was led to Annas, Caiaphas' father-in-law. This delay tactic gave Caiaphas time to assemble the Sanhedrin. Caiaphas had been installed as chief of the chief priests by Rome in 18 ad and would continue to rule until 36 ad (Blomberg, *NAC*, 22:383). **Jn 18:13** 13 First they led [Jesus] to Annas, for he was the father-in-law of Caiaphas, who was high priest that year. **Jn 18:19-24** 19 The high priest [Annas] then questioned Jesus about his disciples and his teaching. 20 Jesus answered him, I have spoken openly to the world. I have always taught in synagogues and in the temple, where all Jews come together. I have said nothing in secret. 21 Why do you ask me? Ask those who have heard me what I said to them. They know what I said. 22 When he had said these things, one of the officers standing by struck Jesus with his hand saying, Is that how you answer the high priest? 23 Jesus answered him, If what I said is wrong, testify about the wrong. But if what I said is right, why do you strike me? 24 Annas then sent him bound to Caiaphas the high priest. Peter and the apostles confronted these same individuals in *Acts*. **Ac 4:5-6** 5 On the next day their rulers, elders, and scribes gathered together in Jerusalem, 6 with Annas the high priest, Caiaphas, John, Alexander, and all who were of the high-priestly family.

³⁹ "Gathered together" is a term of art (Mt 2:4; 26:3; 27:17, 62; 28:12; Ac 4:5, 26-27). **Ps 2:2-3** 2 The kings of the earth set themselves, and the rulers take counsel together, against Yahweh and against his Messiah saying, 3 Let us burst their bonds apart and cast away their cords from us. **Ps 35:15** 15 At my stumbling they rejoiced and gathered. They gathered together against me. This gathering of the Sanhedrin on Passover is bizarre. It is just one of the numerous illegalities that are happening. Jews were not to hold trials at night or during festivals, no capital verdict could be reached in one day, the accused should have been permitted defense counsel, the testimony against Jesus failed to meet probable cause, and the procedure for calling witnesses was highly improper (see the Mishnaic tractate *Sanhedrin*)(Blomberg, *NAC*, 22:400).

to see the end.⁴⁰ 59 Now the chief priests and the whole Sanhedrin (τὸ συνέδριον ὅλον)⁴¹ were seeking false testimony⁴² against Jesus that they might put him to death,⁴³ 60 but they found none,⁴⁴ though many false witnesses⁴⁵ came forward. At last two came forward 61 and said,

This man said, I am able to destroy (καταλύω) the temple of God and to rebuild (οἰκοδομέω) it in three days.⁴⁶

62 And the high priest stood up and said,

Have you no answer to make? What is it that these men testify (καταμαρτυρέω, pres.) against you?

63 But Jesus remained silent.⁴⁷ And the high priest said to him,

I adjure (ἐξορκίζω)⁴⁸ you by the living God, tell us if you are the Messiah, the Son of God (ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ).

64 Jesus said to him,

⁴⁰ Only Peter (and John) follow. Peter tries to make good on his promise of v. 35.

⁴¹ The Sanhedrin was the highest Jewish court in the first century, consisting of seventy members plus the high priest. It included Pharisees and Sadducees. It exercised authority over the religious life of the Jewish people, operating under the jurisdiction of the Roman authorities. Generally, the Roman governor allowed the Sanhedrin considerable autonomy and authority (Trent C. Butler, *HNTC*, 3:381).

⁴² The Sanhedrin keeps up the appearance of legality (Blomberg, *NAC*, 22:401). The Jewish leaders and their allies are lying. Peter is lying. Only Jesus is telling the truth.

⁴³ The Jewish leaders are directly violating the Ten Commandments. **Ex 20:16** 16 You shall not bear false witness against your neighbor. **Ex 20:13** 13 You shall not murder.

⁴⁴ Judas is conspicuously absent.

⁴⁵ **Ps 35:11-12** 11 Malicious witnesses rise up. They ask me of things that I do not know. 12 They repay me evil for good. My soul is bereft. **Ps 109:2-5** 2 Wicked and deceitful mouths are opened against me, speaking against me with lying tongues. 3 They encircle me with words of hate, and attack me without cause. 4 In return for my love they accuse me, but I give myself to prayer. 5 So they reward me evil for good, and hatred for my love.

⁴⁶ There is nothing inherently criminal in this statement. Jesus simply made an assertion of what he could do if he wanted to. He had said this three years earlier. **Jn 2:19-21** 19 Jesus answered [the Jewish leaders], Destroy this temple, and in three days I will raise it up. 20 The Jews then said, It has taken forty-six years to build this temple, and will you raise it up in three days? 21 But he was speaking about the temple of his body. **Mk 14:57-59** 57 Some stood up and testified falsely against him saying, 58 We heard him say, I will destroy this temple that is made with hands, and in three days I will build another, not made with hands. 59 Yet even about this their testimony did not agree.

⁴⁷ **Is 53:7** 7 [Yahweh's Servant] was oppressed, and he was afflicted, yet he opened not his mouth. Like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth.

⁴⁸ “[T]o put someone under oath to warrant the truth of what is said, *put under oath, adjure* (BDAG, 351). Placed under oath, Jesus now has to speak.

You have said it (σὸ εἶπα).⁴⁹ But I tell you, from now on you will see the Son of Man⁵⁰ seated⁵¹ at the right hand of Power and coming on the clouds of heaven.⁵²

65 Then the high priest tore his robes⁵³ and said,

He blasphemed (βλασφημέω, aor.)!⁵⁴ What further witnesses do we need? See, now you have heard the blasphemy (βλασφημία). 66 What is your judgment?⁵⁵

They answered,

He deserves death.⁵⁶

67 Then they spit in his face and struck him.⁵⁷ And some slapped him 68 saying,

⁴⁹ See *The Deity of Jesus*. This is the Christological climax of *Matthew* (Blomberg, *NAC*, 22:403). Caiaphas and the Sanhedrin understand exactly the claim Jesus is making. **Mk 14:61-62** 61 The high priest asked [Jesus], Are you the Messiah, the Son of the Blessed? 62 And Jesus said, I Am (ἐγώ εἰμι), and you will see the Son of Man seated at the right hand of Power and coming with the clouds of heaven. See *The Content of Faith*. Recognizing Jesus' identity is essential to our justification before God. **Mt 16:15-18** 15 [Jesus] said to [the disciples], But who do you say that I am? 16 Simon Peter replied, You are the Messiah, the Son of the living God. 17 And Jesus answered him, Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven. 18 And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it. **Jn 20:31** 31 These are written so that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name.

⁵⁰ See *The Son of Man*. **Da 7:13-14** 13 I saw in the night visions, and behold, with the clouds of heaven there came one like a Son of man, and he came to the Ancient of Days and was presented before him. 14 And to him was given dominion, glory, and a kingdom, that all peoples, nations, and languages should serve him. His dominion is an everlasting dominion that shall not pass away, and his kingdom one that shall not be destroyed. **Mt 28:18** 18 Jesus came and said to [the eleven disciples], All authority in heaven and on earth has been given to me.

⁵¹ See *The Session of Jesus*. **Ps 110:1** 1 Yahweh says to my Lord, Sit at my right hand, until I make your enemies your footstool.

⁵² See *The Second Coming of Jesus*. **Mt 24:30** 30 Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. **Mt 25:31** 31 When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne. **Mk 14:62** 62 You will see the Son of Man seated at the right hand of Power and coming with the clouds of heaven.

⁵³ This was forbidden under the Mosaic law. **Le 21:10** 10 The priest who is chief among his brothers... shall not let the hair of his head hang loose nor tear his clothes.

⁵⁴ Jesus has equated himself with God or at least associated himself much too closely with him. This is a capital offense (Blomberg, *NAC*, 22:403).

⁵⁵ Matthew wants his audience to ask this question of themselves. Jesus must be a liar, a lunatic, or the Lord (C. S. Lewis). See *Witness Testimony* and *Evangelism*.

⁵⁶ No one defended Jesus or pointed to the sign miracles he had done (Barbieri, *BKC*, 2:85). One small group of Jewish leaders was responsible for sending Jesus to the Roman authorities (Blomberg, *NAC*, 22:401). See *The Great Game*. However, from a theological perspective, all human beings are to blame for Jesus' death. It was our sins for which Jesus came to die. God rightly points the finger at each one of us (Blomberg, *NAC*, 22:401). Not all members of the Sanhedrin voted to kill Jesus. **Lk 23:50-51** 50 There was a man named Joseph, from the Jewish town of Arimathea. He was a member of the council (βουλευτής), a good and righteous man, 51 who had not consented to their decision and action. And he was looking for the kingdom of God.

⁵⁷ This action violated both Jewish and Roman law.

Prophecy to us, you Messiah! Who is it that struck you?⁵⁸

*The Trial of Peter*⁵⁹

69 Now Peter⁶⁰ was sitting outside in the courtyard.⁶¹ And a servant girl came up to him and said,

You also were with Jesus the Galilean.⁶²

70 But he denied it before them all saying,

I do not know what you mean.

71 And when he went out to the entrance, another servant girl saw him, and she said to the bystanders,

This man was with Jesus of Nazareth.

72 And again he denied it with an oath,⁶³

I do not know the man (τὸν ἄνθρωπον).

73 After a little while the bystanders came up and said to Peter,

Certainly you too are one of them, for your [Galilean] accent (λαλιά) betrays you.

⁵⁸ **Mk 14:65** 65 Some began to spit on him, to cover his face, and to strike him, saying to him, Prophecy! And the guards received him with blows. **Lk 22:63-65** 63 The men who were holding Jesus in custody were mocking him as they beat him. 64 They also blindfolded him and kept asking him, Prophecy! Who is it that struck you? 65 And they said many other things against him, blaspheming him. **1 Pe 2:23** 23 When [Messiah] was reviled, he did not revile in return. When he suffered, he did not threaten, but continued entrusting himself to him who judges justly.

⁵⁹ Cf. Mk 14:66-72; Lk 22:55-62; Jn 18:17-27.

⁶⁰ Matthew expects his readers to contrast Jesus and Peter, who are both being tested. Jesus succeeds before the high priest, but Jesus' servant fails before the high priest's servant. While Jesus holds up astonishingly well under life-threatening conditions before the most powerful authorities in Judaism, Peter fails miserably under far less threatening conditions in the presence of persons of little status (Blomberg, *NAC*, 22:404).

⁶¹ **Jn 18:15-16** 15 Simon Peter followed Jesus, and so did another disciple [John]. Since that disciple was known to the high priest, he entered with Jesus into the courtyard of the high priest, 16 but Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the servant girl who kept watch at the door and brought Peter in.

⁶² Jesus' origin from Galilee is well known and a constant stumbling block to the Jewish leaders. He is known as "Jesus of Nazareth" (Mt 21:11; 26:71; Jn 1:45; 18:5; Ac 2:22; 4:10).

⁶³ Peter now uses an oath, probably invoking God's name to solemnize his statement (Blomberg, *NAC*, 22:404).

74 Then he began to call down curses (καταθεματίζω, pres.)⁶⁴ and to swear,

I do not know the man (τὸν ἄνθρωπον).

And immediately the rooster crowed. 75 And Peter remembered the saying of Jesus,

Before the rooster crows, you will deny (ἀπαρνέομαι) me three times.⁶⁵

And he went out and wept bitterly.⁶⁶

⁶⁴ Peter again takes an oath but also “calls down curses.” The object of this verb is either himself or Jesus. καταθεματίζω comes from the same root as “anathematize” (Blomberg, *NAC*, 22:405).

⁶⁵ **Mt 26:34** 34 Jesus said to [Peter], Truly, I tell you, this very night, before the rooster crows, you will deny me three times. Despite this significant setback, Peter will lead the apostles in *Acts*. The threefold recommissioning of Peter in Jn 21:15-19 parallels his threefold denial here (Blomberg, *NAC*, 22:405).

⁶⁶ **Lk 22:61** 61 The Lord turned and looked at Peter. And Peter remembered the saying of the Lord, how he had said to him, Before the rooster crows today, you will deny me three times.

Biblical Worldview

1. **Matthew at a Glance.**
2. **No one in history experienced a week like Jesus does here.**
 - a. See *The Passion Week*.
3. **Was Jesus scared? Did he not want to go the cross?**
 - a. **Mt 26:39** 39 [Jesus] fell on his face and prayed saying, My Father, if it be possible, let this cup pass from me. Nevertheless, not as I will, but as you will.
 - b. Why was Jesus sorrowful? Was he sorrowing for himself or others?
 - (1) Perhaps his sorrow is for the Jewish people and the coming destruction of Jerusalem.
 - (2) Perhaps his sorrow is for all the unbelievers who will reject his substitutionary death.
 - c. **Ps 22:1-2** 1 My God, my God, why have you forsaken me? Why are you so far from saving me, from the words of my groaning? 2 O my God, I cry by day, but you do not answer, and by night, but I find no rest.
4. **Keep alert in prayer, especially at pivotal moments of life.**
 - a. **Mt 26:40-41** 40 [Jesus] came to the disciples and found them sleeping. And he said to Peter, So, could you not watch with me one hour? 41 Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak.
5. **God and Jesus are in charge and in total control of everything that happens.**
 - a. **Mt 26:54** 54 How then should the Scriptures be fulfilled, that it must be so?
 - b. The plan foretold long ago is happening in this place, at this time, in this way. It is no accident.
 - (1) **Acts 2:23** 23 This Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men.
 - c. Everything that happens happens at the permission of God and Jesus.
6. No one can seize Jesus without his permission.
 - a. **Mt 26:50** 50 Jesus said to him, Friend, do what you came to do. Then they came up and laid hands on Jesus and seized him.
 - (1) E.g., how does one hold lightning?
 - b. By contrast, Satan can and will be seized without his permission.
 - (1) **Re 20:1-2** 1 I [John] saw an angel coming down from heaven, holding in his hand the key to the bottomless pit and a great chain. 2 And he seized the dragon, that ancient serpent, who is the devil and Satan, and bound him for a thousand years.
7. **Annas, Caiaphas, and their family are the top enemies of Jesus and the apostles.**
 - a. **Mt 26:57** 57 Those who had seized Jesus led him to Caiaphas the high priest, where the scribes and the elders had gathered.
 - b. See *Annas' Family*.

- (1) Annas and Caiaphas exercised enormous influence over Jewish affairs during the time of Jesus.
 - (a) Next to the Roman procurator, Annas was the most powerful man in Judea.
 - (b) **Lk 3:1-2** 1 In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, Herod being tetrarch of Galilee, his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene, 2 during the high priesthood of Annas and Caiaphas, the word of God came to John the son of Zechariah in the wilderness.
 - (2) The high priest was president of the Sanhedrin, with power restricted by Rome.
 - (a) From 6-36 ad, the high priest's vestments were kept in Fort Antonia. The Romans reserved the right to appoint or depose him.
 - (b) Caiaphas was installed as chief of the chief priests by Rome in 18 ad and would continue to rule until 36 ad.
 - c. Before Jesus was led to Caiaphas, he was led to Annas, Caiaphas' father-in-law. This delay tactic gave Caiaphas time to assemble the Sanhedrin.
 - (1) **Jn 18:12-14** 12 The band of soldiers, their captain, and the officers of the Jews arrested Jesus and bound him. 13 First they led him to Annas, for he was the father-in-law of Caiaphas, who was high priest that year. 14 It was Caiaphas who had advised the Jews that it would be expedient that one man should die for the people.
 - (2) **Jn 18:19-24** 19 The high priest [Annas] then questioned Jesus about his disciples and his teaching. 20 Jesus answered him, I have spoken openly to the world. I have always taught in synagogues and in the temple, where all Jews come together. I have said nothing in secret. 21 Why do you ask me? Ask those who have heard me what I said to them. They know what I said. 22 When he had said these things, one of the officers standing by struck Jesus with his hand saying, Is that how you answer the high priest? 23 Jesus answered him, If what I said is wrong, testify about the wrong. But if what I said is right, why do you strike me? 24 Annas then sent him bound to Caiaphas the high priest.
 - d. Peter and John confronted Annas, Caiaphas, and their family a few months later.
 - (1) **Ac 4:5-6** 5 On the next day their rulers, elders, and scribes gathered together in Jerusalem, 6 with Annas the high priest, Caiaphas, John, Alexander, and all who were of the high-priestly family.
- 8. Jesus must be absolutely perfect to qualify as our substitute on the cross. He is!**
- a. **Mt 26:59-60** 59 The chief priests and the whole council were seeking false testimony against Jesus that they might put him to death, 60 but they found none, though many false witnesses came forward.
 - b. See *The Perfection of Jesus*.
 - (1) Jesus is righteous and innocent.
 - (a) **Ps 94:21** 21 They band together against the life of the righteous and condemn the innocent to death.
 - (2) He is the Holy and Righteous One.
 - (a) **Ac 3:14** 14 You [Israel] denied the Holy and Righteous One, and asked for a murderer to be granted to you.
 - (3) He is our holy, innocent, unstained, high priest.

- (a) **He 7:26** 26 It was...fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens.
- (4) He is like a lamb without blemish or spot.
- (a) **1 Pe 1:18-19** 18 You were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, 19 but with the precious blood of Messiah, like that of a lamb without blemish or spot.
- (5) He committed no sin.
- (a) **1 Pe 2:22** 22 [Jesus] committed no sin, neither was deceit found in his mouth.
- c. See *The Gospel Diagram*.

9. The Sanhedrin is breaking all the rules of legal procedure to get rid of Jesus.

- a. Procedures violated are:
 - (1) No trials were to be held at night.
 - (2) No trials were to be held during festivals.
 - (3) No capital verdict was to be reached in one day.
 - (4) The accused was to be permitted a defense counsel.
 - (5) All facts had to be established by two or more witnesses.
- b. The Jewish leaders are directly violating two of the Ten Commandments.
 - (1) **Ex 20:16** 16 You shall not testify falsely against your neighbor.
 - (2) **Ex 20:13** 13 You shall not murder.
- c. The false testimony against the Messiah was predicted long beforehand.
 - (1) **Ps 35:11-12** 11 Malicious witnesses rise up. They ask me of things that I do not know. 12 They repay me evil for good. My soul is bereft.
 - (2) **Ps 109:2-5** 2 Wicked and deceitful mouths are opened against me, speaking against me with lying tongues. 3 They encircle me with words of hate, and attack me without cause. 4 In return for my love they accuse me, but I give myself to prayer. 5 So they reward me evil for good, and hatred for my love.

10. The reason Jesus is killed is because he is claiming to be the Son of God.

- a. **Mt 26:63-64** 63 The high priest said to [Jesus], I adjure you by the living God, tell us if you are the Messiah, the Son of God. 64 Jesus said to him, You have said so.
- b. There are two climaxes in Matthew. This is one of them, the one related to Jesus' identity.
- c. Caiaphas and the Sanhedrin understand exactly the claim Jesus is making.
 - (1) **Mt 26:65-66** 65 The high priest tore his robes and said, He has uttered blasphemy. What further witnesses do we need? You have now heard his blasphemy. 66 What is your judgment? They answered, He deserves death.
 - (2) **Mt 27:43** 43 He trusts in God. Let God deliver him now, if he desires him. For he said, I am the Son of God.
 - (3) **Lk 22:70-71** 70 [The Jewish leaders] all said, Are you the Son of God, then? And he said to them, You say that I am. 71 Then they said, What further testimony do we need? We have heard it ourselves from his own lips.
 - (4) **Jn 10:33** 33 The Jews answered [Jesus], It is not for a good work that we are going to stone you but for blasphemy, because you, being a man, make yourself God.
- d. See *The Content of Faith*.

- (1) Correctly understanding the identity of Jesus is essential to one's salvation.
 - (a) **Mt 27:54** 54 When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe and said, Truly this was the Son of God!
 - (b) **Jn 20:31** 31 These are written so that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name.
- (2) Those who reject the deity of Jesus (Mormons, Jehovah's Witnesses) are in trouble.
 - (a) **Jn 8:24** 24 I [Jesus] told you [Jewish leaders] that you would die in your sins, for unless you believe that I Am you will die in your sins.

11. In one simple sentence, Jesus asserts he is the Lord of Psalm 110 and the Son of Man of Daniel 7.

- a. **Mt 26:64** 64 Jesus said to [Caiaphas], ...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.
- b. **Ps 110:1** 1 Yahweh says to my Lord, Sit at my right hand, until I make your enemies your footstool.
- c. **Da 7:13-14** 13 I saw in the night visions, and behold, with the clouds of heaven there came one like a Son of man, and he came to the Ancient of Days and was presented before him. 14 And to him was given dominion, glory, and a kingdom, that all peoples, nations, and languages should serve him. His dominion is an everlasting dominion that shall not pass away, and his kingdom one that shall not be destroyed.

12. Jesus is looking far beyond the cross and resurrection to his eternal kingdom.

- a. **He 12:1-2** 1 Let us run with endurance the race that is set before us, 2 looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.

13. Jesus alone saves us. No other person adds anything to our salvation.

- a. **Mt 26:31-35** 31 Jesus said to [the disciples], 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. 32 But after I am raised up, I will go before you to Galilee. 33 Peter answered him, Though they all fall away because of you, I will never fall away. 34 Jesus said to him, Truly I tell you, this very night, before the rooster crows, you will deny me three times. 35 Peter said to him, Even if I must die with you, I will not deny you! And all the disciples said the same.
 - (1) **Mt 26:56** 56 All the disciples left him and fled.
 - (2) **Mt 26:75** 75 Peter remembered the saying of Jesus, Before the rooster crows, you will deny me three times. And he went out and wept bitterly.
- b. See *The Gospel Diagram*.
- c. See *Comparing Ourselves with Jesus*.

14. We follow Jesus as disciples when we endure undeserved suffering as he did.

- a. See *Suffering*.

- (1) **1 Pe 2:21-23** 21 To this [suffering] you have been called, because Messiah also suffered for you, leaving you an example, so that you might follow in his steps. 22 He committed no sin, neither was deceit found in his mouth. 23 When he was reviled, he did not revile in return. When he suffered, he did not threaten, but continued entrusting himself to him who judges justly.

15. We don't lose our salvation for publicly denying Jesus.

- a. **Mt 26:31-35** 31 Jesus said to [the disciples], 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. 32 But after I am raised up, I will go before you to Galilee.
- b. See *Faith Alone*.
- (1) We are justified before God by grace alone through faith alone in Jesus alone, not by bravely defending Jesus in public.
- (a) **2 Ti 2:11-13** 11 The saying is trustworthy, for: If we have died with him, we will also live with him. 12 If we endure, we will also reign with him. If we [publicly] deny him, he also will [publicly] deny us rewards]. 13 If we are faithless, he remains faithful—for he cannot deny himself [the believer's eternal security].
- c. See *The Three Phases of Salvation*.
- d. See *Judgment Seat of Messiah and Rewards*.
- (1) We are denied rewards at the judgment seat of Messiah for denying Jesus as believers.
- (2) If you want to be a disciple, you do have to bravely defend Jesus in public.

16. If we have publicly denied Jesus in the past, we still may go on to publicly defend Jesus in the future.

- a. After the resurrection, Jesus restored Peter in a threefold way.
- (1) **Jn 21:15-19** 15 Jesus said to Simon Peter, Simon, son of John, do you love me more than these? He said to him, Yes, Lord. You know that I love you. He said to him, Feed my lambs. 16 He said to him a second time, Simon, son of John, do you love me? He said to him, Yes, Lord. You know that I love you. He said to him, Tend my sheep. 17 He said to him the third time, Simon, son of John, do you love me? Peter was grieved because he said to him the third time, Do you love me? And he said to him, Lord, you know everything. You know that I love you. Jesus said to him, Feed my sheep.
- b. After Pentecost, Peter boldly proclaimed Jesus before all the Jewish leaders.
- (1) **Acts 4:5-12** 5 On the next day [Israel's] rulers, elders, and scribes gathered together in Jerusalem, 6 with Annas the high priest, Caiaphas, John, Alexander, and all who were of the high-priestly family. 7 And when they had set [Peter and John] in the midst, they inquired, By what power or by what name did you do this? 8 Then Peter, filled with the Holy Spirit, said to them, Rulers of the people and elders, 9 if we are being examined today concerning a good deed done to a crippled man, by what means this man has been healed, 10 let it be known to all of you and to all the people of Israel that by the name of Jesus Messiah of Nazareth, whom you crucified, whom God raised from the dead—by him this man is standing before you well. 11 This Jesus is the stone that was rejected by you, the

builders, which has become the cornerstone. 12 And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved.

(2) **Acts 5:27-33** 27 When [the Jewish leaders] had brought [the apostles], they set them before the council. And the high priest questioned them 28 saying, We strictly charged you not to teach in this name, yet here you have filled Jerusalem with your teaching, and you intend to bring this man's blood upon us. 29 But Peter and the apostles answered, We must obey God rather than men. 30 The God of our fathers raised Jesus, whom you killed by hanging him on a tree. 31 God exalted him at his right hand as Leader and Savior, to give repentance to Israel and forgiveness of sins. 32 And we are witnesses to these things, and so is the Holy Spirit whom God has given to those who obey him. 33 When they heard this, they were enraged and wanted to kill them.

(3) Witnessing Jesus' resurrection and being empowered by the Spirit was the difference for Peter.

- c. May the New Zealand church turn from bashfulness to boldness. May we be willing to annoy friends, lose our jobs, or even go to jail for proclaiming the gospel and warning of the judgment to come.

Notes