

Matthew

Chapter 26

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MATTHEW CHAPTER 26

Jesus predicts His death at the same time the religious leaders are plotting to kill Him. An unnamed woman in Bethany anoints Jesus body for burial.

JESUS' PREDICTION OF HIS DEATH DURING THE PASSOVER (26:1,2)

Jesus now specifies when He will die—during the Feast of the Passover.

Matt. 26:1 And it came about when Jesus finished all these words, he said to his disciples,

And it came about when Jesus finished all these words, he said to his disciples, Matthew ends this discourse, the last of the five, with the same formula he uses to end the others (cf. 7:28; 11:1; 13:53; 19:1). Here “all” occurs for the first time, probably referring to the sayings in chapters 24-25. It is also possible that this refers to the end of Jesus’ teaching, the last of the great public discourses.

Matt. 26:2 “You know that after two days is the Passover—and the Son of Man will be handed over to be crucified.”

“You know This may be a command to understand what is going to occur, rather than just an announcement of something they are already aware of.

that after two days is the Passover— The Passover fell on 15 Nisan (a Sabbath Day, or Friday/Saturday). This announcement would have been Wednesday (or Tuesday night).

and the Son of Man will be handed over to be crucified.” Jesus now turns their minds to the nearness of the Passover festival and His coming death. The reference to the Passover gives it a sacrificial significance. Jesus is the Passover lamb (brought out clearly in verses 26-28).

THE RELIGIOUS LEADERS PLOT TO KILL JESUS (26:3-5)

At the same time, the religious leaders form their plot when they will kill Jesus.

Matt. 26:3 Then the chief priests and the elders of the people gathered together into the courtyard of the high priest named Caiaphas,

Note on variant readings: Some manuscripts read *and the Scribes* after *the chief priests*. One manuscript reads *and the Pharisees* after *the chief priests*. *Codex Vaticanus* (B) does not have *of the people*.

Then the chief priests and the elders of the people gathered together Matthew shows that the Jewish authorities are plotting at the same time.

into the courtyard of the high priest named Caiaphas, He was the ruling High Priest (A.D. 18-36) and was the son in law of the previous High Priest Annas.

Matt. 26:4 and they formed a plot that they would arrest Jesus by deceit and kill him.

Note on a variant reading: *Codex Vaticanus* (B) does not have *and kill Him*.

and they formed a plot that they would arrest Jesus The plot to kill Jesus is nothing new (cf. 12:41; 22:15).

by deceit and kill him. Matthew emphasizes the righteousness of Jesus and the unrighteousness of those who are plotting.

Matt. 26:5 But they were saying, “Not during the feast, lest there be an uproar among the people.

But they were saying, “Not during the feast, lest there be an uproar among the people. Thousands of people would be in Jerusalem for the Passover and they did not want to put to death this popular Messianic figure. However, as Jesus predicted, He did die during the Passover.

THE ANOINTING OF JESUS FOR BURIAL (26:6-13)

Jesus is anointed for burial by an unidentified woman.

Matt. 26:6 When Jesus was in Bethany in the house of Simon the leper,

When Jesus was in Bethany This was a village on the Mount of Olives nearly two miles east of Jerusalem. Jesus had probably been staying there (21:17).

in the house of Simon the leper, Simon is mentioned nowhere else in the New Testament except here and the parallel passage in Mark. Evidently he was a leper who had been healed by Jesus; otherwise there would have been no social interaction between them.

Matt. 26:7 a woman came to him having an alabaster flask of very expensive perfume, which she poured up on his head while he was reclining at the table.

a woman came to him having an alabaster flask of very expensive perfume, which she poured up on his head while he was reclining at the table. This woman is unnamed in Matthew’s gospel. John identifies her as Mary of Bethany, sister of Martha and Lazarus (12:3). (for an explanation of the so-called contradictions between the accounts see the question at the end of this chapter).

Matt. 26:8 And when his disciples saw this, they became indignant, saying, “What is the purpose of this waste?”

Note on a variant reading: Some manuscripts do not have the word *His*.

And when his disciples saw this, they became indignant, saying, “What is the purpose of this waste?” The disciples see this only as a waste.

Matt. 26:9 For this thing could have been sold for a high price and have been given to the poor.

Note on a variant reading: Some manuscripts read *ointment (perfume)* after *this* (see Mark 14:5).

For this thing could have been sold for a high price and have been given to the poor. In ordinary

circumstances this would have been the right thing to do, but these were no ordinary circumstances.

Matt. 26:10 And Jesus knowing this, said to them, “Why are you making trouble for this woman? She has worked a good work for me.

And Jesus knowing this, This reflects the supernatural knowledge of Jesus.

said to them, “Why are you making trouble for this woman? She has worked a good work for me. This woman has performed a special work of righteousness.

Matt. 26:11 For you have the poor with you always, but you do not always have me with you.

For you have the poor with you always, The poor are a reality in society in every age.

but you do not always have me with you. Yet Jesus’ time is only temporary.

Matt. 26:12 For when she poured this perfume upon my body, she did it to prepare for my burial.

For when she poured this perfume upon my body, she did it to prepare for my burial. This deed is symbolic of His burial.

Matt. 26:13 Truly I say to you, wherever this gospel is preached in all the world, what she has done will also be told as a memorial for her.

Truly I say to you, wherever this gospel is preached in all the world, what she has done will also be told as a memorial for her. This will be her reward for this act of kindness. This phrase could be translated *her memorial to me*.

JUDAS PREPARES TO BETRAY JESUS (26:14-16)

Judas Iscariot sets Jesus’ betrayal in motion.

Matt. 26:14 Then one of the twelve—the one called Judas Iscariot— proceeded toward the chief priests

Note on a variant reading: There are textual problems with the name *Judas Iscariot*. Some manuscripts read *Judas from Kerioth*. Other manuscripts read *Skariotas* which has suggested a large number of derivations such as “bandit” or “traitor,” “assassin” or “a man with a ruddy complexion.”

Then one of the twelve Matthew emphasizes the irony that Judas, one of the twelve, is the one who will betray Jesus.

—**the one called Judas Iscariot**— In contrast to Mary, we have Judas.

proceeded toward the chief priests He goes to the enemies of Jesus.

Matt. 26:15 and said, “What are you willing to give me if I betray him to you?” And they agreed with him for thirty pieces of silver.

Note on variant readings: After *and said* one manuscript (D) reads *to them*.

Instead of *pieces of silver* a couple of manuscripts read *staters* specifying what kind of silver coin.

and said, “What are you willing to give me if I betray him to you?” His motivation is money.

And they agreed with him This could possibly be translated *and they weighed out (to him)*.

for thirty pieces of silver. This was the price of a slave (Exodus 21:32), it was not a large amount of money.

Matt. 26:16 And from then on he was looking for a good opportunity to betray him.

Note on a variant reading: After *Him* some manuscripts have *to them*.

And from then on he was looking for a good opportunity to betray him. This must be away from the crowds.

THE LAST SUPPER (26:17-30)

Jesus eats with His disciples for the last time before His passion.

Matt. 26:17 On the first day of the unleavened bread, the disciples came to Jesus saying, “Where do you want us to prepare for you to eat the Passover?”

On the first day of the unleavened bread, Either this was the first day of the seven days of the festival, or the day before the festival began.

the disciples came to Jesus saying, “Where do you want us to prepare for you to eat the Passover?” This included finding a suitable place as well as the preparation of the lamb.

Matt. 26:18 And he said, “Go into the city toward such a one and say to him, ‘The Teacher says, ‘My time is near. I am going to celebrate the Passover with my disciples at your house.’”

And he said, “Go into the city toward such a one and say to him, ‘The Teacher says, ‘My time is near. I am going to celebrate the Passover with my disciples at your house.’ Some previous arrangement had been made.

Matt. 26:19 And the disciples did as Jesus directed them and prepared the Passover.

And the disciples did as Jesus directed them and prepared the Passover. The stage is now set for the events to follow.

Matt. 26:20 And when it became evening, He was reclining at the table with the twelve.

Note on a variant reading: After *the twelve* some manuscripts read *the disciples*.

And when it became evening, The custom was that the Passover meal was eaten at night (Thursday night according to our reckoning).

He was reclining at the table with the twelve. The table where Jesus eat was the triclinium.

Matt. 26:21 And while they were eating, he said, “Truly I say to you, that one of you will betray me.”

Note on a variant reading: Two papyrus manuscripts do not have the word *that*.

And while they were eating, he said, “Truly I say to you, that one of you will betray me.” Jesus makes the shocking disclosure.

Matt. 26:22 And they were exceedingly sad and everyone began to say to him, “Surely it is not I, Lord?”

Note on a variant reading: Instead of *everyone began to say* many manuscripts read and *each one, in turn, began to say*. Several manuscripts do not have *to Him*.

And they were exceedingly sad This news was made them very sad.

and everyone began to say to him, They all, in unison, deny it will be them.

“Surely it is not I, Lord?” The way the question is worded in Greek expects a negative answer.

Matt. 26:23 And Jesus said, “The one who dipped his hand in the dish with me, will betray me.”

And Jesus said, “The one who dipped his hand in the dish with me, will betray me.” He says that the betrayer is one who enjoyed the intimate meal with Him.

Matt. 26:24 The Son of Man is going just as it stands written about him. But woe to that man through whom the Son of Man is being betrayed! It would be better for him if that man had not been born.”

The Son of Man is going just as it stands written about him. The fate of Jesus is no accident. It has been predicted by Scripture.

But woe to that man through whom the Son of Man is being betrayed! It would be better for him if that man had not been born.” A solemn statement.

Matt. 26:25 Then Judas, the one who was betraying him, answered and said, “It is not I myself, Rabbi?” And he said to him, “You yourself has said it.”

Note on a variant reading: Some manuscripts read *Jesus* instead of *He*.

Then Judas, the one who was betraying him, Judas spoke up like the rest.

answered and said, “It is not I myself, Judas questioned Jesus to see if He really knew the identity of the betrayer.

Rabbi?” Judas addresses Him as Rabbi instead of Lord.

And he said to him, “You yourself has said it.” He was probably expecting the same answer that He gave the other disciples. The *you* is emphatic in Greek.

Matt. 26:26 And while they were eating, Jesus took the bread and after blessing it, broke it, and gave it to his disciples and said, “Take, eat; for this is my body.”

Note on a variant reading: Instead of *after blessing it* some manuscripts read *after giving thanks* (see Luke 22:19; 1 Corinthians 11:24 and verse 27).

And while they were eating, This is further on in the meal after Judas had left.

Jesus took the bread We have the same order as in the feeding of the five thousand, break, bless, broke.

and after blessing it, This would be the traditional Jewish blessing.

broke it, The bread was broken and handed to the person next to Him.

and gave it to his disciples and said, “Take, eat;” He commands them to eat the bread.

for this is my body.” Jesus give new symbolic value to the elements of the supper. He identifies the bread with His body. This one statement is among the most controversial in the entire New Testament. In what sense is the bread to be identified with the body of Jesus? (see question at the end of the chapter).

Matt. 26:27 Then he took a cup, blessed it and gave it to them, saying, “Drink from it, all of you.

Note on a variant reading: Some manuscripts have *the cup* rather than *a cup*.

Then he took a cup, It is uncertain at what point of the Passover meal Jesus introduced His new symbolism.

blessed it, and gave it to them, saying, “Drink from it, all of you. It is common, however, to relate the taking of the cup to the third cup, the cup of blessing (cf. 1 Corinthians 10:6). This would have been preceded by the drinking of two earlier cups of wine (cf. Luke 22:17), in between the bitter herbs had been eaten.

Matt. 26:28 For this is my blood of the covenant, which is poured out for the many for the forgiveness of sins.

Note on a variant reading: After *covenant* some manuscripts have the word *new*.

For this is my blood of the covenant, Again we have the question, in what sense does the cup represent His blood?

which is poured out for the many for the forgiveness of sins. His blood symbolizes the covenant.

Matt. 26:29 But I say to you, “I shall certainly not drink, from now on, of the fruit of this vine, until the day when I drink it new with you in my Father’s kingdom.”

But I say to you, “I shall certainly not drink, from now on, of the fruit of this vine, until the day when I drink it new with you in my Father’s kingdom.” This statement speaks of the imminence of His death.

Matt. 26:30 And after they sang hymns, they went out to the Mount of Olives.

And after they sang hymns, The word in Greek is a verb, not a noun. It does not tell us how many hymns were sung.

they went out to the Mount of Olives. At the end of the Passover meal a fourth and final hymn was sung.

From Matthew's account we find two reasons for observing the Lord's Supper. One looks backwards and the other looks forward. First, we commemorate Jesus' death. Second, we look forward to His return with believers.

JESUS PREDICTS PETER'S DENIAL (26:31-35)

Jesus speaks of the scattering of all the disciples as well as specifically predicting the denials of Peter.

Matt. 26:31 Then Jesus said to them, "This very night all of you will be offended because of me, for it is written, 'I shall strike the shepherd, and the sheep of the flock will be thoroughly scattered.'

Then Jesus said to them, "This very night all of you will be offended because of me, This will happen in the same night.

for it is written, 'I shall strike the shepherd, Some untoward will happen to the leader.

and the sheep of the flock will be thoroughly scattered.' The sheep will be scattered when this happens.

Matt. 26:32 But after I have been raised, I will go before you into the Galilee.

But after I have been raised, I will go before you into the Galilee. Another prediction of the resurrection. The meeting in Galilee is the last recorded incident in Jesus' ministry in Matthew.

Matt. 26:33 Peter answered and said to him, "Even if all will be offended because of you, I myself will never be offended."

Note on a variant reading: Some manuscripts do not have *to Him*. In one papyrus manuscript the words *because of You* appear after *I*. This results in the translation, *If all be offended, I myself will never be offended because of You*.

Peter answered and said to him, "Even if all will be offended because of you, He put himself in a different class than the others.

I myself will never be offended." As was his habit, Peter is saying what the others are thinking.

Matt. 26:34 Jesus said to him, "Truly I say to you, that in this very night, before the rooster crows, you will deny knowing me three times."

Jesus said to him, “Truly I say to you, that in this very night, before the rooster crows, you will deny knowing me three times.” Before dawn Peter will deny Jesus three times.

Matt. 26:35 Peter said to him, “Even if it is necessary for me to die with you, I will certainly never deny you.” All the other disciples said the same thing.

Peter said to him, “Even if it is necessary for me to die with you, I will certainly never deny you.” His objection gets stronger. We all need to realize how weak we really are (1 Corinthians 10:12).

All the other disciples said the same thing. The disciples agree with Peter that they would never deny Jesus.

THE AGONY IN GETHSEMANE (26:36-46)

Jesus prays to His Father while waiting to be betrayed.

Matt. 26:36 Then Jesus went with them to a place called Gethsemane, and he said to the disciples, “Sit here until I go over there and begin to pray.”

Note on variant readings: Instead of *to the disciples* some manuscripts read *to them*. Some manuscripts read *His* after *disciples*.

Then Jesus went with them to a place called Gethsemane, Gethsemane means oil press. It was probably an olive orchard

and he said to the disciples, “Sit here until I go over there and begin to pray.”

Matt. 26:37 And he took Peter and the two sons of Zebedee along with him. And he began to be sad and distressed.

And he took Peter and the two sons of Zebedee along with him. Only the inner core of disciples is allowed to participate.

And he began to be sad and distressed. The distress was not the prospect of physical death, but rather having to die for the sins of the world.

Matt. 26:38 Then he said to them, “My soul is exceedingly sad, to the point of death. Remain here and watch with me.”

Then he said to them, “My soul is exceedingly sad, to the point of death. Remain here and watch with me.” Jesus was going to experience the wrath of God for the sins of mankind.

Matt. 26:39 And when he had gone forward a short distance, he fell upon his face, praying and saying, “My Father, if it is possible, take this cup from me. Nevertheless not as I myself will, but as you will.”

Note on variant readings: Instead of *when He had gone forward* many manuscripts read *having gone to (there)*. Some manuscripts do not have *My*. At the close of this verse some manuscripts read *And an angel from heaven appeared to Him strengthening Him. And when He was further in agony He began to pray. And His sweat came down like drops of blood and fell to the ground* (see Luke

22:43-44).

And when he had gone forward a short distance, he fell upon his face, praying and saying, “My Father, if it is possible, take this cup from me. The cup is symbolic of suffering and death.

Nevertheless not as I myself will, but as you will.” Ultimately what God the Father wants.

Matt. 26:40 And he returned to his disciples and found them sleeping, and said to Peter, “So you don’t have strength to watch with me for one hour?”

Note on a variant reading: Some manuscripts do not have *His* before *disciples*.

And he returned to his disciples and found them sleeping, and said to Peter, “So you don’t have strength to watch with me for one hour?” The disciples seem obvious as to what Jesus is going through.

Matt. 26:41 Watch and pray, so that you will not enter into temptation; for, on the one hand, the Spirit indeed is willing, but, on the other hand, the flesh is weak.

Watch and pray, so that you will not enter into temptation; for, on the one hand, the Spirit indeed is willing, but, on the other hand, the flesh is weak. We are to be spiritually alert.

Matt. 26:42 Again, the second time, he went away and began to pray saying, “My Father, if it is not possible to remove this thing, unless I drink it, let your will be done.”

Note on variant readings: Two manuscripts (including *Vaticanus*) do not have *saying*. One papyrus manuscript and a few others do not have *My*. Many manuscripts read *the cup* after *drink*. Many manuscripts have *from Me* after *this thing*.

Again, the second time, he went away and began to pray saying, “My Father, if it is not possible to remove this thing, unless I drink it, let your will be done.” Doing the will of the Father is of the utmost importance in the life of Jesus.

Matt. 26:43 And when he came back he found them sleeping, because their eyes were heavy.

And when he came back he found them sleeping, because their eyes were heavy. They could not stay awake.

Matt. 26:44 And leaving them again, he went away and began to pray the third time, praying again the same thing.

Note on variant readings: Many manuscripts do not have the second reference to *again*. This relieves the awkwardness of having the same word twice in the sentence. It is possible to punctuate this sentence differently by placing *and leaving them again* with the preceding sentence. It is also possible to end the sentence with *and leaving them* and start the next sentence with *again*.

And leaving them again, he went away and began to pray the third time, praying again the same thing. Jesus prays for the same thing three times.

Matt. 26:45 Then he returned to his disciples and said to them, “Sleep the remaining time and rest. Behold, the hour is near, and the Son of Man is being betrayed into the hands of sinners.

Note on variant readings: Some manuscripts do not have *His* before *disciples*. A few manuscripts do not have the word *Behold*.

Then he returned to his disciples and said to them, “Sleep the remaining time and rest. Behold, the hour is near, and the Son of Man is being betrayed into the hands of sinners. The final sequence of events is about to begin.

Matt. 26:46 Rise up, let us go! Behold, the one betraying me is close.”

Rise up, let us go! Behold, the one betraying me is close.” The traitor has arrived.

THE ARREST IN GETHSEMANE (26:47-56)

The traitor arrives and identifies Jesus where He is then arrested.

Matt. 26:47 And while he was still speaking, behold, Judas, one of the Twelve, arrived. With him was a great crowd with swords and clubs sent from the chief priests and the elders of the people.

And while he was still speaking, behold, Judas, one of the Twelve, arrived. With him was a great crowd with swords and clubs sent from the chief priests and the elders of the people. The weapons showed respect for His power.

Matt. 26:48 And the one who betrayed him had given them a sign, saying, “Whom I kiss, it is he himself; seize him.”

And the one who betrayed him had given them a sign, saying, “Whom I kiss, it is he himself; seize him.” So no mistake would be made in the darkness. This shows Jesus had no outstanding physical characteristics. Otherwise they would have been mentioned.

Matt. 26:49 And immediately he came to Jesus and said, “Greetings, Rabbi, and he intensely kissed Him.”

And immediately he came to Jesus and said, “Greetings, Rabbi,” and he intensely kissed him.” He calls Jesus “Rabbi” not Lord.

Matt. 26:50 But Jesus said to him, “Friend, do what you are here for?” Then they came forward, placed their hands upon Jesus, and arrested him.

But Jesus said to him, “Friend, This is not a friendly form of address.

do what you are here for?” The words of Jesus *for which you are here* are notoriously difficult to translate. There are several possible meanings:

1. A command: [Do that] *for which you are here* [NIV]

2. A statement : [I know that] *for which you are here*.
3. A question: [What is the reason] *for which you are here?* [NIV margin].

The first two would again illustrate Jesus' insight and voluntary acceptance of his destiny. The third would have been asked not out of ignorance but to highlight the wickedness of Judas's action over against Jesus innocence? The best answer seems to be the first possibility.

Then they came forward, placed their hands upon Jesus, and arrested him. They have now done the foul deed.

Matt. 26:51 And behold, one of the ones with Jesus stretched forth his hand, drew his sword, and struck the servant of the chief priest, cutting off his ear.

And behold, one of the ones with Jesus Peter according to John 18:10,11,26.

stretched forth his hand, drew his sword, and struck the servant of the chief priest, cutting off his ear.

Matt. 26:52 Then Jesus said to him, "Return your sword to its place; for the ones taking up the sword will die by the sword.

Then Jesus said to him, "Return your sword to its place; for the ones taking up the sword will die by the sword. Violence begets violence.

Matt. 26:53 Or do you not think that I am able to call upon my Father, and he will provide me now with more than twelve legions of angels?

Or do you not think that I am able to call upon my Father, and he will provide me now with more than twelve legions of angels? If resistance was necessary Jesus could call upon His Father.

Matt. 26:54 How then would the Scriptures be fulfilled, that say it must occur in this manner?"

How then would the Scriptures be fulfilled, that say it must occur in this manner?" This reflects the divine necessity of the death of Jesus.

Matt. 26:55 In that hour Jesus said to the crowds, "As against a robber did you come out with swords and clubs to arrest me? Daily I was sitting in the temple teaching, and you did not seize me.

In that hour Jesus said to the crowds, "As against a robber did you come out with swords and clubs to arrest me? Daily I was sitting in the temple teaching, and you did not seize me. Jesus now speaks to the mob and criticizes their cowardice. He was no threat to them, this was not a violent revolutionary they were arresting.

Matt. 26:56 But all this happened that the writings of the prophets might be fulfilled. Then all the disciples abandoned him and began to flee.

But all this happened that the writings of the prophets might be fulfilled. Then all the disciples abandoned him and began to flee. The note about the disciples fleeing shows their promises earlier were empty.

THE TRIAL OF JESUS BEFORE THE SANHEDRIN (26:57-68)

Jesus is now brought before the Jewish leaders for a trial.

Matt. 26:57 And the ones who arrested Jesus led him toward Caiaphas the high priest, where the scribes and the elders had gathered together.

And the ones who arrested Jesus led him toward Caiaphas the high priest, where the scribes and the elders had gathered together. It is clear that the mob had been sent by the Jewish authorities under the direction of the high priest.

Matt. 26:58 And Peter was following after him from a distance, right up to the courtyard of the high priest. And he entered inside and sat down with the attendants to see the outcome.

And Peter was following after him from a distance, When Peter fled he apparently did not go too far.

right up to the courtyard of the high priest. And he entered inside and sat down with the attendants to see the outcome. He followed at a distance to see the outcome.

Matt. 26:59 And the chief priests and the whole council were looking for false testimony against Jesus so they could put him to death.

Note on a variant reading: Many manuscripts read *and the elders* after *chief priests*.

And the chief priests and the whole council were looking for false testimony against Jesus so they could put him to death. The Jewish authorities had begun to gather witnesses to make a case against Jesus. However they were not prepared for the suddenness of the trial. The goal was not justice, but rather to put Jesus to death.

Matt. 26:60 And they did not find many coming forward to testify falsely. But finally two came forward,

And they did not find many coming forward to testify falsely. But finally two came forward, They could not find the false witnesses they needed.

Matt. 26:61 saying, “This one said, ‘I am able to destroy the temple of God and rebuild it in three days.’

saying, “This one said, ‘I am able to destroy the temple of God and rebuild it in three days.’ This is a garbled understanding of Jesus prediction of His death and resurrection (see John 2:18-22). Matthew does not record this prediction.

Matt. 26:62 Then the high priest rose up and said to him, “Are you not answering anything concerning what these are accusing against you?”

Then the high priest rose up and said to him, “Are you not answering anything concerning what these are accusing against you?” The High Priest becomes flustered.

Matt. 26:63 And Jesus remained silent. The chief priest said to him, “I put you under oath according to the living God: You tell us if you yourself are the Christ, the Son of God.”

And Jesus remained silent. The chief priest said to him, “I put you under oath according to the living God: This question is more solemn because He puts Jesus under oath.

You tell us if you yourself are the Christ, the Son of God.” They want some sort of confessional statement from Him.

Matt. 26:64 And Jesus said to him, “You have said it. Nevertheless I say to all of 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.”

And Jesus said to him, “You have said it. The answer is not evasive but affirmative.

Nevertheless I say to all of you: from now on Not merely to them personally but in a general sense.

will see the Son of Man sitting at the right hand of power and coming on the clouds of heaven.” Nowhere does Jesus reveal more about Himself than here. Here He refers to Daniel 7:13 and the Son of Man before the Ancient of Days.

Matt. 26:65 Then the high priest tore his clothing saying, “He has blasphemed! Why yet do we have need of further witnesses? Behold, now you have heard the blasphemy.

Then the high priest tore his clothing saying, “He has blasphemed! Why yet do we have need of further witnesses? Behold, now you have heard the blasphemy. This statement convinced them that Jesus had committed blasphemy.

Matt. 26:66 What do you think? And they answered saying, “He is deserving of death.”

What do you think? And they answered saying, “He is deserving of death.” The statement by Jesus was considered by them to be worthy of the death penalty.

Matt. 26:67 Then they spit into his face and struck him with their fist; and others said,

Then they spit into his face and struck him with their fist; and others said, They now begin to treat Him unlawfully.

Matt. 26:68 “Prophesy to us, you Christ. Who is it who hit you?”

“Prophesy to us, you Christ. Who is it who hit you?” They are ridiculing and beating Him while He is defenseless.

PETER DENIES JESUS (26:69-75)

Peter now denies the Lord as Jesus had predicted.

Matt. 26:69 Now Peter was sitting outside in the courtyard; and one of the slave girls came to him, saying, “You yourself were also with Jesus of Galilee.”

Now Peter was sitting outside in the courtyard; and one of the slave girls came to him, saying, “You yourself were also with Jesus of Galilee.” Peter is noticed by one of the women who insists that he was with Jesus.

Matt. 26:70 And he denied before all of them saying, “I do not know what you are saying.”

Note on variant readings: Some manuscripts do not have the word *them*. One manuscript reads *them* but does not have *all*. A few manuscripts read *nor do I understand* after *what you are saying* (see the parallel in Mark 14:68).

And he denied before all of them saying, “I do not know what you are saying.” The first of the denials.

Matt. 26:71 Then he went to the gateway, where another servant girl saw him. She said to the ones there, “This man was with Jesus of Nazareth.”

Note on variant readings: A few manuscripts have the word *servant girl* spelled out in the text. Most manuscripts read the Greek word *another*. However since it is in the feminine gender here *servant girl* is to be understood. Many manuscripts have the word *also* after *this man* (see Luke 22:59).

Then he went to the gateway, where another servant girl saw him. She said to the ones there, “This man was with Jesus of Nazareth.” The accusations continue that Peter was a disciple of Jesus.

Matt. 26:72 And he denied it again with an oath: “I do not know the man.”

Note on a variant reading: After *oath* some manuscripts read *saying*.

And he denied it again with an oath: “I do not know the man.” The denials also continue, this time he takes an oath.

Matt. 26:73 And after a little while, the ones standing around came to Peter, and said, “Certainly you also are one of them, for your speech is making you evident.”

Note on variant readings: Some manuscripts do not have *you also*. See the parallel in Mark 14:70. Some manuscripts read *You are a Galilean and* between *for* and *your* (see Mark 14:70). Instead of *making you evident* a couple of manuscripts read *is similar* (to Jesus).

And after a little while, the ones standing around came to Peter, and said, “Certainly you also are one of them, for your speech is making you evident.” His accent now gives him away.

Matt. 26:74 Then he began to curse and took an oath, “I do not know the man!” Immediately the rooster crowed.

Then he began to curse and took an oath, “I do not know the man!” Immediately the rooster crowed. With great emotion, Peter continues to deny knowing Jesus.

Matt. 26:75 Then Peter remembered the word Jesus had spoken, “Before the rooster crows, three times

you will deny me. And he went outside and wept bitterly.

Note on a variant reading: After *spoken* many manuscripts have *to him*.

Then Peter remembered the word Jesus had spoken, “Before the rooster crows, three times you will deny me. And he went outside and wept bitterly. Peter is remorseful for his sinful deeds and expression heartfelt repentance.

SUMMARY TO CHAPTER 26

The time has come for Jesus to fulfill His express purpose for coming to earth. He predicts that His death will be in the next few days—during the feast of the Passover. At the same time the religious leaders are plotting His death but they plan for a later time. Since Jesus has been running the program the entire time, His death will be on schedule, His schedule.

His impending death is anticipated in His anointing by an unnamed woman. He promises that her act will not be forgotten. The fact that Matthew tells this story and that we are reading it fulfills the prophecy of Jesus.

Jesus then sends His disciples to prepare for the Passover. He had prearranged this with an unnamed individual.

As they are eating the Last Supper, He shocks them by predicting His betrayal by one of them. All of them deny it together. When Judas asks Jesus the question whether or not it is him, Jesus lets him know that He knows.

After Judas leaves to do his evil deed Jesus institutes the Lord’s Supper. The elements, the bread and the wine, are representative of His body and blood that will be poured out for the forgiveness of our sins.

They then journey to Gethsemane. Jesus asks the Father if there is any other way for the redemption of mankind to take place. Since there is not, He will willingly go to His death on our behalf.

Jesus is then betrayed by Judas with a kiss. The armed group arrests Him and bring Him before the religious leaders. They hold an illegal trial where they attempt to find false witnesses to accuse Him.

Finally, He admits under oath that He is the Messiah and that He will return on the clouds of heaven.

This was enough for the religious leaders who decided His statements were worthy of death. As Jesus was brought before the religious leaders, Peter, as Jesus predicted, denied Jesus a number of times. When Peter realizes what he has done he goes out and cries intensely

QUESTIONS FOR CHAPTER 26

IS THERE A CONTRADICTION BETWEEN THE ACCOUNTS OF THE ANOINTING AT BETHANY?

Matthew and Mark tell of an anointing at Bethany at the house of Simon the leper. This undated incident is placed at the end of Jesus ministry. In their accounts an unnamed woman anoints Jesus’ head with the ointment of nard from an alabaster jar. The disciples who were present became indignant over what they saw was a waste. Jesus defends the unnamed woman and relates this anointing to His death and burial. In

the context of His explanation, He says the poor will always be with them but He will not always be with them. He promises that the woman's act would be remembered wherever the gospel is preached.

Some have seen a contradiction between Matthew and Mark and the account in John. Before we consider the problems, we must first recognize that they have much in agreement:

In the accounts the ointment is pure nard and the reaction of the onlookers is the same (the money should have been sold and given to the poor). The writers agree that the perfume could be sold for three hundred denarii. In the three accounts Jesus defends the woman and makes a reference to His burial.

The Differences Between The Accounts

There are however differences between the two. They are as follows:

1. They Are At A Different House

In John's gospel the anointing also takes place at Bethany though John does not specify in whose home it occurs. The text says "they" made a dinner for Him there in which Lazarus and his sisters attended. The identify of "they" is not given. Some have mistakenly assumed it referred to Lazarus' family and that the dinner was at his house, but the text does *not* say so. Therefore there is no contradiction as to the location of this even.

2. It Was At A Different Date

John places the event before Jesus' triumphal entry into Jerusalem while Matthew/Mark have it after. However the time indicators in the Matthew and Mark are not meant to be exact. They often order their accounts topically rather than chronologically.

3. There Are Different Details

There are a number of different details between the accounts— none of which would constitute a contradiction: Matthew and Mark do not name the woman while John says it is Mary; Mark speaks of breaking the alabaster box where John does not. These incidental details certainly do not contradict the other account.

4. There Are Different Description Of The Anointing

Mark say it was Jesus' head that was anointed while John says it was Jesus' feet that was anointed. The wiping of His feet with the woman's hair then followed this. This has caused some to propose that there were two separate incidents. Why would anyone wipe of the perfume that had just been applied?

5. Mary Or Unnamed Woman

John's gospel names the woman while the other accounts do not.

The Evidence Says That It Is One Account

However a close examination of all the evidence shows that these are indeed one account.

1. The Amount Of Nard

The amount of nard was far too much a quantity to anoint the head alone— John specifically mentions this (12:3). Mark's reference to the breaking of the neck of the jar implies the jar was full and all of it had to be poured out. The quantity was far too large to be poured on either the head or the feet alone.

2. It Was For Burial

In both Matthew and Mark it is reported that Jesus said the perfume was poured over His body in anticipation for His burial. This would be a very strange way of referring to His head alone!

These two points show that the perfume was applied to more than Jesus' head or his feet. Since this anointing spoke of His burial we should assume that it was lavishly applied.

3. The Emphasis Of Jesus Head

Matthew and Mark had reasons for emphasizing the nard being poured on His head. Anointing on the head is what is done to kings. John's emphasis on Jesus' feet contrasts the woman's recognition of her unworthiness with Him.

Therefore when the accounts are closely compared they are speaking of the same event with different emphases. We should therefore not resort to speaking of separate incidents or contradictions.