

MATTHEW

Chapter 26

The Plot Against Jesus

When Jesus had finished saying all these things, he said to his disciples, ² **“As you know, the Passover is two days away—and the Son of Man will be handed over to be crucified.”** ³ Then the chief priests and the elders of the people assembled in the palace of the high priest, whose name was Caiaphas, ⁴ and they plotted to arrest Jesus in some sly way and kill him. ⁵ **“But not during the Feast,”** they said, **“or there may be a riot among the people.”**

26:2 *Passover.* See note on Mk 14:1. (CSB)

Since the Passover began Thursday night (Maundy Thursday), this would have been spoken on Tuesday. (TLSB)

26:3 *Caiaphas.* † High priest A.D. 18–36 and the son-in-law of Annas (Jn 18:13), a former high priest, who served A.D. 6–15. (CSB)

Caiaphas, the current high priest, as well as his father-in-law and former high priest, Annas. (TLSB)

palace of the high priest. Earlier, Jesus’ opponents had been primarily the Pharisees (12:14; 22:15); now the high priest and his associates oppose Him too. (TLSB)

26:5 *there may be a riot.* Hundreds of thousands of Jewish pilgrims came to Jerusalem for Passover, and riots were not unknown. The religious leaders (v. 3) knew that many people admired Jesus. (CSB)

As Jesus’ triumphant entry into Jerusalem demonstrated (21:8–11), He had quite a following. His opponents did not wish to provoke the anger of these crowds. (TLSB)

26:1–5 Both Jesus and His enemies long for His impending death. They plot to kill Him, but He longs to offer up His life for them and for the whole world. Pray for those who oppose the Gospel. Despite such opposition, the Lord is at work for the good of His people. • How great is Your love, O Jesus! Grant me courage in the face of all trouble. Amen. (TLSB)

Jesus Anointed at Bethany

⁶ While Jesus was in Bethany in the home of a man known as Simon the Leper, ⁷ a woman came to him with an alabaster jar of very expensive perfume, which she poured on his head as he was reclining at the table. ⁸ When the disciples saw this, they were indignant. **“Why this waste?”** they

asked.⁹ “This perfume could have been sold at a high price and the money given to the poor.”¹⁰ Aware of this, Jesus said to them, “Why are you bothering this woman? She has done a beautiful thing to me.¹¹ The poor you will always have with you, but you will not always have me.¹² When she poured this perfume on my body, she did it to prepare me for burial.¹³ I tell you the truth, wherever this gospel is preached throughout the world, what she has done will also be told, in memory of her.”

26:6 *Bethany*. On the Mount of Olives, 2 mi E of Jerusalem. (TLSB)

Simon the Leper. Not mentioned elsewhere, though Simon was a common Jewish name in the first century. He was probably a well-known victim of leprosy who had been healed by Jesus. (CSB)

26:7 *alabaster jar*. Most “alabaster” of ancient times was actually marble (see note on Mk 14:3). (CSB)

Semiprecious stone often cut into beautiful containers to hold perfumes. (TLSB)

ointment. Sweet-smelling oil used for anointing, much as perfumes and colognes are used today. (TLSB)

on His head. People were usually anointed on their heads; Jn 12:3; Lk 7:38 mention that Jesus was anointed on His feet too. (TLSB)

26:8–9 Jesus had taught concern for the poor (e.g., 11:5; 19:21), which now led the disciples to oppose such extravagant expense. (TLSB)

26:10 *beautiful*. The Greek word has an aesthetic as well as an ethical meaning. (CSB)

Lit, “a good work.” Her service rendered to Jesus was out of faith. (TLSB)

26:11 As Dt 15:11 teaches, every age will have its poor; Jesus, however, would not always be present visibly with His disciples. Jesus does not set aside the command to be generous to the poor, but rather honors a woman who has honored Him. (TLSB)

26:12 *prepare Me for burial*. Dead were commonly anointed with spices (cf Lk 23:56). This woman has anointed Jesus before His death rather than after. (TLSB)

26:13 *this gospel*. Not just Mt, but the Christian message proclaimed by the apostles. (TLSB)

26:6–13 A woman anoints Jesus, which greatly offends His disciples. They take offense where no offense should be taken. Jesus, however, commends the woman, because her action points to His death for the world, which in turn points to His love for you. • Strengthen our faith, dear God, to focus on Christ’s death and resurrection for us and not on distractions. Amen. (TLSB)

Judas Agrees to Betray Jesus

¹⁴ Then one of the Twelve—the one called Judas Iscariot—went to the chief priests ¹⁵ and asked, “What are you willing to give me if I hand him over to you?” So they counted out for him thirty silver coins. ¹⁶ From then on Judas watched for an opportunity to hand him over. ¹⁷ On the first day of the Feast of Unleavened Bread, the disciples came to Jesus and asked, “Where do you want us to make preparations for you to eat the Passover?” ¹⁸ He replied, “Go into the city to a certain man and tell him, ‘The Teacher says: My appointed time is near. I am going to celebrate the Passover with my disciples at your house.’” ¹⁹ So the disciples did as Jesus had directed them and prepared the Passover. ²⁰ When evening came, Jesus was reclining at the table with the Twelve. ²¹ And while they were eating, he said, “I tell you the truth, one of you will betray me.” ²² They were very sad and began to say to him one after the other, “Surely not I, Lord?” ²³ Jesus replied, “The one who has dipped his hand into the bowl with me will betray me. ²⁴ The Son of Man will go just as it is written about him. But woe to that man who betrays the Son of Man! It would be better for him if he had not been born.” ²⁵ Then Judas, the one who would betray him, said, “Surely not I, Rabbi?” Jesus answered, “Yes, it is you.” ^a ²⁶ While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, “Take and eat; this is my body.” ²⁷ Then he took the cup, gave thanks and offered it to them, saying, “Drink from it, all of you. ²⁸ This is my blood of the ^b covenant, which is poured out for many for the forgiveness of sins. ²⁹ I tell you, I will not drink of this fruit of the vine from now on until that day when I drink it anew with you in my Father’s kingdom.” ³⁰ When they had sung a hymn, they went out to the Mount of Olives.

26:14 *Iscariot.* See note on Mk 3:19. (CSB)

26:15 *thirty silver coins.* Equivalent to 120 denarii. Laborers customarily received one denarius for a day’s work (see 20:1–16). (CSB)

Fulfills the prophecy of Zec 11:12 and alludes to Ex 21:32, where the value of a dead slave is affixed at 30 pieces of silver. (TLSB)

26:16 *opportunity.* Judas had to find a time when Jesus would be isolated from the crowds and defenseless. (TLSB)

26:14–16 Judas agrees to betray Jesus for 30 pieces of silver. How often we, too, have betrayed Christ and sent Him to the cross for a lot less than 30 pieces of silver. Christ, however, still loves us. He died for Judas’s sin and for ours. Repent of all insincerity, doubt, and fear to bear witness. The Lord is ever ready to hear your prayer and forgive your sin. So great is His mercy! • Hear my cry, O Lord, and answer when I call. Grant me a sincere faith. Amen. (TLSB)

26:17 *the first day of the Feast of Unleavened Bread.* The 14th of Nisan (March-April), it was also called the preparation of the Passover. The Passover meal was eaten the evening of the 14th after sunset—and therefore technically on the 15th, since the Jewish day ended at sunset. The Feast of Unleavened Bread lasted seven days, from the 15th to the 21st of Nisan (see Lev 23:5–6), but in the time of Christ the entire period, Nisan 14–21, was referred to under that name (see note on Mk 14:12). (CSB)

Technically speaking, the Feast of Unleavened Bread did not begin until the day after the Passover (cf Lv 23:5–6). However, leaven had to be removed before the Passover (cf Ex 12:18). This is probably the reason for the term here. (TLSB)

26:18–30 These verses clearly indicate that Jesus ate the Passover meal with his disciples the night before his crucifixion. For more information on the Lord’s Supper see notes on Mk 14:22, 24. (CSB)

26:18 *My time is at hand.* Jesus’ death was impending. (TLSB)

26:20 Like the Sabbath, the Passover celebration began at sundown. (TLSB)

reclining at the table. See note on Mk 14:18. (CSB)

the twelve. The only participants at the meal. (TLSB)

26:22 *Is it I, Lord?* Lit, “It isn’t I, Lord?” (TLSB)

26:23 *dipped his hand into the bowl with me.* It was the custom—still practiced by some in the Middle East—to take a piece of bread, or a piece of meat wrapped in bread, and dip it into a bowl of sauce (made of stewed fruit) on the table. (CSB)

Banqueters often dipped their bread into a common dish of sauce. (TLSB)

will betray me. In that culture, as among Arabs today, to eat with a person was tantamount to saying, “I am your friend and will not hurt you.” This fact made Judas’s deed all the more despicable (cf. Ps 41:9). (CSB)

26:24 *as it is written about him.* See note on Mk 14:21. (CSB)

woe. Judas’s betrayal brings a horrible judgment upon him (cf 18:7–9; 23:13–26). (TLSB)

better . . . not been born. It would have been better if Judas had never existed rather than betray Jesus, commit suicide, die without faith, and experience eternal damnation. (TLSB)

26:25 *Rabbi?* Judas is the only disciple to address Jesus with this term in Mt; see also his salutation in v 49. (TLSB)

You have said so. Jesus indirectly says yes (cf v 64). (TLSB)

26:17–25 Jesus celebrates the Passover with His disciples, even as He warns Judas against betraying Him. In the same way, God warns us daily not to yield to sin and thus betray Him. He also invites us to partake of fellowship with Him, as Christ did with His disciples at the Passover, freely offering His forgiveness. • Lord Jesus, forgive my betrayal, and strengthen me to follow You. Amen. (TLSB)

26:26 *blessing.* See p 842. *broke it.* To distribute. *this is My body.* With the bread, Christ gives His very body for the disciples to eat. (TLSB)

26:27 *cup.* Wine for the Passover meal. (TLSB)

all of you. “The laity are given both kinds in the Sacrament of the Lord’s Supper because this practice has the Lord’s command” (AC XXII 1). (TLSB)

26:28 *this is My blood of the covenant.* With the wine, Christ gives His blood. It is the blood of a new covenant; as the first covenant was established by blood, so Christ’s blood establishes the new covenant (Ex 12:7–13; 24:5–8). (TLSB)

poured out. The blood that communicants receive is the same blood Christ shed for us on the cross. Cf Is 53:12. “We see how He has completely poured forth Himself [Matthew 26:28] and withheld nothing from us” (LC II 26). (TLSB)

many. Hbr expression for “all people.” (TLSB)

for the forgiveness of sins. Christ’s death absolved the world of its sin; the Sacrament applies that forgiveness to individual communicants. Cf 1:23; Jer 31:34. “It is just like when I go to the Sacrament trusting not in my faith, but in Christ’s Word. Whether I am strong or weak, I commit that to God. But I know this, that He asks me to go, to eat and to drink, and so on, and He gives me His body and blood [Matthew 26:26–28]. That will not deceive me or prove false to me” (LC IV 56). Bern: “Where there is reconciliation there is remission of sins. And what is that but justification? Whether, therefore, we call it reconciliation, or remission of sins or justification, or, again, redemption, or liberation from the chains of the devil, by whom we were taken captive at his will, at all events by the death of the Only Begotten, we obtain that we have been justified freely by His blood” (*SLSB*, pp 287–88). (TLSB)

26:29 *fruit of the vine.* Hbr idiom for “wine.” Christ would not drink wine again until His saving work was finished. (TLSB)

26:26–29 Christ institutes His Supper. He continues to offer His body and His blood for us Christians to eat and to drink for the forgiveness of sins whenever we come to His Table. Blessed are those who hunger and thirst for His righteousness! • “Lord, may Thy body and Thy blood Be for my soul the highest good!” Amen. (*LSB* 618) (TLSB)

26:30 *hymn.* The Passover fellowship was concluded with the second half of the Hallel Psalms (Ps 115–118). (CSB)

Possibly Ps 113–18, commonly sung at the end of the Passover meal. (TLSB)

Mount of Olives. Just east of Jerusalem, across the Kidron Valley in the direction of Gethsemane. (TLSB)

This hill would scarcely have been so called if its groves had not been outstandingly luxuriant in comparison with the surrounding land and the olives not of economic importance for the city. Oil was probably the only export of Jerusalem. Gethsemane, which was located on the Mt of Olives, means an oil or perfume press. (Jerusalem in the Time of Jesus – Joachim Jeremias – page 7)

Jesus Predicts Peter's Denial

³¹ Then Jesus told them, **“This very night you will all fall away on account of me, for it is written: ‘I will strike the shepherd, and the sheep of the flock will be scattered.’^a ³² But after I have risen, I will go ahead of you into Galilee.”** ³³ Peter replied, **“Even if all fall away on account of you, I never will.”** ³⁴ **“I tell you the truth,”** Jesus answered, **“this very night, before the rooster crows, you will disown me three times.”** ³⁵ But Peter declared, **“Even if I have to die with you, I will never disown you.”** And all the other disciples said the same.

26:31 *all fall away.* Not Peter only, but all the eleven (Judas had previously withdrawn, Jn 13:30). The meaning of the words “fall away” is seen in Peter’s denial (vv. 69–75) and in the terrified flight of the other disciples (v. 56). (CSB)

All the disciples will abandon Jesus, the shepherd. The sheep (in this case, the disciples) flee when the shepherd is killed. (TLSB)

I will strike the shepherd. See note on Zec 13:7. (CSB)

26:32 *into Galilee.* Cf. 28:10, 16–20; Mk 16:7; Jn 21:1–23. (CSB)

26:33 Peter was overconfident. (TLSB)

26:34 *before the rooster crows.* The reference may be to the third of the Roman watches into which the night was divided (see note on 14:25; see also Mk 13:35). Or it may simply refer to early morning when the rooster crows. (CSB)

Before first light. (TLSB)

three times. Peter would not only deny Jesus once before first light, but three times—something Peter thought impossible. (TLSB)

26:35 As in 16:16, Peter said what the rest of the disciples were also thinking. (TLSB)

26:30–35 The disciples, especially Peter, do not perceive the danger. They think they are strong enough to face anything without denying Christ. How often we foolishly copy Peter and substitute recklessness for humble faith. Fortunately, Jesus knows our weaknesses and is ready to restore us, even as He restored Peter. • Grant us grace to trust Your strength, O Lord, and not our own. Amen. (TLSB)

Gethsemane

³⁶ Then Jesus went with his disciples to a place called Gethsemane, and he said to them, **“Sit here while I go over there and pray.”** ³⁷ He took Peter and the two sons of Zebedee along with him, and he began to be sorrowful and troubled. ³⁸ Then he said to them, **“My soul is overwhelmed with sorrow to the point of death. Stay here and keep watch with me.”** ³⁹ Going a little farther, he fell with his face to the ground and prayed, **“My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will.”** ⁴⁰ Then he returned to his disciples and found them sleeping. **“Could you men not keep watch with me for one hour?”** he asked Peter. ⁴¹ **“Watch and pray so that you will not fall into temptation. The spirit is willing, but the body is weak.”** ⁴² He went away a second time and prayed, **“My Father, if it is not possible for this cup to be taken away unless I drink it, may your will be done.”** ⁴³ When he came back, he again found them sleeping, because their eyes were heavy. ⁴⁴ So he left them and went away once more and prayed the third time, saying the same thing. ⁴⁵ Then he returned to the disciples and said to them, **“Are you still sleeping and resting? Look, the hour is near, and the Son of Man is betrayed into the hands of sinners. ⁴⁶ Rise, let us go! Here comes my betrayer!”**

26:36 *Gethsemane*. The name means “oil press,” a place for squeezing the oil from olives. (CSB)

Walled garden where olives were pressed for oil. On the lower western reaches of the Mount of Olives, across the Kidron Valley to the east of Jerusalem. Jesus and His disciples frequently met here (cf Jn 18:2). (TLSB)

This hill would scarcely have been so called if its groves had not been outstandingly luxuriant in comparison with the surrounding land and the olives not of economic importance for the city. Oil was probably the only export of Jerusalem. Gethsemane, which was located on the Mt of Olives, means an oil or perfume press. (Jerusalem in the Time of Jesus – Joachim Jeremias – page 7)

26:37 On several occasions, Jesus took this inner circle of disciples with Him (cf Mk 5:37). (TLSB)

26:38 *sorrowful, even to death*. Fully human, Jesus experienced the horror and difficulty of death; unlike all others, He had done nothing to deserve this death. (TLSB)

26:39 *fell on His face*. Common posture of overwhelmed worshipers. (TLSB)

cup. A symbol of deep sorrow and suffering. Here it refers to his Father's face being turned away from him when he who had no sin was made sin (i.e., a sin offering) for us (see 27:46; 2Co 5:21). (CSB)

not as I will, but as You will. Christ's will is to conform to the Father's will, even if it means pain for Himself. (TLSB)

26:40 Peter, the boldest in saying that he would never fall away, shows that he is not strong enough to pray with Jesus for even one hour. (TLSB)

26:41 *not enter into temptation.* Requested in the Lord's Prayer (6:13). (TLSB)

spirit ... weak. Our new spiritual nature may be strong, but it is burdened by the flesh, our old sinful self (Rm 8:1–14). Luther: "O Father, we are faint and ill, and the trials in the flesh and in the world are severe and manifold. O dear Father, hold us and do not let us fall into temptation and sin again, but give us grace to remain steadfast and fight valiantly to the end. Without your grace and your help, we are not able to do anything" (AE 42:80). (TLSB)

26:44 *third time ... same words.* Cf v 39. Jesus illustrates that repetition in prayer is not wrong, so long as one's heart is sincere in the asking. (TLSB)

26:45 *take your rest later on.* Since Jesus' betrayal is impending, there is little time for sleep now. (TLSB)

betrayed ... sinners. Jesus is handed over to sinful men (Judas and company) to suffer what sinners deserved. (TLSB)

26:36–46 Jesus prays three times in Gethsemane, while His disciples give themselves over to sleep rather than to prayer. How often we get ourselves into trouble because we do not bother to pray! Pour out your heart to the Lord in sincere prayer again and again. Christ's prayer and obedience to the Father open the portals of heaven to your prayers. • Let us hasten to bring our petitions before God's throne of grace! Amen. (TLSB)

Jesus Arrested

⁴⁷ While he was still speaking, Judas, one of the Twelve, arrived. With him was a large crowd armed with swords and clubs, sent from the chief priests and the elders of the people. ⁴⁸ Now the betrayer had arranged a signal with them: "The one I kiss is the man; arrest him." ⁴⁹ Going at once to Jesus, Judas said, "Greetings, Rabbi!" and kissed him. ⁵⁰ Jesus replied, "**Friend, do what you came for.**" ^a Then the men stepped forward, seized Jesus and arrested him. ⁵¹ With that, one of Jesus' companions reached for his sword, drew it out and struck the servant of the high priest, cutting off his ear. ⁵² "**Put your sword back in its place,**" Jesus said to him, "**for all who draw the sword will die by the sword.**" ⁵³ **Do you think I cannot call on my Father, and he will at once put at my disposal more than twelve legions of angels?** ⁵⁴ **But how then would the Scriptures be fulfilled that say it must happen in**

this way?”⁵⁵ At that time Jesus said to the crowd, “Am I leading a rebellion, that you have come out with swords and clubs to capture me? Every day I sat in the temple courts teaching, and you did not arrest me.⁵⁶ But this has all taken place that the writings of the prophets might be fulfilled.” Then all the disciples deserted him and fled.

26:47 *great crowd.* Most likely drawn from the temple guards (cf Jn 18:3). (TLSB)

26:48 *the one I kiss.* See note on Lk 22:47. (CSB)

26:49 *Rabbi.* Hebrew word for “(my) teacher.” (CSB)

26:50 *Friend.* Ironic. Can mean “comrade.” Jesus knew the reason for Judas’s presence: to betray Him. See note, 20:13.(TLSB)

they. The crowd (v 47). (TLSB)

26:51 *one ... with Jesus.* One of His disciples; Jn 18:10 says it was Peter. (TLSB)

sword and struck. Peter had forgotten the blessings of persecution (5:10–12).

servant of the high priest. Malchus (Jn 18:10). (TLSB)

26:52 Violence brings down violence on those who practice it. (TLSB)

26:53 Jesus had already declined to call on the angels’ help (4:6–7). He will not call on them now to prevent His death. (TLSB)

legions. A Roman legion had 6,000 soldiers. (CSB)

C 72,000 soldiers; here it means countless angels. (TLSB)

26:54 *Scriptures be fulfilled.* In view of v. 56 probably a reference to Zec 13:7. (CSB)

Christ’s death was God’s will, as foretold in the OT. (TLSB)

26:55 *crowds.* Cf v 47. (TLSB)

26:56 *all the disciples left Him and fled.* All but Peter and John fled into hiding until the resurrection (cf Jn 18:15), and these two would soon join the rest (Jn 20:19). (TLSB)

26:47–56 Judas betrays Jesus, but Jesus refuses to allow His disciples to use violence to defend Him. Evil permeates the scene: there is treachery, cowardice, and false bravado. But the sinless Son of God stands in the midst of these evils and allows these things to take place so He can redeem us. • Dear Savior, thank You for redeeming me, a sinner. Grant me wisdom and courage in the hour of temptation. Amen. (TLSB)

Before the Sanhedrin

⁵⁷ Those who had arrested Jesus took him to Caiaphas, the high priest, where the teachers of the law and the elders had assembled. ⁵⁸ But Peter followed him at a distance, right up to the courtyard of the high priest. He entered and sat down with the guards to see the outcome. ⁵⁹ The chief priests and the whole Sanhedrin were looking for false evidence against Jesus so that they could put him to death. ⁶⁰ But they did not find any, though many false witnesses came forward. Finally two came forward ⁶¹ and declared, “This fellow said, ‘I am able to destroy the temple of God and rebuild it in three days.’” ⁶² Then the high priest stood up and said to Jesus, “Are you not going to answer? What is this testimony that these men are bringing against you?” ⁶³ But Jesus remained silent. The high priest said to him, “I charge you under oath by the living God: Tell us if you are the Christ, ^a the Son of God.” ⁶⁴ **“Yes, it is as you say,”** Jesus replied. **“But I say to all of you: In the future you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.”** ⁶⁵ Then the high priest tore his clothes and said, “He has spoken blasphemy! Why do we need any more witnesses? Look, now you have heard the blasphemy. ⁶⁶ What do you think?” “He is worthy of death,” they answered. ⁶⁷ Then they spit in his face and struck him with their fists. Others slapped him ⁶⁸ and said, “Prophecy to us, Christ. Who hit you?”

26:57—27:26 For a summary of the two stages (religious and civil) of the trial of Jesus see note on Mk 14:53–15:15. (CSB)

26:58 Peter wanted to see what would happen to Jesus, but from a distance. Though he had fled in confusion, he continued to show greater bravery than most of the disciples. (TLSB)

courtyard of the high priest. Placed Peter close enough to overhear the results of the trial without endangering his life by being inside. (TLSB)

see the end. What would happen to Jesus. (TLSB)

26:59 *Sanhedrin.* See note on Mk 14:55. (CSB)

seeking false testimony. Judas’s cooperation had put the Council ahead of schedule (cf v 5); they had not quite prepared their case. (TLSB)

put Him to death. Though there were many irregularities about the trial, the Council still wanted to preserve an appearance of justice, esp in putting such a popular man to death. (TLSB)

26:60 *found none.* Testimony of at least two witnesses had to agree (Dt 17:6). Because the testimonies were false, they were inconsistent. (TLSB)

26:61 *I am able to destroy the temple of God.* Evidently an intentional distortion of Jesus' words (Jn 2:19). (CSB)

Such a statement would arouse the fear of the priests; not only was the temple God's house, it was also their source of income. See Jesus' words and actions in 21:12–13, 18–19; 22:7; 23:37–38; 24:3–35. (TLSB)

26:63 He did not defend Himself because He did not want to derail His conviction. (TLSB)

I charge you under oath. Jesus refused to answer the question of v. 62 (see v. 63a). But when the high priest used this form, he was legally obliged to reply. (CSB)

Christ, the Son of God. The Messiah foretold by the OT. Though Caiaphas may not have understood the full divinity of the Messiah, he at least must have believed in the unique honor of the Messiah. (TLSB)

26:65 *tore his clothes.* Ordinarily the high priest was forbidden by law to do this (Lev 10:6; 21:10), but this was considered a highly unusual circumstance. The high priest interpreted Jesus' answer in v. 64 as blasphemy (see note on Mk 14:64). (CSB)

Sign of distress and grief in reaction to distressing news. (TLSB)

blasphemy. The high priest thought Jesus was a mere mortal claiming divinity. (TLSB)

26:66 Blasphemy bore the death penalty in Jewish law. (TLSB)

26:67–68 Mark reports that they blindfolded Jesus (Mk 14:65), which explains the mocking command: "Prophecy ... Who hit you?" (CSB)

26:67 *spit.* Insulting gesture. *some slapped Him.* Probably some of the guards, not members of the Council. (TLSB)

26:68 *Prophecy.* As Messiah, Jesus was expected to be able to identify His tormentors without seeing them. (TLSB)

26:57–68 Jesus stands trial before the Council. Christ notes that He will come again to judge them and all who have sinned. He makes this confession so He can go to the cross and die for all who have perverted justice. Today, deal fairly with others, and pray for your persecutors. The death of Jesus atones for your sins and avails for them too. • Lamb of God, who takes away the sin of the world, have mercy on us. Amen. (TLSB)

Peter Disowns Jesus

69 Now Peter was sitting out in the courtyard, and a servant girl came to him. “You also were with Jesus of Galilee,” she said. **70** But he denied it before them all. “I don’t know what you’re talking about,” he said. **71** Then he went out to the gateway, where another girl saw him and said to the people there, “This fellow was with Jesus of Nazareth.” **72** He denied it again, with an oath: “I don’t know the man!” **73** After a little while, those standing there went up to Peter and said, “Surely you are one of them, for your accent gives you away.” **74** Then he began to call down curses on himself and he swore to them, “I don’t know the man!” Immediately a rooster crowed. **75** Then Peter remembered the word Jesus had spoken: **“Before the rooster crows, you will disown me three times.”** And he went outside and wept bitterly.

26:69 *the Galilean.* Person from Galilee in northern Israel. (TLSB)

26:73 *your accent gives you away.* Peter had a decidedly Galilean accent that was conspicuous in Jerusalem. (CSB)

Peter spoke like a Galilean and thus could not have been ignorant of who Jesus was. (TLSB)

26:74 *curse ... swear.* Jesus had warned against taking casual oaths (5:33–37). Peter, like Herod (14:7–9), succumbed to this form of blasphemy. (TLSB)

26:75 Rooster crowed near first light, fulfilling Christ’s prophecy (v 34). (TLSB)

wept bitterly. Indicating true sorrow for his sin. (TLSB)

26:69–75 Peter denies Jesus three times. His failure teaches us that mere bravado cannot keep us from sinning. But Jesus will restore Peter, even as He forgives us when we fall into sin. • Thank You, Lord, for Your constant forgiveness. Keep our hearts even when we fail to mind our tongues. Amen. (TLSB)