

MATTHEW

Chapter 26

The Plot Against Jesus

When Jesus had finished all these sayings, he said to his disciples, 2 “You know that after two days the Passover is coming, and the Son of Man will be delivered up to be crucified.” 3 Then the chief priests and the elders of the people gathered in the palace of the high priest, whose name was Caiaphas, 4 and plotted together in order to arrest Jesus by stealth and kill him. 5 But they said, “Not during the feast, lest there be an uproar among the people.”

26:2 *Passover.* 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 Now when Jesus was at Bethany in the house of Simon the 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.”

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. (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, whose name was Judas Iscariot, went to the chief priests 15 and said, “What will you give me if I deliver him over to you?” And they paid him thirty pieces of silver. 16 And from that moment he sought an opportunity to betray him.

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)

17 Now on the first day of Unleavened Bread 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 to a certain man and say to him, ‘The Teacher says, My time is at hand. I will keep the Passover at your house with my disciples.’” **19** And the disciples did as Jesus had directed them, and they prepared the Passover. **20** When it was evening, he reclined at table with the twelve. **21** And as they were eating, he said, “Truly, I say to you, one of you will betray me.” **22** And they were very sorrowful and began to say to him one after another, “Is it I, Lord?” **23** He answered, “He who has dipped his hand in the dish with me will betray me. **24** The Son of Man goes as it is written of him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born.” **25** Judas, who would betray him, answered, “Is it I, Rabbi?” He said to him, “You have said so.”

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. (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. (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)

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 *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)

Institution of the Lord's Supper

26 Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, **“Take, eat; this is my body.”** **27** And he took a cup, and when 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, which is poured out for many for the forgiveness of sins. 29 I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom.”**

26:26 *broke it.* To distribute.(TLSB)

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)

Jesus foretells Peter’s denial

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

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.’”** **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)

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 them to a place called Gethsemane, 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, 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 will, but as you will.”** **40** And he 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.”** **42** Again, for the second time, he went away and prayed, **“My Father, if this cannot pass unless I drink it, your will 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 betrayed into the hands of sinners. 46 Rise, let us be going; see, my betrayer is at hand.”**

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)

Betrayal and arrest of Jesus

47 While he was still speaking, Judas came, one of the twelve, and with him a great crowd with swords and clubs, from the chief priests and the elders of the people. 48 Now the betrayer had given them a sign, saying, "The one I will kiss is the man; seize him." 49 And he came up to Jesus at once and said, "Greetings, Rabbi!" And he kissed him. 50 Jesus said to him, "Friend, do what you came to do." Then they came up and laid hands on Jesus and seized him. 51 And behold, one of those who were with Jesus stretched out his hand and drew his sword and struck the servant of the high priest and cut off his ear. 52 Then Jesus said to him, "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?" 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." Then all the disciples left him and fled.

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

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. (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). (CSB)

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)

Jesus before Caiaphas and the Council

57 Then those who had seized Jesus led him to Caiaphas the high priest, where the scribes and the elders had gathered. **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 to see the end. **59** Now 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. At last two came forward **61** and said, “This man said, ‘I am able to destroy the temple of God, and to rebuild it in three days.’” **62** And the high priest stood up and said, “Have you no answer to make? What is it that these men testify against you?” **63** But Jesus remained silent. And the high priest said to him, “I adjure you by the living God, tell us if you are the Christ, the Son of God.” **64** Jesus said to him, **“You have said so. But 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.” 65 Then 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.” 67 Then they spit in his face and struck him. And some slapped him, 68 saying, “Prophecy to us, you Christ! Who is it that struck you?”

26:57—27:26 For a summary of the two stages (religious and civil) of the trial of Jesus. (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 *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. (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: “Prophesy ... 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 Denies Jesus

69 Now Peter was sitting outside in the courtyard. And a servant girl came up to him and said, “You also were with Jesus the Galilean.” **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: “I do not know the man.” **73** After a little while the bystanders came up and said to Peter, “Certainly you too are one of them, for your accent betrays you.” **74** Then he began to invoke a curse on himself and to swear, “I do not know the man.” And immediately the rooster crowed. **75** And Peter remembered the saying of Jesus, “**Before the rooster crows, you will deny me three times.**” And he went out 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)