

A Study of Matthew 26

I. Outline.

1. **The PLOT to Kill Jesus** (Matthew 26.1-5; cf., Mark 14.1-2; Luke 22.1-2; John 11.45-53).
2. **The Anointing of Jesus at Bethany** (Mt 26.6-13; Mk 14.3-9; Jn 12.1-8).
3. **Judas Agrees to Betray Jesus** (Mt 26.14-16; cf., Mk 14.10-11; Lk 22.3-6).
4. **Jesus Observes the Passover with the Apostles** (Mt 26.17-25; cf., Mk 14.12-21; Lk 22.7-14; Jn 13.21-30).
5. **Jesus Institutes the Lord's Supper** (Mt 26.26-30; cf., Mk 14.22-26; Lk 22.15-20; 1 Cor 11.23-25).
6. **Jesus Foretells Peter's Denial** (Mt 26.31-35; cf., Mk 14.27-31; Lk 22.31-34; Jn 13.36-38).
7. **Prayer in the Garden of Gethsemane** (Mt 26.36-46; cf., Mk 14.32-42; Lk 22.39-46).
8. **The Betrayal and Arrest of Jesus** (Mt 26.47-56; cf., Mk 14.43-50; Lk 22.47-52; Jn 18.3-12).
9. **Jesus Tried before the Council** (Mt 26.57-68; cf., Mk 14.53-65; Lk 22.54-55; Jn 18.13-14, 19-24).
10. **Peter's Denial** (Mt 26.69-75; cf., Mk 14.66-72; Lk 22.56-62; Jn 18.15-18, 25-27).

II. Summary.

The Lord now reverted to the theme of His coming suffering, telling the disciples with great definiteness of the time-"after two days"; and of the event-"The Son of Man is delivered up to be crucified." Meanwhile the priests and elders were assembled in secret conclave, plotting how they might secure Him in order to silence His voice by putting Him to death. Whether the story of the alabaster cruse was in chronological order is of little moment. It is a revelation of perhaps the most wonderful and touching expression of love the Saviour ever received, and leads to the most dastardly act to which He was ever subjected. Mary's love is the brightest gleam, and Judas' treachery the darkest shade. Jesus ate the Passover feast with the handful of His loyal subjects, and one other. Never in all the history of that great feast had it been so sublimely kept. It was the culmination of the old, and the attitude of the old to Him was marked by the presence and act of Judas. He was the true representative of the nation at that board. Before the new feast (growing out of the old in the infinite grace of God by that dark act of treachery symbolic of the nation's awful failure) was instituted, Judas had gone out (John 13:30). The story of Peter follows. He was not the only one sure of himself. Every man among them shared the confidence (verse Mt 26:35). Yet there was not one among them equal to one hour's vigil with Him. No words can help us to contemplate the Master in Gethsemane's dark hour. Let us read these words alone, prayerfully, approaching this sacred place of His agony in silence and adoration. Having faced and conquered the most terrible trial of loneliness, and having rebuked in gentle tones of remonstrance the sleeping three, the King now turned to face His foes. Neither in the annals of the historian nor in the realm of fiction is there anything that can equal the degradation of the unholy trial, the base devices to find a charge to prefer against the Prisoner, the illegal tricks to secure a verdict of guilty which would ensure the death penalty. As one reads this story one wonders more and more at the greatest miracle of all, the patient suffering of the spotless One. There is but one explanation. Let each of us today take time to repeat it in the lurid glare of the light of that iniquitous council chamber, "He loved me, and gave Himself for me."

--G. Campbell Morgan, *Exposition on Bible*, an e-Sword Module

III. Chronology.

BIBLE PERIOD: The Period of the Christ.

If you are not familiar with the **15 Bible Periods**, please click here:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

IV. Aids in Exposition.

Matthew 26.2... **AFTER TWO DAYS IS THE FEAST OF THE PASSOVER, AND THE SON OF MAN IS BETRAYED TO BE**

CRUCIFIED—“Following the speech, he gave in answer to the apostles’ questions (Mt 24.4—25.46), the Lord gave the fourth announcement of His impending death. The other three occasions of this prediction are found in Matthew 15.21-23; Matthew 17.22-23; Matthew 20.17-19. He had been very plain and detailed in the previous statements, but had not announced the time of the crucifixion. Here he states that His death will be by crucifixion and that it would occur in connection with the Passover which was only two days away. The Passover always started at sundown on the 14th day of Nisan. It fell on different days of the week each year. It was on Friday the year of His death” [Bob Winton, *Book of Matthew*, p. 312].
 ||||| “Of great significance is the sharp divergence between Christ’s word and that of the chief priests and elders. Christ here placed his crucifixion as an event that would occur ‘after two days,’ and that it would take place during the Passover festivities. Yet at the very time Christ revealed this to the disciples, the chief priests decided otherwise. They decided that he should die subtly ... and that it should not be done during the feast (v. 5), thus clearly postponing his death for at least a week. However, they were not the architects of our Lord’s death. As the Master said, he would lay down his life of his own accord; and Christ, not the priests, would choose the hour and the manner of his doing so” [Burton Coffman Online: <https://www.studylight.org/commentaries/bcc/matthew-26.html>].

Matthew 26.4... **THAT THEY MIGHT TAKE JESUS BY SUBTILTY**—“Because *subtlety* has the flavor of deceit, cunning and treachery, it suggests that the leaders of the nation deliberately abandoned all conscience to seek out unashamedly deceitful means to trap Jesus. But this expression may not at all represent what those rulers thought they were doing. Rather, they were seeking some stratagem, some cunning plan, to arrest Jesus which would not compromise their public image or cripple their authority. From their point of view, they were working on strategy. They probably argued, ‘This must be done *discretely*.’ Jesus later exposed their underhandedness to their face (Luke 22:52ff; John 18:20ff)” [Harold Fowler, Bible Study Textbook Series, College Press, An e-Sword Module].

Matthew 26.5... **NOT ON THE FEAST DAY LEST THERE BE AN UPROAR**—“They didn’t want to put Jesus to death during Passover, but that is exactly how it happened. This is another subtle indication that Jesus was in control of events, as they in fact killed Him on the very day that they didn’t want to” [David Guzik, *Commentary on the Gospel of Matthew*, Enduring Word Media, 2012, Kindle Edition, loc11439].

Matthew 26.7... **THERE CAME UNTO HIM A WOMAN HAVING AN ALABASTER BOX**—“We know from John 12 that this **woman** was Mary, the sister of Lazarus and Martha. Mary, who sat at the feet of Jesus (Luke 10.39), made this extravagant display of love and devotion to Jesus. There is some measure of debate, and sometimes confusion, about this anointing of Jesus and those mentioned in Mark, Luke, and John. The best solution seems to be that Matthew, Mark, and

John record one occasion of anointing in Bethany and Luke records a separate event in Galilee” [David Guzik, loc11458].

Matthew 26.8-9... WHEN HIS DISCIPLES SAW IT, THEY HAD INDIGNATION—“Mary’s anointing of Jesus, which was a customary act of honor for guests (Luke 7.46), was not appreciated by the disciples; in fact, it was met with indignation because of what they perceived to be pure waste. It has been estimated that Mary’s gift of ointment was the equivalent of one years’ income. The disciples, led by Judas (according to John 12.4), expresses what they felt was a more pressing need, to sell the ointment and give the money to the poor. The generosity of Mary is in stark contrast to the greed of Judas” [Billy Smith, *A Homiletic Commentary on the Book of Matthew*, Editors: Garland Elkins and Thomas B. Warren, p. 650].

Matthew 26.10... FOR SHE HATH WROUGHT A GOOD WORK UPON ME—“Is anything wasted which is all for Jesus? It might rather seem as if all would be wasted which was not given to him’ (Spurgeon)” [David Guzik, loc11475]. ||||| “According to Mark, the Lord also said of Mary, ‘**She hath done what she could**’ (Mark 14.8). The Lord never demands more of us than our abilities or opportunities afford, but He does demand of us that we do what we are able to do” [Joseph Meador, *Studies in Matthew*, Editor: Dub McClish, p. 180].

Matthew 26.11... YE HAVE THE POOR ALWAYS WITH YOU—“Jesus did not say this to discourage generosity and kind treatment of the poor. In fact, His recent words about the judgment of the nations had just radically **encouraged** kindness to those in need (Mt 25.31-46). Jesus pointed to the appropriate nature of **that moment** to honor Him in an extravagant way” [David Guzik, loc11483].

Matthew 26.13... THERE SHALL ALSO THIS, THAT THIS WOMAN HATH DONE, BE TOLD FOR A MEMORIAL OF HER—“What Mary did was remarkable for its **motive**—a pure, loving heart. It was remarkable in that it was done **for Jesus alone**. And it was remarkable in that it was **unusual** and **extraordinary**” [David Guzik, loc11501]. ||||| “Through the accounts of this story in three of the gospels, the Holy Spirit secured for posterity a memorial to her love and generous worship. In fulfillment of the Lord’s prediction, for nearly two thousand years what this woman did had indeed been spoken of in memory of her. She is perpetually an example to all Christians of unselfish, sacrificial adoration” [John MacArthur, *MacArthur New Testament Commentary, Vol 4: Matthew 24-28*, Kindle Version, loc45429].

Matthew 26.14-16... WHAT WILL YE GIVE ME, AND I WILL DELIVER HIM UNTO YOU?—“Whatever the specific reason, the Scriptures present no sense of reluctance in Judas, and only one motivation: greed. The words stand...” [David Guzik, loc11535]. ||||| “Of all the stories that make up the Bible, none is more tragic than that of Judas. John tells us that Judas, although one of the Twelve, was a thief (John 12.6). As the Jews were plotting how they could take Jesus quietly, Judas appears and asks how much they would give him to deliver the Lord unto them. They agreed upon the embarrassing sum of thirty pieces of silver, or twenty-one dollars, the price required by the Law as payment for a common slave (Ex 21.35). Matthew sees in the sum of the fulfillment of Zechariah 11.12. Without explaining the motives of Judas, Matthew reports that the treasurer who became traitor began seeking opportunity to deliver the Lord to His accusers. It is ironic that Judas accused Mary of waste when he wasted his opportunities, his life, and most tragically, his soul” [Billy Smith, p. 651].

Matthew 26.21... VERILY I SAY UNTO YOU, THAT ONE OF YOU SHALL BETRAY ME—“This was a most unpleasant thought to bring to a feast, yet it was most appropriate to the Passover, for God’s

commandment to Moses concerning the first paschal lamb was, “with bitter herbs they shall eat it” (Spurgeon) [David Guzik, loc11601]. ||||| “John 13.18-21 reports that when Jesus made this announcement, he was troubled in spirit. Also, that he stated his reason for telling them about the betrayal ahead of time—that when it occurs, you will have greater reason or believing on me (v. 19)” [Bob Winton, p. 317].

Matthew 26.22... AND BEGAN EVERY ONE OF THEM TO SAY UNTO HIM, LORD, IS IT I?—“It is a beautiful trait in the character of the disciples that they did not suspect one another, but every one of them inquired, almost incredulously, as the form of the question implies, ‘Lord is it I?’ No one said, ‘Lord is it Judas?’” [David Guzik, loc11615].

Matthew 26.23... HE THAT DIPPETH HIS HAND WITH ME IN THE DISH, THE SAME SHALL BETRAY ME—Cf., John 13.25-26... **He then lying on Jesus' breast saith unto him, Lord, who is it? Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.** ||||| “John 13.21-26 indicates this statement was a private hint to John that revealed Judas as the traitor. ‘The dish’ was a bowl that held either bitter herbs or the *charoseth*, a sop of crushed fruit and vinegar the Jews sometimes added to the Paschal meal (symbolizing the clay the Hebrews used to make bricks in Egypt). Both mixtures were used as a sop into which diners would dip their bread (Jn 13.26)” [Kenneth L. Chumbley, *The Gospel of Matthew*, 1999, p. 459]. ||||| “Jesus dipped the piece of unleavened bread in the broth and handed it to Judas. This identified Judas as the betrayer to John and possibly to Peter since it is likely that John communicated the Lord’s words to Peter. The act was not significant to the other disciples since this act often occurred but it revealed to Judas that Jesus knew of his infamy. It did more than merely identify the faithless disciple as the betrayer. It pointed up the depravity of heart characteristic of him who did not hesitate to betray one who had befriended him for three years and in whom he knew there was no guile. Our Lord’s kindness and compassion are shown at a time when the best of men would have felt it proper to expose the traitor and to castigate him for his crime without mercy. Among other things, Jesus had regard for the personal and physical well-being of his adversary and kept the news from the body of disciples, until after Judas left. We may be sure that if the entire group had known of the perfidy of the wicked Judas these volatile Galileans would have bodily expelled him from their midst” [Guy N. Woods, *A Commentary on the Gospel According to John*, Gospel Advocate, 1981, pp. 293-294].

Matthew 26.26-27... JESUS TOOK BREAD, AND BLESSED IT, AND BRAKE IT, AND GAVE IT TO THE DISCIPLES...—“The institution of the Lord’s Supper is recorded in this brief passage. Many have wrongly assumed that the Lord’s Supper is actually a representation of the Passover meal proper. However, such is not the case as the true import of the Lord’s Supper is thus lost. Indeed, Jesus instituted a new commemorative meal (i.e., the Lord’s Supper) at the conclusion of the Passover meal. The significance of Matthew 26.26 becomes clear when one understands that, at a specific point in the Passover observance, a piece off unleavened bread was broken off and eaten AFTER the meal itself was finished. This last piece of unleavened bread is called the Afikomen in Jewish tradition. This Jesus lifted up and interpreted to His disciples as representing His own body, which was about to be sacrificed in death on their behalf. Jewish tradition recorded that the Afikomen was to represent the Passover Lamb, and that this piece of unleavened bread was eaten after the meal in order that the final taste of food should be in grateful memory of the lamb that was sacrificed at Passover” [Joseph Meador, pp. 183-184].

Matthew 26.28... THIS IS MY BLOOD OF THE NEW TESTAMENT—“No mere man could ever institute a new covenant between God and man, but Jesus is the God-man. He has the authority to establish a new covenant, sealed with blood, even as the old covenant was sealed with blood (Ex 24.8)” [David Guzik, loc11665].

Matthew 26.29... I WILL NOT DRINK HENCEFORTH OF THIS FRUIT OF THE VINE, UNTIL I DRINK IT NEW WITH YOU IN MY FATHER’S KINGDOM—“Jesus’ promise that He was to eat the Supper with the disciples in a new sense on ‘that day’ (Mt 26.29) in which ‘the kingdom of God shall come’ (Lk 22.18) is a reference to the Pentecost described in the second chapter of Acts. His promise was accomplished as the disciples observed, for the first time, the Lord’s Supper on that first day of the week (Acts 2.41-41; cf., 1 Cor 10.16-17). Jesus had declared: ‘**For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God**’ and ‘**...I will not drink of the fruit of the vine, until the kingdom of God shall come**’ (Luke 22.16, 18). Such can only describe the Day of Pentecost where the presence of Jesus with the early Christians as they worshipped is clearly alluded to” [Joseph Meador, p. 183].

Matthew 26.31... ALL YE SHALL BE OFFENDED BECAUSE OF ME ... FOR IT IS WRITTEN—“The word OFFENDED has the idea of STUMBLING. It is used figuratively to describe their fall when they forsook him and fled after his arrest in the garden. When the Lord voluntarily surrendered to the enemy, they fled from him. The quotation is from Zechariah 13.7. The Lord’s enemies thought that they were the designers of the plot by which Jesus was seized, tried, and crucified, but God was simply using them and the circumstances to work out his own plan. Thus, God smote the flock by using the evil men of the situation. The flock of the prophecy was the apostles; the shepherd was Christ” [Bob Winton, p. 320].

Matthew 26.33... PETER ANSWERED AND SAID UNTO HIM, THOUGH ALL MEN SHALL BE OFFENDED BECAUSE OF THEE, YET WILL I NEVER BE OFFENDED—“Coffman points out three failings of Peter in the statement he made here: (1) He contradicted the words of Jesus, (2) he rated himself superior to others, and (3) he was relying on his own mortal strength (v. 437). Peter honestly thought that no situation could develop in which he would be unable to maintain his faith in the Lord. He was not boasting, but stating the deeply felt belief in his own commitment to Christ” [Bob Winton, p. 320].

Matthew 26.34... BEFORE THE COCK CROW, THOU SHALT DENY ME THRICE—“Jesus knew that Peter would fail in what he thought was his strong area—courage and boldness. Through this solemn warning Jesus gave Peter an opportunity to take heed and consider his own weakness” [David Guzik, loc11832].

Matthew 26.36... THEN COMETH JESUS WITH THEM UNTO A PLACE CALLED GETHSEMANE—“This is just east of the temple mount area in Jerusalem, across the ravine of the Brook Kidron, and on the lower slopes of the Mount of Olives. Surrounded by ancient olive trees, Gethsemane means ‘olive press.’ There, olives from the neighborhood were crushed for their oil. So too, the Son of God would be crushed here” [David Guzik, loc11850].

Matthew 26.37... AND BEGAN TO BE SORROWFUL AND VERY HEAVY--“It was not that He had never experienced grief or distress over sin and death and over the isolation from His heavenly Father they would bring. He had always known that He had come to earth to suffer and die for the sins of the world. But the climax of His anguish now began to intensify as never before, as His becoming sin in our place and His consequent estrangement from God drew near. His very soul was repulsed by the encroachment of His sinbearing, not because of the physical pain He would

endure but because of His taking upon Himself there the full magnitude and defilement of all man's iniquity. His agony over that prospect was beyond description or understanding" [John MacArthur, loc46222].

Matthew 26.38... **MY SOUL IS EXCEEDING SORROWFUL, EVEN UNTO DEATH**—"...Jesus was distressed at the spiritual horror waiting for Him on the cross. Jesus would stand in the place of guilty sinners and receive all the spiritual punishment sinners deserve; He who knew no sin would be sin for us (2 Cor 5.21). **EXCEEDINGLY SORROWFUL** 'is a rather weak translation for a phrase which contains Matthew's favorite word for violent emotion, even shock (used in Mt 17.6, 23; 18.31; 19.25; 27.54)' (France)" [David Guzik, loc11861].

Matthew 26.39... **LET THIS CUP PASS FROM ME: NEVERTHELESS NOT AS I WILL, BUT AS THOU WILT**—"Of course, there is a sense in which all things are possible with God (Mt 19.26). Yet this is true only in a sense, because there are things that are MORALLY impossible for God. It is impossible for God to lie (Heb 6.18) and impossible to please Him without faith (Heb 11.6). It was not MORALLY POSSIBLE for God to atone for sin and redeem lost humanity apart from the perfect, wrath-satisfying sacrifice that Jesus prepared Himself for in Gethsemane" [David Guzik, loc11875].

Matthew 26.41... **WATCH AND PRAY, THAT YE ENTER NOT INTO TEMPTATION: THE SPIRIT INDEED IS WILLING, BUT THE FLESH IS WEAK**—"...even while urging them to do better Christ acknowledges the weakness that sometimes overrides noble intentions. 'Flesh' refers to their physical and emotional exhaustion (Lk 22.45). Human nature doesn't always measure up to the ideals of the spirit. Yet if ever there was a time when the disciples needed to 'force their heart, and nerve, and sinew to serve their turn long after they were gone' (Kipling), this was the time. Noble desire isn't enough; it must be supplemented by vigilance and prayer. Prayer recognizes the limitations of the human frame and seeks Divine assistance beyond that of which man is capable. 'In the most central conflict of human existence Jesus exhibited the victory of the spirit over the flesh while the disciples displayed the victory of the flesh over the spirit' (Fenton, quoted by Mounce, 244)" [Kenneth L. Chumbley, pp. 469-470]. ||||| "By asking, 'If it is possible,' Jesus did not wonder if escaping the cross was within the realm of possibility. He knew He could have walked away from death at any time He chose. **'I lay down My life that I may take it again,'** He explained to the unbelieving Pharisees. **"No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again'** (John 10:17-18). The Father sent the Son to the cross, but He did not force Him to go. Jesus was here asking if avoiding the cross were possible within the Father's redemptive plan and purpose. The agony of becoming sin was becoming unendurable for the sinless Son of God, and He wondered aloud before His Father if there could be another way to deliver men from sin" [John MacArthur, loc46321].

Matthew 26.40-45... "Jesus was teaching the disciples that spiritual victory goes to those who are alert in prayer and who depend on their heavenly Father. The other side of that lesson, and the one the disciples would learn first, was that self-confidence and unpreparedness are the way to certain spiritual defeat" [John MacArthur, loc46424].

Matthew 26.46... **BEHOLD, HE IS AT HAND THAT DOTHT BETRAY ME**—"Jesus knew Judas and those who would arrest Him were on the way. He could have run and escaped the agony waiting for Him at the cross, but Jesus rose to meet Judas. He was in complete control of all events" [David Guzik, loc11962].

Matthew 26.48... NOW HE THAT BETRAYED HIM GAVE THEM A SIGN—“What he received payment for was probably information as to where Jesus could be arrested in a quiet setting with little danger of mob violence.’ (Carson). Perhaps he led the soldiers first to the upper room; when he found that Jesus and the disciples were not there, he could guess where they would be” [David Guzik, loc11973].

Matthew 26.49... AND FORTHWITH HE CAME TO JESUS, AND SAID, HAIL, MASTER; AND KISSED HIM—“Since Jesus might not be recognized by the members of the multitude, and since it was dark in the garden, Judas had arranged to identify the Lord to them by means of a kiss. He thought that this token of affection would deceive the Lord, and perhaps give the men with him an opportunity to suddenly lay hands on him before he could resist by fleeing or by use of miraculous powers” [Bob Winton, p. 323]. ||||| “Judas forgot the superhuman knowledge of Jesus, and in the act of kissing him gave the finishing touch to the picture of his own infamy. Little did he think that the kiss of Judas would become a proverb in every nation” [J.W. McGarvey, *New Testament Commentary, Vol. I—Matthew and Mark*, Gospel Light, p. 232].

Matthew 26.51... ONE OF THEM WHICH WERE WITH JESUS STRETCHED OUT HIS HAND AND DREW HIS SWORD—“Matthew doesn’t tell us, but we know from John 18.10 that this unnamed swordsman was Peter” [David Guzik, loc12011]. ||||| Luke lets us know that it was the RIGHT ear that was detached (Lk 22.50) and John also gives to us the name of the servant: MALCHUS (Jn 18.10).

Matthew 26.55... ARE YE COME OUT AS AGAINST A THIEF WITH SWORDS AND STAVES FOR TO TAKE ME—“After dealing with Peter, Jesus rebukes His enemies for their ridiculous show of force. He asks them what He had done that justified Him being treated as a criminal (‘thief’ *leistes*, brigand, robber; Mt 27.38). He had taught (a lawful activity) daily (regularly) in the temple (a public place); He was an easy person to find. Why, then, this clandestine operation? The answer, of course, is that the authorities feared the people (v. 5). But if they were carrying out justice, if they were right in what they were doing, there was no reason for them to fear public reaction. That they had stooped to a nighttime arrest testified to their wickedness” [Kenneth L. Chumbley, pp. 474-475].

Matthew 26.59... NOW THE CHIEF PRIESTS, AND ELDERS, AND ALL THE COUNCIL—“This nighttime trial was illegal according to the Sanhedrin’s own laws and regulations. According to Jewish law, all criminal trials must begin and end in the daylight. Therefore, though the decision to condemn Jesus was already made, they conducted a second trial in daylight (Lk 22.66-71), because they knew the first one—the REAL trial—had no legal standing” [David Guzik, loc12065].

Matthew 26.61... THIS FELLOW SAID, I AM ABLE TO DESTROY THE TEMPLE OF GOD, AND TO BUILD IT IN THREE DAYS—“These two came nearer giving the required testimony than the others: but while their statement, if true, would have convicted Jesus of what might be considered boastful speech, it could hardly have been construed as blasphemy; and consequently, though Caiaphas demanded of Jesus, in a tone of triumph, ‘*Answerest thou nothing*,’ he was evidently unwilling to rest the case on this testimony” [J.W. McGarvey, p. 235].

Matthew 26.64... HEREAFTER SHALL YE SEE THE SON OF MAN SITTING ON THE RIGHT HAND OF POWER, AND COMING IN THE CLOUDS OF HEAVEN—“Jesus added this one word of warning. He warned them that though they sat in judgment of Him now, He would one day sit in judgment of them—and with a far more binding judgment” [David Guzik, loc12137].

Matthew 26.65... HE HATH SPOKEN BLASPHEMY—“The accusation of BLASPHEMY would have been correct, except that Jesus WAS whom He said He was. It is no crime for the Christ, the Son of God, to declare who He really is” [David Guzik, loc12155].

Matthew 26.67-68... “Their behavior now degenerated to show their true condition of heart: They began to spit upon him, to mock him, and to strike him. What a disgrace by the highest court in the land! To appreciate just how perverse these men were we need only to imagine such conduct by our own U.S. Supreme Court. If not personally done by the Sanhedrin, this cruel treatment of Christ was at least condoned by this august assembly” [Bob Winton, p. 328].

Matthew 26.75... AND HE WENT OUT, AND WEPT BITTERLY—“Peter remembered the Lord’s word now, but a statement in Luke 22.60-62 gives the reason or his sudden remembrance—after the third denial, Jesus turned and looked at him. Obviously, the Lord was now visible, and perhaps during the whole trial before Caiaphas, had been visible to Peter and the others in the courtyard. At any rate, the Lord was where he could see Peter now. How this look, no animosity or reproof is suggested by Luke’s description, must have pierced the soul of this apostle. It was sufficient to drive home the full extent of his cowardly acts” [Bob Winton, p. 329].

V. **Lessons & Applications.**

Matthew 26.10... SHE HATH WROUGHT A GOOD WORK UPON ME—“Christ’s words indicate that Mary herself had been reproached by Judas and the others regarding the ‘waste’! They would have restrained her if they could have done so, recovered a part of the ointment, and placed the price of it in the bag. Jesus intervened in Mary’s behalf and uttered a strong approval of this “good work” upon his person. Of special note is the definition of a “good work.” Some apparently believe that “good work” in the church is a matter of leading public prayers or passing the collection plate; but the fact that sacrificial giving is also a good work should not be overlooked. Those who truly want to perform a “good work” for Christ will not find the application hard to make” [Burton Coffman Online].

Matthew 26.51... ONE OF THEM WHICH WERE WITH JESUS STRETCHED OUT HIS HAND AND DREW HIS SWORD—“With one sword, Peter was willing to take on a small army of men, yet he couldn’t pray with Jesus for one hour. Prayer is the best work we can do, and often the most difficult. With one sword, Peter accomplished very little. He only cut off one ear, and really just made a mess that Jesus had to clean up by healing the severed ear (Luke 22.51). When Peter moved in the power of the world, he only cut off ears. But when he was filled with the Spirit, using the Word of God, Peter pierced hearts for God’s glory (Acts 2.37)” [David Guzik, loc12023].

Matthew 26.56... THEN ALL THE DISCIPLES FORSOOK HIM, AND FLED—“We never know our hearts upon the prospect of great trials, until we come to grapple with the, and to be engaged in them. These disciples had all said they would not forsake him; when it comes to the push, not one of them stands by him’ (Poole)” [David Guzik, loc12039].

Matthew 26.67... THEN DID THEY SPIT IN HIS FACE—“Spurgeon suggested some ways that men still spit in the face of Jesus. (1) Men spit in His face by denying His deity. (2) Men spit in His face by rejecting His gospel. (3) Men spit in His face by preferring their own righteousness. (4) Men spit in His face by turning away from Jesus. As these religious leaders vented their hatred, fear, and anger upon Jesus, spitting in His face and beating Him, it was remarkable that the immediate judgment of God did not rain down from heaven. It was remarkable that a legion of angels did not spring to the defense of Jesus. This shows the amazing forbearance towards sin that God has, and the staggering riches of His mercy” [David Guzik, loc12175].

VI. Questions.

True or False

- 01. ____ Peter was the only one who said he would not deny Jesus.
- 02. ____ The chief priests and elders and the council were actually seeking FALSE witnesses against Jesus.
- 03. ____ Peter remembered something in this chapter.
- 04. ____ Jesus said that part of this chapter would be preached throughout the world.
- 05. ____ Even Judas said: MASTER, IS IT I?

I Found it in Verse(s)

- 06. ____ How many hours Jesus asked the disciples to watch with Him.
- 07. ____ Jesus announced it when the hour of His betrayal was near.
- 08. ____ Peter denied with an oath.
- 09. ____ Kind of box that contained the ointment used to anoint Jesus.
- 10. ____ Judas sought opportunity to betray Jesus.

Short Answer

- 11. The eyes of the disciples in the Garden were described as:

- 12. These could have come and spared Jesus from the crucifixion:

- 13. Who asked Jesus: WHAT IS IT WHICH THESE WITNESS AGAINST THEE?

- 14. The town or village where Jesus was anointed was:

- 15. The command Jesus gave the disciples about the cup:

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week's handout

ANSWERS to Matthew 25 Questions... **01**—True (6); **02**—True (19); **03**—True (23); **04**—False (32); **05**—False (41); **06**—4; **07**—15; **08**—27; **09**—34; **10**—45; **11**—To meet the bridegroom (1); **12**—Lord, Lord, open to us (11); **13**—With him that had ten talents (28); **14**—When saw we thee an

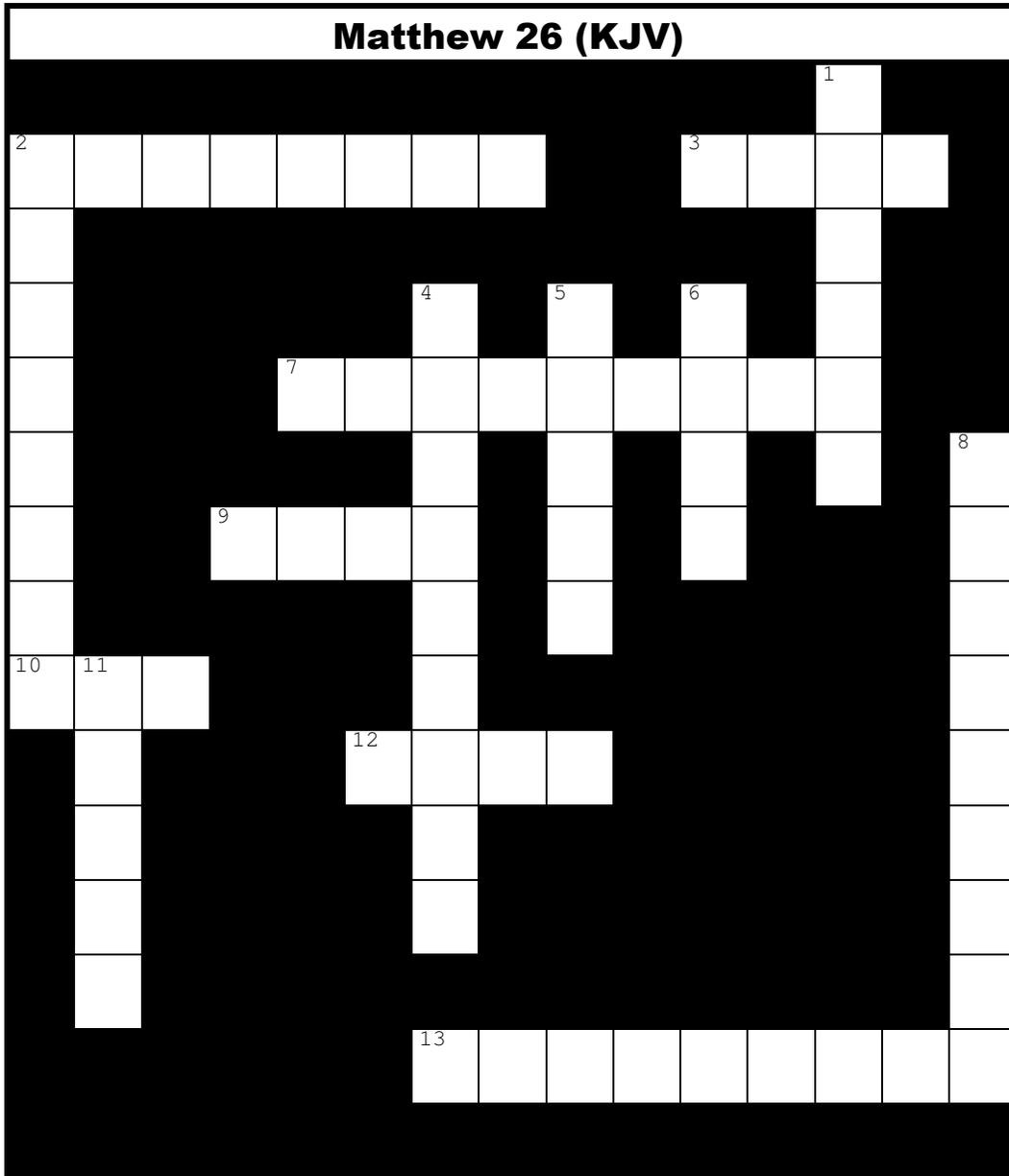
hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? (37-38); **15**—NO (46).

VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. -DRL

D	J	K	I	S	S	E	Y	S	K	V	T
S	D	D	N	M	W	A	S	T	N	N	F
V	I	A	L	S	O	S	B	B	N	B	S
F	A	T	H	E	R	W	O	R	D	N	V
P	E	T	E	R	D	T	A	K	E	N	W
C	D	V	J	V	I	S	J	H	I	G	H
C	O	M	E	A	S	A	E	A	N	K	E
A	G	A	I	N	C	I	S	N	B	T	N
M	M	U	L	T	I	T	U	D	E	N	Y
E	F	P	N	H	P	H	S	K	T	S	V
W	E	N	T	E	L	A	P	P	R	A	Y
F	W	I	T	N	E	S	S	D	A	I	R
M	P	R	I	E	S	T	A	O	Y	D	R

AGAIN	ALSO	BETRAY	CAME	COME
DENY	DISCIPLES	FATHER	HAND	HIGH
JESUS	KISS	MULTITUDE	PETER	PRAY
PRIEST	SAID	SAITH	SERVANT	SWORD
TAKE	THEN	WAST	WENT	WHEN
WITNESS	WORD			

VIII. Crossword Puzzle.



ACROSS

- 02) Jesus said the disciples would be this because of Him.
- 03) Peter remembered something Jesus said about this bird.
- 07) It was a great one with swords and staves.
- 09) Judas betrayed Jesus with this.
- 10) Number of false witnesses.
- 12) Precious ointment was poured on Jesus' _____.
- 13) Jesus was betrayed to be _____.

DOWN

- 01) Jesus spoke of the _____ being preached in the whole world.
- 02) Jesus said she poured it for His burial.
- 04) Jesus was accused of speaking it.
- 05) _____ the leper.
- 06) And when they had _____ an hymn, they went out.
- 08) The disciples did as Jesus had _____ them.
- 11) "_____ with me," He said to Peter, James, and John.

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...