

OPENING PRAYER

Proper 28¹

Blessed Lord, who caused all holy Scriptures to be written
for our learning:
Grant us so to hear them, read, mark, learn,
and inwardly digest them,
that we may embrace and ever hold fast
the blessed hope of everlasting life,
which you have given us in our Savior Jesus Christ;
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever. Amen.

MATTHEW 26²

The Plot to Kill Jesus

26 When Jesus had finished saying all these things, he said to his disciples, 2 “You know that after two days the Passover is coming, and the Son of Man will be handed over to be crucified.”

3 Then the chief priests and the elders of the people gathered in the courtyard of the high priest, who was called Caiaphas, 4 and they conspired to arrest Jesus by stealth and kill him. 5 But they said, “Not during the festival, or there may be a riot among the people.”

The Anointing at Bethany

6 Now while Jesus was at Bethany in the house of Simon the leper,[a] 7 a woman came to him with an alabaster jar of very costly ointment, and she poured it on his head as he sat at the table. 8 But when the disciples saw it, they were angry and said, “Why this waste? 9 For this ointment could have been sold for a large sum and the money given to the poor.” 10 But Jesus, aware of this, said to them, “Why do you trouble the woman? She has performed a good service for me. 11 For you always have the poor with you, but you will not always have me. 12 By pouring this ointment on my body she has prepared me for burial. 13 Truly I tell you, wherever this good news[b] is proclaimed in the whole world, what she has done will be told in remembrance of her.”

Judas Agrees to Betray Jesus

14 Then one of the twelve, who was called Judas Iscariot, went to the chief priests 15 and said, “What will you give me if I betray him to you?” They paid him thirty pieces of silver. 16 And from that moment he began to look for an opportunity to betray him.

The Passover with the Disciples

17 On the first day of Unleavened Bread the disciples came to Jesus, saying, “Where do you want us to make the preparations 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 near; I will keep the Passover at your house with my disciples.’ ” 19 So the disciples did as Jesus had directed them, and they prepared the Passover meal.

¹ Episcopal Book of Common Prayer pp.236

² All Bible quotations and footnotes are from Biblegateway.com, New Revised Standard Version Updated Edition (NRSVUE) Copyright © 2021 National Council of Churches of Christ in the United States of America. Used by permission. All rights reserved worldwide.

20 When it was evening, he took his place with the twelve disciples,[c] 21 and while they were eating, he said, "Truly I tell you, one of you will betray me." 22 And they became greatly distressed and began to say to him one after another, "Surely not I, Lord?" 23 He answered, "The one who has dipped his hand into the bowl with me will betray me. 24 The Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born." 25 Judas, who betrayed him, said, "Surely not I, Rabbi?" He replied, "You have said so."

The Institution of the Lord's Supper

26 While they were eating, Jesus took a loaf of bread, and after blessing it[d] he broke it, gave it to the disciples, and said, "Take, eat; this is my body." 27 Then he took a cup, and after giving thanks he gave it to them, saying, "Drink from it, all of you, 28 for this is my blood of the[e] covenant, which is poured out for many for the forgiveness of sins. 29 I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."

30 When they had sung the hymn, they went out to the Mount of Olives.

Peter's Denial Foretold

31 Then Jesus said to them, "You will all fall away[f] 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 ahead of you to Galilee." 33 Peter said to him, "Even if all fall away[g] because of you, I will never fall away." [h] 34 Jesus said to him, "Truly I tell you, this very night, before the cock crows, you will deny me three times." 35 Peter said to him, "Even though I must die with you, I will not deny you." And so said all the disciples.

Jesus Prays in 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 He took with him Peter and the two sons of Zebedee and began to be grieved and agitated. 38 Then he said to them, "My soul is deeply grieved, even to death; remain here, and stay awake with me." 39 And going a little farther, he threw himself on the ground and prayed, "My Father, if it is possible, let this cup pass from me, yet not what I want but what you want." 40 Then he came to the disciples and found them sleeping, and he said to Peter, "So, could you not stay awake with me one hour? 41 Stay awake and pray that you may not come into the time of trial; [i] the spirit indeed is willing, but the flesh is weak." 42 Again he went away for the second time and prayed, "My Father, if this cannot pass unless I drink it, your will be done." 43 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. 45 Then he came to the disciples and said to them, "Are you still sleeping and taking your rest? Now the hour is at hand, and the Son of Man is betrayed into the hands of sinners. 46 Get up, let us be going. Look, my betrayer is at hand."

The Betrayal and Arrest of Jesus

47 While he was still speaking, Judas, one of the twelve, arrived; with him was a large 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; arrest him." 49 At once he came up to Jesus and said, "Greetings, Rabbi!" and kissed him. 50 Jesus said to him, "Friend, do what you are here to do." [j] Then they came and laid hands on Jesus and arrested him. 51 Suddenly one of those with Jesus put his hand on his sword, drew it, and struck the slave of the high priest, cutting off his ear. 52 Then Jesus said to him, "Put your sword back into its place, for all who take the sword will die 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 would the scriptures be fulfilled, which say it must happen in this way?" 55 At that hour Jesus said to

the crowds, "Have you come out with swords and clubs to arrest me as though I were a rebel? Day after day I sat in the temple teaching, and you did not arrest me. 56 But all this has taken place, so that the scriptures of the prophets may be fulfilled." Then all the disciples deserted him and fled.

Jesus before the High Priest

57 Those who had arrested Jesus took him to Caiaphas the high priest, where the scribes and the elders had gathered. 58 But Peter was following him at a distance, as far as the courtyard of the high priest, and going inside he sat with the guards in order to see how this would end. 59 Now the chief priests and the whole council were looking for false testimony against Jesus so 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 fellow said, 'I am able to destroy the temple of God and to build it in three days.'" 62 The high priest stood up and said, "Have you no answer? What is it that they testify against you?" 63 But Jesus was silent. Then the high priest said to him, "I put you under oath before the living God, tell us if you are the Messiah,[k] 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 clothes and said, "He has blasphemed! Why do we still need witnesses? You have now heard his blasphemy. 66 What do you think?" They answered, "He deserves death." 67 Then they spat in his face and struck him, and some slapped him, 68 saying, "Prophecy to us, you Messiah![] Who is it that struck you?"

Peter's Denial of Jesus

69 Now Peter was sitting outside in the courtyard. A female servant came to him and said, "You also were with Jesus the Galilean." 70 But he denied it before all of them, saying, "I do not know what you are talking about." 71 When he went out to the porch, another female servant saw him, and she said to the bystanders, "This man was with Jesus the Nazarene." [m] 72 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 are also one of them, for your accent betrays you." 74 Then he began to curse, and he swore an oath, "I do not know the man!" At that moment the cock crowed. 75 Then Peter remembered what Jesus had said: "Before the cock crows, you will deny me three times." And he went out and wept bitterly.

Footnotes

26.6 Or *the skin-diseased*

26.13 Or *gospel*

26.20 Other ancient authorities (manuscripts) lack *disciples*

26.26 Other ancient authorities (manuscripts) read *after giving thanks*

26.28 Other ancient authorities (manuscripts) add *new*

26.31 Or *stumble*

26.33 Or *stumble*

26.33 Or *stumble*

26.41 Or *into testing*

26.50 Or *Why are you here?*

26.63 Or *Christ*

26.68 Or *Christ*

26.71 Gk *Nazorean*

GOSPEL COMPARISON³

Pericope	Mark	Matthew	Luke	John
Jesus' Death is Premeditated	14:1-2	26:1-5	22:1-2	
The Anointing in Bethany	14:3-9	26:6-13	7:36-50	12:1-8
The Betrayal by Judas	14:10-11	26:14-16	22:3-6	
Preparation for the Passover	14:12-17	26:17-20	22:7-14	
Jesus Foretells His Betrayal	14:18-21	26:21-25	22:21-23	13:21-30
The Last Supper	14:22-25	26:26-29	22:15-20	
Peter's Denial Predicted	14:26-31	26:30-35	22:31-34	13:36-38
Jesus in Gethsemane	14:32-42	26:36-46	22:39-46	18:1
Jesus Arrested	14:43-52	26:47-56	22:47-53	18:2-12
Jesus before the Sanhedrin (Peter's Denial)	14:53-65	26:57-68	22:54-71	18:13-24
Peter's Denial	14:66-72	26:69-75	22:56-62	18:25-27

PERSPECTIVES

26:1-28:20 The passion and resurrection narratives follow the Markan outline and like Mark contain many allusions to the Psalms of Lament and the suffering servant in Isaiah.⁴ Matthew emphasizes Jesus' foreknowledge in his passion predictions. He places Jesus in the middle of a plot by the authorities and Judas to arrest, convict and kill Jesus. Matthew then omits Jesus' second prayer in the garden, a move that makes Jesus appear less desperate than in Mark. At the arrest, Matthew makes clear that some of Jesus' followers are armed, and that Jesus disavows the use of force.⁵

Please see Appendix One for a detailed view of Matthew 26 compared to Mark 14.

26:1-5 The Plot to Kill Jesus

Passover is a 7-day Jewish spring festival which is combined with the Feast of the Unleavened Bread celebrating the exodus from Egypt. Passover also refers especially to the period extending from the evening of the first day, the Day of Preparation, when the lamb is slaughtered at the temple, to the ensuing evening when the meat is eaten, and to the meal itself.⁶

Jesus' prophecy makes clear that the Jewish authorities will initiate his arrest, then hand him over to the Roman authorities to kill him. Jesus' opposition in Jerusalem are the aristocratic families associated with the temple and the high priest. Matthew makes clear that this faction is plotting to capture and kill Jesus, and their fear is setting off riots during Passover.⁷

Jesus prophesies of his death:

1. 21 From that time on, Jesus began to show his disciples that he must go to Jerusalem and undergo great suffering at the hands of the elders and chief priests and scribes and be killed and on the third day be raised.(16:21)

³ Source: <http://www.gospelparallels.com/>

⁴ Harper Collins Study Bible, NRSV Version, pp. 1713-1717

⁵ Brown, Raymond E., S.S., An Introduction to the New Testament, pp. 199-200

⁶ Harper Collins Study Bible, NRSV Version, pp. 1713-1717

⁷ Morris, Leon, The Gospel according to Matthew pp. 642-690

2. “22 As they were gathering[g] in Galilee, Jesus said to them, “The Son of Man is going to be betrayed into human hands, 23 and they will kill him, and on the third day he will be raised.” (17:22-23)
3. 18 “Look, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and scribes, and they will condemn him to death; 19 then they will hand him over to the gentiles to be mocked and flogged and crucified, and on the third day he will be raised.” (20:18-19)
4. When Jesus had finished saying all these things, he said to his disciples, 2 “You know that after two days the Passover is coming, and the Son of Man will be handed over to be crucified.” (26:1-2)

26:6-13 The Anointing at Bethany

There is a story of Jesus being anointed by a woman in all four gospels. Many modern scholars think they stem from the same event, but the details in each gospel vary. Matthews is the shortest of the synoptic accounts.⁸

An unnamed woman, with unknown motives, performs an extravagant act that suggests Jesus messianic status as the anointed one. Anointing Jesus on his head is a kingship ritual. The disciples complaint about the extravagance is met with Jesus’ rebuke. Jesus rejects their utilitarian calculation and raises up the woman’s deed as above almsgiving. It shows her personal commitment of love for Jesus in his time of need. She is both anointing him as a king, and preparing his body for burial before his death, because there will not be time afterward. Thus allegiance to Jesus means leaving a good deed undone as you serve a higher need in Jesus.⁹ It appears that the disciples have not yet understood that Jesus will die soon.¹⁰

Jesus appears to be referencing Deut 15:7-11¹¹ that argues caring for the poor even though with all the support you give the poor the poor will continue to exist in society (v.11).¹² “The poor are with you always” is not an excuse for doing nothing for the poor. Instead he seems to be saying you can do things for them every day. This is a unique moment, and he will no longer be alive soon. So whether the women understood his passion predictions or had heard the word on the street that Jesus was in danger, or just had a premonition of his need to experience someone’s love. Whatever her motivation. Jesus sees it positively. Matthew and Mark shares the same final statement that the woman’s actions will be remembered, even though ironically neither mentions her name.¹³

26:14-16 Judas Agrees to Betray Jesus

Judas acts treacherously. He seeks his own gain, strikes a bargain for a relatively cheap price, and agrees to betray Jesus. In the remaining hours of his personal freedom Jesus’ actions take on increased significance.¹⁴

All four gospels tell us that Judas Iscariot, one of the Twelve, betrayed Jesus into the hands of his enemies. All four make it clear that the initiative for the betrayal came from Judas himself. Judas sought

⁸ Morris, Leon, The Gospel according to Matthew pp. 642-690

⁹ Barton and Muddiman Editors, Dale C. Allison Jr., Matthew Contributor, Oxford Bible Commentary, pp. 879-880

¹⁰ Morris, Leon, The Gospel according to Matthew pp. 642-690

¹¹ Deut 15:7-11 7 “If there is among you anyone in need, a member of your community in any of your towns within the land that the Lord your God is giving you, do not be hard-hearted or tight-fisted toward your needy neighbor. 8 You should rather open your hand, willingly lending enough to meet the need, whatever it may be. 9 Be careful that you do not entertain a mean thought, thinking, ‘The seventh year, the year of remission, is near,’ and therefore view your needy neighbor with hostility and give nothing; your neighbor[b] might cry to the Lord against you, and you would incur guilt. 10 Give liberally and be ungrudging when you do so, for on this account the Lord your God will bless you in all your work and in all that you undertake. 11 Since there will never cease to be some in need on the earth, I therefore command you, ‘Open your hand to the poor and needy neighbor in your land.’

¹² Barton and Muddiman Editors, Dale C. Allison Jr., Matthew Contributor, Oxford Bible Commentary, pp. 879-880

¹³ Morris, Leon, The Gospel according to Matthew pp. 642-690

¹⁴ Barton and Muddiman Editors, Dale C. Allison Jr., Matthew Contributor, Oxford Bible Commentary, pp. 879-880

out the authorities, not the other way around. Similarly there is no indication in any of the gospels why Judas took this action. There are popular speculations, but no real evidence of his motive besides money. Matthew alone has Judas ask the chief priests, “What will you give me if I betray him to you?” (26:15).¹⁵

26:17-25 The Passover with the Disciples

Jesus as a Torah-observant Jew must celebrate Passover inside the walls of Jerusalem if possible.¹⁶ Jesus keeps the arrangements secret so he cannot be betrayed before or during the supper. He will go to his death, but at his own time and place of choosing. Jesus announces that he will be betrayed, but he does not disclose that it is by Judas. He makes two things clear: that his death has its place in the will of God and thus nothing has been done to him outside of divine purpose, and that this does not make less severe or unpleasant the guilt that rests on the person who is his betrayer.¹⁷

Jesus makes clear that it is not because of his enemies that he will die. His death will take place because of the will of God. It will occur as he has prophesied because of the will of God. And that Jesus is sure that the divine purpose will be evidenced with his death just as it has through his life. It is true that God is using Judas, and his sin is serious. God is using Judas’ sin for God’s purpose. But that does not make it any less of a sin. Judas is acting on his own free will.¹⁸

26:26-30 The Institution of the Lord’s Supper

Note: The ritual of communion is in all four gospels and in Paul’s letters. Matthew is unique in his addition of drinking the wine as part of a “covenant, which is poured out for many for the forgiveness of sins.” (v.28) This repeats the theme introduced in the first chapter when Jesus’ name is explained, “She will bear a son, and you are to name him Jesus, for he will save his people from their sins.” (Matthew 1:21)

Mark 14:22-25	Matthew 26:26-29	Luke 22:15-20
		15 He said to them, “I have eagerly desired to eat this Passover with you before I suffer, 16 for I tell you, I will not eat it[c] until it is fulfilled in the kingdom of God.” 17 Then he took a cup, and after giving thanks he said, “Take this and divide it among yourselves, 18 for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.”
22 While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said, “Take; this is my body.”	26 While they were eating, Jesus took a loaf of bread, and after blessing it[d] he broke it, gave it to the disciples, and said, “Take, eat; this is my body.”	19 Then he took a loaf of bread, and when he had given thanks he broke it and gave it to them, saying, “This is my body, which is given for you. Do this in remembrance of me.”
23 Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it. 24 He said to them, “This is my blood of the[f] covenant, which is poured out for many.”	27 Then he took a cup, and after giving thanks he gave it to them, saying, “Drink from it, all of you, 28 for this is my blood of the[e] covenant, which is poured out for many for the forgiveness of sins.”	20 And he did the same with the cup after supper, saying, “This cup that is poured out for you is the new covenant in my blood.[d] 21
25 Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God.”	29 I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father’s kingdom.”	But see, the one who betrays me is with me, and his hand is on the table. 22 For the Son of Man is going as it has been determined, but woe to that one by whom he is betrayed!” 23 Then they began to ask one another which one of them it could be who would do this.

¹⁵ Morris, Leon, The Gospel according to Matthew pp. 642-690

¹⁶ Barton and Muddiman Editors, Dale C. Allison Jr., Matthew Contributor, Oxford Bible Commentary, pp. 879-880

¹⁷ Morris, Leon, The Gospel according to Matthew pp. 642-690

¹⁸ Morris, Leon, The Gospel according to Matthew pp. 642-690

Paul is closer to Luke’s version, though written much earlier, and John’s is quite different and placed in a different context in the Gospel.

Paul 1 Corinthians 11:	John 6:53-58
23 For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, 24 and when he had given thanks, he broke it and said, “This is my body that is for[f] you. Do this in remembrance of me.”	53 So Jesus said to them, “Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. 54 Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day, 55 for my flesh is true food, and my blood is true drink.
25 In the same way he took the cup also, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.”	56 Those who eat my flesh and drink my blood abide in me and I in them. 57 Just as the living Father sent me and I live because of the Father, so whoever eats me will live because of me.
26 For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.	58 This is the bread that came down from heaven, not like that which the ancestors ate, and they died. But the one who eats this bread will live forever.”

vv. 26-27 recall the two feeding stories in chapters 14 and 15. They place the last supper in the context of miraculous multiplications. The passage is also connected to the bread in the Lord’s Prayer in the Sermon on the Mount.¹⁹

v. 28 “*Covenant*”, puts Jesus’ actions in the context of the previous covenants by the Jewish God with people:²⁰ See Appendix One OT Covenants. Mark and Matthew agree that Jesus’ “blood of the[f] covenant, which is poured out for many.” The question is who are the *many*? The Jews, the followers of Jesus, all of humanity?

	Original Covenant	“The Blood of the Covenant”	“The New Covenant in ²¹ my blood”
	Exod 24:1–7	Matt 26:28//Mark 14:24	Luke 22:20
“Priest” / Mediator	Moses	Jesus	Jesus
Sacrificial Victim(s)	oxen	Jesus	Jesus
Bonding (scope)	God & Israel	God, [12 Disciples?], & “the many”	God, 12 Disciples, & Others

Exodus 24 is the only place where “covenant” and “blood” appear together. So, this is the one that Jesus refers to when he speaks of a particular (“the”) covenant. What was achieved by it? Matthew alone states that it was “for many for the forgiveness of sins” (v. 28). But Jesus had earlier (during his ministry to Israel) forgiven sins by pronouncement (9:5–6). And, before that, he had taught in “the Lord’s Prayer” that forgiveness of debts would be granted by the Father upon request, so long as such forgiveness would be granted to one’s debtors (6:12). Might the significance here be one of scope: that forgiveness via Jesus’ death would thereby be extended to non-Jews? In other words, that which had been local would be globalized, the particular universalized? Relate this to the declaration of Jesus’ role at 1:21.²²

The symbolism of the bread and wine, the body and blood, symbolically point to Moses and a new Exodus. (Exodus 24:8; 12 Cor 10:1-4; Heb 9:15-22). The early Jesus movement saw the last supper as an inauguration of a new covenant, with pointers to the past. The command to eat my body and drink my blood, implies a participation in the death of Jesus or its effects. Just as the Passover meal is a participation in the redemption from Egypt.²³

¹⁹ Barton and Muddiman Editors, Dale C. Allison Jr., Matthew Contributor, Oxford Bible Commentary, pp. 879-880

²⁰ Barton and Muddiman Editors, Dale C. Allison Jr., Matthew Contributor, Oxford Bible Commentary, pp. 879-880

²¹ Eugene E. Lemcio, The King Who Teaches: St. Matthew’s Royal Curriculum. A Pedagogical Aid (Eugene, OR: Wipf and Stock, forthcoming 2023)

²² Eugene E. Lemcio, The King Who Teaches: St. Matthew’s Royal Curriculum. A Pedagogical Aid (Eugene, OR: Wipf and Stock, forthcoming 2023)

²³ Barton and Muddiman Editors, Dale C. Allison Jr., Matthew Contributor, Oxford Bible Commentary, pp. 879-880

The identification of the elements, bread, and wine, with Jesus body and blood has led to much speculation on the verb “is” (Gk. *Estin*). Should the word “is” be taken literally in Matthew? The truth is *estin* has a range of meanings and usages and is in itself ambiguous. Moreover we cannot determine what Matthew believed about the elements, whether for example he is closer to Luther than to Zwingli, or whether categories from later theological debates would even be relevant in Matthew’s context.²⁴

V. 29 The prophecy of abstinence is another passion prediction. It foretells of an imminent death as well as an eschatological victory. The proclamation of eschatological covenant through blood prefaces the promise of eschatological banquet.²⁵

Since the early Jesus movement after his death and resurrection, there have been two rites associated with Jesus: baptism and communion. The origin of the communion rite Matthew locates in a Passover celebration and describes as a very simple rite in the middle of the meal. The rite in the gospel is the breaking and sharing of bread, and the sharing of wine from a single cup.²⁶

Jesus in the middle of the meal initiates a new round of bread and wine with a blessing. He is marking a new beginning and a special thanksgiving. The meaning of the words seem to be given by Paul.^{27,28}

The Matthew text itself does not seem to reflect that Jesus thought the bread was turning into his own flesh or the wine into his own blood. That it is done to proclaim Jesus death is clear and so his followers could partake in the meaning of his death. This is a very big claim that his death would be a central element in the relationship between God and God’s people.²⁹

v. 27-28 “Drink from it, all of you, 28 for this is my blood of the[e] covenant, which is poured out for many for the forgiveness of sins.”

The blood being *poured out* is Jesus’ vivid way of referring to the violent death he is about to endure. It is for the *forgiveness of sins* a core theme in Matthew:³⁰

1:21 “She will bear a son, and you are to name him Jesus, for he will save his people from their sins.”

20:28 “just as the Son of Man came not to be served but to serve and to give his life a ransom for many.”

Jesus closes the meal looking forward to the end of the world system and the setting up of the kingdom of God. The world will never be the same for any of the people at the table that night, or for the world.³¹

26:31-35 Peter’s Denial Foretold

Jesus now prophesies an outline of the remainder of the gospel: 1) the disciples will fall away and scatter; 2) but later they will regather in Galilee and see Jesus; 3) Peter will deny Jesus three times before the cock crows twice; and 4) Jesus will be killed but then raised and appear before his disciples in Galilee.³²

²⁴ Barton and Muddiman Editors, Dale C. Allison Jr., Matthew Contributor, Oxford Bible Commentary, pp. 879-880

²⁵ Barton and Muddiman Editors, Dale C. Allison Jr., Matthew Contributor, Oxford Bible Commentary, pp. 879-880

²⁶ Morris, Leon, The Gospel according to Matthew pp. 642-690

²⁷ 23 For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, 24 and when he had given thanks, he broke it and said, “This is my body that is for[f] you. Do this in remembrance of me.”

²⁵ In the same way he took the cup also, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” ²⁶ For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes. (1 Cor 11:23-27)

²⁸ Morris, Leon, The Gospel according to Matthew pp. 642-690

²⁹ Morris, Leon, The Gospel according to Matthew pp. 642-690

³⁰ Morris, Leon, The Gospel according to Matthew pp. 642-690

³¹ Morris, Leon, The Gospel according to Matthew pp. 642-690

³² Barton and Muddiman Editors, Dale C. Allison Jr., Matthew Contributor, Oxford Bible Commentary, pp. 879-880

Jesus sees the failure of the disciples as fulfilling scripture, Zech 13:7, and one can infer that the disciples were never actually in danger during the arrest. And their flight will allow them to escape whatever danger was present. Critically Jesus tells them he will be raised and go before them to Galilee where they will meet after his death. Peter at the same time is expressing his deep-seated loyalty and love for Jesus. He cannot imagine that he will not stand with Jesus. But Jesus is not deceived. He makes the prophecy specific to Peter and tells the exact manner and timing of his denials.³³

26:36- 46 Jesus Prays in Gethsemane

The garden is the last period of personal freedom in Jesus life. He spends it with his three closest disciples, and then alone in prayer to God. He is facing rejection and an agonizing death. Jesus is deeply stirred at the prospect of what lay before him. His deep anguish comes out in the words that his soul was *sorrowful*. Jesus is confronting a death that is intended for sinners, he is not afraid of death, but of the kind of dying he will be forced to endure.³⁴

Jesus neither embraces death because he thinks it is good (Plato's Socrates), nor resists it because he thinks it is evil (Jewish legends about Abraham and Moses). Although he recoils from death, or at least crucifixion, his course is fixed by the will of God, and this overrides whatever beliefs or feelings he has about death. For Jesus the issue is not death but submission to the divine will. "Thy will be done" which appears in the Lord's Prayer as well.³⁵

There are three sources of pathos in the Garden scene: 1) the innocence of the one who is to suffer, like Job Jesus is not guilty; 2) Jesus, although he has plainly prophesied crucifixion for himself, here contemplates a route around suffering. Obviously, he is at war with himself; and 3) there is Jesus' isolation, he has separated himself from his friends and disciples and is alone in the garden. Likewise Matthew does not imply that Jesus hears anything from God during this time of prayer.³⁶

The cup that Jesus must drink is neither temptation, nor death, nor martyrdom but rather eschatological sorrow, which will be poured out for the people of God (Jer. 25:15-29). The crucifixion belongs to the messianic woes.³⁷

v. 39 "My Father, if it is possible, let this cup pass from me, yet not what I want but what you want." *My Father* makes it clear how close the relationship is between Jesus and God. In the OT the *cup* is associated with suffering and the wrath of God (Ps 11:6; Isaiah 51:17; Ezek 23:33). The symbolism is that Jesus death meant suffering and because it was death for sin, there are associations of the wrath of God with it. Jesus is not facing death with a passion for martyrdom. The death he faced was a horrible death , and he experienced the understandable human reaction to shrink back from that horror.³⁸

After asking if it could be avoided, but then asserts that it is God's will not Jesus' desires that matter. Jesus will not seek to impose his will on God. Rather he is accepting the will of God as he has throughout his life.³⁹

Three times Jesus prays and three times he returns to find the disciples asleep. Then the time of prayer is past, and Jesus says "*Look, the hour has come*". Jesus is looking out into the darkness, may have heard the approaching party, and awakens his disciples to prepare for his arrest.⁴⁰

³³ Morris, Leon, The Gospel according to Matthew pp. 642-690

³⁴ Morris, Leon, The Gospel according to Matthew pp. 642-690

³⁵ Barton and Muddiman Editors, Dale C. Allison Jr., Matthew Contributor, Oxford Bible Commentary, pp. 879-880

³⁶ Barton and Muddiman Editors, Dale C. Allison Jr., Matthew Contributor, Oxford Bible Commentary, pp. 879-880

³⁷ Barton and Muddiman Editors, Dale C. Allison Jr., Matthew Contributor, Oxford Bible Commentary, pp. 879-880

³⁸ Morris, Leon, The Gospel according to Matthew pp. 642-690

³⁹ Morris, Leon, The Gospel according to Matthew pp. 642-690

⁴⁰ Morris, Leon, The Gospel according to Matthew pp. 642-690

26:47-56 The Betrayal and Arrest of Jesus

The arrest at night by the delegation from the chief priests and scribes led by Judas highlights Jesus accurate prophecy. Jesus' passivity and non-resistance harmonize with his prayers in the garden and the Sermon on the Mount.⁴¹

Importantly for Matthew, vv. 54 and 56 highlight the fulfilment of OT scripture. The emphasis is on Jesus is in control of his fate, and Jesus' will is God's will.⁴²

In Matthew Jesus is clearly in command of the situation. He rebukes Judas, then the disciple with a sword, and then the crowds that have come to arrest him. Judas as a member of the Twelve has committed an enormous offense/sin. Matthew simply tells you and leaves it at that. It appears that both parties are armed and expecting violence. It is also clear that the arresting party plans only to seize Jesus and not his followers. In the dark it might have been difficult to identify Jesus, so Judas role is to kiss him as a signal who to arrest.⁴³

Jesus quick interjection possibly saved Peter from being arrested for using his sword. Matthew reports Jesus saying "all those who take up the sword die by the sword" which reflects Jesus repudiation of violence and his acceptance of the way of the cross.⁴⁴

An important insight into Jesus frame of mind is:⁴⁵ vv. 54 and 56 But how then would the scriptures be fulfilled, which say it *must* happen in this way?" ... 56 But all this has taken place, so that the scriptures of the prophets may be fulfilled."

Jesus statement to the crowd armed with clubs and swords impressed the early church. He was a teacher and they come to arrest him as if he was a bandit or insurrectionist. They are doing it at night because what they are doing is not honest and will not stand up to scrutiny.⁴⁶

26:57-68 Jesus before the High Priest

Note: The four Gospels handle Jesus' admission of identity differently. In Mark, Matthew, and Luke the questioning occurs before the Chief Priest, and Daniel is quoted foreseeing a day of judgement led by Jesus. In John it is Pilate who asks. Mark and Luke use the "I am" response. Matthew and John use the "You have said so" but in answering whether Jesus was the Messiah or the King of the Jews respectively. The "I am" in Mark is the most definitive of the four Gospels: Jesus is the Messiah and the Son of Man who will judge.

Mark 14:61-2	Matthew 26:63-64	Luke 22:67-70	John 18:33-39
61 Again the high priest asked him, "Are you the Messiah,[k] the Son of the Blessed One?"	Then the high priest said to him, "I put you under oath before the living God, tell us if you are the Messiah,[k] the Son of God."	67 They said, "If you are the Messiah,[k] tell us."	33 Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?"
62 Jesus said, "I am, and	64 Jesus said to him, "You have said so. But I tell you,	He replied, "If I tell you, you will not believe, 68 and if I question you, you will not answer.[l]	34 Jesus answered, "Do you ask this on your own, or did others tell you about me?" 35
'you will see the Son of Man seated at the right hand of the Power' and 'coming with the clouds of heaven.' "	From now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven."	69 But from now on the Son of Man will be seated at the right hand of the power of God."	Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" 36 Jesus answered, "My kingdom does not belong to this world. If my

⁴¹ Barton and Muddiman Editors, Dale C. Allison Jr., Matthew Contributor, Oxford Bible Commentary, pp. 879-880

⁴² Barton and Muddiman Editors, Dale C. Allison Jr., Matthew Contributor, Oxford Bible Commentary, pp. 879-880

⁴³ Morris, Leon, The Gospel according to Matthew pp. 642-690

⁴⁴ Morris, Leon, The Gospel according to Matthew pp. 642-690

⁴⁵ Morris, Leon, The Gospel according to Matthew pp. 642-690

⁴⁶ Morris, Leon, The Gospel according to Matthew pp. 642-690

			kingdom belonged to this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here." 37 Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice."
		70 All of them asked, "Are you, then, the Son of God?" He said to them, "You say that I am."	38 Pilate asked him, "What is truth?"

Jesus is neither the victim of tragic, impersonal circumstances, nor the ordinary mechanisms of justice. He is assailed by wicked people who speak falsehoods, accuse him of blasphemy, condemn him to death, and viciously hit and mock him. In the midst of this sinful folly, Jesus identity becomes fully visible.⁴⁷

Jesus identity becomes clear as the Son of God and the Messiah: who builds the temple (2 Sam. 7:14); is king who sits at God's right hand (Psalm 110:1). He is the suffering servant whose face is spat on (Isa 50:6), and the Son of Man who will come on the clouds of heaven (Dan 7:14). Like Matthew 16:13-20 (15 He said to them, "But who do you say that I am?" 16 Simon Peter answered, "You are the Messiah,[a] the Son of the living God.") this passage is a climatic confluence of the main Christological streams in the gospel.⁴⁸

"You said so" is an indirect response, why? 1) the wording assimilates the language from the trial before Pilate; 2) the use of "you" puts the responsibility upon Caiaphas who knows the truth and now he must live with the consequences; and 3) given his teachings against oaths (5:33-37) Jesus may want to distance himself from the high priest's language.⁴⁹

"From now on you will see the Son of Man". Implies a future prophecy, but it does not imply that the authorities will be in any way changed by subsequent events. In no sense will they "see" the Son of Man after the resurrection. So then the Greek may mean in effect, "in the future". Jesus will no longer be seen as he is now. Rather he will return in glory, seated on a throne, and riding on the clouds.⁵⁰

The whole council, the Sanhedrin, was a supreme Israelites court to handle internal affairs, controlled by the temple priests. The session described here raises many questions, because trials during Passover, night trials, and single session for capital offenses are forbidden by Israelite law codified in 200 CE (170 years after Jesus' death). Moreover capital punishment may have been illegal for the Israelite court to conduct during the Roman occupation.⁵¹

You have said so, has replaced I am (Mark 14:62). The vision of the Son of Man comes from Daniel 7:13-14.⁵²

Daniel 7:13-14

13 As I watched in the night visions,

⁴⁷ Barton and Muddiman Editors, Dale C. Allison Jr., Matthew Contributor, Oxford Bible Commentary, pp. 879-880

⁴⁸ Barton and Muddiman Editors, Dale C. Allison Jr., Matthew Contributor, Oxford Bible Commentary, pp. 879-880

⁴⁹ Barton and Muddiman Editors, Dale C. Allison Jr., Matthew Contributor, Oxford Bible Commentary, pp. 879-880

⁵⁰ Barton and Muddiman Editors, Dale C. Allison Jr., Matthew Contributor, Oxford Bible Commentary, pp. 879-880

⁵¹ Harper Collins Study Bible, NRSV Version, pp. 1713-1717

⁵² Harper Collins Study Bible, NRSV Version, pp. 1713-1717

I saw one like a human being[a]
coming with the clouds of heaven.
And he came to the Ancient One[b]
and was presented before him.
14 To him was given dominion
and glory and kingship,
that all peoples, nations, and languages
should serve him.
His dominion is an everlasting dominion
that shall not pass away,
and his kingship is one
that shall never be destroyed.

Footnotes

7.13 Aram *one like a son of man*

7.13 Aram *the Ancient of Days*

Blasphemy is usually for dishonoring God's name, here it is used loosely to describe Jesus' messianic affirmation.⁵³

None of the gospels give a full account of Jesus' trial(s). It is complicated by the fact there are two systems at work: the Jewish Temple system and the Roman imperial system. The Jewish system cannot execute a person. The power of the sword is exclusively under Roman control. Likewise a religious issue has no standing in a Roman court. The Jewish court can condemn a person, but then they must hand them over to the Romans for capital punishment.⁵⁴

So the trials of Jesus occurs in two stages: the Jewish trial before Caiaphas, and the Roman trial before Pilate. The Jewish trial is before the Sanhedrin, the aristocratic chief priests and families aligned with the Temple. They have already decided they will convict Jesus and kill him. They charge him with blasphemy even though he did not actually use the ancient sacred name of God which is what the law required.⁵⁵

Current written records on Jewish law come from the third century CE so the procedures and laws may have been different in Jesus time. It is also possible that the Sanhedrin meeting was more informal and not a trial at all. The high priest persisted until he could find Jesus guilty of blasphemy. But how that translated into the capital charge to Pilate that Jesus claims he is the King of the Jews we don't know.⁵⁶

Jesus silence in both trials may have been because he realized that whatever he said could only make matters worse. He also may have realized in the garden that the trial was a formality, and his mission was to die for people's sins.⁵⁷

v. 64 is very important for Caiaphas. It is not blasphemy for anyone to claim to be the Messiah and there is a sense in which Jesus could call himself the Son of Man. But what Jesus has said went far beyond that.⁵⁸

v. 65 "Son of Man seated at the right hand of Power". The words represent a far-reaching claim by Jesus. He affirmed a kinship with God closer than any human could possibly claim. Caiaphas interprets Jesus' statement as blasphemy. Though Jewish law required that Jesus speak the name YHWH, and Jesus did not, seems beside the point to Caiaphas for the labels Jesus' words as blasphemy and tells them that they have heard him themselves. No more witnesses are necessary. The response is that Jesus deserves death. There is no excuse for any of them spitting at the bound Jesus or hitting him.⁵⁹

⁵³ Harper Collins Study Bible, NRSV Version, pp. 1713-1717

⁵⁴ Morris, Leon, The Gospel according to Matthew pp. 642-690

⁵⁵ Morris, Leon, The Gospel according to Matthew pp. 642-690

⁵⁶ Morris, Leon, The Gospel according to Matthew pp. 642-690

⁵⁷ Morris, Leon, The Gospel according to Matthew pp. 642-690

⁵⁸ Morris, Leon, The Gospel according to Matthew pp. 642-690

⁵⁹ Morris, Leon, The Gospel according to Matthew pp. 642-690

26:69-75 Peter's Denial of Jesus

This is the climax of the disciples failure. The first to be called will be the last to fall away. The intensity of Peter's denials increase with the accusations. Jesus and Peter take opposite sides on acknowledging Jesus' identity – Jesus saying that yes, he is the Messiah, and Peter saying that he does not know Jesus. Matthew's gospel does not idealize Peter and the disciples. It presents them as completely human, as complex, and inconstant characters whose stories must have been well known at the time of the writing of the Gospel. It was intended, perhaps, that the audience for the Gospel would see themselves in the disciples behaviors and shortcomings. Just as in the OT, God can use ordinary people for extraordinary purposes.⁶⁰

All four gospels include Peter's denial of Jesus. Though they have differences, the main thing is that the leading man in the apostolic group and later in the early church denies knowing Jesus three times. Why did Peter deny knowing Jesus?

- He may have been in some danger – though there is little evidence for this;
- Peter may have thought it prudent to take no risks, since he was the one who had used a sword at the arrest.⁶¹

It is likely that the story is included because Peter often told it and it was widely known. (Also since the rest of the followers were not with him – he is the only logical source of the story.) The church knew that its leader was fallible, a sinner like everyone else, and that he had had a dreadful fall. The church also know that he had repented, been forgiven and by the grace of God gone on to greater and better things.⁶²

The story also represented the accuracy of Jesus' prophecies at the Last Supper. Jesus was betrayed, the disciples scattered, and Peter had indeed denied him three times before the cock crowed twice.⁶³

It is remarkable for a leader of the early church this story was known and recorded. The story, and Peter's subsequent life and career, shows that the early church recognized that leaders were fallible sinners like everyone else. Peter then repented and by the grace of God went on to do amazing things. And because of the nature of the story, the story teller has to have been Peter himself.⁶⁴

⁶⁰ Barton and Muddiman Editors, Dale C. Allison Jr., Matthew Contributor, Oxford Bible Commentary, pp. 879-880

⁶¹ Harper Collins Study Bible, NRSV Version, pp. 1713-1717

⁶² Harper Collins Study Bible, NRSV Version, pp. 1713-1717

⁶³ Harper Collins Study Bible, NRSV Version, pp. 1713-1717

⁶⁴ Morris, Leon, The Gospel according to Matthew pp. 642-690

REFLECTION

Betrayal

All will betray Jesus

- “What will you give me if I betray him to you?” (v.15)
- “You will all fall away because of me this night,” (v.31)
- “Then all the disciples deserted him and fled.” (v.56)
- “I do not know the man!” (v.74)

The Lord’s Supper

Jesus lasting presence with his followers

- “they shall name him Emmanuel,” which means, “God is with us.” (1:23)
- “And remember, I am with you always, to the end of the age.” (28:20)

“Jesus took a loaf of bread, and after blessing it[d] he broke it, gave it to the disciples, and said, “Take, eat; this is my body.” Then he took a cup, and after giving thanks he gave it to them, saying, “Drink from it, all of you, for this is my blood of the (new) covenant, which is poured out for many for the forgiveness of sins.” (vv26-28)

Jesus in the Garden

Jesus’ obedience to God’s will

- “My Father, if it is possible, let this cup pass from me, yet not what I want but what you want.” (v.39)
- “My Father, if this cannot pass unless I drink it, your will be done.” (v.42)

Jesus’ Identity

Jesus is the Messiah, Son of God, and Son of Man

- “Then the high priest said to him, “I put you under oath before the living God, tell us if you are the Messiah, the Son of God.” 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.” (vv.63-64)

Blasphemy and Sentence

The religious sentence against Jesus

- Then the high priest tore his clothes and said, “He has blasphemed! Why do we still need witnesses? You have now heard his blasphemy. 66 What do you think?” They answered, “He deserves death.” (vv.65-66)

What is God’s will in Chapter 26-8?

- For Jesus to demonstrate his faith, die and then be raised by God?
- For God to demonstrate to human authorities his power over them – as with Pharaoh in Exodus?
- For God through Jesus to defeat sin and death?

With a closer look at Jesus prophecies:

- “be killed and on the third day be raised.” (16:21)
- “they will kill him, and on the third day he will be raised.” (17:23)
- “crucified, and on the third day he will be raised.” (20:18-19)

CLOSING PRAYER

We thank you, heavenly Father,
for the witness of your apostle and evangelist,
Matthew, to the Gospel of Beatitude and Grace
which you have given us in your Son, our Savior;
and we pray that, after his example,
we may with ready wills and hearts obey
the calling of our Lord to follow him;
through Jesus Christ, who lives and reigns with you
and the Holy Spirit, one God, now and forever. Amen

The Rev. Zoila Schoenbrun

SLOW RELIGION: GOSPEL ACCORDING TO MATTHEW



The Inspiration of St. Matthew, Caravaggio, 1602

Slow Religion, The Gospel According to Matthew is a lay person-led adult education weekly class for Christians and seekers. Slow Religion uses a literary and historical approach to the ancient texts to identify and apply insights from the Gospel to today's world.

Matthew's gospel is worth studying because the author attempts to uphold Jesus' Jewish past, with Jesus ministry, death, and resurrection, in the context of the 1st Century CE Jesus movement and early church, and in a hostile Hellenistic and Jewish world.

21st Century readers recognize Matthew as the source of many of the best-known stories and sayings of Jesus as well as a social philosophy that many non-Christians believe in. Famous for its Sermon on the Mount, The Beatitudes, and other teachings, Matthew is often called the most Jewish of the Gospels, while also contributing with the Gospel of John to antisemitism.

The class is created and led by Joe Jennings and advisors include: the Rev. Zoila Schoenbrun, St. Stephens Episcopal Church, Belvedere, CA; the Rev. Br. Richard Edward Helmer, Episcopal Church of our Saviour, Mill Valley, CA; the Rev. Heather Wenrick, the Episcopal Church of the Ascension, Seattle; and the Father Vincent Pizzuto, PhD., vicar at St. Columba's Episcopal Church, Inverness CA and Full Professor at the (Jesuit) University of San Francisco, New Testament and Christian Mysticism, in the Department of Theology and Religious Studies.

Prior Slow Religion Classes include the Gospel of According to Mark (2021-22), the Foundations of Christian Faith (2020-21), the Holy Spirit (2020), the Gospel According to John (2019-20), and Paul's Letter to the Romans (2017-8).

For more information, to see class videos, our bibliography or to join the Slow Religion mailing list go to: www.slowreligion.com

APPENDIX ONE: OT COVENANTS

The major covenants in the OT:

Noah (Genesis 9:8-11)

8 Then God said to Noah and to his sons with him, 9 “As for me, I am establishing my covenant with you and your descendants after you 10 and with every living creature that is with you, the birds, the domestic animals, and every animal of the earth with you, as many as came out of the ark.[b] 11 I establish my covenant with you, that never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth.”

Abraham (Genesis 12 and 15)

Gen 12:1-3 12 Now the Lord said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you. 2 I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. 3 I will bless those who bless you, and the one who curses you I will curse, and in you all the families of the earth shall be blessed.”[a]

Gen 15:18-21 18 On that day the Lord made a covenant with Abram, saying, “To your descendants I give this land, from the river of Egypt to the great river, the River Euphrates, 19 the land of the Kenites, the Kenizzites, the Kadmonites, 20 the Hittites, the Perizzites, the Rephaim, 21 the Amorites, the Canaanites, the Girgashites, and the Jebusites.”

Moses (Exodus 19 and 24)

Exodus 19:5-6 5 Now, therefore, if you obey my voice and keep my covenant, you shall be my treasured possession out of all the peoples. Indeed, the whole earth is mine, 6 but you shall be for me a priestly kingdom and a holy nation.’

Exodus 24:7-8 7 Then he took the book of the covenant and read it in the hearing of the people, and they said, “All that the Lord has spoken we will do, and we will be obedient.” 8 Moses took the blood and dashed it on the people, and said, “Here is the blood of the covenant that the Lord has made with you in accordance with all these words.”

David (2 Samuel 7)

vv. 12-17 12 When your days are fulfilled and you lie down with your ancestors, I will raise up your offspring after you, who shall come forth from your body, and I will establish his kingdom. 13 He shall build a house for my name, and I will establish the throne of his kingdom forever. 14 I will be a father to him, and he shall be a son to me. When he commits iniquity, I will punish him with a rod such as mortals use, with blows inflicted by human beings. 15 But I will not take[b] my steadfast love from him, as I took it from Saul, whom I put away from before you. 16 Your house and your kingdom shall be made sure forever before me;[c] your throne shall be established forever.” 17 In accordance with all these words and with all this vision, Nathan spoke to David.

The New Covenant is first mentioned in Jeremiah 31:31-34:

vv31-34 31 The days are surely coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah. 32 It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt—a covenant that they broke, though I was their husband, says the Lord. 33 But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it on their hearts, and I will be their God, and they shall be my people. 34 No longer shall they teach one another or say to each other, “Know the Lord,” for they shall all know me, from the least of them to the greatest, says the Lord, for I will forgive their iniquity and remember their sin no more.

APPENDIX TWO: COMPARISON BETWEEN MARK 14 AND MATTHEW 26

Scholars believe that Mark is a source for Matthew. So one can compare the two texts and see what Matthew omitted of Mark's and what he added as indications of his editorial bias in telling this critical piece of the passion narrative.

Mark 14	Matthew 26
In Mark but not in Matthew	In Matthew but not in Mark
<p>14 It was two days before the Passover and the Festival of Unleavened Bread.</p> <p>The chief priests and the scribes were looking for a way to arrest Jesus[a] by stealth and kill him, 2 for they said, "Not during the festival, or there may be a riot among the people."</p>	<p>26 When Jesus had finished saying all these things, he said to his disciples, 2 "You know that after two days the Passover is coming, and the Son of Man will be handed over to be crucified."</p> <p>3 Then the chief priests and the elders of the people gathered in the courtyard of the high priest, who was called Caiaphas, 4 and they conspired to arrest Jesus by stealth and kill him. 5 But they said, "Not during the festival, or there may be a riot among the people."</p>
<p>3 While he was at Bethany in the house of Simon the leper,[b] as he sat at the table, a woman came with an alabaster jar of very costly ointment of nard, and she broke open the jar and poured the ointment on his head.</p> <p>4 But some were there who said to one another in anger, "Why was the ointment wasted in this way? 5 For this ointment could have been sold for more than three hundred denarii and the money given to the poor." And they scolded her.</p> <p>6 But Jesus said, "Let her alone; why do you trouble her? She has performed a good service for me.</p> <p>7 For you always have the poor with you, and you can show kindness to them whenever you wish, but you will not always have me. 8 She has done what she could; she has anointed my body beforehand for its burial.</p> <p>9 Truly I tell you, wherever the good news[c] is proclaimed in the whole world, what she has done will be told in remembrance of her."</p>	<p>6 Now while Jesus was at Bethany in the house of Simon the leper,[a] 7 a woman came to him with an alabaster jar of very costly ointment, and she poured it on his head as he sat at the table.</p> <p>8 But when the disciples saw it, they were angry and said, "Why this waste? 9 For this ointment could have been sold for a large sum and the money given to the poor."</p> <p>10 But Jesus, aware of this, said to them, "Why do you trouble the woman? She has performed a good service for me.</p> <p>11 For you always have the poor with you, but you will not always have me. 12 By pouring this ointment on my body she has prepared me for burial.</p> <p>13 Truly I tell you, wherever this good news[b] is proclaimed in the whole world, what she has done will be told in remembrance of her."</p>
<p>14:10-11 10 Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. 11 When they heard it, they were greatly pleased and promised to give him money. So he began to look for an opportunity to betray him.</p>	<p>26:14-16 14 Then one of the twelve, who was called Judas Iscariot, went to the chief priests 15 and said, "What will you give me if I betray him to you?" They paid him thirty pieces of silver. 16 And from that moment he began to look for an opportunity to betray him.</p>
<p>12 On the first day of Unleavened Bread, when the Passover lamb is sacrificed, his disciples said to him, "Where do you want us to go and make the preparations for you to eat the Passover?" 13 So he sent two of his disciples, saying to them, "Go into the city, and a man carrying a jar of water will meet you; follow him, 14 and wherever he enters, say to the owner of the house, 'The Teacher asks: Where is my guest room where I may eat the Passover with my disciples?' 15 He will show you a large room upstairs, furnished and ready. Make preparations for us there." 16 So the disciples set out and went to the city and found everything as he had told them, and they prepared the Passover meal.</p> <p>17 When it was evening, he came with the twelve.</p>	<p>17 On the first day of Unleavened Bread the disciples came to Jesus, saying, "Where do you want us to make the preparations 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 near; I will keep the Passover at your house with my disciples.'" 19 So the disciples did as Jesus had directed them, and they prepared the Passover meal.</p>

	20 When it was evening, he took his place with the twelve disciples,[c]
<p>18 And when they had taken their places and were eating, Jesus said, "Truly I tell you, one of you will betray me, one who is eating with me." 19</p> <p>They began to be distressed and to say to him one after another, "Surely, not I?"</p> <p>20 He said to them, "It is one of the twelve, one who is dipping bread[d] into the bowl[e] with me. 21 For the Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born."</p>	<p>21 and while they were eating he said, "Truly I tell you, one of you will betray me." 22</p> <p>And they became greatly distressed and began to say to him one after another, "Surely not I, Lord?"</p> <p>23 He answered, "The one who has dipped his hand into the bowl with me will betray me. 24 The Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born." 25 Judas, who betrayed him, said, "Surely not I, Rabbi?" He replied, "You have said so."</p>
<p>22 While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said, "Take; this is my body." 23 Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it.</p> <p>24 He said to them, "This is my blood of the[f] covenant, which is poured out for many.</p> <p>25 Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God."</p>	<p>26 While they were eating, Jesus took a loaf of bread, and after blessing it[d] he broke it, gave it to the disciples, and said, "Take, eat; this is my body." 27 Then he took a cup, and after giving thanks he gave it to them, saying, "Drink from it, all of you, 28 for this is my blood of the[e] covenant, which is poured out for many for the forgiveness of sins.</p> <p>29 I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."</p>
<p>26 When they had sung the hymn, they went out to the Mount of Olives. 27 And Jesus said to them, "You will all fall away,[g] for it is written, 'I will strike the shepherd, and the sheep will be scattered.'</p> <p>28 "But after I am raised up, I will go before you to Galilee."</p> <p>29 Peter said to him, "Even though all fall away,[h] I will not." 30 Jesus said to him, "Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times."</p> <p>31 But he said vehemently, "Even though I must die with you, I will not deny you." And all of them said the same.</p>	<p>30 When they had sung the hymn, they went out to the Mount of Olives. 31 Then Jesus said to them, "You will all fall away[f] because of me this night, for it is written, 'I will strike the shepherd, and the sheep of the flock will be scattered.'</p> <p>32 "But after I am raised up, I will go ahead of you to Galilee."</p> <p>33 Peter said to him, "Even if all fall away[g] because of you, I will never fall away."[h] 34 Jesus said to him, "Truly I tell you, this very night, before the cock crows, you will deny me three times."</p> <p>35 Peter said to him, "Even though I must die with you, I will not deny you." And so said all the disciples.</p>
<p>32 They went to a place called Gethsemane, and he said to his disciples, "Sit here while I pray."</p> <p>33 He took with him Peter and James and John and began to be distressed and agitated. 34 And he said to them, "My soul is deeply grieved, even to death; remain here, and keep awake."</p> <p>35 And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him.</p> <p>36 He said, "Abba,[i] Father, for you all things are possible; remove this cup from me, yet not what I want but what you want."</p>	<p>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."</p> <p>37 He took with him Peter and the two sons of Zebedee and began to be grieved and agitated. 38 Then he said to them, "My soul is deeply grieved, even to death; remain here, and stay awake with me."</p> <p>39 And going a little farther, he threw himself on the ground and prayed,</p> <p>"My Father, if it is possible, let this cup pass from me, yet not what I want but what you want."</p>

<p>37 He came and found them sleeping, and he said to Peter, "Simon, are you asleep? Could you not keep awake one hour? 38 Keep awake and pray that you may not come into the time of trial;[j] the spirit indeed is willing, but the flesh is weak."</p> <p>39 And again he went away and prayed, saying the same words. 40 And once more he came and found them sleeping, for their eyes were very heavy, and they did not know what to say to him.</p> <p>41 He came a third time and said to them,</p> <p>"Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners. 42 Get up, let us be going. Look, my betrayer is at hand."</p>	<p>40 Then he came to the disciples and found them sleeping, and he said to Peter, "So, could you not stay awake with me one hour? 41 Stay awake and pray that you may not come into the time of trial;[i] the spirit indeed is willing, but the flesh is weak."</p> <p>42 Again he went away for the second time and prayed, "My Father, if this cannot pass unless I drink it, your will be done." 43 Again he came and found them sleeping, for their eyes were heavy.</p> <p>44 So leaving them again, he went away and prayed for the third time, saying the same words. 45 Then he came to the disciples and said to them, "Are you still sleeping and taking your rest? Now the hour is at hand, and the Son of Man is betrayed into the hands of sinners. 46 Get up, let us be going. Look, my betrayer is at hand."</p>
<p>43 Immediately, while he was still speaking, Judas, one of the twelve, arrived, and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders.</p> <p>44 Now the betrayer had given them a sign, saying, "The one I will kiss is the man; arrest him and lead him away under guard."</p> <p>45 So when he came, he went up to him at once and said, "Rabbi!" and kissed him.</p> <p>46 Then they laid hands on him and arrested him.</p> <p>47 But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear.</p> <p>48 Then Jesus said to them, "Have you come out with swords and clubs to arrest me as though I were a rebel? 49 Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled." 50 All of them deserted him and fled.</p> <p>51 A certain young man was following him, wearing nothing but a linen cloth. They caught hold of him, 52 but he left the linen cloth and ran off naked.</p>	<p>47 While he was still speaking, Judas, one of the twelve, arrived; with him was a large crowd with swords and clubs, from the chief priests and the elders of the people.</p> <p>48 Now the betrayer had given them a sign, saying, "The one I will kiss is the man; arrest him."</p> <p>49 At once he came up to Jesus and said, "Greetings, Rabbi!" and kissed him. 50 Jesus said to him, "Friend, do what you are here to do." [j]</p> <p>Then they came and laid hands on Jesus and arrested him.</p> <p>51 Suddenly one of those with Jesus put his hand on his sword, drew it, and struck the slave of the high priest, cutting off his ear.</p> <p>52 Then Jesus said to him, "Put your sword back into its place, for all who take the sword will die 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 would the scriptures be fulfilled, which say it must happen in this way?"</p> <p>55 At that hour Jesus said to the crowds, "Have you come out with swords and clubs to arrest me as though I were a rebel? Day after day I sat in the temple teaching, and you did not arrest me. 56 But all this has taken place, so that the scriptures of the prophets may be fulfilled." Then all the disciples deserted him and fled.</p>
<p>53 They took Jesus to the high priest, and all the chief priests, the elders, and the scribes were assembled.</p> <p>54 Peter had followed him at a distance, right into the courtyard of the high priest, and he was sitting with the guards, warming himself at the fire.</p> <p>55 Now the chief priests and the whole council were looking for testimony against Jesus to put him to death, but they found none. 56 For many gave false testimony against him, and their testimony did not agree. 57 Some stood up and</p>	<p>57 Those who had arrested Jesus took him to Caiaphas the high priest, where the scribes and the elders had gathered.</p> <p>58 But Peter was following him at a distance, as far as the courtyard of the high priest, and going inside he sat with the guards in order to see how this would end.</p> <p>59 Now the chief priests and the whole council were looking for false testimony against Jesus so 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 fellow said,</p>

<p>gave false testimony against him, saying, 58 "We heard him say, 'I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.' "</p> <p>59 But even on this point their testimony did not agree. 60 Then the high priest stood up before them and asked Jesus, "Have you no answer? What is it that they testify against you?"</p> <p>61 But he was silent and did not answer. Again the high priest asked him, "Are you the Messiah,[k] the Son of the Blessed One?" 62 Jesus said, "I am, and</p> <p>'you will see the Son of Man seated at the right hand of the Power' and 'coming with the clouds of heaven.' "</p> <p>63 Then the high priest tore his clothes and said, "Why do we still need witnesses? 64 You have heard his blasphemy! What is your decision?" All of them condemned him as deserving death.</p> <p>65 Some began to spit on him, to blindfold him, and to strike him, saying to him, "Prophecy!" The guards also took him and beat him.</p>	<p>'I am able to destroy the temple of God and to build it in three days.' "</p> <p>62 The high priest stood up and said, "Have you no answer? What is it that they testify against you?"</p> <p>63 But Jesus was silent. Then the high priest said to him, "I put you under oath before the living God, tell us if you are the Messiah,[k] the Son of God." 64 Jesus said to him, "You have said so. But I tell you,</p> <p>From now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven."</p> <p>65 Then the high priest tore his clothes and said, "He has blasphemed! Why do we still need witnesses? You have now heard his blasphemy. 66 What do you think?" They answered, "He deserves death."</p> <p>67 Then they spat in his face and struck him, and some slapped him, 68 saying, "Prophecy to us, you Messiah![] Who is it that struck you?"</p>
<p>66 While Peter was below in the courtyard, one of the female servants of the high priest came by. 67 When she saw Peter warming himself, she stared at him and said, "You also were with Jesus, the man from Nazareth." 68 But he denied it, saying, "I do not know or understand what you are talking about." And he went out into the forecourt.[] Then the cock crowed.[m]</p> <p>69 And the female servant, on seeing him, began again to say to the bystanders, "This man is one of them."</p> <p>70 But again he denied it. Then after a little while the bystanders again said to Peter, "Certainly you are one of them, for you are a Galilean, and you talk like one." [n]</p> <p>71 But he began to curse, and he swore an oath, "I do not know this man you are talking about."</p> <p>72 At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him, "Before the cock crows twice, you will deny me three times." And he broke down and wept.</p>	<p>69 Now Peter was sitting outside in the courtyard. A female servant came to him and said, "You also were with Jesus the Galilean." 70 But he denied it before all of them, saying, "I do not know what you are talking about."</p> <p>71 When he went out to the porch, another female servant saw him, and she said to the bystanders, "This man was with Jesus the Nazarene." [m]</p> <p>72 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 are also one of them, for your accent betrays you."</p> <p>74 Then he began to curse, and he swore an oath, "I do not know the man!"</p> <p>At that moment the cock crowed. 75 Then Peter remembered what Jesus had said: "Before the cock crows, you will deny me three times." And he went out and wept bitterly.</p>
<p>Footnotes 14.1 Gk <i>him</i> 14.3 Or <i>the skin-diseased</i> 14.9 Or <i>gospel</i> 14.20 Gk <i>lacks bread</i> 14.20 Other ancient authorities (manuscripts) read <i>same bowl</i> 14.24 Other ancient authorities (manuscripts) add <i>new</i> 14.27 Or <i>stumble</i> 14.29 Or <i>stumble</i> 14.36 Aramaic for <i>Father</i> 14.38 Or <i>into testing</i> 14.61 Or <i>the Christ</i></p>	<p>Footnotes 26.6 Or <i>the skin-diseased</i> 26.13 Or <i>gospel</i> 26.20 Other ancient authorities (manuscripts) lack <i>disciples</i> 26.26 Other ancient authorities (manuscripts) read <i>after giving thanks</i> 26.28 Other ancient authorities (manuscripts) add <i>new</i> 26.31 Or <i>stumble</i> 26.33 Or <i>stumble</i> 26.33 Or <i>stumble</i> 26.41 Or <i>into testing</i> 26.50 Or <i>Why are you here?</i> 26.63 Or <i>Christ</i></p>

14.68 Or <i>gateway</i> 14.68 Other ancient authorities (manuscripts) lack <i>Then the cock crowed</i> 14.70 Other ancient authorities (manuscripts) lack <i>and you talk like one</i>	26.68 Or <i>Christ</i> 26.71 Gk <i>Nazorean</i>
--	--

APPENDIX THREE: CORE THEMES

Core themes: Jesus birth, life, ministry, and death are for the forgiveness of sins of many. It is YHWH's will that Jesus die as a sacrifice/ransom. We are in new covenant with YHWH through Jesus' death.

History

Sequence of events is similar in all four gospels. Likely the oldest fragment of the oral tradition. Explains how Jesus ended up being judged and executed by Pilate. The history occurred to fulfill what was written in the scriptures (OT prophecies).

Theology

YHWH wills a blood sacrifice for the forgiveness of sins of the many – not just the chosen or the few. Part of God's will is experienced in the garden when Jesus realizes he is alone and cutoff from God – he experiences God's wrath for everyone. Jesus birth, ministry and death are a direct result of God.

Christology

Jesus is the Son of Man (Daniel 7), and his identity and authority implies a much higher and closer relationship to YHWH than Messiah. The purpose of Jesus ministry and death is forgiveness of sins (1:21; 20:28; 26:28) Jesus represents a direct threat to the Temple authorities, who choose to kill him rather than recognize him as the Messiah, the Son of God. The Son of Man will return to judge them.

Last Supper Rite

The bread and wine point to Moses and a new exodus. Moses freed the Jews from slavery in Egypt. Jesus frees believers from slavery to sin. The ritual calls for participation in Jesus death and resurrection. The word *is* is controversial. Jesus' blood being poured out for many. Jesus is showing his followers that they are in a new covenant with God through his death.

Covenant

Other covenants in OT (Noah, Abraham, Moses, David, in Jeremiah) Jesus' is different. Jesus is the priest not Moses. Jesus is being sacrificed not an ox. The covenant is for the many not the few. It is a covenant with YHWH through Jesus. For forgiveness of sins (which is new). The materiality is Jesus own body and blood. Somehow, the events of this week attach atonement to Passover and to Jesus.

Discipleship

Disciples and followers fail Jesus. They are forgiven and go on to do amazing things when they are spirit filled after the resurrection. However, women anoint him in Bethany for death, stay with him to the cross and grave, and are the first witnesses to and apostles of his resurrection.

Pastoral

Matthew's community knows betrayal, cowardice, and denial. Its members have been arrested, flogged, suffered, and killed. Matthew is giving them solace in this chapter and the passion narrative that Jesus has already shared their experiences, even when they do not feel connected to God, and is with them always. We do not suffer alone, or in vain, and we have Jesus to imitate when we are faced with death for our belief in Jesus.