

## Matthew 26

### ASVh with Comments

**Summary.** The events in this chapter take place at Bethany in the house of Simon, the leper, in the city in the house of a certain man, at a certain place on Mount of Olives, at Gethsemane, a place close by the Mount of Olives, at the palace of the high priest, and at the courtyard of the palace of the high priest. At these locations, the Lord Jesus interacts with many people: His disciples, people in the house of Simon the leper, a commoner woman, a certain man in the city where the Passover with the disciples took place, Judas and a great crowd with swords and clubs that came to arrest the Lord Jesus, the servant of the high priest, Caiaphas the high priest, the chief priests, the scribes and the elders, Peter, many false witnesses and the last two false witnesses that came forward to accuse the Lord Jesus, the crowd at the high priest palace courtyard, and the bystanders and the two servant girls. Many small and big events happen in this chapter: the chief priests, the high priest Caiaphas, and the elders plot to arrest the Lord Jesus and kill Him; the Lord Jesus goes to Bethany in the house of Simon, the leper, where a woman anoints His head with an expensive ointment; then the Lord Jesus tells to the disciples what is going to happen to Him; Judas arranges with the chief priests to betray the Lord Jesus for thirty pieces of silver; the Lord Jesus sends His disciples in the city to prepare the Passover at a house of a certain man; in the evening the Lord and the twelve disciples eat the Passover meal; the Lord Jesus tells all of His disciples that one of them will betray Him; the Lord Jesus warns Judas about what he is about to do but it didn't get through him; the Lord Jesus institutes the Lord's Supper (the betrayer Judas had no part in the Lord's Supper since shortly before the supper he left to betray the Lord Jesus); they all sang a hymn and went out to the Mount of Olives; the Lord Jesus foretells the disciples' falling away and Peter's denial; the Lord Jesus tells them that He will be crucified, but He will rise in three days and meet them at Galilee; the Lord Jesus takes with Him Peter and the two sons of Zebedee and goes to pray in Gethsemane (a place close by the Mount of Olives); the Lord Jesus comes back to the place where all other disciples were waiting (on the Mount of Olives), and He is arrested while speaking to His disciples; a great crowd with swords and clubs led by Judas come to arrest the Lord Jesus; Peter cuts the ear of the servant (Malchus) of the high priest; all the disciples left the Lord Jesus and fled; the Lord Jesus is taken to the Caiaphas and the council at the high priest palace; many false witnesses come to accuse the Lord Jesus and the last two men come to accuse Him using falsely His words; people mock and disgrace the Lord Jesus; Peter denies the Lord Jesus three times before two servant girls and the bystanders.

All these events in this chapter take place in a short period of time between Nisan the 12th (Tuesday) and before the evening of Nisan the 15th (Friday). However, four main things occur in this chapter that we should use in our lives to please the Lord. 1) The Lord Jesus goes to the house of Simon the leper in Bethany. The purpose of the Lord to come to earth is to show love and mercy. He comes for the people that nobody wants and be with them. The Lord Jesus teaches us not to look down on anyone in any condition but to show love and mercy. Also, during this visit, a woman anoints the Lord Jesus' head with an expensive ointment. This common sinner wants to glorify the Lord with what she can afford to do; this is the way she wants to glorify and show people that she worships the Lord. The Lord used what this woman did to teach the disciples unity. 2) The Lord institutes the Lord's Supper. The Last Supper is a remembrance for all Christians, and every believer should celebrate it. When the Lord Jesus broke the bread and shared it with the disciples, that represents His human body, and that is what we should remember. Many places in the Bible take significant meaning between leaven and unleavened bread, but the Lord used unleavened bread. The blood of the new covenant refers to the moment when they pierced His side, and blood and water came out of His pierced side. The blood is for cleansing, and the water represents water baptism. When they nailed the Lord Jesus to the cross, that is, for the sins of the world, they pierced the nails (the nails represent the sins of the world) through His flesh, and the sins stay under that wound (the wound covers the sins of the world). 3) The Lord Jesus prays in Gethsemane. The Bible tells us that the Lord Jesus' soul was exceedingly sorrowful, and this is proof that He is one hundred percent human because only humans have soul and sorrow. During this time of sorrow, the Lord Jesus prays to the Father, and here is the proof of the conversation between Father and Son; also, it shows His obedience, that the Son will do according to the Father's will. We should take this as an example of obedience because even the Son was obedient. 4) The betrayal, arrest, and denial of the Lord Jesus. Judas, one of the

disciples, betrays the Lord with a kiss, and the other eleven flee away. Peter denies the Lord in the high priest's courtyard. They all fled, but only Peter denied the Lord. The Lord always has a way for all of us; we just need to look back and not let fear grip our souls.

**26** <sup>1</sup> And it came to pass, when **Jesus** had finished all these words, **He** said to **His** disciples,

<sup>2</sup> **You** know that after two days the Passover **takes place**, and the **Son of Man** is **betrayed** to be crucified.

**Comments 26:2.** Here, the Lord Jesus expresses His sorrow and His care to His disciples. As a human, think how difficult it is to think about how you are going to die. The suffering of death as the Lord will take is beyond what humans can imagine in their minds. Humans all know they will die, but for God in a human body to know how He will die and leave all His chosen ones behind to face all the challenges in this world alone is difficult. The Lord knows how hard it is to face the trial and crucifixion, and in each moment, He knows they will crucify Him. The mocking that He will receive already happens in front of His eyes. The human nature in Him does not want to go through that suffering, but the love He has for humans is greater than His own suffering (See Verse 39). It is beyond the human mind to understand the separation of the body and soul, as human flesh does not know what that will be, but the Lord's human body knows what it means to be separated from the soul.

“You know that after two days the Passover comes.” The Passover day is on Nisan 14, which is a Thursday, and the feast of the unleavened bread starts on Nisan 15, which is the evening of Thursday. Then, when the Lord says, “After two days the Passover comes,” He means that the time in this verse was Nisan 12, which was in fact, a Tuesday.

<sup>3</sup> Then were gathered together the chief priests, and the elders of the people, **into the courtyard** of the high priest, who was called Caiaphas;

<sup>4</sup> and they took counsel together that they might **seize Jesus** by **deceit** and kill.

**Comments 26:4.** In this verse, it tells all humans to think twice about what they are planning to do. The Lord knows ahead of time what humans are thinking to do. He knows the evil plan, but He is not changing it. The Lord will walk through it; He will not change what they want to do because that is what He came for.

<sup>5</sup> But they said, Not during the feast, **for fear that a riot might arise among the people**.

**Comments 26:5.** Do not forget that in the Bible, people regard the Lord Jesus as a teacher. Therefore, if they take the teacher, it can create problems among people's minds. The teacher is in a higher position than the common people, just by the culture being taught.

<sup>6</sup> And **Jesus** having been in Bethany, in the house of Simon the leper,

**Comments 26:6.** The event described in this chapter in verses 6 to 13 is the same event as described in Mark 14:3-9, but a different event than in Luke 7:37-39 and in John 12:1-8. We have to think that when the Lord tells humans, one will understand one way, and another one will understand another way; same situation, different angle of looking, small little details might be different, but still word-by-word dictation from the Holy Spirit. The Bible is dictated word-by-word by the Holy Spirit, but each writer gets the way to write for a different purpose. Each author has the words to put down from the Holy Spirit, but for working in different ways. However, remember as well that the Lord will not force understanding on a person. He tells the person to write, and when the person writes down, it will be from a different perspective as looking from the left and right, but coming out to understand the same thing for people out there who will read. It is for a different purpose that the Lord allows it to be different; one gets more details than another, and one gets different details from the same thing. This also proves that it is the work of the Holy Spirit since two people receive the same story without copying from each other. However, there are small different details for people to think about, but there is no different meaning. Word by word telling, but each gospel has its own purpose; word by word, but the purpose is different. Matthew never copied anything from the Gospel of Mark. Matthew had a heart that was willing to do all the work, and his work is all original from the Holy Spirit.

“In the house of Simon the leper.” Simon the leper, as it says, has leprosy from his head to his heel; he is full of leprosy, and people have rejected him, but the Lord associates with this leper. In human's eyes, this is unclean because in the Old Testament and the New Testament, leprosy is unclean. We should remember that the leper was treated and thought of as an outcast; you don't associate with the outcasts. The purpose of the Lord's coming is to show love and mercy. He comes for the people that nobody wants, but He is with them. This verse should teach people not to look down on anyone in any condition; the Lord comes for all.

<sup>7</sup> a woman came to **Him**, having an alabaster earthenware pot of fragrant oil of great value, and she poured it on **His** head as **He** reclined.

**Comments 26:7.** **Q:** Who is this woman? **A:** In this place, it just wants to let us know that this commoner sinner wants to glorify the Lord for what she can afford to do. This is the way she wants to glorify and show people that she worships the Lord. This woman was just a commoner among people, but for what she acted, she is no longer a commoner; we all know about her actions and how she glorified the Lord.

“She poured it on His head as He reclined.” This is part of their culture to show honor to a person. Normally, it is done to the elders, but the Lord was not an elder yet, so it is a respect that she shows in front of other people’s eyes to see.

<sup>8</sup> Then having seen, the disciples became indignant, saying, For what purpose is this waste?

<sup>9</sup> For this could have been sold for much, and have been given to the poor.

<sup>10</sup> But **Jesus** perceiving it said to them, Why do you trouble the woman? For she has done a beautiful work to **Me**.

**Comments 26:10.** When the verse says, “She has done a beautiful work,” the Lord already prepares the disciples for the things to come. The Lord has seen that quarrels will come between them (each individual has their own opinion of all things), but the purpose of saying, “She has done a beautiful work,” is to bring unity. For what the Lord has told them, they will talk among themselves. The Lord wants unity between them, to bind them together, and to start working.

<sup>11</sup> For you have the poor always with you; but **Me** you do not have always.

<sup>12</sup> For this woman in pouring this fragrant oil on **My** body, she did it for **My** burial.

**Comments 26:11-12.** For verse 11, the meaning is completely given. In verse 12, when she poured the ointment for preparing, she did what the Lord had put in her heart because her heart was clean. She may be a sinner, but in her heart, she was clean because no one would care about the deeds of the Lord; then and now, it is the same. The Lord can perform many miracles, but in a flash, all are forgotten. They have seen miracles, but they still crucified the Lord; many miracles have been shown, but they have not worked in the hearts of the people there. Comparatively, this woman comes without a miracle shown to her, while the rest have had many miracles shown to them, but their hearts were not opened, and none of them cared about what would happen.

<sup>13</sup> Truly I say to you, Wherever this gospel shall be proclaimed in the whole world, that also which this woman has done will be spoken of for a memorial of her.

**Comments 26:13.** This passage about this woman will be an example for people of the way they should come to the Lord, with a clean heart to glorify the Lord.

<sup>14</sup> Then one of the twelve, the one being called Judas Iscariot, went to the chief priests;

<sup>15</sup> he said, What are you willing to give me, and I will betray **Him** to you? And they appointed to him thirty pieces of silver.

<sup>16</sup> And from that time, he sought an opportunity to deliver **Him** to them.

**Comments 26:14-16.** This is just to support the old prophecy; the price of the Savior has been set to fulfill what has been spoken. The Lord has come to fulfill the Father’s will to bring humans to glorify the Father.

<sup>17</sup> Now on the first day of the unleavened bread the disciples came to **Jesus**, saying, Where do **Thou** wish that we should prepare for **Thee** to eat the Passover?

**Comments 26:17.** “On the first day of the unleavened bread,” what the disciples came to ask refers to the plan of making ready. The disciples came to ask before the Passover started because the Passover has many rules, and they have to prepare for it. During the feast, they cannot prepare because they can’t do work. This part of the verse occurs on the first day before the Passover starts, but it isn’t the Passover yet, for this part refers to the preparation day (Nisan 13 at sunrise and Nisan 14 until twilight).

Leviticus 23:5-6 says, “In the first month, on the fourteenth day of the month at twilight is the Lord’s Passover. And on the fifteenth day of the same month is the Feast of the Unleavened Bread.” The Passover day was Nisan 14 (Thursday). The unleavened bread celebration lasted seven days, starting on the fifteenth day of the first month, that is, Nisan 15. The Passover is also called the Feast of the Unleavened Bread. Normally, the preparation for the Passover was done during Nisan 13 and 14, and it had to be finalized by the end of Nisan 14 (before the sun went down). The preparations for the Passover started with the sending of the disciples on Nisan 13 (on

Wednesday) to get the place. Afterward, the meal preparations were performed all day during Nisan 14 (Thursday). All the things that had to be prepared had to be finished before the sun went down that day (Nisan 14) to follow the law. The Lord Jesus and His disciples ate the Passover meal after sundown on Thursday evening (See verse 20; the twilight of the fourteenth day of the first month), which is now, in fact, Nisan 15 (the day ends at sundown and a new day starts).

The Lord Jesus was crucified the following afternoon (on Friday), which was still Nisan 15, the same day when the Lord instituted the Lord's Supper. Because the Bible calls Him the Passover Lamb, then He must be crucified on this day; how can the Bible call Him the Passover Lamb if He is not crucified on that day? Joseph of Arimathea took the Lord Jesus down from the cross (See Matthew 26:57-60; Mark 15:43) on the same day (Nisan 15) but did not do the burial on that day. He wrapped Him in a clean linen cloth, but the traditional burial is more than that. Joseph took the Lord Jesus from the cross, wrapped Him in a clean linen cloth, put Him in his prepared tomb, and closed the tomb with the rock (he rolled a great stone to close the entrance of the tomb). He couldn't do more preparation than that since they were not allowed to do any ordinary work on this day, and the next day was a Sabbath day. The Lord Jesus rose on Sunday morning, which is Nisan 17.

Then, the Lord Jesus stayed in the heart of the earth from Nisan 15 until Nisan 17, which was three days and three nights. Using the ray of the sun to count days and nights, when the sun goes down (no light of the sun), that is considered the end of a day and the start of a new day. The light end of Thursday night counts as the beginning of a new day (Friday). Even if the event happened at the end of the day, you must count from the beginning when that day started, not from the point of the action that happened. In this way, Nisan 15 started on Thursday evening, and Nisan 17 ended on Sunday evening. As a result, there are three nights and three days covered. For God, the sunset is the point of action, but people count by the action of people.

<sup>18</sup> And **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.

**Comments 26:18.** Notice that the disciples just went and told "The Teacher." All the people recognized the Lord Jesus as a Teacher. A teacher has a reputation above all the common people. The Lord Jesus is the true Teacher of humans. He teaches humans to have the true life inside of them. This person will feel privileged to host the Teacher. He wholeheartedly wants to do it, and it is not by force. It brings joy to these people to host the Passover for the Teacher.

"A certain man" was just a simple man whose heart was opened, and the Lord saw that heart. That is why He sent the disciples to tell one thing: The Teacher wants to have the Passover at your house.

<sup>19</sup> And the disciples did as **Jesus** appointed them, and **prepared** the Passover.

<sup>20</sup> Now **evening** being come, **He** was **reclining** with the twelve disciples;

<sup>21</sup> and as they were eating, **He** said to them, **Truly I** say to you, that one of you **will** betray **Me**.

**Comments 26:21.** This verse indicates that the Lord told His disciples, but He never revealed the name; even if the person will do bad things, the Lord will never reveal it. Whatever they know, they cannot do anything about it, but they can cause damage. If the Lord mentioned who would betray Him, all the disciples would go over that person and make the things that had to happen be affected and not happen as it was written.

<sup>22</sup> And **being** grieved exceedingly, they began to say to **Him**, **each one**, Is it I, **Lord**?

**Comments 26:22.** This verse shows the natural way humans are: they always want to know more, just want to know.

<sup>23</sup> And **answering He** said, **The one** having dipped the hand with **Me** in the dish, the same **will** betray **Me**.

**Comments 26:23.** The Lord gave them a hint, but He did not give specifics. As the Passover was set in the past, a long table will be set, and all the food will be on the table. Everybody will come to join the meal together as one; it is a bond between people. You share the same table, share the same bowl of food, share as unity, as a family. The Lord's Supper is done the same way: set the food on the table, and all the disciples and the Lord will join the same table, a long table, and it will have a bowl in the middle, and each one will take from it. That is why the relationship between Him and the disciples is as tight as one family; they share the meal in the middle of the table. The Lord treated His disciples as one family, and all of them dipped their hands together with the Lord in one bowl, which is why the Lord said that the one who dipped from the same plate as Him would betray Him. The saying "the one having dipped the hand with Me in the dish" tells that one of the disciples will betray Him, but the Lord doesn't identify him here clearly.

For the Lord's Supper, there was a table, but no chairs, all sat on the floor during the Passover. Each disciple had his own individual bowl and took food from the big bowl on the table. "The one having dipped the hand with Me in the dish," here, the Lord means the one that shares with Him from the bowl (dish) in the middle of the table. The Lord Jesus did not identify the one here; He just told them that it was one of the disciples. At that time, the Lord did not want to reveal the person who would betray Him, but everyone was there; the ear had heard the Lord's warning that one of them would betray Him. The person who will betray heard the Lord but ignored and went to do the great sin anyhow. It is not the Lord who chose; even though he heard, he still went to do it by his own will. This is when humans want to sin; even though they hear the voice of the Lord inside, they still go to do against it.

<sup>24</sup> The **Son of Man** goes, even as it is written of **Him**; but woe to that man through whom the **Son of Man** is betrayed! **Better would it be for him if that man had not been born.**

**Comments 26:24.** The Lord has tried to help Judas think about what he is going to do. It would be better for him never to be born than to do the things he did. He did not come to follow the Lord Jesus because of faith of heart in the Lord; he just came expecting to be important, he never had faith from his heart. That is why it is better never to be born than to be born and do the great sin. Remember, punishment is for eternity, and that is why the Lord had mercy for the betrayer; the Lord knows eternal punishment is hard. This verse itself has warned humans as well: after you come and be baptized and walk away from the Lord, it is a betrayer's action.

<sup>25</sup> And Judas, who betrayed **Him**, answering said, Is it I, **Rabbi**? **He says to him, You have said.**

**Comments 26:25.** "You have said." The Lord had said that it wasn't the Lord's choice to choose him to be a betrayer, but Judas himself chose to betray the Lord by his own free will; it was not the Lord's will for him. This verse shows that it is not the Lord's will for him to be a betrayer. The Lord chose him to be among His disciples to deter his mind. The Lord gives everyone a chance to be saved; you just need to turn away from doing bad things, but still, you have the free will to choose what to do. Even though the Lord gave a path to walk away from doing bad, but the betrayer chose to walk in his own heart. The Lord chose him to be a disciple to give him a chance to do good, but it didn't go into his heart. If the Lord hadn't chosen him, he would still do bad. He heard the Lord say that it is better not to be born than betray Him, but the betrayer still chose to commit the great sin of betraying the Lord.

<sup>26</sup> And **while** they were eating, **Jesus** took bread, and blessed, broke it, and **having given** to the disciples, **He** said, Take, eat; this is **My** body.

**Comments 26:26.** Not every verse will have a hidden meaning; here it is as written. **Q:** What is the significance of breaking bread for a Christian? **A:** The bread that we break should be unleavened bread. Many places in the Bible take significant meaning between leavened and unleavened bread, but the Lord used unleavened bread. When He broke the bread and shared it with the disciples, it represented His human body, and that is all that we should think about.

<sup>27</sup> And **He** took a cup, and **having given** thanks, gave to them, saying, Drink of it, **all of you**;

<sup>28</sup> for this is **My** blood of the covenant, which is poured out for many **for forgiveness** of sins.

**Comments 26:27-28.** "This is My blood of the covenant ... sins." This blood of the new covenant refers to the moment when they pierced the Lord Jesus' side. The Bible says that blood and water came out; the blood is for cleansing, but the water represents water baptism. When the water from His body dropped to the earth, it spread everywhere on earth. Therefore, you can be baptized in every part of the earth to be born again in the water of His blood, and that is why you need to be baptized. Blood represents cleansing; when His blood was poured out, the cleansing water was also poured out all over the world to wash all the sins of humans. We should think about why it is written that blood and water flowed out. We need to be baptized in the water so we can benefit from His blood cleansing.

**Q:** When we have the Lord's Supper, what kind of wine should we use? **A:** It just needs to be grape juice; the color does not matter. When they nailed the Lord Jesus, it meant they had pierced the nails through His flesh for the sins of the world; all the sins of the world stay under His wounds (the wounds cover the sins of the world).

<sup>29</sup> But **I** say to you, **I will not drink from now** of this fruit of the vine, until that day when **I** drink it **fresh** with you in **My Father's** kingdom.

**Comments 26:29.** This verse will take effect during the final judgment day, and it will take place on the parallel earth. The human eyes will see the parallel earth overlapping the old earth (for parallel earth reference, see Revelation 11:19). Don't forget the Bible tells us that even the sun loses its shining; we don't need the sun anymore at that time, the light of the Lord will be brighter and warmer than the sun we have now. All vegetation on the

parallel earth is not the same as on this earth; it is completely different. Still, there will be some fruit of the vine, but not the vine of the earth, the vine of the parallel earth.

<sup>30</sup> And **having** sung a hymn, they went out **to** the Mount of Olives.

**Comments 26:30.** This verse shows the way we should do: sing hymns to glorify the Lord, not songs of the world, but songs to glorify the Lord. The Mount of Olives is the place where the Lord always goes to glorify the Father. This is the personal time between the Father and the Son to have a conversation. The Lord Jesus always finds time to be with the Father, and all believers should find time to be in prayer. Glorify with your words and a heart that is singing; that voice goes loud; all believers should do as the Lord has been an example, singing and praying. In the Bible it mentions in many places about the Lord praying. If the Lord prays, how come humans do not do it? We have an example in the Bible; do so as a believer and follower of the Lord.

<sup>31</sup> Then **says Jesus** to them, All **you will** be offended in **Me** this night; for it is written, I will **strike** the shepherd, and the sheep of the flock **will** be **separated**.

<sup>32</sup> **However**, after **being** raised up, **I** will go before you into Galilee.

**Comments 26:32.** The Lord has told them clearly that He will rise up on the third day and where they should go to meet Him. All instructions are clear because it will not be easy for them; it will impact all their hearts, but the Lord has given them instructions on where to go.

<sup>33</sup> But **answering**, Peter said **to Him**, If all **will** be offended in **Thee**, I will never be offended.

<sup>34</sup> **Jesus** said to him, **Truly I say to you**, that in this night, before the rooster crows, **you will** deny **Me** three times.

**Comments 26:33-34.** This situation is a good example for all people to think about. Do not just talk with your mouth; the Lord also sees your heart; you do not know what will happen the next day. Many turn away when a little bit of trouble comes. They just walk away and do not look back anymore; however, stop and look back to see how many ways the Lord has made; just open your eyes and heart to see what it is; do not just walk away. This applies to Christians today as well, who turn back when trouble comes their way, but they should open their eyes and see that the Lord has many ways for them.

<sup>35</sup> Peter **says to Him**, Even if it may be necessary for me to die with **Thee**, I will not deny **Thee**. Likewise, also said all the disciples.

**Comments 26:35.** The mouth talks when you do not know what will happen. The mouth always speaks but does not think about what it truly is. After the words come out, you cannot take them back. The disciples had the same problem. They said that they would stay with the Lord, but all have fled. That is what humans do; all do the same way: all walk away when trouble comes.

<sup>36</sup> Then comes **Jesus** with them **to** a place called Gethsemane, and **He** **says to the** disciples, Sit here, **until having gone away**, **I will** pray over there.

<sup>37</sup> And **having taken** Peter and the two sons of Zebedee, **He** began to be sorrowful and **distressed**.

**Comments 26:37.** The Lord takes these disciples with Him to build up their faith for the work that will come later in life. They need this time with the Lord. Remember this verse about the sons of Zebedee (See Matthew 4:21): one will perish. It is written that one will be killed (See Acts 12:2); this time spent with the Lord will help the brother left behind.

<sup>38</sup> Then **He** **says to them**, **My** soul is **greatly** grieved, even **to** death; **remain** here and watch with **Me**.

**Comments 26:38.** This verse has proven that the Lord is truly human. The words to think about are “My soul”; only humans have a soul. Humans have souls because humans are created in the image of God, and that is why humans are not animals. The Lord is telling here that His soul is sorrowful; only humans have that. People have reason to believe that because the Lord Jesus is not human, this torture is not as hard as humans receive. That is why the Word is written here: for us to know that the Lord Jesus has a soul because He is a human and knows how to be sorrowful and happy. The Bible talks about how much He feels sorrow; He is sorrowful even unto death.

<sup>39</sup> And **having gone** forward a little, **He** fell upon **His** face, praying and saying, **My Father**, if it is possible, let this cup pass away from **Me**. Nevertheless, not as **I** will, but as **Thou**.

**Comments 26:39.** This verse has proof of the conversation between the Father and the Son and also shows obedience: the Son will do according to the Father's will. We should take this as an example: the obedient Son, as children obey their parents. You have an example as a follower of the Lord; do as your Lord of life has done.

<sup>40</sup> And **He comes** to the disciples, and **finds** them sleeping, and **says** to Peter, **In this way, were you not able** to watch with **Me** one hour?

**Comments 26:40.** All the believers can think of applying this verse to themselves first. Use this verse: if you call yourself a believer, but day after day you do not stay in prayer to read the Word and put the shield of the Lord to protect your soul, when something goes wrong, and you accuse God for not protecting you, think first how much you are in tune with the Spirit of the Lord, and don't come to accuse the Lord that the Lord did not protect you. The Lord never asks anyone to do a hard job for themselves; just read and meditate on the teaching to strengthen the soul. The soul needs food as well, not only does the body need food, but eternal food is in front of you, the Bible.

<sup>41</sup> Watch and pray, that **you** enter not into temptation; the spirit indeed is willing, but the flesh weak.

**Comments 26:41.** "The spirit indeed is willing, but the flesh weak." Just because the Bible talks about something that you cannot see, do not use that to be your excuse that you are too tired to read or pray. The spirit can glorify the Lord at all times if you keep your heart busy and think of the Word always, not of the body to be tired. The heart will always glorify the Lord if your mind does not keep thinking of excuses for not doing and use the excuse of your body being tired to give reason to your own heart that you have done enough. Let the inner part of you always glorify the Lord.

<sup>42</sup> Again **for** a second time **having gone** away, **He** prayed, saying, **My Father**, if this cannot pass away, except **I** drink it, **Thy** will be done.

<sup>43</sup> And **having come** again, **He** found them sleeping, for their eyes were heavy.

<sup>44</sup> And **having left** them, **having gone** away again, **He** prayed a third time, saying again the same word.

**Comments 26:44.** Notice how, in a short period of time, the Son of God goes and prays alone three times in a row. The Son of God Himself goes and prays alone; He connects with the Father. He is human as well. In the situation that He is in, He is physically tired and weary with sorrow of soul, but He still overcomes and goes and stays in prayer. The Lord has shown that it is important to stay in prayer.

<sup>45</sup> Then **He comes** to the disciples, and **says** to them, Sleep **finally**, and take your rest; behold, the hour is at hand, and the **Son of Man** is betrayed into the hands of sinners.

<sup>46</sup> **Rise up**, let us go; behold, he is at hand that **betrays Me**.

<sup>47</sup> And while **He is** yet **speaking**, **behold**, Judas, one of the twelve, came, and with him a great multitude with swords and **clubs**, from the chief priest and elders of the people.

**Comments 26:47.** At this point, humans can see how the power of the dark takes hold of a dirty heart; the heart that never had faith opens a way for the dark to penetrate in, and the dark uses the human mind and makes a mob join. The Lord knows, but He will not stop them; this must happen, and that is a reason for the Lord Jesus to come.

"Great multitude." The multitude does not know the Lord; Judas knows the Lord, and he still betrays Him. The multitude can be led to do this by the power of the darkness; they (the spirits of darkness) exercise their power in large mobs.

<sup>8</sup> Then the one betraying **Him** gave them a sign, saying, Whomever I shall kiss, it is **He**; seize **Him**.

**Comments 26:48. Q:** Why did they need somebody to identify the Lord? Wasn't He well-known and easy to identify? **A:** It is a procedure of humans; someone must point out for the accuser to succeed; you point them out, and then the action can take place. It is the same way now; you go to someone and accuse them, and if you have more people join, that is all that is needed. And Judas did his job well; he betrayed the Lord with a kiss; that was the betrayer.

<sup>49</sup> And **immediately having come up** to **Jesus**, he said, **Greetings, Rabbi**; and kissed **Him**.

<sup>50</sup> And **Jesus** said to him, Friend, for **what have you** come? Then **having come**, they laid hands on **Jesus**, and seized **Him**.

<sup>51</sup> And behold, one of those with **Jesus** having stretched out **the** hand, drew his sword, and **having struck** the servant of the high priest, **cut** off his ear.

**Comments 26:51.** The name of the high priest's servant is given in John 18:10 as Malchus. The name of the disciple who cut off his ear is Peter (See John 18:11).

This verse tells us to think before we do something; think of the Lord and the Lord's teachings. This servant did not harm anyone, and that is why another Gospel says that the Lord healed him (See Luke 22:51). Even if the purpose of the servant was to capture the Lord, the Lord has not taken hold of his guilt because he has no authority but followed the orders.

"... cut off his ear." The one to be criticized here is Peter for his quick actions without thinking; if you pull the sword out, you have enough time to think. Don't let the reason of this world cover your eyes, as all humans still do. **Q:** Why did the Bible give the name of the servant? **A:** Giving the name of a person in the Bible signifies that the Lord wants all of us to know that you are someone for the Lord as well. If this person has been named here, your name will be in the Lord's book; all those who follow the Lord's teachings will be in the Lord's book.

<sup>52</sup> Then **says Jesus** to him, **Return your sword** into its place; for all **those having taken** the sword **will perish by** the sword.

<sup>53</sup> Or **do you think** that **I am not able** to call upon **My Father**, and **He will presently** send **Me** more than twelve legions of angels?

**Comments 26:53.** Here, it shows clearly that the Son is God, but He will always lift up the Father first. Even for His own life, the Lord Jesus still always gives authority to the One He serves. But many of those who call themselves Christians do not give authority to the Lord to be the One who makes decisions for them. They always make decisions on their own, and when things go wrong, then they give the Lord the responsibility and put the blame on the Lord. And if they succeed, they do not give glory to God, who helps them; this is what people do; even Christians do the same. How many of them succeed but never give thanks to God for others to know? Instead, they hide in their homes to say thank you. But go out and tell people that your success belongs to the Lord.

<sup>54</sup> How then should the Scriptures be fulfilled that thus it must be?

**Comments 26:54.** This verse shows complete obedience. The Scripture is God's Word, and all that is written must be fulfilled first.

<sup>55</sup> In that hour said **Jesus** to the multitudes, **Did you** come out as against a robber with swords and **clubs** to seize **Me**? **I sat every day** in the temple teaching, and **you did not seize Me**.

<sup>56</sup> But all this **is** come to pass, that the Scriptures of the prophets might be fulfilled. Then all the disciples, **having left Him**, fled.

**Comments 26:55-56.** In these verses, the Lord has shown mercy to all humans (whoever reads them should notice the mercy of God). The Lord has tried to pinpoint to them: look before you do something against His teaching; the proof is in front of you. The Lord Jesus is sitting at a higher level as a teacher, and now they come to accuse Him. Are you going to accuse the innocent one? They all want to bend the truth so that they can be right in front of the public. When they want to accuse the innocent ones, they always seek the approval of the people first. If they want to go to hell, they bring other people down with them. By doing this, not only are they guilty, but they also make others guilty.

"Then all the disciples, having left Him, fled." This shows human nature; all were gripped with fear, and these were the people who were with the Lord. Here, we can see the power of fear. The Lord always told the disciples, you of little faith (See Matthew 8:26). If you have faith, fear has no power.

<sup>57</sup> And **those having seized Jesus** led **Him** away to Caiaphas the high priest, where the scribes and the elders were gathered together.

<sup>58</sup> And Peter followed **Him from** afar, **until** the court of the high priest; and **having entered within**, he sat with the **guards** to see the end.

**Comments 26:58.** Human curiosity conquers fear. Peter followed until the courtyard because he was curious to see the end.

<sup>59</sup> And the chief priests and the whole council sought false witness against **Jesus**, **so** that they might put **Him** to death;



**Comments 26:59.** “False witness against Jesus.” This verse says false witness, which means there is no truth in them. Who is the father of lies? They use lies to condemn the Lord of truth. It starts with lies to condemn the Lord of truth.

<sup>60</sup> but they did not find any of many having come forward as false witnesses.

<sup>61</sup> But afterward came two, having said, This Man said, I am able to destroy the temple of God, and to build it in three days.

**Comments 26:61.** “But afterward came two.” These two witnesses played a big role. They were false witnesses who used the word of the Lord to accuse the Lord Jesus. He has been accused by His own words; this is the human way; they pick out what they want (some words) regardless of what it is.

“This Man said, I am able to destroy the temple of God, and to build it in three days.” This saying has some truth in it because the Lord did say He could rebuild the temple but not destroy it. The Lord Jesus says in John 2:19, “Destroy this temple, and in three days I will raise it up.” We can clearly see that they picked some words from what the Lord said and used their own interpretation.

<sup>62</sup> And having stood up, the high priest said to Him, Do Thou answer nothing? What do these witness against Thee?

<sup>63</sup> But Jesus was silent. And the high priest said to Him, I adjure Thee by the Living God, that Thou tell us if Thou are the Christ, the Son of God.

**Comments 26:63.** By their own question, they have already admitted who the Lord Jesus is in their eyes. But because of fear of losing their position in the public eye, they ignore what they already know inside of them. They can condemn the innocent just to keep themselves in their position.

<sup>64</sup> Jesus says to him, You have said. But I say to you, From now you will see the Son of Man sitting at the right hand of Power and coming on the clouds of heaven.

**Comments 26:64.** The Lord has already told them directly who He is. Who can sit upon the throne of God? Only God can. Here, the Lord Jesus has told them who He is. They only have to accept it; that is all they need to do: admit who the Lord Jesus is.

<sup>65</sup> Then the high priest tore his garments, saying, He has spoken blasphemy; what further need have we of witnesses? Behold, now you have heard the blasphemy;

<sup>66</sup> what do you think? They answered and said, He is deserving of death.

**Comments 26:65-66.** People do this all the time; they use the Word of God to condemn the innocent. This way is not the first or the last time they do this; so many perish because of this, but this is not the way the Lord wants it. You don’t use God to punish people. If people are wrong, God will punish them. This is the wrong way to control people: these people use God to control others.

<sup>67</sup> Then they spat in His face and struck Him. Then others struck Him with the palms of their hands,

<sup>68</sup> saying, Prophecy to us, Christ, who is the one having struck You?

**Comments 26:67-68.** These verses show how humble the Lord Jesus is. He has come down to take the punishment for humans; that is why the Father forgives all humans of their sins (except the sin of blasphemy against the Holy Spirit) in the name of His Beloved Son.

<sup>69</sup> Now Peter was sitting outside in the court, and a servant girl came to him, saying, You also were with Jesus the Galilean.

<sup>70</sup> But he denied before them all, saying, I do not know what you say.

**Comments 26:70.** This behavior is human nature. When people are confronted, they will try to find a way out, even by lying, just to get out of the situation; this is the human nature of sin.

<sup>71</sup> Then having gone out to the porch, another maid saw him, and says to those in that place, This was with Jesus of Nazareth.

**Comments 26:71.** Note that in verse 69, the servant girl calls Jesus the Galilean, and here, someone else calls Him Jesus of Nazareth. Among people, He was known by these names. There have been many arguments about where He was from.

<sup>72</sup> And again he denied with an oath, I do not know the Man.

**Comments 26:72.** We can see here clearly the power of fear covering over the reason.

<sup>73</sup> Also, after a little while, those standing by, having come, they said to Peter, Surely you also are one of them; for even your speech gives you away.

<sup>74</sup> Then he began to curse and to swear, I do not know the Man. And immediately the cock crowed.

**Comments 26:74.** This verse again confirms the power of fear, the power that plays with the minds of humans. Fear conquers the mind, and because of the love of your life, you could even deny the One who created you. This verse is a sample of what fear can do.

<sup>75</sup> And Peter remembered the word that Jesus had said, Before the cock crows, you will deny Me three times. And having gone out, he wept bitterly.

**Comments 26:75.** This verse confirms the deity of the Lord Jesus, that time has no limit for Him, and that His being is above time. We stand here (in time and space), but the Lord is above time and sees further what will happen; this is an example.

“And having gone out, he wept bitterly.” This is sorrow after it happened. But it did happen, and it can’t be erased from your mind. This denial helped Peter later in his life when he had to face his own challenges. He will always remember that “on that day, I have denied the Lord,” and he will not let it happen again. This experience helped Peter to pass through more challenges than others. Once you make a mistake with the Lord, use that mistake to remind yourself and let it not happen again. Each day, we do something that should be remembered and use that to glorify the Lord and remind ourselves of the mercy of God because He forgives our mistakes.

**Life and Faith Applications.** 1) Do not put anyone down; show love and mercy to all people. When you put someone down, you judge them as well, but only the Lord can judge. The judgment you use to put someone down will be used on you. The commandment is to love one another as our God is the God of love. 2) Take part in the communion of the Lord with other believers regularly. But before taking the bread and the wine, pray for mercy for everyone, not just for yourself. When you take communion, you become one with the Lord, and you become children of God as one. 3) Read the Bible and be obedient to the Word and the call that the Lord puts into your heart. 4) The Lord never asks anyone to do hard jobs for themselves; we just need to read and meditate on the Lord’s teachings to strengthen the soul. The soul needs food just like the body needs food, and eternal food is in front of you, the Bible. 5) Your spirit can glorify the Lord always if you keep your heart busy and think of the Word at all times, not of your physical tiredness; let the inner part of you glorify the Lord at all times. This is the way to have contact with our soul; the Bible is the bridge between the seen and the unseen world. 6) Do not turn your back to the Lord; when troubles come, look around because the Lord always has a way out for us.