

Treasure Hunt

- How are the descriptions of the Lord and Peter in the house of Caiaphas similar, and why does Matthew structure them this way?
- How did the false witnesses distort the Lord's words in accusing him of threatening the temple?
- What is wrong with their idea of punishing him for threatening the temple?
- What two OT passages help us understand the Lord's silence?
- What motives do they give for his silence?
- Why did the Lord speak in answer to the third attack?
- Why did the Lord say that they would see him sitting on the right hand of power?
- In 26:67, why did they ask the Lord to prophesy?

Contrasting Parties in Matt 26-28

	The Lord's Friends	Transition	The Lord's Enemies
Purpose: Jesus' Death	26:1-2 Fourth Announcement		26:3-5 Planning in the Palace
Preparation for Death	26:6-13 Anointing in Bethany		26:14-16 Contract with Judas
The Lord is betrayed /delivered	26:17-46 Jesus with the Disciples: Last Supper (Judas), Gethesemene (Peter)		
		26:47-56 from the Disciples to the Jews (Judas)	
			26:57-27:56 Jesus with the Jews: Trials (Peter, Judas), Crucifixion (women)
Preparation for Burial	27:57-61 Joseph of Arimathea		27:62-66 Sealing the Tomb
Responses to the Resurrection	28:1-10, 16-20 Spread the gospel		28:11-15 Deny the Resurrection

Two Trials in the House of Caiaphas

26:59-68, our Lord's
Success

Three Attacks → Confession

- 59-60, Conflicting witnesses
- 60-63, Distorting witnesses
- 63-64, Confession under oath

Symbolic Actions

- 65, Tearing garments
- 67-68, Prophecy test (Deut 18)

26:69-75, Peter's
Failure

Three Attacks → Denials

- 69-70, Solitary damsel
- 71-72, Maid to others
- 73-74, The Others

Symbolic Actions

- 74-75, The cock crows

26:59-63, First Two Attacks on the Lord

1. “Many came, yet found they none”

Deu 17:6 At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death.

Mark 14:56 their witness agreed not together

2. Destruction of the Temple

Previous examples:

Jdg 6:30 Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that *was* by it.

Jer 26:8 Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded *him* to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die. 9 Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the LORD.

Act 6:12 And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council, 13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: 14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

26:60-63, The Second Attack (cont.)

Origins of the Attack

Mat 24:1 And Jesus went out, and departed from the temple: and his disciples came to *him* for to shew him the buildings of the temple. 2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

John 2:18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? 19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. 20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? 21 But he spake of the temple of his body.

What should the priests have done?

Jdg 6:31 Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst *it is yet* morning: if he *be* a god, let him plead for himself, because *one* hath cast down his altar.

The Lord's Silence:

Psa 38:12 They also that seek after my life lay snares *for me*: and they that seek my hurt speak mischievous things, and imagine deceits all the day long. 13 But I, as a deaf *man*, heard not; and *I was* as a dumb man *that* openeth not his mouth. 14 Thus I was as a man that heareth not, and in whose mouth *are* no reproofs. 15 **For in thee, O LORD, do I hope**: thou wilt hear, O Lord my God.

Isa 53:7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as **a lamb** to the slaughter, and **as a sheep** before her shearers is dumb, so he openeth not his mouth.

26:63-64, Third Attack: Charged under Oath

Gen 24:2 And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: 3 And I will **make thee swear** by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: 4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac. ... 9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

Why did the Lord answer?

Lev 5:1 And if a soul sin, and hear the voice of swearing, and *is* a witness, whether he hath seen or known *of it*; if he do not utter *it*, then he shall bear his iniquity.

How did he answer?

Mat 5:34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne: 35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. 36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black. 37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

What did his answer mean?

Joh 8:28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.

Act 6:7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

26:65-68, Symbolic Actions

Tearing the garments: Mishnah Sanhedrin 7.5 The test of prophecy

The blasphemer - [he] is not liable until he [explicitly] utters the name [of God]. Rabbi Yehoshua ben Korchah said, every day the witnesses testify using a substitute name [in place of the actual Divine Name uttered by the blasphemer]: "May Yossi smite Yossi." Once the verdict has been reached, they would not execute [the defendant] [on the basis of testimony] using a substitute name. Rather, [the judges] send everyone outside, and inquire of the greatest [witness] among them, saying to him: "State explicitly what you heard," and he states [the blasphemy verbatim]. And the judges stand upon their feet and render [their clothing]. And they may not [ever] mend [the rendered clothing].

Prophesied abuse

Isa 50:6 I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

Mar 14:65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

Deu 18:17 And the LORD said unto me, They have well *spoken that* which they have spoken. 18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. 19 And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him. 20 But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. 21 And if thou say in thine heart, How shall we know the word which the LORD hath not spoken? 22 When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that *is* the thing which the LORD hath not spoken, *but* the prophet hath spoken it presumptuously: thou shalt not be afraid of him.