

Treasure Hunt

- What story in the OT involves a person of high authority demanding a testimony from a prophet of God, who is then abused, asked to prophesy, and held in prison?
- Why does Matthew draw this parallel, and what can we learn from his method?
- Why does Matthew make Peter's denial parallel to the Lord's trial, and what does it teach us?
- How does Matthew make the chief priests look like Judas?
- What is the difference between the repentance of Judas and "repentance to salvation" (2 Cor 7:10)?
- What lesson should we learn from the contrast between the sorrows of Peter and Judas?
- To whom is Judas comparing himself when he speaks of shedding innocent blood?

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

Caiaphas and Ahab (1)

Matt 23-27	1 Kings 22
Righteous prophet has previously condemned corrupt official (ch. 23)	8 And the king of Israel said unto Jehoshaphat, <i>There is yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD: but I hate him; for he doth not prophesy good concerning me, but evil.</i>
Official arrests the prophet (26:47-56)	9 Then the king of Israel called an officer , and said, Hasten <i>hither</i> Micaiah the son of Imlah.
Prophet's initial responses are not satisfactory (26:63a)	15 And the king said unto him, Micaiah, shall we go against Ramothgilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver <i>it</i> into the hand of the king.
Official compels the prophet to testify (26:63 εξορκίζω)	16 And the king said unto him, How many times shall I adjure [LXX ορκίζω] thee that thou tell me nothing but <i>that which is true</i> in the name of the LORD?

Caiaphas and Ahab (2)

Matt 23-27	1 Kings 22
Prophet declares a disastrous outcome(26:64)	23 the LORD hath spoken evil concerning thee.
An associate of the official smites the prophet, and demands a prophecy (26:66-67)	24 But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek , and said, Which way went the Spirit of the LORD from me to speak unto thee?
The prophet is bound in anticipation of his execution (27:2)	26 And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son; 27 And say, Thus saith the king, Put this fellow in the prison , and feed him with bread of affliction and with water of affliction, until I come in peace.

1Ki 12:16 So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither *have we* inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

1Co 10:11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

Layout of a Wealthy House

Peter's first denial in the courtyard

Jesus and Caiaphas in an inner room

Peter's later denials in the entryway

Wealthy House (Upper City)

<http://www.bible-history.com/studybible/images/first-century-wealthy-house-color-n-9t.jpg>

Bible History Online

The Jews take Counsel against Jesus

Psa 2:2 The kings of the earth set themselves, and the rulers **take counsel** together, against the LORD, and against his anointed,

Ref	Who?	Where?	Purpose?
12:14 Then the Pharisees went out, and held a council against him, how they might destroy him.	Pharisees	Galilee?	Destroy him
26:3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, 4 And consulted that they might take Jesus by subtilty, and kill <i>him</i> . 5 But they said, Not on the feast <i>day</i> , lest there be an uproar among the people.	Chief priests, scribes, elders	Jerusalem	Take Jesus subtilly and kill him
27:1 When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:	Chief priests, elders		Put Jesus to death
27:7 And they took counsel , and bought with them the potter's field, to bury strangers in.	Chief priests, elders		Buy burial field (for Jesus?)

Joh 18:31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

The Repentance of Judas

What's the difference?

- 27:3 Judas ... repented himself (μεταμελλομαι 3338)
- 4:17 Repent (μετανοεω 3340), for the kingdom of heaven is at hand.

2Co 7:10 For godly sorrow worketh repentance (μετανοια 3341) to salvation not to be repented of: but the sorrow of the world worketh death.

Psa 32:5 I acknowledged my sin **unto thee**, and mine iniquity have I not hid. I said, I will confess my transgressions **unto the LORD**; and thou forgavest the iniquity of my sin.

Joh 6:37 him that cometh to me I will in no wise cast out.