

silver into the sanctuary; and went away and hanged himself" (Matt. 27:5).

B. Lessons we may learn from Judas.

1. The fatal influence of covetousness upon the heart and soul: The evil effect of the love of money (1 Tim. 6:10; Mark 10:24).
2. The right attitude toward criticism (Mark 14:6-11; John 12:4-8).
3. The effects of sin upon conscience and our destiny.
4. The difficulty of true repentance after deliberated premeditated sin.

C. Peter and Judas' failures contrasted.

1. Each was public and grievous, but Judas' was most damaging (to Christ), treacherous and despicable.
2. Each involved human weakness, but Judas' was most destructive to self.
3. Each sin was predicted, yet Jesus prayed for Peter: Why not for Judas? Was it because Judas was afflicted with avarice & malice, and Peter with weak faith?
4. Each "repented," yet Peter's tears returned him to the service of the Lord, whereas the repentance of Judas resulted only in personal destruction: Did not seek God's forgiveness? Just spent himself in remorse? Evidently that is what he did.
5. The sin of Judas was most deliberate: Satan was given more room to work in his heart, though he worked in both (Luke 22:3,31; Matt. 16:23).

D. From the sin of Judas, "there seemed to be no recovery. Under a sense of shame and disgrace, he confessed his sin," and "went to his own place" (Acts 1:25).--Commentary on Matthew, p. 526, Boles.

CONCLUSION -

- I. The price Judas obtained for betraying Jesus was the price of a common slave.
- II. How much is Jesus worth to you? What are you doing with Him and for Him now? He is still "on trial."
- III. What will you do with Jesus the rest of your life?

STUDIES IN MARK--LESSON FORTY-THREE

Jesus Tried By Jewish Authorities, & Peter's Denials  
Mark 14:53-72; Matt. 26:57-27:10; Luke 22:54-71; John 18:12-27  
INTRODUCTION -

I. LESSON LINKS AND CONTEXT.

A. It was the night of the last supper, of the Lord's betrayal, and of Peter's denials, A.D. 30, in Jerusalem.

B. In the garden of Gethsemane, Jesus was seized, bound, and taken to the court of the high priest, who may have headed the Sanhedrin (John 18:12,15).

II. NATURE AND IMPORTANT IMPLICATIONS OF THE LESSON.

A. It was the most tragic night (Luke 22:53), and the worst mockery of justice in history: Truly "your hour, and the power of darkness."

B. It was a night of "rejection" by Jesus by "his own" (John 1:11); but it made possible "victory" to all who "receive him" (John 1:12); for it was the night he overcame the world (John 16:33).

C. At Jesus' arrest all his disciples "left him and fled" (Mark 14:50; Matt. 26:56). WHY? (Matt. 16:22, 23; Mark 16:11,13; 1 Peter 1:3).

D. This is a lesson which speaks to us of the effects of hard hearts, unbelief, and party spirit and zeal.

DISCUSSION -

I. JESUS WAS SEIZED, BOUND, AND TAKEN FIRST TO ANNAS (John 18:12-24)

A. Annas was "father-in-law to Caiaphas, which was high priest that year" (John 18:13).

1. Caiaphas had given counsel to the Jews, that it was "expedient that one man should die for the people" (18:14; cf. 11:47-53).

2. Thus his words, meant to encourage the Jews to kill Jesus--to let expediency, rather than justice, rule, --became prophetic.

B. Peter and one other disciple follow to the palace (Mark 14:54; John 18:15-18).

1. The other disciple, known to the high priest, "entered in with Jesus into the court of the high priest" (John 18:15).

2. Peter's first denial (18:16,17; cf. Mark 14:66-68).

3. Peter stands and warms himself inside at the fire (18:18).

- C. Jesus is first examined by Annas & smitten (John 18:19-24).
1. He asked "of his disciples and of his teaching."
  2. Jesus answered and was struck by an officer's hand (18:19-23).
  3. "Why did you smite me?" cf. Lyles, Rich Without Money, p. 83.
  4. Annas then sent him "bound unto Caiaphas the high priest" (18:24).

II. JESUS TRIED BEFORE CAIAPHAS AND THE SANHEDRIN.

(Mark 14:53-64; Matt. 26:57-66; Luke 22:54-56, 66-71).

A. The gathering described: The scribes, elders and chief priests all gathered together with Jesus "into the high priest's house" (Luke 22:54; Mark 14:53; Matthew 26:57).

B. Their aim: A search for charges and false witness which would bring about the death penalty against Jesus (Mark 14:55; Matt. 26:59,60).

1. But such was not found "though many false witnesses came" (Matt. 26:60).
2. His temple statement was misrepresented (Mark 14:58; Matt. 26:61; John 2:19).
3. Jesus "held his peace, and answered nothing" (Mark 14:61; Matt. 26:63).

C. Adjured by the high priest, Jesus declared himself to be Christ, the Son of God (Mark 14:61,62; Matthew 26:63; Cf. Lev. 5:1).

D. Jesus accused & condemned: The Jews then agreed on the charge of "blasphemy;" "and they all condemned him to be worthy of death" (Mark 14:63,64; Matt. 26:65,66; Luke 22:71).

E. Jesus abused: Then they spat in his face, buffeted, struck, and mocked him (Mark 14:65; Matt. 26:67,68; Luke 22:63-65).

III. PETER'S DENIALS AND REPENTANCE (Mark 14:66-72; Matt. 26:69-75; Luke 22:55-62; John 18:25-27).

A. Order of the accusations.

1. Matthew and Mark mention the trial by the high priest first, as it was the principal event being related.
2. Luke mentions the denials first (22:55-62).
3. John "has preserved the exact natural order here"--MacKnight, p. 510.

B. Peter's responses to the accusations illustrate the nature of sin.

1. First, denial. Confused? Fearful?
2. Second, denial with an oath (Matt. 26:72), by the one with the "keys of the kingdom."
3. Third, denial with cursing and swearing (Mark 14:71). He had bragged; now cowardice had moved him to a new low. "Fair weather" talk vs. "the storm."

C. The Lord's look and Peter's bitter repentance (Luke 22:61,62).

1. Jesus had prayed for Peter (Luke 22:32).
2. Jesus, who was most concerned by Peter's denials, and knew his worth, was satisfied by his bitter tears and repentance (John 21:17: "Feed my lambs ...tend my sheep...feed my sheep." (Cf. Acts 2.)
3. We should not condemn Peter too severely, until we have stood by the Lord in some hour of supreme test.
4. Peter had had plenty of courage and determination: Missing was an undying, "living hope" (1 Pet. 1:3). Hope was dying in all the apostles.

D. What about us today? All sin is sad and bad.

1. Have we ever failed the Lord?
2. Have we ever denied the Lord, or crucified him afresh (Heb. 6:6)?
3. Have we shed tears--bitter tears--of repentance, like Peter (Matt. 26:75)?
4. If we have followed him in his denials of the Lord, let us also be saved by the Lord's prayer for us, his look and his word, by following Peter's tears and penitent obedience (John 17:20,21).

IV. JESUS IS DELIVERED UP AND ACCUSED BEFORE PILATE.

(Mark 15:1; Matt. 27:1,2).

V. THE DEATH OF JUDAS (Matthew 27:3-10).

A. Repented himself: Seeing Jesus "was condemned," Judas "repented himself, and brought back the thirty pieces of silver to the chief priests and elders" (Matt. 27:3).

1. Did he not believe things would go that far? What did he expect? An earthly kingdom?
2. "I have sinned in that I betrayed innocent blood" (27:4).
3. Hanged himself: "And he cast down the pieces of