

- (2) Indirect. a. Characteristic impulsiveness.
2. *Its unjustifiableness.*
 - (1) His relations, obligations, and professions of love to Christ speak with trumpet tongues against this conduct.

IV. PETER'S REPENTANCE.

1. *How superinduced.*
 - (1) By the Lord's look.
 - (2) By thinking upon the heinousness of his sin.
1. *Its sincerity.*
 - (1) Shown in the intensity of his grief.
 - (2) In his fidelity to Jesus during His whole subsequent life.

PRACTICAL LESSONS.

1. The illegality of our Lord's arrest and trial teach us that forms of law may be abused to accomplish the most unjust ends.

2. The fear of ceremonial pollution on the part of the chief priests, which kept them from entering Pilate's court while they were plotting for the murder of Jesus, teaches that men may go through the forms of religion with apparent devoutness, while their heart is full of malice, hate, and revenge.

3. The self-poise, dignity, and calmness of Jesus in the midst of this seething corruption teach the sustaining power of righteousness and truth.

4. The false testimony given against Jesus teaches the willingness of men to perjure themselves to please others.

5. Peter's denial of Christ teaches the weakness of the unwatchful and prayerless, and that one sin leads to another with fearful rapidity and power: to smite the servant of the high priest led to the fear which led to the denial.

6. Peter's repentance teaches the condition of reformation and forgiveness.

Nov. 12. Mark XV: 1-15.

Parallels, Matt. 27: 1-26.

Luke 22: 66-71.

23: 1-25.

John 18. 23-40.

Golden text, Isaiah 53: 3

Catechism 92, 93,

TOPIC. Jesus before Pilate.

I. UNJUSTLY ACCUSED.

1. *This was shown by the examinations and decisions of both the chief priests, Pilate and Herod.*

(1) Pilate and Herod publicly pronounced His innocence.

(2) The chief priests were compelled to suborn witnesses, and for the crucifixion of Jesus, even according to their own charge, there was no foundation.

1. *The sentence, while pronouncing Him innocent of crime, and in character a just person, is unparalleled in history.*

III. UNJUSTLY TREATED BOTH BEFORE AND AFTER HIS CONDEMNATION.

1. *By the chief priests.*—John 18: 22; Mark 14: 65; Luke 22: 63, 64.

2. *By the soldiers of Pilate*—John 19: 1-5.

3. *By Herod and his men of war.*—Luke 23: 11.

4. *By the whole band of Roman soldiers.*—Mark 15: 15-20.

(1) The physical treatment by the accusers was horrible.

(2) The derisive forms of mockery must have been terrible.

5. *The severity of this treatment is suggested by the necessity of putting the cross on the shoulders of another.*—Luke 23: 26.

PRACTICAL LESSONS.

1. The unanimity of the chief priests elders and scribes in demanding the crucifixion of Jesus, teaches that human hate can bind people together to perpetrate a great wrong, as love unites to deeds of righteousness and of good.

2. The vacillation and ultimate unjust sentence of Pilate teaches the weakness of wickedness and the triumph of unrighteousness.

3. Herod's delight to see Jesus and his mockery of Jesus teach the unreliableness of those who even seek Jesus from mere curiosity.

4. The preference of Barabbas to Jesus on the part of the Jews, teaches the shamelessness and meanness to which men in high position in church and state will condescend, to accomplish their nefarious purposes.

5. The combination of grace and truth of majesty and meekness, which characterized the Lord Jesus during this severe ordeal, teach us that through Him we may attain to the same excellences.