



## LESSON 153 - MARK 14:60-64

**And the high priest stood up in the midst, and asked Jesus, saying, Answer thou nothing? what is it which these witness against thee?**

**But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.**

During this second trial, Caiaphas questioned why Jesus didn't try to defend Himself. Jesus "...held His peace and answered nothing." This sentence describes two separate choices. First, "Jesus held His peace:" He chose not to be fearful of what He knew was coming; He chose not to allow a ungodly spirit of fear to attach itself to Him, but He committed the keeping of His soul unto His Father. (1 Peter 4:19) Jesus knew the verses in Isaiah 26:3-4: "Thou (Jehovah) wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusts in Thee. Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength..." and Jesus did exactly that--He centered His mind on His Father's heart and His love for His Son, the covenant They had made together to redeem mankind, and the perfect will and purpose of His Father to accomplish that through His Son. This focusing on the LORD, His character, His love, His will and purpose in times of stress and difficulty, is the key to our being able to keep our peace, no matter what is happening in our lives.

Secondly, "He answered nothing." Up until this time, Jesus had not spoken or replied to Caiaphas, and would not have, had Caiaphas continued his original line of inquiry, but the high priest asked Jesus a different question: **Art thou the Christ, the Son of the Blessed? And Jesus said, I am.** Jesus responds to this question. What was the difference? 2 Tim. 2:13 tells us: "He abides faithful: He cannot deny Himself." Anytime Jesus is asked this question, He will answer. When you are talking with doubters, tell them to ask Jesus is He the Son of God, the Messiah (Savior), and He will answer them. He cannot deny Himself. Once they receive the affirmation, they will be responsible for the truth they've been given. Once Caiaphas heard the answer, he was responsible for what he did with this truth. Unfortunately, Caiaphas didn't believe. He was intent on getting rid of Jesus, but Jesus revealed that Caiaphas' evil efforts would never succeed in getting rid of Him.

**"Ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."** Why did this statement upset the high priest so? Look at what the book of Daniel recorded nearly 500 years before Jesus was born: "I (Daniel) saw in the night visions, and, behold, one like the **Son of man** came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him (The Father). And there was given Him dominion,

and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." The high priest knew that scripture, and realized the significance of what Jesus was claiming--and he didn't care. He went on with his dastardly plan to kill the Son of God, the Messiah, so that he would not lose his position and power. This reminds me of the parable Jesus taught earlier in this week to the priests, recorded in Matthew : "And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?" (Mt 21:23) Jesus answered them with a question and then two parables. The second one makes specific reference to the desire of those in charge to kill the son of the owner of the vineyard. (Note: the vineyard was a metaphor for Israel. Isaiah 5:7)

"Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him.

When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

Jesus saith unto them, Did ye never read in the scriptures, The stone (the Messiah Jesus) which the builders (chief priests and elders) rejected, the same is become the head of the corner (the kingdom and church of God, Heb 3:1-6): this is the Lord's doing, and it is marvelous in our eyes?" (Read Isaiah 29:9-10,13-14) No one will be able to stand against Christ's kingdom. (Dan. 2:34,35)

"Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder (judgment)." [Two sorts of people are described in this verse: those sinners who blindly or carelessly ignore the Truth of Who Jesus is (Isa 8:13-15) and give Him no honor or place in their lives, and those with greater sin, who with malice and defiance, oppose Christ.]

This last statement about falling on the rock, and being crushed by the rock, is thought to refer to the manner of stoning, done in judgment of unlawful behavior by Jews. The malefactor was first hurled down upon a huge stone from a high platform or scaffold. That usually broke bones. If the fall did not kill the malefactor, then the enforcers threw a great stone, (sometimes so large two men had to lift it) to crush them. This illustrates the terrible and sure judgment that God will bring against those who despise His Son.

**And when the chief priests and Pharisees had heard his parables, they perceived that he spoke of them.** " (Mt 21:33-45) The Word of God is quick and powerful to convict. (Heb 4:12) The priests and elders knew what Jesus was saying. He would be absolute Ruler of heaven and earth and would eventually come to execute judgment on the wicked (which included them.)

They were doomed if they did not repent of their terrible plans and deeds.

**"Then the high priest rent his clothes..."** In the Old Testament, rending or tearing garments was a way of showing extreme distress or sorrow (Gen 37:29,34, 2 Kings 22:11), but in Leviticus 10:6 and 21:10, the priests are told specifically not to tear their garments of glory for any reason. I don't think Caiaphas was expressing sorrow. In fact, I don't think he was doing anything but acting, giving a performance so that he could get the sentence of death pronounced on Jesus, because look what he says to the rest of the council: **"Then the high priest rent his clothes, and saith, 'What need we any further witnesses? Ye have heard the blasphemy: what think ye?' "** The result of his performance? . . . **"And they all condemned him to be guilty of death."**

In all of this mockery of trials, Jesus sustained Himself by focusing on His Father, and Their plan to redeem, and so He held His peace. He knew His Father loved Him and He honored His Father in His obedience and faith throughout the process of being the sacrificial Lamb of God at Calvary. We show our love to the Lord by our obedience and faith, too.

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