Discussion Guide – November 8, 2026

Kingdom Victory

Matthew 26:69-27:10

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HOW TO PREPARE

Begin preparing by reading the full passage a few times. Then answer the questions for yourself. Then think about how your Small Group might answer them. Try re-wording the questions to fit you and your Small Group. Don't feel tied down to the discussion guide, just be sure to discuss the main point of the text in your conversations.

RESOURCES

https://learn.ligonier.org/sermons/matthew-peters-denial
https://www.gotquestions.org/how-to-repent.html
https://www.gotquestions.org/Peters-denial.html
https://www.gotquestions.org/Zechariah-11-12-13-Messianic.html

DISCUSSION GUIDE OUTLINE

Matthew 26:69-27:10

1. The Failure of Human Loyalty. Vv. 69-75
2. The Weight of Sin. Vv. 26:75-27:5
3. The Sovereignty of God. Vv. 6-10

SCRIPTURE (NEW AMERIAN STANDARD BIBLE 1995)

MATTHEW 26:39-27:10

PETER'S DENIALS

69 Now Peter was sitting outside in the courtyard, and a servant-girl came to him and said, "You too were with Jesus the Galilean."

70 But he denied it before them all, saying, "I do not know what you are talking about."

71 When he had gone out to the gateway, another servant-girl saw him and said to those who were there, "This man was with Jesus of Nazareth."

72 And again he denied it with an oath, "I do not know the man."

73 A little later the bystanders came up and said to Peter, "Surely you too are one of them; for even the way you talk gives you away."

74 Then he began to curse and swear, "I do not know the man!" And immediately a rooster crowed.

75 And Peter remembered the word which Jesus had said, "Before a rooster crows, you will deny Me three times." And he went out and wept bitterly.

JUDAS'S REMORSE

1 Now when morning came, all the chief priests and the elders of the people conferred together against Jesus to put Him to death;

2 and they bound Him, and led Him away and delivered Him to Pilate the governor.

3 Then when Judas, who had betrayed Him, saw that He had been condemned, he felt remorse and returned the thirty pieces of silver to the chief priests and elders,

4 saying, "I have sinned by betraying innocent blood." But they said, "What is that to us? See to that yourself!"

5 And he threw the pieces of silver into the temple sanctuary and departed; and he went away and hanged himself.

6 The chief priests took the pieces of silver and said, "It is not lawful

to put them into the temple treasury, since it is the price of blood."

7 And they conferred together and with the money bought the Potter's Field as a burial place for strangers.

8 For this reason that field has been called the Field of Blood to this day.

9 Then that which was spoken through Jeremiah the prophet was fulfilled: "And they took the thirty pieces of silver, the price of the one whose price had been set by the sons of Israel;

10 and they gave them for the Potter's Field, as the Lord directed me."

DISCUSSION QUESTIONS

Ask a volunteer to read Matthew 26:69-27:10.

INTRODUCTION AND MAIN IDEA

In Matthew 26:69–27:10, we see the failures of Peter and Judas, their responses to their sin, and the actions of the chief priests as Jesus moves toward the cross. Through these events, we are reminded of the seriousness of human sin and that, even through sinful human actions, God's purposes are fulfilled.

1. Can you think of a time when your actions didn't match your intentions? What makes it difficult to follow through on our good intentions?

UNDERSTANDING AND APPLICATION

These questions should help your Small Group dig deeper into the text and then apply it to your lives today.

I. The Failure of Human Loyalty. Vv. 69-75

2. Read Matthew 26:33-35. Peter denies Jesus three times mere hours after insisting that he would never fall away. What do Peter's denials reveal about the potential difference between our intentions and our response when our faith is tested? Can you think of situations in which it might be difficult to stand firm in your commitment to Christ?

3. Read Matthew 26:35, 56. Was Peter the only disciple who fell away? What does the disciples' failure reveal about the limits of relying on our strength to remain faithful to Christ? If we know our strength is insufficient, how should we respond when our faith is tested?

4. When you examine Peter's denials in vv. 70-75, what do you notice about the progression from one to the next? How can one compromise make it easier to compromise further? What are some practical ways we can guard against this progression in our own lives?

II. The Weight of Sin. Vv. 26:75-27:5

5. Read Matthew 26:75-27:5. Peter and Judas both recognized the seriousness of their sin. How did each respond to his failure, and what differences do you notice in their responses?

6. In vv. 3-5, Judas admits his wrongdoing to the chief priests and attempts to return the silver. How do the chief priests respond, and what does their response reveal about their willingness to take responsibility for their role in Jesus' death?

7. How might we be tempted to minimize, excuse, or shift responsibility for our own sin? How should we respond when we sin? How does the gospel encourage us as we acknowledge our sin?

III. The Sovereignty of God. Vv. 6-10

8. What reason do the chief priests give for refusing to put the thirty pieces of silver into the temple treasury? What irony do you see in their response? (facilitator note: they paid the silver to Judas). What does this reveal about the difference between appearing concerned with what is right and actually doing what is right?

9. Read Zechariah 11:12–13. What connections do you notice between this prophecy and the events in Matthew 27:6–10? What do these connections reveal about God's sovereignty over the course of human events?

10. Even as people make sinful choices, God's purposes are not thwarted. How can this truth encourage us when we witness sin or injustice, or when circumstances seem to be going against God's purposes?

COMMENTARY (FROM ESV STUDY BIBLE)

Matt. 26:57–27:10 The Jewish Trial of Jesus. Matthew narrates the events surrounding the trial of Jesus by the Jewish authorities: his stand before the Sanhedrin (26:57–68), Peter's denials (26:69–75), the condemnation and deliverance of Jesus to Pilate (27:1–2), and Judas's remorse and suicide (27:3–10).

Matt. 26:69–70 Peter was sitting outside. Peter demonstrates courage by his presence in that hostile environment, but it fails him when his own personal safety is threatened.

Matt. 26:71–72 An oath was not profanity but calling upon something sacred (e.g., God's name) to guarantee that what one said was true. Jesus warned against making such oaths, as they called into question one's ordinary truthfulness and integrity (cf. 5:33–37).

Matt. 26:73 accent. Jesus' disciples (except Judas) were from Galilee, and Judeans in Jerusalem looked down on Galileans for their regional pronunciations.

Matt. 26:74 curse . . . swear. Most likely calling upon God's wrath to strike him if he is lying.

Matt. 27:1 When morning came on Friday, all the chief priests and the elders of the people assembled with a quorum so that they could give a more formal (with the appearance of a more legal) ratification of the earlier pronouncements against Jesus during the early morning hours (26:57–68).

Matt. 27:2 delivered him over to Pilate. The governor of Judea and Roman prefect under Emperor Tiberius. To maintain ultimate control, the Romans kept the death penalty under their own jurisdiction and reserved the right to intervene in any case. The Roman historian Tacitus records Christ's execution "in the reign of Tiberius, by sentence of the procurator Pontius Pilatus" (Annals 15.44, published A.D. 115–120; cf. note on Luke 3:1).

Matt. 27:3–4 Judas's feelings of remorse and his attempt to return the blood money are recorded only by Matthew. changed his mind (Gk. metamelomai). Judas experienced feelings of regret and remorse, but this is less than "repentance" (Gk. metanoia), which means a change of heart.

Matt. 27:5 Showing no sign of repentance, Judas hanged himself rather than face his crushing guilt. The account in Acts 1:18–19 is complementary, not contradictory; see note on Acts 1:18.

Matt. 27:6 blood money. Based on precepts found in Deut. 23:18.

Matt. 27:7–8 The name Field of Blood arose from its association with the violent death of Judas (cf. Acts 1:18–19) and perhaps also with the "blood money" (Matt. 27:6) paid for his betrayal of Jesus. Most church traditions from at least the fourth century place this in the Hinnom Valley south of Jerusalem (cf. note on 18:6–9), although it is difficult to confirm the precise location.

Matt. 27:9–10 the prophet Jeremiah. While drawing on a combination of words from Jeremiah (Jer. 19:1–13) and Zechariah (Zech. 11:11–13), Matthew attributes the prophecy to Jeremiah as the more prominent prophet. In the same way, Mark combines quotations from Isaiah and Malachi but cites only Isaiah as the more prominent prophet (see Mark 1:2; cf. Isa. 40:3; Mal. 3:1).