

Lesson 4

Introduction

1. Lesson 1 was devoted to the prayers of Jesus in Gethsemane.
2. Lesson 2 discussed the arrest of Jesus and He being bound over to Annas in the middle of the night.
3. Lesson 3 was a discussion of His illegal trial before Annas the former high priest, and the fact no formal charges were made against Him.
4. This lesson will be a discussion of His **Pre-Dawn Trial Before Caiaphas And The Sanhedrin**.

Pre-Dawn Trial Before Caiaphas And The Sanhedrin

1. Jesus was first tried before Annas. (Jn. 18:12-13, 24).

JOH 18:12 So the Roman cohort and the commander, and the officers of the Jews, arrested Jesus and bound Him, JOH 18:13 and led Him to Annas **first**; for he was father-in-law of Caiaphas, who was high priest that year. JOH 18:24 Annas therefore sent Him bound to Caiaphas the high priest.

2. He will now be tried before the Sanhedrin and Caiaphas the current high priest. (Jn. 18:13, 24).
3. There will be later a post-dawn trial before Sanhedrin and after that a trial before Pilate the Roman governor.
4. The gospel writers all mention this pre-dawn trial before Caiaphas. (Matt. 26:57; Mk. 14:53; Lk. 22:54; Jn. 18:24).

MAT 26:57 And those who had seized Jesus led Him away to **Caiaphas**, the high priest, where the scribes and the elders were gathered together.

MAR 14:53 And they led Jesus away to the high priest; and all the chief priests and the elders and the scribes gathered together.

LUK 22:54 And having arrested Him, they led Him away, and brought Him to the house of the high priest; but Peter was following at a distance.

JOH 18:24 Annas therefore sent Him bound to **Caiaphas** the high priest.

5. The gospel writers seem to indicate that Annas and Caiaphas may have had a different apartment opening above the same courtyard. (Matt. 26:58; Mk. 14:54; Lk. 22:54,55).
6. The Synoptic writers after recording Jesus' trial before Caiaphas then reference Peter and his denials of Jesus.

MAT 26:58 But Peter also was following Him at a distance as far as the courtyard of the high priest, and entered in, and sat down with the officers to see the outcome.

MAR 14:54 And Peter had followed Him at a distance, right into the courtyard of the high priest; and he was sitting with the officers, and warming himself at the fire.

LUK 22:54 And having arrested Him, they led Him away, and brought Him to the house of the high priest; but Peter was following at a distance.

LUK 22:55 And after they had kindled a fire in the middle of the courtyard and had sat down together, Peter was sitting among them.

7. The gospel writers next gives some details of this trial before “the chief priests and the whole Council.” (Matt. 26:59; Mk. 14:55).

MAT 26:59 Now the chief priests and the whole Council kept trying to obtain false testimony against Jesus, in order that they might put Him to death;

MAR 14:55 Now the chief priests and the whole Council kept trying to obtain testimony against Jesus to put Him to death; and they were not finding any.

a. Matthew and Mark stress that they were seeking to obtain false testimony against Jesus. (Matt. 26:59; Mk. 14:55).

b. The many witnesses were not consistent in their testimony. (Matt. 26:60; Mk. 14:56).

MAT 26:60 and they did not find any, even though many false witnesses came forward. But later on two came forward,

MAR 14:56 For many were giving false testimony against Him, and yet **their testimony was not consistent**.

c. Matthew points out that two came forward charging Jesus said He was “able to destroy the temple of God and to rebuild it in three days.” (Matt. 26:61).

MAT 26:61 and said, "This man stated, 'I am able to destroy the temple of God and to rebuild it in three days.'" See Jn. 2:19-22.

d. It is significant to point out that Jesus did not say “I,” but said “[You] destroy the temple...” They changed the pronouns from “you” to “I.”

e. Two witnesses were required by the Law of Moses to agree on a charge or charges. (Deut. 17:6).

e. Mark does not say “two” (Matt. 26:60), but uses the word “some” to report what Matthew reported. (Mk. 14:57-59).

MAR 14:57 And **some** stood up and began to give false testimony against Him, saying,

MAR 14:58 "We heard Him say, 'I will destroy this temple made with hands, and in three days I will build another made without hands.'"

MAR 14:59 And not even in this respect was their testimony consistent

f. Jesus did not say He would destroy the physical temple.

1) He was speaking of the temple of His body. (Jn. 2:21).

2) He often stressed the fact He would be killed and be raised after 3 days. (Mk. 8:31; 9:31; 10:34).

3) They should have understood His meaning by His teachings they had personally heard from Him on a number of occasions.

Silence of Jesus

g. Both Matthew and Mark report the silence of Jesus before the high priest. (Matt. 26:62; Mk. 14:60).

MAT 26:62 And the high priest stood up and said to Him, "Do You make no answer? What is it that these men are testifying against You?"

MAR 14:60 And the high priest stood up and came forward and questioned Jesus, saying, "Do You make no answer? What is it that these men are testifying against You?"

Voice Of Adjuration

h. Matthew and Mark indicate Jesus was silent until the high priest adjured Jesus to speak. (Matt. 26:63; Mk. 14:61).

MAT 26:63 But Jesus **kept silent**. And the high priest said to Him, "**I adjure** You by the living God, that You tell us whether You are the Christ, the Son of God."

MAR 14:61 But He **kept silent**, and made no answer. Again the high priest was questioning Him, and saying to Him, "Are You the Christ, the Son of the Blessed One?"

1) One was required to answer when they heard the voice of adjuration. (Lev. 5:1).

LEV 5:1 'Now if a person sins, after he hears a public adjuration to testify, when he is a witness, whether he has seen or otherwise known, if he does not tell it, then he will bear his guilt.

2) The voice of adjuration placed a person under oath and they were required to answer.

3) One was guilty of wrong if he refused to answer.

4) Mark does not deny this detail about the adjuration of the high priest, but omits it in his gospel. (Mk. 14:61).

5) Caiaphas violated the rights of Jesus by forcing Him to testify against Himself.

6) He had set a trap for Jesus. If He said "no" to his questions, He would lose faith with His followers, and if He said "yes" He would be charged with blasphemy and put to death.

Response of Jesus

i. Both Matthew and Mark record the response of Jesus. (Matt. 26:64; Mk. 14:62).

MAT 26:64 Jesus said to him, "You have said it yourself; nevertheless I tell you, hereafter you shall see the Son of Man sitting at the right hand of Power, and coming on the clouds of heaven."

MAR 14:62 And Jesus said, "I am; and you shall see the Son of Man sitting at the right hand of Power, and coming with the clouds of heaven."

1) "You have said it yourself" was Jesus' way of saying "I am." (Mk. 14:62). See Matt. 16:17.

MAT 16:17 And Jesus answered and said to him, "Blessed are you, Simon Barjona, because flesh and blood did not reveal this to you, but My Father who is in heaven.

2) "The Son of Man" would sit "at the right hand of Power."

- a) "Power" is a reference to God, the Father.
 - b) Jesus would be soon exalted at the "right hand" of God. (Acts 2:32-34).
 - c) He would soon be exalted from shame to glory.
- 3) Jesus stated He would come "with the clouds of heaven."
- a) This is a reference to His second coming and the judgment at the end of time. (Acts 17:30,31).
 - b) The time was coming when all of them would be judged by Jesus. (2 Cor. 5:10).

Anger Of High Priest

- j. The high priest then without giving an opportunity to respond became enraged and called for the death of Jesus. (Matt. 26:65, 66; Mk. 14:63,64).

MAT 26:65 Then the high priest tore his robes, saying, "He has blasphemed! What further need do we have of witnesses? Behold, you have now heard the blasphemy; See Lev. 24:16.

MAT 26:66 what do you think? "**They** answered and said," He is deserving of death! "

MAR 14:63 And tearing his clothes, the high priest said, "What further need do we have of witnesses?"

MAR 14:64 "You have heard the blasphemy; how does it seem to you?" And **they** all condemned Him to be deserving of death.

- 1) Jesus claiming to be "the Son of God" had previously enraged many of the Jews. (Jn. 5:17, 18; 10:30-39).
- 2) The anger was a pretense on the part of Caiaphas who had received the answer he wanted to hear from Jesus.
- 3) The "they" refers to the Sanhedrin. (Matt. 26:66; Mk. 14:64).
 - a) It is not certain if "all" is a literal "all" or if it refers to "all" those present at this illegal session of the court.
 - b) It is hard to imagine that Nicodemus and Joseph of Arimathea voted to condemn Jesus to death. (Jn. 3:1; 7:50-52; 19:39; Matt. 27:57; Mk. 15:43; Jn. 19:38).

Nicodemus

JOH 3:1 Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews;

JOH 3:2 this man came to Him by night, and said to Him, "Rabbi, we know that You have come from God as a teacher; for no one can do these signs that You do unless God is with him."

JOH 7:50 Nicodemus said to them (he who came to Him before, being one of them),

JOH 7:51 "Our Law does not judge a man, unless it first hears from him and knows what he is doing, does it?"

JOH 7:52 They answered and said to him, "You are not also from Galilee, are you? Search, and see that no prophet arises out of Galilee."

JOH 19:39 And Nicodemus came also, who had first come to Him by night; bringing a mixture of myrrh and aloes, about a hundred pounds weight.

Joseph Of Arimathea

MAT 27:57 And when it was evening, there came a rich man from Arimathea, named Joseph, who himself had also become a disciple of Jesus.

MAR 15:43 Joseph of Arimathea came, a prominent member of the Council, who himself was waiting for the kingdom of God; and he gathered up courage and went in before Pilate, and asked for the body of Jesus.

JOH 19:38 And after these things Joseph of Arimathea, being a disciple of Jesus, but a secret one, for fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate granted permission. He came therefore, and took away His body.

c) The word “whole” in Matthew 26:59 and Mark 14:55, if literal, may suggest the above reasoning is incorrect. “All” and “whole” can be hyperboles.

d) John 19:38-39 may be John’s way of showing Joseph and Nicodemus were sorrowed by what they had done and were seeking to show their love for Jesus.

2) The Supreme Court did not give Jesus the opportunity to sustain His claims.

The Mocking And Beating Of Jesus

1. Matthew and Mark affirm that they “spat in His face” [at Him]. (Matt. 26:67; Mk. 14:65).

MAT 26:67 Then they spat in His face and beat Him with their fists; and others slapped Him,

MAR 14:65 And some began to spit at Him, and to blindfold Him, and to beat Him with their fists, and to say to Him, "Prophecy!"

2. Luke states they “were holding Jesus in custody” and “were mocking Him and beating Him.” (Lk. 22:63).

LUK 22:63 And the men who were holding Jesus in custody were mocking Him, and beating Him

a. Matthew adds they “beat Him with their fists” and some “slapped Him.” (Matt. 26:67).

b. Mark and Luke tells us that they “blindfolded Jesus.” (Mk. 14:65; Lk. 22:64).

LUK 22:64 and they blindfolded Him and were asking Him, saying, "Prophecy, who is the one who hit You?"

“Prophecy To Us”

c. All three Synoptic writers report that they ordered Jesus to “Prophecy to us.” (Matt. 26:68; Mk. 14:65; Lk. 22:64).

MAT 26:68 and said, "Prophecy to us, You Christ; who is the one who hit You?"

d. Mark adds the officers slapped Him in the face. (Mk. 14:65).

MAR 14:65 And the officers received Him with slaps in the face.

e. Luke adds these comments. (Lk. 22:65).

LUK 22:65 And they [the men] were saying many other things against Him, blaspheming. See “men” (Lk. 22:63).

f. Jesus suffered much physical abuse even before He stood before Pilate.

The Three Denials Of Peter

1. The denials of Peter did not occur after the trial of Jesus though Matthew, Mark and Luke chose to record it after the trial.
2. The denials of Peter were going on during the trials before Annas and Caiaphas.
3. John records them as going on at the time of the trials.

First Denial

In The Court Of The High Priest (Jn. 18:15-17).

MAT 26:69 Now Peter was sitting **outside** in the **courtyard**, and a certain **servant-girl** came to him and said, "You too were with Jesus the Galilean." "Outside" refers to the chambers of Annas and Caiaphas.

MAT 26:70 But he denied it before them all, saying, "I do not know what you are talking about."

MAR 14:66 And as Peter was **below** in the **courtyard**, **one of the servant-girls** of the high priest came,
MAR 14:67 and seeing Peter warming himself, she looked at him, and said, "You, too, were with Jesus the Nazarene."
MAR 14:68 But he denied it, saying, "I neither know nor understand what you are talking about." And he went out onto the porch "Below" seems to indicate the chambers of Annas and Caiaphas were above the court. Many later manuscripts add "and a rooster crowed" after this first denial.

LUK 22:55 And after they had kindled a fire in the middle of the **courtyard** and had sat down together, Peter was sitting among them.

LUK 22:56 And a **certain servant-girl**, seeing him as he sat in the firelight, and looking intently at him, said, "This man was with Him too."

LUK 22:57 But he denied it, saying, "Woman, I do not know Him."

JOH 18:15 And Simon Peter was following Jesus, and so was another disciple. Now that disciple was known to the high priest, and entered with Jesus into the court of the high priest,

JOH 18:16 but Peter was standing at the door outside. So the other disciple, who was known to the high priest, went out and spoke to the doorkeeper, and brought in Peter.

JOH 18:17 The slave-girl therefore who kept the door said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." She recognized John as a disciple and assumed Peter was also a disciple of Jesus.

Second Denial

In Gateway, Porch, Vestibule

- "Gateway" is from "pulon" [poo **lohn**] meaning "gateway, vestibule."
- It was the entrance or small apartment between the outer door and the large hall in the center of the building.

MAT 26:71 And 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."

MAT 26:72 And again he denied it with an oath, "I do not know the man." Matthew does not say the servant-girl spoke directly to Jesus or Peter spoke directly to her.

MAR 14:69 And **the maid saw him**, and began once more to say **to the bystanders**, "This is one of them!"

MAR 14:70 But again he was denying it. Mark does not say this maid addressed Peter.

LUK 22:58 And a little later, **another** [man] saw him and said, "You are one of them too!" But Peter said, "Man, I am not!" It is clear that more than one person asked Peter if he was the disciple of Jesus. It seems a man asked him directly this question.

“Man” is from “anthropos” [**ahn** throh pahs] meaning “man.

JOH 18:25 Now Simon Peter was standing and warming himself. **They** said therefore to him, "You are not also one of His disciples, are you?" He denied it, and said, "I am not." “They” refers to the servants and maidservants talking among themselves and asking Peter about being the disciple of Jesus. This was not a chorus asking the question, but indicates more than one and perhaps many asked him this question.

Third Denial About 3:00 A.M.

MAT 26:73 And a little later **the bystanders** came up and said to Peter, "Surely you too are one of them; for the way you talk gives you away."

MAT 26:74 Then he began to curse and swear, "I do not know the man!" And immediately a cock crowed.

MAT 26:75 And Peter remembered the word which Jesus had said, "Before a cock crows, you will deny Me three times." And he went out and wept bitterly.

MAR 14:70 And after a little while **the bystanders** were again saying to Peter, "Surely you are one of them, for you are a Galilean too."

MAR 14:71 But he began to curse and swear, "I do not know this man you are talking about!"

MAR 14:72 And immediately a cock crowed a second time. And Peter remembered how Jesus had made the remark to him, "Before a cock crows twice, you will deny Me three times." And he began to weep.

LUK 22:59 And after about an hour had passed, **another man began to insist**, saying, "Certainly this man also was with Him, for he is a Galilean too."

LUK 22:60 But Peter said, "Man, I do not know what you are talking about." And immediately, while he was still speaking, a cock crowed.

LUK 22:61 And the Lord turned and looked at Peter. And Peter remembered the word of the Lord, how He had told him, "Before a cock crows today, you will deny Me three times."

LUK 22:62 And he went out and wept bitterly.

JOH 18:26 One of the slaves of the high priest, being a relative of the one whose ear Peter cut off, said, "Did I not see you in the garden with Him?" This slave was a relative of Malchus. (Jn. 18:10).

JOH 18:27 Peter therefore denied it again; and immediately a cock crowed. A cock crew at that moment. (Mk. 13:38).

1. Matthew records Jesus saying “Before a cock crows, you will deny Me three times.” (Matt. 26:75).
2. Mark records, "Before a cock crows twice, you will deny Me three times." (Mk. 14:72).
3. Luke says, "Before a cock crows today, you will deny Me three times." (Lk. 22:61).
4. There appears to be a contradiction between Matthew’s and Luke’s account and Mark’s account, but there is no contradiction.
 - a. There were two cock crowings at night.
 - 1) One was about midnight.
 - 2) The other was about 3:00 A.M.. This cock crowing was commonly called cockcrowing. (Mk. 13:35).

MAR 13:35 "Therefore, be on the alert-- for you do not know when the master of the house is coming, whether in the evening, at midnight, at cockcrowing, or in the morning--

b. Mark is more exact in recording the actual words of Jesus.

c. Mark had earlier stressed the fact that a cock crowed immediately after Peter's 1st denial. (Mk. 14:30, 68).

MAR 14:30 And Jesus said to him, "Truly I say to you, that you yourself this very night, before a cock crows twice, shall three times deny Me."

Mar 14:68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. KJV. Some later Greek manuscripts add "and a cock crowed."

d. The 1st cock crowing was somewhere between 12:00 and 1:00 o'clock.

e. When Jesus uttered His prophecy He had in mind the cock crowing that occurred about 3:00 A.M. (Mk. 13:35).

f. The other writers are less detailed and give the meaning of Jesus' words.

5. The Synoptic writers stress the repentance of Peter. (Matt. 26:75; Mk. 14:72; Lk. 22:62), but John omits it. (Jn. 18:27).

MAT 26:75 And Peter remembered the word which Jesus had said, "Before a cock crows, you will deny Me three times." And he went out and **wept bitterly**.

MAR 14:72 And immediately a cock crowed a second time. And Peter remembered how Jesus had made the remark to him, "Before a cock crows twice, you will deny Me three times." And he **began to weep**.

LUK 22:62 And he went out and **wept bitterly**.

JOH 18:27 Peter therefore denied it again; and **immediately** a cock crowed.

6. John alone later records Peter being questioned about his love, and affirming his love for Jesus 3 times. (Jn. 21:15-17).

JOH 21:15 So when they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love Me more than these?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Tend My lambs."

JOH 21:16 He said to him again a second time, "Simon, son of John, do you love Me?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Shepherd My sheep."

JOH 21:17 He said to him the third time, "Simon, son of John, do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all things; You know that I love You." Jesus said to him, "Tend My sheep."

7. Just as Peter had denied Jesus three times, he confessed his love for Him three times.

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