

Post-Dawn Trial Of Jesus Before Sanhedrin

Lesson 5

Introduction.

1. Lessons 1 and 2 were a study of the prayers of Jesus in the garden of Gethsemane, and Judas bringing soldiers and a mob to the garden to arrest Jesus in the middle of the night.
2. Lesson 3 was a brief study of Jesus being immediately examined by Annas the former high priest and the failure of Annas to find any charges against Jesus.
3. Lesson 4 was a study of the pre-dawn trial of Jesus before Caiaphas the current high priest, and the fact that Caiaphas and the Sanhedrin condemned Jesus charging He was guilty of blasphemy.
4. In lesson 4 a study was also made of the three times Peter denied the Lord and his great sorrow for betraying Jesus.
5. This lesson will be devoted primarily to the **Post-Dawn Trial Of Jesus Before Caiaphas and the Sanhedrin.**
6. This trial is recorded by all four gospel writers. (Matt. 27:1; Mk. 15:1; Lk. 22:66-71; Jn. 18:28).
 - a. Matthew, Mark and Luke give us some details of this kangaroo court, and John mentions it.
 - b. The Sanhedrin had condemned Jesus of blasphemy, but they knew the infidel Pilate would not put Jesus to death for blasphemy. He had no interest in the Hebrew God or His laws.
 - c. It was vital that they find a charge against Jesus that would lead Pilate to condemn Jesus to death.
 - d. Furthermore, they had to make the illegal trials during the night look legal.

Some Illegal Things Done By The Sanhedrin

1. The arrest of Jesus was illegal because Jewish law forbade a man being arrested at night unless he was in the very act of committing a crime.
2. The arrest was illegal because he was taken first before Annas in an attempt to get Him to say something against Himself. (Jn. 18:12-24).
3. The arrest was illegal because the indictment was too vague. Jesus was not told why He was being tried.
4. The law said no capital trial could be held at night.
5. The law required that two witnesses had to agree on the charge or charges. (Deut. 17:6).
6. The law specified that a defendant could not be convicted on his testimony alone.
7. Jesus did not have anyone to defend Him and was not allowed to call any witnesses.
8. The court was partial and already determined the guilt and punishment of Jesus.

9. Jesus was not permitted to prove the truthfulness of His statements.
10. Caiaphas was acting as a prosecuting attorney instead of an impartial judge.
11. Jesus was compelled to testify against Himself.
12. The balloting was illegal.
 - a. Jewish law taught that when a decision was to be reached on any case they were must start with the youngest members on the court and ask them to vote until they came to the oldest member.
 - b. This kept the oldest members of the Sanhedrin from intimidating the younger members of the counsel.
 - c. The high priest did not follow this rule, but became enraged by the statements of Jesus, and told the court how to vote. (Matt. 27:65,66; Mk. 14:63,64). This led “all” to immediately condemn Jesus to death. (Mk. 14:64).

Post-Dawn Trial Of Jesus Before Sanhedrin

1. The gospel writers inform us that Jesus was tried again before the Sanhedrin when early morning came.
 - a. Matthew says, “when morning was come” and Mark says “And immediately in the morning.” (Matt. 27:1; Mk. 15:1).

MAT 27:1 Now when morning had come, all the chief priests and the elders of the people took counsel against Jesus to put Him to death;

MAR 15:1 And early in the morning the chief priests with the elders and scribes, and the whole Council, immediately held a consultation; and binding Jesus, they led Him away, and delivered Him up to Pilate.

- b. Luke says the trial took place “as soon as it was day.” (Lk. 22:66).

LUK 22:66 And when it was day, the Council of elders of the people assembled, both chief priests and scribes, and they led Him away to their council chamber, saying,

- 1) This trial was very early.

- 2) Luke tells us that this trial was conducted in the “council chamber.”

2. The gospel writers also plainly state the reason for this trial.
 - a. Matthew says “they took counsel against Jesus to put him to death.” (Matt. 27:1).
 - b. Mark account is less detailed, and states they “held a consultation” and they bound Jesus and delivered Him up to Pilate. (Mk. 15:1).
 - c. Luke gives more details.
 - 1) They ask Jesus to tell them if He is the Christ. (Lk. 22:67).

LUK 22:67a "If You are the Christ, tell us."

- 2) Luke records the reply of Jesus. (Lk. 22:67-69).

LUK 22:67b " But He said to them, "If I tell you, you will not believe;

LUK 22:68 and if I ask a question, you will not answer.

LUK 22:69 "But from now on the Son of Man will be seated at the right hand of the power of God."

a) Jesus indicates it was futile to answer this question.

b) It was also futile to ask them questions.

c) Jesus repeats what He had earlier said to them. (Lk. 22:69). See Matt. 27:64; Mk. 14:62.

3) Luke next records the reply of the court. (Lk. 22:70).

LUK 22:70 And they all said, "Are You the Son of God, then?" And He said to them, "Yes, I am."

a) Once again Jesus affirms He is the Son of God.

b) Jesus did not deny His deity even though He knew it would cost Him His life.

4) Luke then gives us the condemnation of the court. (Lk. 22:71).

LUK 22:71 And they said, "What further need do we have of testimony? For we have heard it ourselves from His own mouth."

a) Once again they have a charge of blasphemy.

b) They chose to ignore all the evidence for His claim to be the Christ, the Son of God.

c) This charge would mean nothing to Pilate.

d) They still needed a charge that Pilate would accept as a charge worthy of death.

The Suicide Of Judas

1. Matthew alone tells about the suicide of Judas. (Matt. 27:3-5).

a. It is not certain that Matthew is following chronological order in regard to the death of Judas.

b. He chose to parenthetically record the death of Judas between the post-dawn trial and the trial before Pilate that took place shortly after the post-dawn trial.

c. We do not know exactly when his death took place.

d. Most believe it was right before or right after the death of Jesus, but there is nothing in God's word to substantiate this assumption.

e. Some believe that Judas did not die until after the resurrection of Christ. (1 Cor. 15:5).

1CO 15:5 and that He appeared to Cephas, then to the twelve.

1) The gospel writers do not mention this, and this is strange if Judas joined the eleven for a short time after the death of Jesus. It is an assumption, however, that Paul means Judas was with the eleven when this appearance occurred. The assumption may or may not be true.

- 2) Some believe “the twelve” was merely a name for the apostles even if the actual number was less than twelve.
- 3) Others believe Paul, by revelation, is bringing out a detail omitted by the gospel writers.
- 4) It is very difficult to be sure about the time of his death, and fortunately it really make no difference.

2. He records the regret and suicide of Judas. (Matt. 27:3-10).

a. Matthew tells us of the remorse of Judas. (Matt. 27:3-5).

MAT 27:3 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,

MAT 27:4 saying, "I have sinned by betraying innocent blood." But they said, "What is that to us? See to that yourself!"

MAT 27:5 And he threw the pieces of silver into the sanctuary and departed; and he went away and hanged himself.

- 1) It seems that Judas did not believe they would condemn Jesus to death.
- 2) We cannot be sure, but it is possible he thought they would punish Jesus without killing Him.

b. Matthew gives us the reaction of “the chief priests.”

MAT 27:6 And 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."

- 1) These hypocrites did not mind paying Judas to betray Jesus.
- 2) They felt it would be wrong to put the money “into the temple treasury” since it was “the price of blood.”

c. Matthew also reports what they did with the blood money. (Matt. 27:7).

MAT 27:7 And they counseled together and with the money bought the Potter's Field as a burial place for strangers.

- 1) This was probably some field well-known by that name that was used for the purpose of making earthen vessels. It was probably a small piece of land based on the price paid for it.
- 2) It was purchased to bury Jews who came to Jerusalem from foreign places and died while attending the various feasts.

d. Matthew gives the name of the field. (Matt. 27:8).

MAT 27:8 For this reason that field has been called the Field of Blood to this day.

- 1) Matthew indicates it was called “the Field of Blood.”
- 2) These words “to this day” indicate the purchase was made long before the writing of this gospel.

e. Matthew sets forth this was the fulfillment of what Jeremiah had prophesied. (Matt. 27:9, 10).

MAT 27:9 Then that which was spoken through Jeremiah the prophet was fulfilled, saying, "And they took the thirty pieces of silver, the price of the one whose price had been set by the sons of Israel;

MAT 27:10 and they gave them for the Potter's Field, as the Lord directed me. "

1) The reference came from Zechariah - not Jeremiah. (Zech. 11:12, 13).

2) This is probably a copyist error made by a later scribe.

a) The abridged form of “Jeremiah” in Greek was “Iriou.”

b) The abridged form of “Zechariah” in Greek was “Zriou.”

c) It would be very easy to make an error copying the words.

3) Other explanations have been offered.

a) Some think the words were uttered by Jeremiah and later recorded by the prophet Zechariah.

b) Other think that anciently the name Jeremiah was given to a group of books written by the prophets and Matthew referred to that group of books including Zechariah by the name Jeremiah.

Note:

1. The suicide of Judas is also recorded in the book of Acts. (Acts 1:18-20).

ACT 1:18 (Now this man acquired a field with the price of his wickedness; and falling headlong, he burst open in the middle and all his bowels gushed out.

ACT 1:19 And it became known to all who were living in Jerusalem; so that in their own language that field was called Hakeldama, that is, Field of Blood.) See Matt. 27:8

ACT 1:20 "For it is written in the book of Psalms, 'Let his homestead be made desolate, And let no man dwell in it'; and, 'His office let another man take.'

2. Luke records the speech of Peter. (Acts 1:15-17, 20-22).

a. The words in Acts 1:18, 19 are inserted parenthetically by Luke to show the desolation of Judas' estate - “The field of blood.”

b. The words “their own language” in Acts 1:19 were not spoken by Peter.

c. If spoken by Peter, he would have said “our own language.”

d. Luke, after parenthetically adding verses 18 and 19, resumes the speech of Peter and who quotes Old Testament scripture with reference to Judas' desolation.

3. Luke gives some additional information not recorded by Matthew.

a. Luke appears to contradict Matthew in Acts 1:18, but there is no contradiction. He is giving more details.

b. He indicates Judas acquired a field, but it is highly unlikely that he means Judas purchased such a field himself.

c. Matthew states the Sanhedrin purchased the field (Matt. 27:7), but he does not give the details of how they purchased it.

d. The Jewish leaders wanted no part of this blood money, and likely purchase the field in the name of Judas.

1) It is really a far out idea to believe that Judas would have bought the field himself.

- 2) Most believe Judas died right before or right after the death of Jesus that was the same day of the post-dawn trial and the trial before Pilate.
 - 3) As already stated, this may or may not be true. We do not know when Judas killed himself.
- e. There is also a problem in regard to the death of Judas.
- 1) Matthew reports Judas hung himself. (Matt. 27:5).
 - 2) Luke states “falling headlong, he burst open in the middle and all his bowels gushed out.” (Acts 1:18).
 - 3) Matthew did not tell us where Judas hung himself. He does not even hint of the location of Judas’ suicide.
 - 4) Luke indicates it was evidently in a high place perhaps over a valley or some other high place.
 - 5) His body rotted after a time and fell causing the gruesome details reported by Luke.
 - 6) It is highly unlikely that anyone would take down the body of Judas and bury his body.
 - 7) The two accounts do not conflict unless one knows what is not revealed by Matthew.
- f. Uninspired tradition says he may have hung himself on a tree over the Valley of Hinnom.
- 1) He may have fallen immediately doing a poor job of hanging himself.
 - 2) The limb or rope may have broken and he fell on jagged rocks causing his body to burst open.
- g. Luke adds another details and reports that the replacement of Judas as an apostle was a fulfillment of prophecy. (Acts 1:20).
- 1) There is a reference to two verses found in the book of Psalms. (Psa. 69:25; 109:8).

PSA 69:25 May their camp be desolate; May none dwell in their tents.

PSA 109:8 Let his days be few; Let another take his office.

- 2) These words were spoken in regard to some unknown enemies of David the Psalmist.
- 3) David is asking for destruction to come upon his enemies.
- 4) Peter does not say these words had original reference to Judas, but they were certainly applicable to Judas.
- 5) As these words were spoken in regard to the enemies of the Psalmist, these words of denunciation and destruction could be applied to the enemy and betrayer of Christ who lost everything.
- 6) Judas lost his office, his self-respect, his property, his life and died at his own hands.
- 7) His body was not buried, but burst open when it fell. On top of that, he lost his soul through his love of money, and Jesus said it would have been better if he had never been born.

