

THE ARREST AND TRIAL OF JESUS

1 JESUS IS ARRESTED

Mark 14:43-52

43 And straightway, while he yet spake, cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and the scribes and the elders.

John 18:2-12

2 Now Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. Judas then, having received the band of soldiers, and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons.

authority from Gt. Sanhedrin

Luke 22:47-53

52 And Jesus said unto the chief priests, and captains of the temple, and elders, which were come against him, Are ye come out, as against a robber, with swords and staves? When I was daily with you in the temple, ye stretched not forth your hands against me: but this is your hour, and the power of darkness.

From Little Sanhedrin

← robber identifies the colors of order

power base is in temple

SADDUCEES DOING WORK ON AUTHORITY OF GT SANHEDRIN

2 JESUS IS INTERROGATED BY ANNAS, FATHER-IN-LAW OF CAIAPHAS

John 18:12-14, 19-23

12 So the band and the chief captain, and the officers of the Jews, seized Jesus and bound him, and led him to Annas first; for he was father in law to Caiaphas, which was high priest that year. Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people. 19 The high priest therefore asked Jesus of his disciples, and of his teaching. Jesus answered him, I have spoken openly to the world; I ever taught in synagogues, and in the temple, where all the Jews come together; 21 and in secret spake I nothing. Why askest thou me? ask them that have heard me, what I spake unto them: behold, these know the things which I said. And when he had said this one of the officers standing by struck Jesus with his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?

band = cohort
chief captain = chiliarch = trib
Roman officer

ANNAS - previous H.A. - private meeting

John 18:24

24 Annas therefore sent him bound unto Caiaphas the high priest.

3 JESUS IS INTERROGATED AT THE HOUSE OF CAIAPHAS, THE HIGH PRIEST

Matt. 26:57, 59-68

57 And they that had taken Jesus led him away to the house of Caiaphas the high priest, where the scribes and the elders were gathered together.

59 Now the chief priests and the whole council sought false witness against Jesus, that they might put him to death; and they found it not, though many false witnesses came.

63 But Jesus held his peace.

And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven.

65 Then the high priest rent his garments, saying, He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard the blasphemy:

66 what think ye? They answered and said, He is worthy of death.

Present
chief priests } Little Sanhedrin
elders }
scribes }
MK 15:1 indicates another component added in morning (otherwise have a redundancy in 'whole council')
Some scribes in Lt. Sanhedrin

Mark 14:53,55-65

53 And they led Jesus away to the high priest: and there come together with him all the chief priests and the elders and the scribes.

55 Now the chief priests and the whole council sought witness against Jesus to put him to death; and found it not. For many bare false witness against him, and their witness agreed not together.

61 But he held his peace, and answered nothing. Again the high priest asked him, and saith unto him,

Art thou the Christ, the Son of the Blessed?

where →

same group

Why interrogated →

← Upto now, in silent. Only Christ can now convict himself

Legal formula pronounced by high priest - Exact form given by Mishna to compel a person to testify against himself

↳ euphemism

1st Public Claim of Being Messiah -

Doesn't say he is the son of God - 'Son of Man' in this context of Apocalyptic literature (right hand of power)

Son of Man Not the same as Messiah - But Christ says I'm both - Messiah + pre-exis: being w/incredible strength - No one under this before - [Daniel's ref to Son of Man is clear as Messiah; Apocalyptic literature has stressed it as a pre-existent, all-powerful coming to set up rule on earth]

Euphemism for God - Luke says 'power of God' because wanting to gentiles who wouldn't understand the euphemism -

67 Then did they spit in his face and buffet him: and some smote him with the palms of their hands, saying, 68 Prophecy unto us, thou Christ, who is he that struck thee?

Deserves ←
What we're doing is suited -

4 JESUS IS BROUGHT BEFORE THE SANHEDRIN

Mark 15:1

1 And straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation,

This meeting of Gt Sanhedrin in violation of law according to Mishna - None on a high or day before high day - Form of legal whole council = scribes + elders - Gt Sanhedrin here now - Act 5:21 Council and Senate, H.P., chief priests

5 JESUS IS BROUGHT BEFORE PILATE, THE ROMAN GOVERNOR

Luke 23:1-5

1 And the whole company of them rose up, and brought him before Pilate.

John 18:28-38

28 They lead Jesus therefore from Caiaphas into the palace: and it was early; and they themselves entered not into the palace, that they might not be defiled, but might eat the

Herod's palace, not Antonia fortress

29 passover. Pilate therefore went out unto them, and saith, What accusation bring ye against this man? They answered and said unto him, If this man were not an evil-doer we should not have delivered him up unto

← establishes on 14th day -

31 thee. Pilate therefore said unto them, Take him yourselves, and judge him according to your law. The Jews said unto him, It is not lawful for us to put any man to death:

} not in absolute sense - in this crime we have no jurisdiction

2 And they began to accuse him, saying, We found this man perverting our nation, and forbidding to give tribute to Caesar, and saying that he himself is Christ a king.

the charge
treason

treason had to come to Pilate - only he could judge this kind of a case - reserved to Roman authorities

John 18:28-38

33 Pilate therefore entered again into the palace, and called Jesus, and said unto him,

Art thou the King of the Jews? Jesus

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

would be cosmic social sy

Christ saying he's not a N to Rome

Luke 23:1-5

4 And Pilate said unto the chief priests and the multitudes, I find no fault in this man.

why Christ says this

only treasonous statement would have been 'I'm taking e here, now'

5 But they were the more urgent, saying, He stirreth up the people, teaching throughout all Judea, and beginning from Galilee even unto this place.

6 PILATE SENDS JESUS TO BE INTERROGATED BY HEROD ANTIPAS

Luke 23:6-12

6 But when Pilate heard it, he asked whether the man were a Galilaean.
7 And when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days.
8 Now when Herod saw Jesus, he was exceeding glad: for he was of a long time desirous to see him, because he had heard concerning him;
9 and he hoped to see some miracle done by him. And he questioned him in many words; but he answered him nothing. And the chief priests and the scribes stood, vehemently accusing him. And Herod with his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate. And Herod and Pilate became friends with each other that very day: for before they were at enmity between themselves.

If did it in Galilee too, th can be charged there - Galilee independent in Herod - Pilate trying to get out of situation

Christ says nothing because he must be tried by P according to prophecy. (Galilean law would have beheading).

7 THE CONCLUSION OF JESUS' TRIAL BEFORE PILATE

Luke 23:13-25

13 And Pilate called together the chief priests and the rulers and the people, and said unto them, Ye brought unto me this man, as one that perverteth the people: and behold, I, having examined him before you, found no fault in this man touching those things whereof ye accuse him: 15 no, nor yet Herod: for he sent him back unto us; and behold, nothing worthy of death hath been done by him.

Neither one - Not a treasonous Messiah

16 I will therefore chastise him, and release him.

(For using a term he shouldn't have - scourging common for infidel of authority)

18 But they cried out all together, saying, Away with this man, and release unto us

19 Barabbas: one who for a certain insurrection made in the city, and for murder, was cast into prison.

John 18:39-19:16

40 They cried out therefore again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

20 And Pilate spake unto them again, desiring to release Jesus;

21 but they shouted, saying,

Crucify, crucify him. And he said unto them the third time, Why, what evil hath this man done? I have found no cause of death in him I will therefore chastise him and release him.

John 18:39-19:16

1 Then Pilate therefore took Jesus, and scourged him.
 2 And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple garment; and they came unto him, and said, Hail, King of the Jews! and they struck him with their hands. And Pilate went out again, and saith unto them, Behold, I bring him out to you, that ye may know that I find no crime in him. Jesus therefore came out, wearing the crown of thorns and the purple garment. And Pilate saith unto them, Behold, the man!
 6 When therefore the chief priests and the officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take him yourselves, and crucify him, for I find

Not taking him seriously

no crime in him. The Jews answered him, We have a law, and by that law he ought to die, because he made himself the Son of God. When Pilate therefore heard this

reference to Messiah - like David was a son of God

9 saying, he was the more afraid; and he entered into the palace again, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Pilate therefore saith unto him, Speakest thou not unto me? knowest thou not that I have power to release thee, and have power to crucify thee? Jesus answered him, Thou wouldest have no power against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin.
 12 Upon this Pilate sought to release him: but the Jews cried out, saying, If thou release this man, thou art not Caesar's friend: every one that maketh himself a king speaketh against Caesar. When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgement seat at a place called The Pavement, but in Hebrew, Gabbatha. Now it was the Preparation of the passover: it was about the sixth hour.* And he saith unto the Jews, Behold, your King!

Friend: loyal
In Rome certain publically as Caesar's friend -

15 They therefore cried out, away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

Threatening to tell Rome that let go a traitor - applying pressure -

Pilate caved in because he in a delicate situation - mess of his governorship -
1) When 1st came, marched in standards unmarked (no idols and graven images) - not w/ much bloodshed - rebuked by Rome for his wisdom.

2) Borrowed money from tes to pay for adequately another riot - Rehe again

Now fearful of more complaints

Sarcastic remark - They really couldn't do it -

Matt. 27:15-26

24 So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude [see Deut. 21: 6-9], saying, I am innocent of the blood of this righteous man: see ye to it. And all the people answered and said, His blood be on us, and on our children.*

26 Then released he unto them Barabbas:

but Jesus he scourged and delivered to be crucified.

Again - More than a beating for punishment, this is meant to prepare body for crucifixion

Very human drama - priests didn't believe he was the Christ -
Just a man to them -

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