



## The DAILY JESUS NEWS #306 Friday... Day of Agony and Atonement

### Jesus' Three-Phase Jewish Trial

**Jesus is Led to Caiaphas' House for Questioning**  
**MK 14.53, 55-59 (Parallel Texts: MT 26.57, 59-61; LK 22.54A; JN 18.24)**

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53 <sup>J</sup>Then Annas sent him, still bound, to Caiaphas the high priest. <sup>MT</sup>So those who arrested <sup>M</sup>Jesus took him to the high priest, and representatives from all the chief priests, the elders, and the teachers of the law came together.

55 The chief priests and the whole Sanhedrin were searching for evidence against Jesus so that they could put him to death, but they could not find any. 56 Many testified falsely against him, but their statements did not agree.

57 <sup>MT</sup>Finally two came forward, <sup>M</sup>stood up and gave this false testimony against him: 58 “We heard him say, ‘I myself will destroy this temple made with human hands and in three days will build another, not made with hands.’”

59 Yet, their testimony still did not agree.

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NOTE: We use superscript identification of the source gospel in "blended texts" as follows: Matthew = <sup>MT</sup>, Mark = <sup>M</sup>, Luke = <sup>L</sup>, John = <sup>J</sup>, Acts = <sup>A</sup>. This “superscript ID” is inserted at the beginning of the quoted text, identifying that Bible book until a different superscript appears. In addition, *red italics identify the words of Jesus*. Old Testament quotations are CAPITALIZED.

	CONTEXT DIGEST
Location	The House of Caiaphas, the High Priest
Timeline	Early April (Month 39)
Jesus' Life Context	Stage VIII: Passion Week
	E. Friday: Day of Agony and Atonement
	Jesus' Three-Phase Jewish Trial
Title	Jesus is Led to Caiaphas' House For Questioning

Today's reading takes us into Phase II of Jesus' Jewish trial. Phase I was conducted before Annas, at around 1:00 AM on Good Friday, probably in the courtyard of Annas' home. Because Jesus refused to

speak, and no witnesses were presented, it was a fairly brief session. So Annas sent Jesus to Caiaphas for a more official interrogation. It was probably about 2:00 AM when Jesus arrived at Caiaphas' home. The "trial" took place in the upper portion of the courtyard.

John noted that Annas sent Jesus to Caiaphas *"still bound."* There was no mercy here for Jesus, or even common courtesy. Jesus was treated in the most humiliating, painful way possible. It was truly a vendetta.

Phase II, before Caiaphas and representatives from every group that comprised the ruling council of Israel, or the Sanhedrin, began with the testimony of many false witnesses. They were *"searching for evidence against Jesus."* A trial should objectively search through all the evidence, with the goal of establishing the truth. This was a one-sided affair that only accepted information that could be twisted to work against Jesus. The judicial hypocrisy that began under Annas continued before Caiaphas and the Sanhedrin.

In spite of the many false witnesses that were brought against Jesus, it is telling that none of the testimony would stand, because the lies were not consistent; none of the testimony agreed. Given the highly biased circumstances, the fact that Caiaphas and the Sanhedrin couldn't use the evidence shows the weakness of the perjured testimony. The Lord was obviously not guilty of any of the accusations made against him.

One example of false testimony was mentioned by Mark and Matthew. Two men claimed that Jesus had said,

*"I myself will destroy this temple made with human hands and in three days will build another, not made with hands."*

Two things stand out in this statement. The first is that Jesus never said that HE would destroy the Temple. The truth is that he would never do such a thing, or say such.

This erroneous quote came from the first cleansing of the Temple, three years earlier. John recorded what Jesus actually said: *"Destroy this Temple, and in three days I will raise it up."* (JN 2.19) John then added, *"But he was speaking of the Temple of his body."* (JN 2.21)

Jesus was not talking about destroying the Temple building itself. Furthermore, his words were a challenge to the Jewish leadership that when THEY killed him, he would surely rise from the dead as a sign that he had the authority to cleanse the Temple. It was only by twisting the meaning of Jesus' words that the false witnesses could accuse him of anything. Even then, their lie was revealed because their testimony was inconsistent, and thrown out.

Secondly, the truth about Jesus' attitude and intentions when he spoke about destroying the Temple was accurately grasped by the disciples later on, after the Holy Spirit came to live within them and remind them of Jesus' words: (JN 2.17) *"His disciples remembered that it was written, 'ZEAL FOR YOUR HOUSE WILL CONSUME ME.'"* (PS. 69.9)

The truth was that Jesus cared more about the Temple and the God it honored than anyone who has ever lived.

The fact that Jesus' enemies did everything in their power to invent incriminating testimony against him and could not succeed, is crucial in the narrative of Jesus' life. He was sinless. No one could find fault in him, nor could they even invent anything wrong with him. He was the perfect, sinless sacrifice. This is the point we must not miss.

#### APPLICATION:

Jesus was silent when he was falsely accused. He did not defend himself. There were at least two reasons for this. First, he was waiting for his enemies to admit for themselves that there was no wrongdoing in him. This was accentuated by not defending himself.

Second, Jesus was taking our place as sinners--receiving the judgement we deserve, and we have no excuse for our sin. When God judges our sin all we can say with David:

*"Against you, you only have I sinned, and done what is evil in your sight. So you are justified when you speak against me, and blameless when you judge." (Ps. 51.4)*

Jesus modeled what should be our own attitude toward receiving reproof and conviction regarding our sin. We have no excuse for our sin. We should not try to make any.

*Do you receive the conviction of the Holy Spirit regarding your sin without giving excuses? What does Jesus' example show you about your own attitude?*

*What do you need to do to become more like Jesus in your attitude toward acknowledging sin?*