



The DAILY JESUS NEWS #307 Friday... Day of Agony and Atonement

Jesus' Three-Phase Jewish Trial

Phase II: Before Caiaphas... The Charge of Blasphemy MK 14.53, 60-65 (Parallel Texts: MT 26.62-68; LK 22.63-65)

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60 Then the high priest stood up before them and asked Jesus, "Are you not going to answer? What is this testimony that these men are bringing against you?"

61 But Jesus was holding his silence and gave no answer.

The high priest spoke to him, ^{MT}"I charge you under oath by the living God. Tell us, ^Mare you the Messiah, the Son of ^{MT}God, ^Mthe Blessed One?"

62 *"I AM,"* said Jesus, ^{MT}*It is as you say. And I say to all of you: in the future ^Myou will see the SON OF MAN* (Dan. 7.13) *SITTING AT THE RIGHT HAND OF THE MIGHTY ONE* (Ps. 110.1), *AND COMING ON THE CLOUDS OF HEAVEN."* (Dan. 7.13)

63 The high priest tore his clothes. ^{MT}"He has spoken blasphemy. ^MWhy do we need any more witnesses?" he asked. 64 "You have heard the blasphemy. What do you think?"

They all condemned him as worthy of death.

65 Then some began to ^{MT}spit in his face; ^Lthe men who were guarding Jesus began mocking and beating him. They blindfolded him, struck him with their fists ^{MT}and slapped him, saying, "Prophecy to us, Christ. Who hit you?!"

^LAnd they said many other insulting things to him.

^MThen the guards took him and beat him.

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NOTE: We use superscript identification of the source gospel in "blended texts" as follows: Matthew = ^{MT}, Mark = ^M, Luke = ^L, John = ^J, Acts = ^A. 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	Phase II: Before Caiaphas... The Charge of Blasphemy

Today's reading continues the narrative of Phase II of Jesus' Jewish trial, before Caiaphas and representatives from the Sanhedrin, in the courtyard of Caiaphas' house in Jerusalem. In this text we can see a vivid contrast between Caiaphas, the sinful High Priest in the line of Aaron, and Jesus the righteous and eternal High Priest in the order of Melchizedek.

Caiaphas took the initiative in badgering a "confession" out of Jesus because there was no other testimony against him. Everything that the witnesses had said against him was inadmissible as evidence because it was nothing but inconsistent lies.

Given their inability to produce any evidence against Jesus, the only way to obtain a conviction was for Caiaphas to try to force Jesus to make his own confession. So Caiaphas put Jesus under an oath to speak the truth: *"I charge you under oath before the Living God."* This was rich with irony.

Caiaphas had no clue that he was actually speaking to the Living God when he spoke to Jesus! There was no need to put Jesus under an oath before the Father, for they are One. God cannot lie; Jesus was the truth. So Jesus answered Caiaphas' question with another *"I AM"* statement.

This was one of the strongest Divine claims of Jesus' life, because of the setting. Then he added dual quotations from Ps. 110.1 and Daniel 7.13 that also declared him to be God. There was no doubt in Caiaphas' mind that Jesus had claimed to be Divine, for he immediately said: *"He has spoken blasphemy!"*

It was also ironic that the High Priest put Jesus under an oath when Caiaphas was doing so for evil purposes. It was Caiaphas who was actually committing blasphemy against God by condemning Jesus as a criminal!

The spit, blows, mocking, and beating that followed Jesus' confession of his own Deity were the ultimate act of blasphemy in the history of fallen humanity, yet it was all done in the name of God. Caiaphas abused his power and position in the worst way possible. Jesus, on the other hand, revealed the glory of God.

What does the Living God do when people blaspheme against him? How does he respond when we lie about him, spit in his face with our attitudes, attempt to destroy his honor and injure his spirit with our rebellion, and gloat in our prideful self-righteousness that allows us to stoop to such despicable behavior? Just look at Jesus for the answer.

Jesus loved his enemies. Instead of calling on his Father for retribution, and unleashing his legions of angels who stood by to bring just judgement upon the perpetrators of such evil against him, Jesus died to atone for these very sins, and asked his Father to forgive them. This is how much God loves you and me. This is the glory of God shining in the beaten, swollen, bruised, bloody, and spit-covered face of Jesus.

Caiaphas and the enemies of Jesus physically abused him in this scene, mercilessly. In the next two readings we will see how Peter did the same thing to Jesus in an emotional and spiritual way by disowning him three times.

We are all sinful. We all engage in our own personal enmity against God through our sins. We all need this suffering, forgiving, loving Savior, who has endured every evil we have hurled at him, and still loves us anyway.

Caiaphas or Jesus. Who is God's chosen High Priest?

APPLICATION:

Jesus' regal glory shines bright in scenes like this that describe the unspeakable evil that was done to him, and how he responded. It is the glory of his love.

How will you thank and praise Jesus today for loving you as he does--in spite of your enmity against him?

How will you share his love with others who have sinned against you?