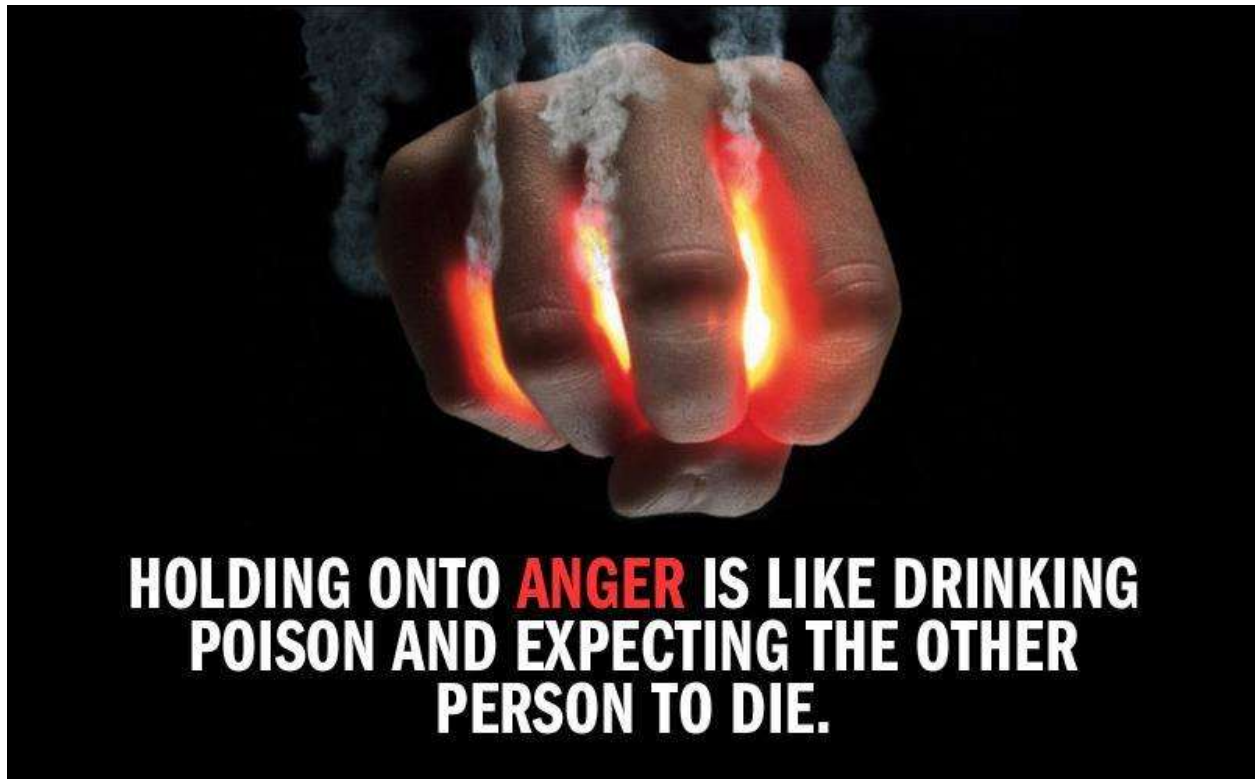


Thought for today...



<https://me.me/t/holding-onto-anger?s=new>

Jesus’ Religious and Civil Trials

JESUS' RELIGIOUS TRIAL				
	Matthew	Mark	Luke	John
Before Annas				18:12-14, 19-24
Before Caiaphas	26:57-68	14:53-65	22:54, 63-65	18:24 (Only briefly mentions handoff to Caiaphas)
Before the Sanhedrin	27:1	15:1	22:66-71	
JESUS' CIVIL TRIAL				
Before Pilate	27:2, 11-14	15:1-5	23:1-5	18:28-38
Before Herod Antipas			23:6-12	
Before Pilate	27:15-26	15:6-15	23:13-25	18:39—19:16

Source: Dr Constable’s Expository Notes – John
(with minor edit by LY)
<http://planobiblechapel.org/soniclight/>

Summary: Jesus was the only person to live His entire life without doing anything wrong. Yet, He was arrested, tried, convicted, and condemned to suffer a punishment normally reserved for the Roman empire’s worst criminals.
(Charles Swindoll)

<https://www.sermoncentral.com/sermons/sermon-2-analysis-of-a-courtroom-fiasco-charles-r-swindoll-sermon-on-crucifixion-118569>
Ecclesia (acknowledging Charles Swindoll)
<http://www.ecclesia.org/Truth/trial-jesus.html>

THE HIGH PRIESTS OF ISRAEL CA. A.D. 66-36

Annas (c. A.D. 6-15)

- Unofficial high priest with Caiaphas during Jesus' trial (Luke 3:2; John 18:13, 24)
- Unofficial high priest who, with Caiaphas, tried Peter and John (Acts 4:6)

Eleazar (ca. A.D. 16-17)

- Son of Annas whose name does not appear in the New Testament

Caiaphas (ca. A.D. 18-36)

- Son-in-law of Annas
- Official high priest during Jesus' earthly ministry (Matt. 26:3, 57; Luke 3:2; John 11:49-50)
- With Annas tried Peter and John (Acts 4:6)

IV. The 6 Trials of Jesus

	Judge	Texts	Decision	Time AM	Place	Notes
3 Religious trials by Jews	Annas	Mt 26:57-58; Mk 14:53-54; Luke 22:54-55; Jn 18:12-23	Guilty	2-2:30	House of High Priest	Jesus answers freely
	Caiaphas	Mt 26:59-75; Mk 14:55-65; Lk 22:56-65; Jn 18:24	Guilty	2:30-5	House of High Priest	Peter's three denials. One hour between second and third denial: Lk 22:59 Jesus would not answer
	Sanhedrin	Mt 27:1, Mk 15:1; Lk 22:66-71	Guilty	6	Court of Sanhedrin	In the early morning
3 Civil trials by Romans	Pilate	Matt 27:2-14; Mk 15:2-5; Lk 23:1-6; Jn 18:28-38	Innocent	6:30	Praetorium	Death of Judas
	Herod	Lk 23:7-12	Innocent	7	Herod visiting Jerusalem	
	Pilate	Matt 27:15-26; Mk 15:6-15; Lk 23:13-25; Jn 18:39-19:16	Innocent	7:30-8	Praetorium	

<https://www.bible.ca/doctrine-six-trials-of-jesus-3-jewish-guilty-3-roman-innocent.htm>

[Note I have a problem with the placement of some of these texts in some of the rows, especially those associating with Annas]

VI. The 7 Trials of Jesus

	Time	Type	Authority	Scripture	Accusations	Legality	Results
1	2:00 AM	Jewish Preliminary ex-amination	Annas, ex-high priest of Jews	John 18:13-23	Pre-trial trumped-up charges. General questioning, nothing specific	Illegal because it was unauthorized inquiry held at night at residence of Annas. Prejudice. No specific charges. Violent.	Purpose was to gain evidence for the trial. "Guilty" of irreverence. Taken to Caiaphas.
2	3:30 AM	Jewish	Caiaphas, current high priest, and members of Sanhedrin	Matt. 26:56-68; Mk. 14:53-65; Jn. 18:24	Blasphemy; claimed to be the Messiah, Son of God	Illegal because held at night at residence of Caiaphas. Perjured witnesses could not agree. Violence.	Guilty of blasphemy by common consent. Sent to the Sanhedrin
3	6:00 AM	Jewish	Sanhedrin (Jewish ruling authorities)	; Lk. 22:66-71	Charged with <i>blasphemy</i> ; claimed to be Son of God. Rome not interested in blasphemy.	Formal trial to confirm capital sentence of the illegal night trial. Put Jesus under oath. Caiaphas made each member of Sanhedrin accredited witnesses.	Declared guilty of blasphemy by Sanhedrin. Sent to Roman Governor, Pilate, for legal sentence of death.
4	6:30 AM	Roman Civil Trial	Pilate, Governor of Judaea, at official residence (first time)	Matt. 27:1-2, 11-14; Mk. 15:2-5; Lk. 23:1-7; Jn. 18:28-38	Accused Him of <i>treason</i> which was worthy of capital punishment in Rome.	Illegal, yet held even though found innocent by Pilate. No defense attorney. Violent.	Innocent, Jn. 18:38. Should have ended trial, but sent to Herod Antipas. Mob overruled Pilate.
5	7:00 AM	Roman Civil Trial	Herod Antipas, Governor of Galilee	Lk. 23:8-12	No accusation. Mock trial. Mob violence.	Illegal because no grounds. Mockery in courtroom. Violence. No defense attorney.	Mistreated and mocked, returned to Pilate without decision by Herod
6	7:30 AM	Roman Civil Trial	Pilate (second time)	Matt. 27:15-26; Mk. 15:6-15; Lk. 23:13-25; Jn. 18:39-19:16	Treason. Bargain with mob, put on trial with Barabbas	Illegal because Pilate had no proof of guilt, allowed innocent man be condemned	Found innocent, but Pilate bowed to political pressure of Jews.
7	Today	Universal	You are the judge.	The whole Bible	Jesus Christ is Lord and Savior	This decision is legal and eternally binding	What did you do with Jesus?

Conclusion:

1. The six trials of Jesus were a total miscarriage of justice that involved Jewish envy, political pandering, evil and pure cowardice.
2. Contrary to the popular view held by today's Jewish community, it was the pagan Romans who found Jesus innocent and the chosen race of Jews who crucified him out of envy and hard-hearted evil.
3. Pilate said as he washed his hands, "I am innocent of this man's blood" the Jews actually responded, "His blood be upon us and our children". So be it! And such is the gospel. We are all guilty of crucifying Jesus if we have committed even one sin which Jesus needed to shed his blood for to bring about forgiveness and the hope of eternal live in heaven!
4. The seventh and final trial of Jesus takes place in your heart right here, right now! Do you think he was innocent or guilty of sin?

<https://www.bible.ca/doctrine-six-trials-of-jesus-3-jewish-guilty-3-roman-innocent.htm>

Background

Now, here are some of the illegalities of the Jewish trials.

1. If a man was arrested for a capital crime, he could never be arrested at night. It had to be in broad daylight. Jesus' arrest took place between 1 and 2 o'clock at night.
2. If a man was arrested for a capital crime, no one cooperating in the arrest could be in any way connected to the one who is accused. No arrest for a capital crime could be made based upon information given by a follower or colleague of the accused. Because they felt if the accused was guilty so were his followers. But the entire plot revolved around Judas, one of the followers. This law was blatantly and openly ignored.
3. No Jewish trial could ever be held at night. The law stated that it must be held in the daytime. Listen to the code, which is taken from the Talmud: "The members of the court may not alertly and intelligently hear the testimony against the accused during the hours of darkness." But, if you check the record, both before Annas and before Caiaphas, these trials were held in darkness.
4. The members of the Jewish court, after hearing the testimony of true witnesses (none of which were ever brought before Jesus) in a capital crime, could not immediately act and judge. They were to go home and remain alone and separate from one another for two days (at the least, one full day), thinking about the testimonies they had heard. During that time, here's what they were to do. Here's the language of the code: "Eat like food, drink like wines, sleep well. And once again return and hear the testimony of the accused. Then, and only then, shall you render a vote." They didn't do that. The Jewish court never left the presence of Caiaphas!
5. In fact, even the method of voting was specified! They never took an "all in favor say I, all opposed say no" kind of vote. Their vote was supposed to be taken from the youngest to the oldest so that the youngest wouldn't be intimidated or influenced by the older votes. This never happened.

No trial could be held before only one judge, and never without a defense attorney. All of that was overlooked, openly, willfully ignored and disobeyed. Even though they were people of the book, they didn't follow their own rules. In the history of jurisprudence, I don't know of a more fallacious series of trials.

[From notes for the Gospel of Mark:] The story of Jesus' trial follows immediately upon his arrest. Objections have been raised as to the historicity of the various accounts of Jesus' trial, because of differences of detail from the rules found in the Mishnah tractate *Mishnah Sanhedrin*. However, (1) the Mishnah was written around AD 200, whereas the Gospel of Mark was written in the late 60s, over 130 years earlier; (2) the rules found in *Mishnah Sanhedrin* idealize what later rabbis thought should take place in such trials and do not necessarily describe what in fact did take place; (3) it is questionable whether the Sadducees leading the Sanhedrin would have followed the Pharisaic rules found in *Mishnah Sanhedrin* (see Acts 23:6-10); (4) the rules found in *Mishnah Sanhedrin* sometimes conflict with what the Jewish historian Josephus wrote; (5) existing laws of conduct were not necessarily followed — Jesus was being tried by a kangaroo court, in which the sentence was predetermined and only the charge for carrying it out was sought (Mark 14:55); (6) if we must choose between the trial accounts found in the Gospels and *Mishnah Sanhedrin*, there is no reason to choose the reliability of *Mishnah Sanhedrin* over that of the Gospels.

[Source: NLT Study Bible Notes]

For more information about the Mishnah (part of the Talmud and the Oral Torah) see [**The Religious Writings and History of Judaism**](#) in the **Appendix**.
(ref: "Complete Sayings of Jesus – NKJV")

Contrary to detractors, how Jesus is treated in the account fits what we know of the treatment of dissent in antiquity. Apart from outright threats (like armed bands in the wilderness), Rome depended on local aristocracies in the provinces to arrest and accuse troublemakers, though Rome itself inflicted the death penalty (John 18:31). A generation after the scene depicted here, one Joshua son of Hananiah cried out judgment against the temple; the chief priests had him arrested and handed over to the governor. After refusing to respond to the governor's interrogation, Joshua was flogged, Josephus says, until his bones showed (*Jewish War* 6.301-5). Because they considered that prophet insane and because he had no followers, he was then released — in contrast to Jesus, who had a movement and was viewed as a greater potential political threat. The priestly aristocracy were determined to maintain control at all costs, including by suppressing freedom of speech. The current Sanhedrin consisted especially of immediate descendants of Herod's political appointees, and other Jews (from Josephus to the Dead Sea Scrolls to the Pharisees) criticized a number of high priests in this era as corrupt and sometimes brutal.

[Source: IVP Bible Background Commentary, 2nd Ed.]

Some Commentary

18:12-14 Then the detachment of *troops* and the captain and the officers of the Jews arrested Jesus and bound Him. [13] And they led Him away to Annas first, for he was the father-in-law of Caiaphas who was high priest that year. [14] Now it was Caiaphas who advised the Jews that it was expedient that one man should die for the people.

18:14 John doubtless identified "Caiaphas" the way he did here, to remind his readers of the prediction of Jesus' substitute sacrifice (11:50), not just to mention his name. This identification also makes unnecessary a full recording of the deliberations that led to the Sanhedrin's verdict. That record was already available in the Synoptics, and was therefore unnecessary in John's Gospel. "Annas exercised his power through those who were like him."

The first Jewish religious trial of Christ is recorded in [John 18:13–23](#). Jesus was taken to the palace of Annas, a complex of buildings surrounding an open courtyard in the southwestern section of Jerusalem.¹ When Annas questioned Jesus about His disciples and His teaching, He replied that He had taught openly in the temple and synagogues, had spoken nothing in secret, and He pointed out that legally Annas should be questioning witnesses, not the accused. One of the religious officials then struck Jesus.

Annas had served as high priest from A.D. 6 to 15, until he was removed from office by Valerius Gratus for usurping Roman authority. According to Jewish law the high priest reigned for life. However, under Roman rule the Roman procurator authorized the appointment of the high priest.² Therefore Annas continued to exert tremendous influence personally³ through the high priestly rule of his five sons,⁴ his son-in-law Caiaphas (reigning high priest from A.D. 18 to 36), and his grandson.⁵

<https://www.galaxie.com/article/bsac161-643-06>

John is the only evangelist who recorded Jesus' interrogation by Annas. It was preliminary to His appearances, before Caiaphas next, and then before the Sanhedrin (John 18:24).

19:11 Who did Jesus have in mind when He spoke of the one who had handed Him over to Pilate? Some interpreters believe that Jesus meant Caiaphas. ² This seems most probable, since it was Caiaphas who had sent Jesus bound to Pilate (18:28). Another possibility is Judas Iscariot (cf. 6:71; 13:21; 18:2). However, Judas did not hand Jesus over directly to Pilate but to the Jewish authorities. Obviously Jesus did not mean that God was responsible, since by His statement, He viewed the act of handing Him over as a blameworthy sin. Satan might be in view, but Jesus was apparently speaking of another human being. The Jewish rulers do not qualify, because Jesus spoke of another person (singular) delivering Him to Pilate.

Both Pilate and Caiaphas were guilty of treating Jesus horrendously. However, Caiaphas was guilty of a "worse (greater) sin," since Caiaphas had received greater power from God than Pilate had. God had given Caiaphas the authority to lead God's people as Israel's high priest. Pilate had only received power (Gr. exousia) to govern politically. Specifically Jesus seems to have been referring to Pilate's power to judge Him. Thus the reason for the "greater sin" of Caiaphas was his abuse of the greater privilege and power that God had given him.

Shhh!



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SHHHH !



St. Francis of Assisi

<https://www.britannica.com/biography/Saint-Francis-of-Assisi>

He was also a leader of the movement of evangelical poverty in the early 13th century. His evangelical zeal, consecration to poverty, charity, and personal charisma drew thousands of followers. Francis's devotion to the human Jesus and his desire to follow Jesus' example reflected and reinforced important developments in medieval spirituality.

<https://www.evangelismcoach.org/did-saint-francis-of-assisi-get-it-wrong/>

One of my loyal readers (via RSS feed) wrote an interesting post:

Today, I had coffee with a friend of mine who said, "I don't believe that it is my responsibility to share the gospel." He just wanted to live his life in such a way that people would be attracted to that example and hopefully come to Christ.

I reminded him that for a Christian, the Bible teaches that sharing the gospel is not optional. Jesus commanded us to tell others about his death, burial and resurrection.

Who is to say that your life well lived will look any different than that example of a good atheist, Buddhist, Muslim or any other religion?

St. Francis of Assisi quote:

"Preach the gospel at all times and when necessary use words."

St. Francis of Assisi quote
(attributed to him, I've not seen documentation if it really was him).

But I've often wondered if Francis of Assisi got it right, or if we have so misused his words to justify our lack of communicating the gospel with words.



Everyone is saved who believes in Jesus Christ: that He...

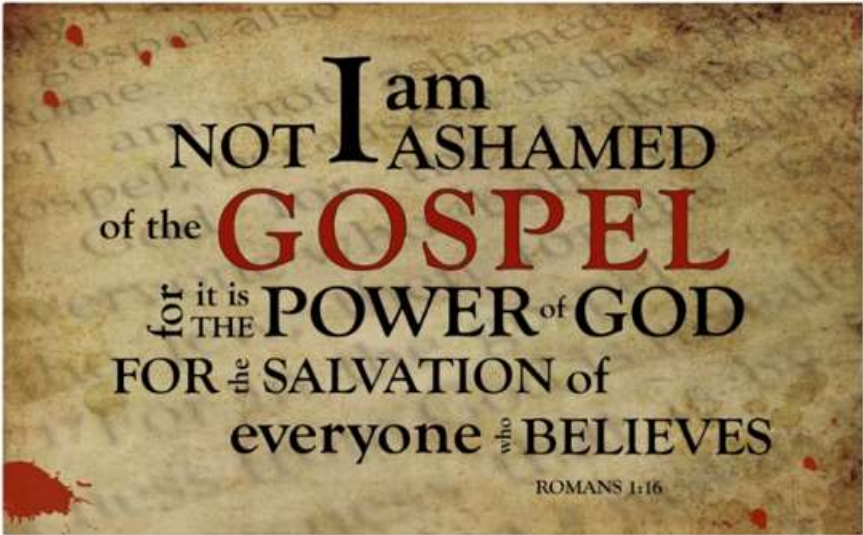
	Died on a cross / for the Forgiveness of our Sins [as foretold by OT Prophets in Scripture],
	He was Buried / then was Raised up on the 3 rd day (Resurrection) [as per OT Prophets].
	Witnesses after Jesus arose: Apostles ate and drank with Him; over 500 men/women saw.
	Why Preach? – commanded by Jesus; of first/highest importance; and to warn you that
	Jesus was appointed by God to reign over everything and to judge the living and the dead.

NOTE: The order of this information does NOT matter. NO gospel presentation is complete without emphasizing Jesus' resurrection and that Jesus was appointed ruler (Lord) and judge over all.

Exact wording is not required as long as the essence of the Gospel is clear and complete.

The above summary of the Gospel of Jesus Christ is based on Paul's and Peter's (via Luke's Book of Acts) explicit statements of the Gospel (see: 1 Cor. 15:1-11, 20-28; Acts 10:34-38, 39-45 re: Peter's presentation of the Gospel to the Gentile Roman Centurion Cornelius). Other similar statements of the Gospel are found in Rom. 1:1-5; Acts 17:16-34 (Paul's speech at Mars Hill, Athens) and to a lesser extent, 2 Tim. 2:8-10.

["Christ" = from *Christos*, the Greek word for the Hebrew "Messiah" = "Anointed One of God"; i.e., Jesus the Messiah]



Legend:

	Saved / Believes in Jesus:
	Died/ Sins /Scriptures
	Buried/Resurrection
	Witnesses
	Why Preach
	Appointed by God

Notes:
Order does not matter.
No gospel presentation is complete without emphasizing the resurrection of Jesus and that Jesus was appointed ruler (Lord) and judge over all.
Exact wording is not required as long as the essence of the gospel is clear and complete.

Submit your comments, suggestions, questions to: gospel@timoninc.com

Quick Scripture: Salvation – The Pattern Throughout History

Quick Scriptures

SALVATION

Jesus came to seek and save the lost (Luke 19:10). As He left earth to re-
turn to heaven, He enlisted His followers to take the gospel to the entire
world in every generation till He returns (Matthew 28:18–20; Mark 16:15–16).

The Pattern of Salvation throughout History

The Bible consistently shows the pattern of man's sin, God's grace,
man's faith, and man's obedience. This pattern is always repeated
when God saves people. God requires obedient faith (Romans 16:26).
Here are a few case studies:

Subject of God's Grace	God's Plan (Titus 2:11–12)	Grace Obtained	Obedience Rewarded
Noah Genesis 6:11–22	Build an ark Genesis 6:14–21	Obedience of faith Genesis 6:22	Saved Hebrews 11:7
Abraham Genesis 12:1–3	Offer son (test) Genesis 22:2	Obedience of faith Hebrews 11:8–10	Justified James 2:21–24
Israelites (Passover) Exodus 12	Blood on doorposts Exodus 12:1–20	Obedience of faith Exodus 12:21–28	Saved Exodus 12:29–42
Israelites (Exodus) Exodus 14–15	Follow Moses Exodus 14:13	Obedience of faith 1 Corinthians 10:1–4	Delivered Exodus 14:30
Rahab Joshua 2	Cord in window Joshua 2:18	Obedience of faith Joshua 2:21	Saved Hebrews 11:31
Naaman 2 Kings 5:1–15	Dip in Jordan 2 Kings 5:10	Obedience of faith 2 Kings 5:14	Cleansed Luke 4:27
Ethiopian Acts 8:26–40	Preaching of Philip Acts 8:35	Obedience of faith Acts 8:37–38	Saved Acts 2:41, 47; 1 Peter 3:21

Noah did not save himself, but if he had not obeyed God and built the ark,
he would not have been saved. Today the pattern is the same.

Man's sin: Romans 3:23

God's grace: Ephesians 2:8–9

God's Command/Man's Obedience: Hebrews 5:8–9

- Hear in order to learn the truth (John 6:44–45; 10:14)
- Believe Jesus is the Son of God who can save us from our sins (John 8:24). [Note this is not faith only (James 2:24).]
- Repent of sins (Acts 17:30; 26:20)
- Confess His name before men (Luke 12:8)
- Submit to water baptism (Acts 10:48; 2:38; 22:16; Mark 16:16; 1 Peter 3:21).