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SECTION 231: THIRD JEWISH PHASE, BEFORE THE SANHEDRIN — MATTHEW 27:1;
MARK 15:1A; LUKE 22:66-71

PROMISES AND ADMONITIONS BY THE KING

Better known as “The Upper Room Discourse”

Chapters 14-17 record His table talk during the Passover Seder

John, being more interested in what Jesus said rather than what He did, is the only one who records all that was said here.

JOHN’S EMPHASIS

1. Seven signs
2. Seven discourses
3. Seven “I AMs”.

With the upper room discourse, all three sets of seven will be completed.

We have here the seventh of John’s seven discourses and the sixth of John’s seven “I AMs”

The entire discourse extends from chapter 13:31 to 17:26.

TRANSITIONS

1. The upper room discourse marks a transition from the Messiah’s functioning as a prophet to a priest.

   Although He holds the offices of prophet/priest/king, He does not function as these three simultaneously.

   Now in the upper room discourse He finishes as prophet and moves into the office of a priest.

   He prepares to offer up his own life as a sacrifice.

   At the second coming, He will cease to function as a priest and begin to function as a king.
2. The upper room discourse is a transition from the Dispensation of Law to the Dispensation of Grace.

The discourse contains seeds of later Messianic doctrine.

The seeds are elaborated into Messianic doctrine in subsequent books of the B’rit Chadashah.

He begins to describe a new relationship that believers are to have with God through Yeshua, a relationship that can only follow his death and resurrection.

This is what Paul means when he talks about being “in Messiah”; he is describing the position that a believer has.

We accept Jesus as the Messiah, Savior.

We believe that He died for our sins, was buried, and rose again.

We become believers, at which point the Holy Spirit immerses us into the body of Christ.

We are then placed in a brand new position, a position of being “in Messiah.”

Jesus describes some truths concerning this new relationship that will come following His death and resurrection.

There is a great amount of material, worth many days, hours, and weeks of meditation because of this tremendous truth in here.

The upper room discourse as a detailed study belongs to a study of the book of John.

That is not the purpose for this study.

I am fully aware that we will not do the upper room discourse justice because we are doing a thematic study of the life of the Messiah.
LOCATIONS

#1. John 14 in the upper room and John 15-16-17 outside the Upper Room
Perhaps in the street, the Temple, or near Gethsemane

#2. John 14-15-16-17 all in the Upper Room.
This is the position I will take.

I will explain why at John 18:1

The Betrayal Trial and Crucifixion

1. The Last Supper—211 through 224
2-3. Retirement to Gethsemane—225
4. Gethsemane—226
5. Betrayed, Arrested, Forsaken—227
6. Hearings before Annas and Caiaphas; night and day trials before the Sanhedrin—228 through 232
7. First trial before Pilate—233
8. Trial before Herod Antipas—234
9. Second trial before Pilate—235 through 237
10. The Crucifixion; the burial; the guard at the tomb—238 through 243
PROMISES IN CHAPTER 14

1. John 14:2—He is leaving to prepare for them a place.

2. John 14:3—Promises to return

3. John 14:12—Disciples will do greater works than He does.
   
   Take the word “greater” in quantity rather than quality.

   No works can compare with Yeshua’s in quality.

   There are advantages to deity.

   However, we have longer ministries, so we can do greater work in quantity rather than quality.

4. John 14:13-14—Promises to answer prayer that is consistent with his character (in my name).

5. John 14:16-17—When the Holy Spirit comes, He will abide in them forever.


   The basic difference He describes between the Old Testament and the New Testament is this: up to now, the Holy Spirit was with them.

   In Acts 2, the Holy Spirit will be in them.

   It is a different type of ministry of the Holy Spirit.

   The Holy Spirit was active in the Old Testament.

   Any one saved in the Old Testament was saved by the Holy Spirit in regeneration.

   However, there are a number of differences between the ministries of the Holy Spirit of the Old Testament as over against the New Testament.

   a. For example, the Holy Spirit didn’t baptize anyone in the Old Testament because the baptism ministry was a unique ministry for the church.

      The Holy Spirit began His baptizing ministry in Acts 2.

      Every believer who is ever saved is automatically baptized by the Holy Spirit.

      The end product of Spirit baptism is membership in the body of Christ.

      This is in I Corinthians 12:13.
b. Another difference—the one He points out here—is this: while the Holy Spirit did indwell some believers in the Old Testament, He did not indwell all believers in the Old Testament.

Even for those that experienced the indwelling, it was not necessarily permanent.

David’s prayer in Psalm 51, “Take not the Holy Spirit from me,” is a valid Old Testament prayer, but it is not a valid New Testament prayer.

Because New Testament Jesus said the Spirit will come and abide in you, abides in you, abides in you forever.

Forever means just that: permanently.

| HOLY SPIRIT’S MINISTRY COMPARED |
|------------------------------|-----------------------------|
| OLD TESTAMENT | NEW TESTAMENT |
| A. WITH THEM | IN THEM |
| B. NO SPIRIT BAPTISM | SPIRIT BAPTISM |
| C. TEMPORARY INDWELLING | PERMANENT INDWELLING |

6. **John 14:21**—the believer will be loved by both the Father and the Son.

7. **John 14:26**—the Holy Spirit will teach them and bring to remembrance things that He had taught them.

This is the reason why the disciples could remember what Jesus said and wrote these things down.

John wrote the gospel rather late, anywhere between 80 to 100 A.D.

Because of this ministry of the Holy Spirit, he was able to remember these things and write them down.

8. **John 14:27**—spiritual peace.
ADMONITIONS IN CHAPTER 14

Admonish: to inform or remind by way of warning

1. **John 14:1**—do not be disturbed over His departure.

2. **John 14:6**—the way to salvation
   - Christ is the only way.
   - There are not many ways to heaven.

3. **John 14:10-11**—to believe in Christ—to trust in Him

4. **John 14:15**—to keep His commandments.
   - The keeping of the commandments is not to be saved, but we keep them because we love Him.
   - This is not an order to love him.
   - We are not saved by keeping commandments; keeping Christ’s commandments is the outworking of our salvation, not the cause of it.

5. **John 14:23-24**—to love Yeshua—choose Him—obey Him

6. **John 14:28**—to rejoice that He is going to the Father.
   - “Greater than I” is a reference to His humanity

**John 14:29-31**

Many commentators feel that the Seder ends here and Yeshua leaves the Upper Room

I do not agree

I feel that the comment “arise let us go from here” anticipates the need to finish the Seder

I believe that Jesus is rousing them from their Passover banquet

Let me paraphrase what I think He is saying.

“We need to get on with the Seder. A special appointment with destiny awaits me.”
SECTION 219: THE VINE AND THE BRANCHES—JOHN 15:1-17

PROMISES IN JOHN 15:1-17

1. **John 15:5**—new relationship He will have with them, the relationship of being “in Messiah.”

2. **John 15:15**—they will be His friends.

3. **John 15:16**—they have been chosen for good works.

ADMONITIONS IN JOHN 15:1-17

1. **John 15:1-2a**—to abide in Him first.
   
   “Takes away”—a better translation is “to lift up.”
   
   The one that is not bearing fruit is then lifted up

   In first century viticulture Grape vines grow parallel to the ground
   
   As long as they are lying on the ground, they do not bear fruit.

   If you put a rock underneath it, and lift it off the ground, the vine begins to produce its grapes.

   So the vine that doesn’t produce and God has to lift it up, so it’s capable of bearing fruit—this is the first stage

   **John 15:2b-3**—secondly, every branch that bears fruit He prunes so it will produce more fruit.

   Having lifted it up, therefore allowing it to produce, He then prunes it so as to bear more fruit than it has thus far.

   **John 15:6**—if the branch fails to produce fruit at all, that person is not a believer.

   He has not “abided,” “remained” in Messiah.
I Corinthians 3:10-15

10 According to the grace of God which was given to me, as a wise master builder I laid a foundation, and another is building upon it. But let each man be careful how he builds upon it.
11 For no man can lay a foundation other than the one which is laid, which is Jesus Christ.
12 Now if any man builds upon the foundation with gold, silver, precious stones, wood, hay, straw,
13 each man’s work will become evident; for the day will show it, because it is to be revealed with fire; and the fire itself will test the quality of each man’s work.
14 If any man’s work which he has built upon it remains, he shall receive a reward.
15 If any man’s work is burned up, he shall suffer loss; but he himself shall be saved, yet so as through fire.

This passage refers to the believer who produces little fruit.

The wood, hay, stubble that he has produced is then burned with fire.

The good fruit, no matter how meager remains

The passage clearly emphasizes He is still saved, “he himself shall be saved, yet so as through fire.”

The valueless stubble, however, is all burned.

“The foundation” of I Corinthians 3 and “remaining in Messiah” of John 15 are the same thing

We have to hang unto the Messiah with all our strength no matter what

2. John 15:8—to bear fruit that is true fruit, not worthless results.

3. John 15:10—to abide in His love.

4. John 15:12—to love one another.

How do me obey this admonition in a practical way

1 Corinthians 13:4-7
Love is patient, love is kind and is not jealous; love does not brag and is not arrogant, does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong suffered, does not rejoice in unrighteousness, but rejoices with the truth; bears all things, believes all things, endures all things.
SECTION 220: OPPOSITION FROM THE WORLD—JOHN 15:18-16:4

PROMISES IN JOHN 15:18-16:4

1. They will be hated by the world for three reasons:
   a. John 15:20—that the believer is no longer part of the world system.
   b. John 15:21-25—the world will vent its hatred against the disciples of Jesus rather than Jesus Himself because He is now departing.
   c. John 15:22—the believer now operates by a new standard
      Living by God’s standards convicts the world of sin.
      The unbeliever reacts to this conviction with hatred.

   The emphasis by Christ is that the main function of the Holy Spirit in His new ministry that begins as of Acts 2 is to point to Christ, to glorify Christ, to make Christ the center.

3. John 15:27—they too will bear witness.

4. John 16:2a—they will be excommunicated from the synagogue.

5. John 16:2b—they will be killed—11 of 12 died a martyr’s death.

ADMONITION

John 15:27—to bear witness.
SECTION 221: COMING AND MINISTRY OF THE SPIRIT—JOHN 16:5-15

PROMISES IN JOHN 16:5-15

1. John 16:7-11—the Holy Spirit will convict the world of three things:
   a. Convict of sin
      Everyone sins: 1 Kings 8:46, Psalm 14:2-3, Romans 3:32
      Specifically, the sin of unbelief on Yeshua: John 3:18-19
   b. Convict of righteousness
      God has a standard of righteousness: Deuteronomy 32:4, Matthew 5:48
      The righteousness of Yeshua, which is proven by His ascension to the Father: John 16:10
   c. Convict the world of judgment
      Every sinner who does not attain God’s standard will experience judgment
      Specifically, the final judgment: Psalm 96:12-13, Matthew 12:36
      If the prince of this world has been judged, then it is inevitable that his servants will also be judged.

2. John 16:13—the Holy Spirit will reveal to them the truth.


NO ADMONITIONS

SECTION 222: PREDICTION OF JOY OVER HIS RESURRECTION—JOHN 16:16-22

PROMISE

John 16:16—they will see Him again.

Vss. 17-22 describes the Disciples confusion as they try to understand what He means

NO ADMONITIONS
SECTION 223: PROMISE OF ANSWERED PRAYER AND PEACE—JOHN 16:23-33

PROMISES IN JOHN 16:23-33

1. **John 16:25**—He will revise His teaching method again

   He will not speak with them in Proverbs, but will speak with them plainly—after the resurrection.

   He will switch back to His original teaching style

2. **John 16:32**—they will desert Him.

3. **John 16:33a**—they will be persecuted.

4. **John 16:33b**—nevertheless, Yeshua will overcome the world.

ADMONITIONS IN JOHN 16:23-33

1. **John 16:23**—we are to ask in Yeshua's name.

   This is in addition to what He taught them about prayer.

   In light of His coming death and resurrection and our new relationship with Him, when we do pray, while we address the prayer always to God the Father, we pray in the name of Christ.

   This is not a rote ending to prayer, but prayer in accord with His character, power, glory, and program.

2. **John 16:33**—be of strong and courageous because Christ has overcome the world.

   This has not been a detailed study of the Upper Room discourse.

   I would encourage you to use the main points that we have listed as a study guide and go back over John 14, 15, 16 yourself, doing a detailed study of these chapters.

   You will be blessed!
SECTION 224: JESUS’ PRAYER FOR HIS DISCIPLES AND ALL WHO WILL BELIEVE—JOHN 17:1-26

POSITION IN REGARD TO THE PASSOVER SEDER

In the order of the Passover Seder, this is the ceremony called the “Grace After Meal.”

It’s Jewish tradition to recite a lengthy prayer at the end of the Passover meal.

Yeshua does exactly that in chapter 17

He prays a lengthy prayer.

HIS ADDRESS TO GOD

Six different times He addresses God in this prayer.

He calls God by the term “Father.”

This is important to note now because of a changed relationship between the Father and the Son on the cross.

FIRST DIVISION

OBJECT

Prayer concerning Himself

Praying for the restoration of that glory that He had with the Father

A Glory that had been veiled by the physical body

REASONS

1. That the Son may by this means glorify the Father.

2. His work is now being accomplished.

This finished work involves the giving of eternal life.

He accomplishes His work because His work was to reveal the Father.

He has done that.

On the ground of His finished work He asks to return to His state of supreme majesty.

His state of humility, as a servant is concluding...
SECOND DIVISION

OBJECT: HE PRAYS CONCERNING THE 11 DISCIPLES.

REQUESTS

1. **John 17:9**—He prays for their preservation—their spiritual preservation.
   
   He wants their spiritual life to remain strong.
   
   He prays against the world.
   
   REASONS
   
   a. **John 17:10**—because Yeshua will be glorified in these eleven.
      
      This is the first reason they should be preserved.
   
   b. **John 17:11**—that they may be one, even as we are—unity preserved
   
   c. **John 17:12**—Yeshua will no longer be physically present to preserve them.
   
   d. **John 17:13**—to be truly fulfilled and joyful they must be preserved.
   
   e. **John 17:14**—because the disciples are in the world but not of the world.
      
      The world hates them.
      
      This also will require their preservation.
      
      God answered “Yes” to this prayer.
      
      The eleven’s spiritual life remained strong even in martyrdom.

2. **John 17:15-16**—He prays for their protection, especially from Satan.
   
   When He prays for their preservation, He prays against the world.
   
   When He prays for their protection, He prays against Satan.

3. **John 17-19**—He prays for their sanctification
   
   To be sanctified is a term that means to be set aside for sacred use
   
   A believer is to be distinct from the world’s sin, its values, and its goals.¹

Our enemies—

A. the world
B. the flesh
C. the devil

These three all conspire to mold us and align us with the world’s sin, values, and goals

The means of defeating these three enemies is the truth

The truth is found in the Word of God

We are involved in a truth battle, not a power battle

This is why the Word is so important

This is why we need to know the Word intimately, thoroughly, thru and thru

We need to know the truth so we can choose to align ourselves with the truth

THIRD DIVISION

OBJECT: ALL BELIEVERS—YOU AND ME

REQUESTS

1. John 17:21-23—for their unity

   That they may be one

   Not an organizational unity, not an institutional unity, not an external opinion, but personal unity—united in the body of the Messiah.

2. John 17:24-26—for their glorification

   To behold His glory is to be glorified ourselves

   This is not the only time Yeshua prays for us.

   This is the only recorded prayer where He prays for us while He was on the earth

   However, we are told by Hebrews and Romans both that He is sitting at the right hand of God the Father “ever making intercession.”

   Yeshua is still praying for us because that’s part of His function as a priest.
SECTION 225: SECOND PREDICTION OF PETER’S DENIAL—
MATTHEW 26:30-35; MARK 14:26-31; LUKE 22:39-40A;
JOHN 18:1

POSITION IN REGARD TO THE PASSOVER SEDER

The last thing that happens at the Passover is the singing of some psalms and the drinking of the fourth cup.

While the fourth cup is not mentioned, it is referred to.

The fourth cup is called the “Cup of Praise” because with the cup Psalms 113-118 are sung.

This is what is called the “Hallel” in Hebrew.

Therefore, the singing of those Psalms and the drinking of the fourth cup ends the Messiah’s last Passover.

CONCLUSION OF THE SEDER

Here is where I believe He leaves the Passover Seder.

Some commentators take John 14:31 as the indicator that the Passover was complete.

I feel that John 14:31 is simply an admonition to finish the Seder.

Yeshua is expressing a desire not to prolong it.

He is saying in effect, “Let’s get on with it.”

Here is the sequence I believe took place

At the end of chapter 14, He rouses them from their Passover lethargy with the statement found in verse 31.

Then He proceeds to teach them the great truths of chapters 15 and 16.

This brings the dinner to a close.

He resumes the Seder with the ceremony called the Grace after meal: John 17.

Following the High Priestly Prayer the Seder rapidly concludes.
Then John 18:1 reads

John 18:1
1 WHEN Jesus had spoken these words, He went forth with His disciples over the ravine of the Kidron, where there was a garden, into which He Himself entered, and His disciples.

A key phrase I want you to note is the phrase “went forth.”

That phrase translates a Greek word that means, “to go out” often of a place.

I understand the phrase to mean that this is the time that Yeshua actually “went forth” from the Upper Room.

He “went forth” with the particular destination—Gethsemane—in mind.

**Prediction for Peter**

Yeshua tells Peter a second time that his self-confidence is a delusion

The Disciples follow Peter’s lead and insist they will follow Yeshua to death if necessary

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2 Enhanced Strong’s Lexicon, Libronix
SECTION 226: JESUS’ THREE AGONIZING PRAYERS IN GETHSEMANE—
MATTHEW 26:36-46; MARK 14:32-42; LUKE 22:40B-46

LOCATION

The brook Kidron is in the valley of Kidron

Once you cross the Kidron, you begin ascending the Mount of Olives.

In the lower slopes of the Mount of Olives sits the garden of Gethsemane.

A Welcome Refuge: Inside the Cave of Gethsemane

Jesus and his disciples regularly spent the evenings on the Mount of Olives, and the warm, dry Cave of Gethsemane would have been a natural place to find shelter, suggests Joan Taylor. The cave’s oil-press would have operated only in the autumn and winter, after the olive harvest. By spring, when Jesus and his disciples came to Jerusalem to celebrate the festival of Passover, the cave would have been used only for storage. Thousands of people made pilgrimage to the Temple in Jerusalem during Passover, and every possible lodging in the city and surrounding village was offered to visitors.

Today, the cave is an underground chapel, with chairs set out for services. The olive-press may have been located in what is now the sanctuary, in the easternmost extension of the cave. An ancient hole in the wall, visible through the square hole cut out of the modern wall jutting out at right, lies at the exact height to support the wooden beam of the press. The press would have extended out, parallel to the modern altar, in this eastern cave extension.

The beam olive-press, used in the second step of olive pressing, extracted the last drops of oil from olives. First mill-stones crushed the olives in large basins to remove the finest, virgin oil used for sanctuary lamps. The remaining pulp was placed in loosely woven baskets (called aqalim in Arabic and Hebrew) that were stacked on a smaller vat and topped with a stone. Pressure applied by the long wooden beam, anchored in the wall and weighted down with stones on one end, squeezed the remaining oil out of the pulp, through the baskets and into the stone vat below.

Few clues to the cave’s original appearance remain. The stellar ceiling decorations and other rock paintings in the sanctuary date to the Crusader period (11th and 12th centuries); a recent mural behind the altar depicts Jesus and his disciples praying in the cave, with a large mill-stone beside them. The stone paving was laid after the excavations of 1956–1957, and the T-shaped concrete column at center is a modern support. Three pillars (two fully visible and one mostly cropped at right, in the photo) consist of ancient rock-cut pillars covered with modern concrete. The remains of a fourth ancient pillar, to the right of the modern T-shaped column, are marked on the plan. The cave’s original entrance was cut into the north wall, behind the small table in the photo. A gutter and Byzantine mosaics lie near the modern entrance, beyond the bottom left corner of this photo.
The spacious cave, measuring 36 by 60 feet, was probably the largest olive-oil processing site on the Mount of Olives. The cave’s central chamber was large enough to house a crushing basin with a mill-stone, used in the first step of olive pressing, although there are no archaeological remains.

THE AGONY

The agony of Gethsemane is one of the greatest spiritual battles that Yeshua fights.

Yeshua undergoes a tremendous anguish that is described in six points.

All the gospels must be taken in to get the full appreciation of the agony itself.

1. **Mark 14:33**—“Very distressed,” meaning “surprised” and “stunned with astonishment.”
2. **Mark 14:33**—“troubled,” meaning He was under heavy pressure.

3. **Mark 14:34**—“deeply grieved” to the point of tremendous deep depression.

4. **Mark 14:34**—“to the point of death” means that His sorrow and depression was so great that there was a real danger of a total collapse of His physical frame.
   
   The pressure was that great—like an olive press

5. **Luke 22:44**—He was in great agony.
   
   Means He was in conflict; the nature of the conflict is described elsewhere, in Isaiah 49:1-13 in the Tenach and Hebrews 5:7-8 in the B’rit Chadashah

6. **Luke 22:44**—Sweat great drops of blood on the ground—Hematidrosis

**The Reasons for the Agony**

a. **In the Old Testament: Isaiah 49:1-13**

   The angel strengthens Him by giving Him a message.


   In Isaiah 49:1-4, we have a picture of the servant of Jehovah.

   He is agonizing over the apparent failure of His mission

   He offered the Kingdom but Israel has not responded.

   He has been faithful in fulfilling the commission God had given Him.

   Isaiah 49 describes that a message comes to Him from God.

   Apparently, from Luke this message reaches Him through the angel.

   In Isaiah 49:5-7, the message from God to the Messiah is that “Israel’s rejection of His Messiahship is not a failure, because that was part of the divine plan.”

   Isaiah 49:6 He says to the Messiah,

   "It is too small a thing that You should be My Servant To raise up the tribes of Jacob, and to restore the preserved ones of Israel; I will also make You a light of the nations So that My salvation may reach to the end of the earth.”

   In Isaiah 49, He states that Israel’s rejection was part of God’s plan.

   By means of Israel’s rejection, the Gospel will then be open to the Gentiles and the Messiah becomes a light to the Gentiles.
Isaiah 49:8-13—After a period of time that the Gospel is a light to the Gentiles and the Messiah a light to the Gentiles, then Israel does return unto Him.

And He will restore the dispersed of Israel.

Therefore, the program of Isaiah 49 is:

1) Isaiah 49:1-4—Israel rejects the Messiah.

2) Isaiah 49:5-7—that rejection opens up the Messianic message to the Gentile world.

3) Isaiah 49:8-13—then after a time Israel returns to Him and is restored and regathered

In Romans 11, Paul used this outline.

That by the falling of the Jews, salvation has come unto the Gentiles

And so blindness in part has befallen Israel until the fullness of the Gentiles come in.

When the fullness of the Gentiles is come in, then all Israel shall be saved.

Apparently, He is agonizing over the apparent failure of His mission in relation to Israel.

Now the message of the angel comes—it is not a failure.

It is part of the divine plan.

Through this means the Gentiles will receive the Gospel and later all Israel will be saved.

b. The Cup

Three times He prays the same prayer:

First prayer, Mark 14:36

Second prayer, Matthew 26:42

Third prayer, Matthew 26:44

Three times He prays, “Let this cup pass from Me,” with the addition, “However only if it is Your will, not in accordance with My will.”

So He’s agonizing over this cup, willing to take it if the Father so wills.
Question: What then is this cup that He agonizes over?

Several suggestions:

1. That His cup represents His physical death

   Several problems with this position:

   a. John 10:17 clearly predicted that He was going to die.

   It was inevitable; there could be no atonement apart from the physical death of Christ.

   I do not think that He would now ask for this to be taken away to stop the work of redemption that had been planned from eternity past.

   b. Luke 19:10—He clearly states that He came for the purpose of dying.

   For Him to pray for this cup not to pass defeats His whole purpose for being here in the first place.

   c. Philippians 2:8—His obedience included the obedience of the cross—physical death, otherwise He would be disobedient

   d. Hebrews 10:5-9—His whole purpose was to die.

   I don’t believe that what was meant by the cup was Messiah’s physical death.

2. Suggestion: He was afraid of dying prematurely.

   This was not the case, all attempts to kill Him earlier had failed, because His hour had not yet come.

   There is no danger of this happening now either.

   What is going to become apparent as we move to the arrest and trial of Christ is that the Jewish leaders, Romans, and Satan are not in control

   Yeshua is in total control of the situation.

   When the Roman cohort comes to arrest Him, He will force the entire cohort right to the ground to let them know that if He is arrested, it is because He allowed Himself to be arrested.

   Luke 23:46 (Greek)—He “dismissed” His spirit

   Life left Him only when He dismissed His spirit.
John 10:18—Jesus said, “No man takes my life from me; I lay it down myself.”

Therefore, at no point could Yeshua have been killed.

In essence, based upon that statement no one really killed Yeshua because He allowed Himself to be killed.

And at the point of death, He dismisses the spirit.

The second suggestion doesn’t fit the facts of the case.

3. **He was afraid the Cup, Representing God’s Wrath, was Permanent and There Would be no Resurrection**

He was afraid God’s wrath would consume him forever

Problem: The resurrection was prophesied

It had to occur

1. Foretold by the prophets. Ps 16:10; Ac 13:34, 35; Isa 26:19.
2. Foretold by Himself. Mt 20:19; Mr 9:9; 14:28; Joh 2:19-22. ³

Jesus knew that He would experience resurrection

This is a novel but far-fetched suggestion

4. **The suggestion that fits the case best is that the cup represents the coming wrath of God.**

**Jesus was anticipating the onslaught of the wrath of God**

Not a pretty thing to look forward too.

On the cross He will say, “My God, My God, why hast thou forsaken me?”

At that point the sins of the world were placed upon the Son of God.

The Father and the Son experienced a judicial relationship.

It’s hard for us to appreciate the importance of the meaning of this in relation to Yeshua.

We were born spiritually dead

All of us were born separated from God.

We all started out under a judicial relationship with God

We know of nothing different

Unbelievers are the objects of God’s wrath: Jn 3:36; Ro 1:18; 2:8; Eph 5:6; 1 Th 2:14–16; Re 14:9–10: ⁴

We receive salvation from God’s wrath through Christ’s blood: Ro 5:9 and through Christ’s coming: 1 Th 1:10; 5:9: ⁵

Here we have a being who from eternity past was in continuous fellowship with the Father.

There was perfect harmony

At no point in eternity was obedience or disobedience ever an issue between God the Son and God the Father

But then the Son entered into space and time at the incarnation

Now God the Son is fully God and fully man.

He has now put Himself in the position where He can experience the wrath of God

Now that moment is coming.

Jesus prays for the cup of wrath to fall on Him only if it is the Father’s will.

And it is the will of the Father for Him to drink the cup in full.

Yeshua’s desire was one thing.

But He was living out His role of a servant (Phil 2:5-11)

God’s will was greater,

So He submits to the will of His Father, “not My will but Thy will be done.”

In the Garden of Eden, Adam experienced disobedience.

In the garden of Gethsemane, the “last Adam” experienced obedience.

And so at this point we come to Matthew 26:46

The agony in the garden is concluded.

PART XII: THE DEATH OF CHRIST

SECTION 227: JESUS BETRAYED, ARRESTED, AND FORSAKEN—
MATTHEW 26:47-56; MARK 14:43-52; LUKE 22:47-53;
JOHN 18:2-12

The main complaint the Pharisees have against Yeshua is the violation of their traditional laws—the Mishnah and traditions of the fathers.

They were never able to accuse Yeshua of violating any commandment of the Mosaic Law.

He is the only Jew that ever lived that kept the Law perfectly.

Now in their attempt to away with Him, they themselves will violate the very Mishnah that they have been accusing Jesus of violating.

In the course of the trial of Yeshua, arrest, and religious trial, they will violate a total of 21 of their own laws.

Laws of the Sanhedrin Regarding Trials (Compiled by Ariel Ministries)

1. There was to be no arrest by religious authorities that was affected by a bribe (Exodus 23:8).
2. There were to be no steps of criminal proceedings after sunset.
3. Judges or Sanhedrin members were not allowed to participate in the arrest.
4. There were to be no trials before the morning sacrifice.
5. There were to be no secret trials, only public.
6. Sanhedrin trials can only be conducted in the hall of judgment of the Temple compound.
7. The correct procedure was the defense first, followed by the accusation.
8. All may argue in favor of acquittal but not all may argue in favor of conviction.
9. There were to be two or three witnesses and their testimony had to agree in every detail (Deuteronomy 19:15).
10. There was to be no allowance for the accused to testify against himself.
11. The high priest was forbidden to rend his garments (Leviticus 21:10).
12. Charges cannot originate with the judges; they can only investigate charges brought to them.
13. The accusation of blasphemy was only valid if the name of God itself was pronounced.
14. A person cannot be condemned based on his words alone.
15. The verdict cannot be announced at night, only in the daytime.
16. In cases of capital punishment, the trial and guilty verdict cannot occur at the same time, but must be separated by at least 24 hours.
17. Voting for the death penalty had to be done by individual count beginning with the youngest so that the young would not be influenced by the elders.
18. A unanimous decision for guilt shows innocence since it is impossible for 23-71 men to agree without plotting.
19. The sentence can only be pronounced three days after the guilty verdict.
20. Judges were to be humane and kind.
21. A person condemned to death was not to be scourged or beaten beforehand.
SANHEDRIN LEGAL TRADITION

Now, why did the Sanhedrin feel free to set aside the very traditions they held so dear?

Wouldn't there be a clamor from within their own ranks?

Wouldn't there be a sense of distaste for such a hypocritical act?

The setting aside of Sanhedrin legal tradition did have a precedent.

SIMEON BEN SHETAH (first century B.C.E.), one of the most prominent of the scholars of the Second Temple period. He was active during the reign of Alexander Yannai and Queen Salome Alexandra, who was Simeon's sister (Ber. 48a). In the train of tradition he, together with Judah b. Tabbai, constitute one of the zugot, succeeding Joshua b. Perahyah and Nittai of Arbela (Avot 1:8; see Hag. 1:2). According to a tradition of R. Meir, Simeon was av bet din but the view of R. Judah (or the anonymous sages) is that he was nasi (Tosef., Hag. 2:8). During the reigns of John Hyrcanus and Alexander Yannai, most of the members of the Sanhedrin belonged to the Sadducean party and their influence prevailed (Ber. 29a). Yannai persecuted the Pharisees, who regarded with disfavor the fact that he combined the office of high priest with that of king. Many were put to death and others compelled to flee "and the world was desolate" from lack of Torah (Kid. 66a). However, apparently under the influence of Queen Salome, a reconciliation took place between Simeon b. Shetah and Yannai. As a result, the Pharisee scholars returned from exile, among them Judah b. Tabbai (TJ, Hag. 2:2, 77d; but see Sot. 47a in the uncensored edition of the Talmud), and Simeon succeeded in "restoring the Torah to its former glory" (Kid. 66a). Simeon's connection with the royal house, his extensive knowledge, and his status in the Sanhedrin consolidated the standing of the Pharisees among the people, and in the course of time they became responsible for the spiritual life of the people. The 28th of Tevet, the day the Sadducees were deposed from their ruling position in the Sanhedrin, was appointed a festive day for generations (see Meg. Ta'an. 10). The Pharisees' power increased particularly with the accession of Salome Alexandra to the throne after the death of Yannai (76 B.C.E.). Some scholars hold that several of the festive days established to commemorate the victory of the Pharisees over the Sadducees belong to the time of Simeon b. Shetah (see Meg. Ta'an. 1, 4, and 5).

The wisdom of Simeon was also recognized by the representatives of other nations who came into contact with King Yannai (TJ, Ber. 7:2, 11b). However the firmness and courage of Simeon as head of the Sanhedrin brought him at times into conflict with Yannai. On one occasion when the king was summoned to the Sanhedrin in connection with the case of his slave who had killed a man, Simeon said to Yannai, who was seated: "Stand up, Yannai, and let the witness testify against thee; it is not before us that thou standest, but before Him who spoke and the world came into being [i.e., God] as it is written: 'Then both the men between whom is the controversy shall stand'" (Deut. 19:17). Yannai refused unless Simeon's colleagues agreed. They lowered their gaze and kept silent. Immediately Gabriel came and smote them, and they died. It was there and then enacted: A king may neither judge nor be judged; testify, nor be testified against" (Sanh. 19a–b and 2:1).
Several rules of judicial procedure are transmitted by Simeon. He enjoined in particular that the court was not to judge capital cases on circumstantial evidence, but only on that of at least two witnesses. It is related that he once saw a man brandishing a sword and pursuing another man. They entered a ruin. Simeon followed them and saw the murdered man in his death throes and the sword dripping with blood in the hand of the pursuer. Simeon remarked: "What can I do? I have no power over your life. For the Torah says, 'By the mouth of two witnesses, or three witnesses, shall he that is to die be put to death' [Deut. 17:6], but He who knows man's thoughts [an expression for God frequently used by Simeon—see Sanh. 19b] will exact payment from that man." Before they left that place a snake bit the man and he died (Tosef., Sanh. 8:3 and parallels; but cf. Mekh. Kaspa 20). Judah b. Tabbai, after he was responsible for a faulty judgment and illegally put a plotting witness (ed zomem) to death in order to refute the view of the Sadducees, undertook never to give a halakhic ruling except after reference to Simeon b. Shetah (Tosef., Sanh. 6:6; but see Mekh. ibid.).

When the exigencies of the time demanded that vigorous action be taken in order to eradicate witchcraft from Israel, Simeon b. Shetah acted contrary to the halakhah and hanged 80 witches in Ashkelon in one day (Sanh. 6:4; TJ, Sanh. 6:9, 23c). As a result "a group of liars" plotted vengeance and gave false witness against Simeon's son, who was thereupon sentenced to death. When he was on his way to the execution the witnesses confessed their perjury, and Simeon wished to have the death verdict reversed. His son thereupon said to him: "Father, if you want salvation to come through you, let the law take its course" (TJ, Sanh. 6:3, 23b). This tragic experience is reflected in his dictum: "Be very searching in the examination of witnesses," etc. (Avot 1:9). His honesty and integrity, which "sanctified the Name of Heaven in public," are attested by the incident when he once bought an ass from a gentile. His pupils went and found a precious stone hanging at its neck, and they congratulated him on his good fortune. Simeon commented, "I bought an ass, not a precious stone," and returned it to the gentile. The gentile exclaimed: "Blessed be the Lord, the God of Simeon b. Shetah" (Deut. R. 3:3 and parallels).

As nasi of the Sanhedrin he was responsible for several takkanot in the spheres of domestic life and education. According to one tradition, he was responsible for the institution of the written ketubbah (the marriage contract), though more probably the other tradition to the effect that he introduced the stipulation that all the husband's property is pledged for the payment of the ketubbah (Tosef., Ket. 12:1 and parallels) is the more correct one. He pioneered in education for the young and introduced school attendance for children (TJ, Ket. 8:11, 32c), hitherto the education of children being regarded as the responsibility of the parents alone. Simeon established schools in Jerusalem and in the district towns and obliged parents to send their children to them (cf. BB 21a). According to one view, he also decreed ritual impurity on metal and glass vessels, with the social implication that it prevented people preferring valuable vessels manufactured abroad (TJ, Ket. ibid., Shab. 14b). His life was remembered by people as a period of blessing and plenty: "In the time of Simeon b. Shetah rain fell... so that wheat came up as large as kidneys, barley like olivestones, lentils like golden denarii, and they preserved specimens for future generations" (Ta'an. 23a).

[Yitzhak Dov Gilat]  

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The Principle Derived from *Yevamoth 90b*

Source: Artscroll Mishnah commentary on Tractate Sanhedrin, page 94

“The Sanhedrin is allowed to act in extralegal ways, on a temporary basis, if there is a compelling reason to do so.”

Yeshua was a dangerous enough individual in the Sanhedrin’s eyes that they felt they had justification enough to act in an extra legal way in His case.

This was the compelling reason, rationale enough to violate 21 of their own laws.

**DATE: Nisan 15, 30 AD**

**NEED FOR JUDAS**

**First reason**

To show them where Yeshua could be arrested apart from the multitude

Now he is able to fulfill the first of the three reasons for which he was hired.

**Second Reason:**

A Roman cohort equals 400 to 600 men.

This fulfilled the second function for which Judas was hired.

Roman law said that before they could release the Roman cohort for the arrest, one had to bring in a formal indictment, a formal charge.

Apparently, after Judas left the Passover, he went to the chief priest and elders and told them that his hand had been forced.

He then went to Pilate and produced a charge before Pilate for which Yeshua could be tried under Roman law.

That is why, and we shall see later that although it is in the wee hours of the morning, Pilate is dressed and ready to conduct a trial as soon as they came.

Judas had already appeared earlier.

When Judas was brought before Pilate to bring the official charge, at which point the soldiers, the Roman cohort were released.

He leads them probably first to John Mark’s home where the Passover was held.

Finding Jesus gone, he then leads them to Gethsemane.
Third Reason

He will be needed as the prosecuting witness in the civil trial, not the religious trial.

For reasons we shall see, he will fail to be there.

LEGAL VIOLATIONS

1. There was to be no arrest by religious authorities that was affected by a bribe (Exodus 23:8).

   This has been affected by a bribe, thirty pieces of silver.

2. There were to be no steps of criminal proceedings after sunset.

   This is the second violation of Sanhedrin law, #2 on the list:

PEOPLE PRESENT

a. The Roman soldiers, a minimum of 400

b. The servants of the high priest

c. Other Jewish officers

d. Sanhedrin members.

The presence of the chief priests and the elders constitutes the third violation of their law; this is #3 on the list:

3. Judges or Sanhedrin members are not allowed to participate in the arrest.

   “Multitude came”.

   There were over 400 people at this arrest.

   With “swords and staves.”

   The Greek word for “sword” means the large military sword, used for combat.

   They were ready to do battle if necessary to arrest Yeshua.
MESSIAH’S RESPONSE

As the cohort approaches, Yeshua takes control

Often the word “He” appears in italics

Italics means the word is not in the Greek text but supplied by the translator

The word “I am” means more than merely identifying Himself.

The words “I am” in this case is a claim of deity.

Power accompanied the words “I am.”

He was not merely saying, “I am Yeshua,” but, “I am the LORD.”

To show them who was in control, with that word, He forces the entire party of 400-plus men down to the ground, including Judas.

The point of this is to let them know that if He is being arrested, it is because He allows Himself to be arrested.

Then, for the second time, in verse 7, “Whom seek ye?”

For the second time He answers, “I am.”

He clearly identified Himself to the Roman cohort.

There was no need for Judas to fulfill the what he had promised to do

Judas will earn his money in spite of the fact that Yeshua identified Himself twice.

THE KISS

It is as if Yeshua is going out of His way to give Judas every opportunity not to betray Him.

This kiss was to be the sign to identify which man in the garden was Yeshua.

However, there is no need to do this now.

Yeshua identified Himself.

Judas fulfills his promise anyway.

He begins to draw near to Yeshua and at that point Yeshua gives him a warning.


This does not stop Judas either
Mark 14:45

The Greek word here is an intensive form. It indicates that “he kissed him many times,” more than once. Judas is profaning the sacred.

The kissing of a rabbi in Jewish circles was a sign of discipleship. He uses the term “Rabbi” and kisses Him. Normally this is the means of subjection of a disciple to a rabbi.

In Psalm 2:12, the kiss is also a sign of homage.

That which is sacred in the Jewish world, that which is sacred in the Bible, is being profaned by Judas.

Peter’s Response

At this point, Peter does prove something

At the Passover, Peter said he was willing to die. The Roman sword was a big military combat sword.

The Greek word for “sword” in the case of Peter was a long ceremonial knife that was used for the sacrifice for the Passover lamb.

Here Peter starts swinging away with this knife when there were 400 soldiers there with these big, huge, military combat swords.

He proves that he is willing to die for the Messiah. He aims for the head, misses, and cuts off the ear.

He doesn’t even cut off the ear of a soldier; he cuts off the ear of a servant of the high priest.

He’s a fisherman, not a swordsman.

John is the only one who records his name, Malchus, because the family of John and the family of Caiaphas the high priest were friends.

At this point, Yeshua stops Peter.
MESSIAH’S REBUKE

1. All those who wish to live this way will die this way.
   
   The faith cannot be defended by the sword.

2. Wrong method
   
   Spiritual battle must be fought by spiritual means.

3. This is necessary for Scripture to be fulfilled.
   
   Luke is the only one who tells of Yeshua’s healing the ear.

   He is the doctor, and that is the fact that fascinates him more.

   This action of healing Malchus’ ear saves Peter’s life.

   There is no way he could have taken on the 400 soldiers.

   This healing is the only miracle we know of that Yeshua performs on a fresh wound.

   This is the only miracle that we know of that Yeshua performs on an obvious enemy.

   All of this emphasizes Yeshua’s own victory in the agony of Gethsemane and His determination to do the will of the Father.

   He did good to His enemies

   Matthew 26:56—Fulfillment of Scripture contained in the prophets, at which point a promise He made in the upper room is fulfilled that all the disciples left Him and fled.

BIOGRAPHICAL INSIGHT

When people wrote a biography in the ancient world, or stories, they often include themselves in it in a very passing, irrelevant way.

   e.g., in Mark verses 51 and 52.

   What he says here does not connect with what proceeds or follows.

   Mark is writing in the style of the ancient world; he was an eyewitness to the arrest and he is the one who took off naked.

   Why was he there?

   Apparently, Judas had led the cohort to John Mark’s house first, and Mark had followed them dressed only in his sleeping attire
SECTION 228: FIRST JEWISH PHASE, BEFORE ANNAS—JOHN 18:13-24

HISTORICAL BACKGROUND

Annas served as high priest from 7-14 A.D.

He was deposed by the Roman procurator, Valerius Gratus.

However, he maintained control of the priesthood.

He was followed by four of his own sons in the priesthood.

He then was followed by his son-in-law, Caiaphas, which happens to be the situation when this trial takes place.

After that, he was followed by his grandson.

Jewish law states that once you’re a high priest, you hold that position until death.

However, He was deposed by the procurator and replaced by his son-in-law Caiaphas.

That is why you will hear both Annas and Caiaphas referred to as the high priest.

Annas was still the high priest in Jewish law; Caiaphas was the high priest in Roman law.

Annas was also the head of the bazaar of the sons of Annas that we discussed earlier in our study.

It was his bazaar that on two occasions Yeshua came in and overthrew the moneychangers, etc.

That created animosity and the reason for the first stage of this religious trial.
THE TRIAL AND VIOLATIONS

Purpose of the first stage of trial is to try to establish a religious charge.

We’re told that they bring Yeshua after His arrest for trial before Annas first.

This is the fourth violation of the Sanhedrin law.

There was to be no trials before the morning sacrifice.

This is a kangaroo court--the verdict had already been determined.

Annas inquires of Yeshua concerning two matters:

First, concerning His disciples, in order to incriminate them
Second, concerning His teachings, to try to find a religious charge

Yeshua reminds them of their own Mishnaic law.

The trial is being conducted in secret, contrary to the Mishnah’s teaching

It was to be done publicly in the temple, in front of Jewish audiences.

So the fifth law is violated.

There were to be no secret trials.

This will also be true of the second and third stages of this religious trial.

Yeshua refers them to their own law and challenges them to produce the charge.

Messiah is struck by one of the officers

This is the first of several mistreatments that Yeshua will suffer this night.

Result is that there was no specific charge found, so the first stage ends in failure.
SECTION 229: SECOND JEWISH PHASE, BEFORE CAIAPHAS AND THE SANHEDRIN—MATTHEW 26:57-68; MARK 14:53-65; LUKE 22:54

HISTORICAL BACKGROUND

Caiaphas served from 25-36 A.D.

He was the son-in-law of Annas.

The trial is occurring halfway through his term in office, in 30 A.D.

We are told the Sanhedrin was present at Caiaphas’ house, violating law #6

Sanhedrin trials can only be conducted in the hall of judgment of the Temple compound.

Sanhedrin = 71 members (24 chief priests, 24 elders, 22 scribes, and 1 high priest)

Capital Trial = minimum of 23 members were required to be present

11 were needed to acquit and 13 needed to convict, for capital offenses.

We are not told how many are present, but not all 71.

Minimum 23

Maximum that could have been there are 69

Two for sure are not present—Nicodemus and Joseph of Arimathea

When Mark says “all” the Sanhedrin was present, apparently he was meaning all those necessary for a trial to be conducted.

THE TRIAL AND VIOLATIONS

Matthew 26:57-59

Bring false witnesses first.

This violates the 7th Sanhedrin law—Defense was supposed to be first, then the accusation

We are told the whole council that was present was seeking to convict.

This violates law #8—All may argue in favor of acquittal, but not all may argue in favor of guilt.
Matthew 26:60

Violation of law #9:

There were to be two or three witnesses and their testimony had to agree in every detail. Deuteronomy 19:15

There was an inability to gain witnesses that agree in every detail.

There must be at least 2 witnesses whose testimony agreed in every detail.

Finally, two witnesses sound the same, but there are some differences that disqualify them

Mark 14:58

“I will destroy this Temple.”

Yeshua’s statement is twisted into a threat

Matthew 26:61

“I am able to destroy this Temple.”

This statement is twisted into a boast

Jewish law says this difference would disqualify the witnesses

Mark 14:59

The initial charge, disrespect for temple, does not work.

Matthew 26:62

Caiaphas demands that Jesus respond, but there is no need.

He maintains legal rights under Mishnah law to be quiet.

Violation #10—There was to be no allowance for the accused to testify against himself.

Matthew 26:63

Yeshua was put under oath and asked, “Are you the Son of God?”

This tells us two things

1. Caiaphas knows Yeshua’s claims and

2. Also recognizes who Messiah was supposed to be, the Son of God.
Matthew 26:64

“You have said” is an idiom to our English, meaning, “You said it!” meaning, “Yes.”

He claims to be the Messiah and says next time they will see Him, it will be in His glorious second coming.

Matthew 26:65a

This violates the 11th commandment—The high priest was forbidden to rend his garment.

Matthew 26:65b

This violates law #12—Charges could not originate with judges; they could only investigate charges brought to them.

Again, this violates the requirement of two witnesses to agree; the accusation was brought without witnesses.

The charge of blasphemy violates law #13—The accusation of blasphemy was only valid if he pronounced the name of God itself.

At no point in this trial does Yeshua do that.

Matthew 26:66

This violates law #14

A person could not be condemned on the basis of his own words alone.

This also violates law #15—The verdict cannot be announced at night, only in the daytime).

This also violates law #16

In cases of capital punishment, the trial and the verdict cannot occur at the same time, but must be separated by at least 24 hours.

Had they followed this Mishnaic law, the verdict would have been pronounced during the feast—something they did not want—the masses would have found out.

This also violates law #17—Voting for the death penalty had to be done by individual count beginning with the youngest so that the young would not be influenced by the elders.

This also violates law #18—A unanimous decision for guilt shows innocence

All present condemned Him to death.
By their own law, He should now be released.

A unanimous vote for guilt shows innocence, since it is impossible for 23-71 people to agree without plotting.

This also violates law #19—The sentence can only be pronounced three days after the guilty verdict

They pronounced the sentence of death on the same night.

It was supposed to be announced 3 days after the guilty verdict.

Again, it would have come during the feast—something they absolutely did not want.

Matthew 26:67-68

This violates law #20—Sanhedrin laws say judges are to be humane and kind.

This violates law #21—A person condemned to death cannot be beaten or scourged beforehand.

21 specific laws were broken!

The very thing they have against Yeshua they now have against themselves.

Matthew notes that Yeshua was beat with fist, slapped with the palm of hand, and spit upon

These three actions were considered the highest indignities under Jewish law.

Each of these is punishable to lesser or greater degrees.

a. Strike with fist—fined 4 denarii (1 day's wage = 1 denarii)

b. Palm of hand—fined 200 denarii

c. Spit in face—fined 400 denarii

Of course, the judges will not fine themselves!

Moving toward the third stage of the religious trial, we see that Yeshua has been condemned on the ground of blasphemy and they have broken 21 of their own laws.
THE TOMB OF CAIAPHAS

FIT FOR A HIGH PRIEST. The most intricately carved ossuary in the burial chamber (below and on front cover) lay undisturbed in niche IV (at left in the black-and-white photo at right). Decorated with two circles each containing five wheeled rosettes surrounding a center rosette, the ossuary twice bears, with a slight variation in spelling, the name “Yehosaf bar Qafa” (Joseph, son of Caiaphas) see photo and transcription in accompanying article). Inside the ossuary were the remains of six people: two infants, a child between the ages of two and five, a youth aged 13 to 18, an adult female and a man about 60 years old.

Given the name inscribed on the ossuary, together with the extravagance of its decoration, the excavators wondered whether the remains of the 60-year-old man might well be those of the high priest described in the New Testament as interrogating Jesus and then delivering him to the Roman authorities.

The companion ossuary in niche IV bears the name Shalum, Shalum in Greek and a variant of Shlomo (see p. 44 in accompanying article).
LOCATION

In upper room discourse, Yeshua prophesied that Peter would deny him three times.

Unwittingly John sets stage for Peter to do just that.

John and Peter followed Yeshua into the very courtyard of high priest – Caiaphas

Most probably there was a common courtyard between the houses of Caiaphas and Annas

John gets in because he is known by high priest

John knows name of servant of high priest, Malchus (Peter cut off his ear.)

The family of John and the family of the High Priest were friends

The servant girl recognized John and allowed him in.

John brought Peter in

He is not doing him a favor

He brought him into circumstances, which would lead to Peter’s denying Yeshua three times.

THE DENIALS

1. Accused of being a disciple of Yeshua

   Peter simply denies

   Cock crows for first time—implied, not stated

2. Accused a second time

   Denies w/oath

   An oath was not profanity but calling upon something sacred to guarantee that the statement was true.\(^7\)

   Progresses from simple denial to denial with oath

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\(^7\) Crossway Bibles, The ESV Study Bible, 1884 (Wheaton, IL: Crossway Bibles, 2008).
3. Accused third time

Progress continues and gets worse

Denial with cursing and swearing

The words cursing and swearing require an object

He calls down a curse on himself if he is lying

“May fire come down from Heaven and consume me if I am lying.”

Note verse 73— Surely you too are one of them; for the way you talk gives you away

Galileans spoke with a distinctive accent.

**Erubin 53**

The inhabitants of Galilee were careless in their pronunciation. Once a Galilean came to Judaea and called out: “Who has amar (ass) for sale? The Judeans laughed at him and answered: “Thou foolish Galilean how are we to understand what thou wishest? Is it hamar (ass) to ride on, hemar (wine) to drink, amar (wool) for a garment or imar (a sheep) to slaughter.

This cursing of himself alleviates pressure of accusations.

After third denial, several things happen at same time.

1. Cock crowing

2. Second stage of Sanhedrin trial before Caiaphas ended.

   Door swings open—eyes of Yeshua and Peter meet

3. Peter remembers prophecy

   Peter weeps with repentance.


   First mockery suffered, of several, this night.

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8 Talmudic Anthology page 548, section 404
SECTION 231:  THIRD JEWISH PHASE, BEFORE THE SANHEDRIN—
MATTHEW 27:1; MARK 15:1A; LUKE 22:66-71

LOCATION

Now they try to legalize what has already happened illegally and functioned as a kangaroo court

Waiting for day to come for a quick trial to legalize everything

However, it is too late to do that.

Again, Sanhedrin meets in the Council Chamber

Two questions for Yeshua.

MESSIAH’S RESPONSE

1. They won’t believe.
2. This is because you’ve already decided not to believe,
3. But the proof of my words will come when you see me seated at the right hand of God.

Religious trial ends.

Now the account moves toward civil trial

Although condemned to death, in 30 AD the Jews did not have the authority to execute anyone

That power was removed from Sanhedrin by Rome

Need Judas for civil trial – they won’t have him.

TALMUDIC INSIGHT: THE SONCINO TALMUD (©1973 JUDAICA PRESS, INC.)

Talmud - Mas. Sanhedrin

(41a) Forty years before the destruction of the Temple, the Sanhedrin were exiled and took up residence in Hanuth. ... They did not try capitol charges.

Footnotes
(42) From the Hall of Hewn Stones.
(43) A place on the Temple Mount outside the hewn chamber where they had temporary residence.
(45) ...capital charges, could be tried only in the chief seat of the Sanhedrin — the Hall of Hewn Stones!
## Application

<table>
<thead>
<tr>
<th>THEME</th>
<th>THE PROPER AND IMPROPER WAY TO ACT</th>
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<tbody>
<tr>
<td><strong>BIBLICAL APPLICATION</strong></td>
<td>In this study, time and time again we see people doing things in the improper manner:</td>
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<td>1. Disciples providing improper prayer support for Jesus in the garden;</td>
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<td>2. Judas profaned the sacred when he betrayed Christ at the arrest;</td>
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<td>3. The arrest was improper;</td>
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<td>4. Peter’s reaction to the arrest was improper when he drew his sword;</td>
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<td>5. The trials were improperly conducted; and</td>
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<td>6. Peter profaned his relationship with the Lord by denying Him.</td>
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<td>In contrast: Jesus was the only person doing things in the proper manner on that night:</td>
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<td>1. In His agony and submission to God's will;</td>
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<td>2. In His composure when arrested; and</td>
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<td>3. In His conduct during His trials.</td>
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<td><strong>PERSONAL APPLICATION</strong></td>
<td>We can’t expect the world to act in a proper manner, but we can expect it of ourselves as Believers. So let’s put ourselves in Peter’s place.</td>
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<td>First, when we are working for the Lord, shall we draw our sword and charge into the battle in an improper manner, or will we choose to follow God’s leading in our lives and make the decisions that effect the directions our life takes in the proper manner, looking to Jesus for guidance and direction.</td>
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<td>As we apply this lesson personally, let’s look at two areas:</td>
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<td>1. Will we work for Him properly? and</td>
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<td>2. Will we witness for Him properly?</td>
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<td><strong>PLAN OF ACTION</strong></td>
<td>Write down something you could do to make this application practical in your life today.</td>
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