

THE SUFFERING & RESURRECTION OF JESUS

SVCC Sunday Morning Bible Study

May-July 2020

LESSON 3: TRIAL BEFORE THE JEWISH LEADERS

Primary readings: John 18:12-24, Matthew 26:59-75 — also Matthew 26:57-58, Mark 14:53-72, Luke 22:54-71, John 18:25-27

PART 1 — JESUS

John 18:12-14

- Two high priests named here: _____ — *the actual high priest at this time...*
...and _____ — *his father-in-law & former high priest (called high priest in verse 19)*

High Priests of Israel, 37 BC (start of reign of Herod the Great) to AD 70 (destruction of Jerusalem)

37-36 BC	Ananel	appointed by Herod the Great
35 BC	Aristobulus (of Hasmonean descent)	appointed at age 18 by Herod the Great to please his wife, Mariamme (also Hasmonean)
34-? BC	Ananel (again)	reappointed after Herod had Aristobulus assassinated
?-? BC	Jesus son of Phiabi	apparently appointed by King Herod
?-5 BC	Simon son of Boethus	appointed by Herod so that Herod could marry his daughter
5-4 BC	Matthias son of Theophilus	appointed by Herod
5-4 BC	Joseph son of Ellem	served for just 1 day when Matthias was impure for his sacred duties
4 BC	Joazar son of Boethus	appointed by Herod
4 BC to ?	Eleazar son of Boethus (Joazar's brother)	appointed by Herod's son, Archelaus, when Archelaus removed Joazar
? to AD 6	Jesus son of See	very little is known about him
4 BC	Joazar son of Boethus	appointed a second time by Roman authorities
AD 6-15	Annas	Jesus appeared before him at the start of his trials (John 18:13-24), though by then Annas (also called Ananus) was no longer high priest; also appears in Acts 4:6, and is mentioned in Luke 3:2 as a sort of co-high priest
AD 15-16	Ishmael son of Phiabi	appointed by the new Roman procurator Valerius Gratus
AD 16-17	Eleazar son of Annas	the first of several sons of Annas to hold the high priesthood
AD 17-18	Simon son of Camithus	appointed by Valerius Gratus
AD 18-36	Caiaphas	the high priest during the ministry, trials, & death of Jesus, and in the earliest years of the church (Matthew 26:3 & 57, Luke 3:2, John 11:49, John 18, Acts 4:6)
AD 36-37	Jonathan son of Annas	appointed by Vitellius, Roman governor of Syria
AD 37-41	Theophilus son of Annas	appointed by Vitellius
AD 41-?	Simon Cantheras son of Boethus	appointed by King Herod Agrippa I
AD ?-?	Matthias son of Annas	appointed by King Herod Agrippa I
AD ?-?	Elionaeus son of Cantheras	appointed by King Herod Agrippa I
AD ?-?	Joseph son of Camei	appointed by King Herod Agrippa I
AD 47-59	Ananias son of Nedebaeus	mentioned in Acts 23:2 & 24:1 as an opponent of the apostle Paul
AD 59-61	Ishmael son of Phiabi	appointed by King Herod Agrippa II
AD 61-62	Joseph Cabi son of Simon	appointed by King Herod Agrippa II when Ishmael got into trouble with Rome
AD 62	Ananus son of Annas	appointed by King Herod Agrippa II; served 3 months; it was under his authority that James the brother of Jesus was martyred
AD 62-63	Jesus son of Damnaeus	appointed by King Herod Agrippa II
AD 63-64	Jesus son of Gamaliel	appointed by King Herod Agrippa II
AD 65-?	Matthias son of Theophilus	appointed by King Herod Agrippa II
AD ?-?	Phannias son of Samuel	appointed by Jewish rebels; he was the last high priest of Israel

“Under the Roman procurators three wealthy priestly families largely controlled the extremely important position of high priest. Annas (also known as ‘Ananus’) was the patriarch of one of these powerful families of high priests (cf. Acts 4:6). He served as high priest during A.D. 6-15, and the high priesthood was subsequently held by five of his sons, including his son-in-law Caiaphas... Annas’s past stature merited his continued designation as ‘high priest’ (Acts 4:6), and even after his deposition he retained significant control over his family’s exercise of this position (so that Luke 3:2 can speak of ‘the high priesthood of Annas and Caiaphas’).” *ESV Study Bible, page 2239, note on John 18:13*

- How did this means of appointing the high priest encourage corruption in the high priesthood?

John 18:15-18

• *It’s all about who you know...* — How did Peter gain access into the courtyard of the high priest?

- Who was this “other disciple”? Any guess? _____

John 18:19-24

• What was Jesus’ response when Annas questioned him?

- Why did one of the officials slap him in the face? What does this say about the tone of this examination of Jesus?

Matthew 26:59-63a

• The false evidence brought against Jesus in verse 61 is a misquotation of Jesus’ words in John 2:19. What did Jesus *actually* say?

Matthew 26:63b-68

- This segment of Jesus’ trial apparently took place around daybreak (see Luke 22:66).
- What evidence did the high priest and the Sanhedrin finally find to determine that Jesus was worthy of death?
- Jesus quoted from Daniel 7:13-14. What did his identification of himself as the “son of man” in Daniel 7 mean to his accusers? What does it mean to us who follow him?
- Today, in a society that aspires to be just to all people, we hear accusations of police brutality, corrupt prosecution, corrupt courts, corrupt government officials, etc. Which of these does unjust uses of power does Jesus face in this scene and through verse 68?

“The account of the trial has several irregularities, if the Mishnaic tractate Sanhedrin [ca. AD 170] is any guide of more ancient practice. Here are a few of the procedures that are at variance with the rules in the Mishnah. (1) The proceedings did not take place at the temple. (2) Jesus is allowed no defense. (3) Jesus does not blaspheme in the technical sense of the term by using the divine name (San. 7:5). (4) The verdict comes on the same day as the trial, when two days were required for capital crimes. (5) Jesus is being tried on a feast day, normally prohibited. (6) Contradictory testimony is supposed to exonerate the defendant (San. 5:2; this point applies more to the temple discussion in Matthew and Mark). (7) The high priest is not supposed to issue the pronouncement of guilt. Exceptions to some of these procedures might be allowed in certain situations, but the mass of them indicates just how quickly (and illegally?) the trial proceeds.” *Darrell L. Bock, Luke (The NIV Application Commentary), page 577*

PART 2 — PETER — Matthew 26:69-75

- In what way(s) does Peter demonstrate courage in this scene? In what way(s) does he demonstrate fear?
- What do you think Peter was most afraid of: being rejected by the people surrounding him? Being found out? Something else?*
- What accusation was brought against Peter by the people around him?
- verse 73 — How could the people (here in Jerusalem) tell that Peter was from Galilee?
- **John 18:26** — In John's account, who was the last person to accuse Peter of being with Jesus?
- What did Peter choose over Jesus?*
- **Luke 22:61** — What did Jesus do when the rooster crowed?
- Why do you think Peter wept?
- How might this situation have turned out differently if Peter had gone in determined to stand up for Jesus, no matter what?

IS PETER RUINED? STAY TUNED...

* Credit for these questions goes to Lysa TerKeurst, Uninvited video series (2016), Session 2, "Empty or Full?".