

The Passion Of The Lord Christ Before Caiaphas In The Morning

Introduction

It is an advantage to read the gospel narrative on this second trial before Caiaphas before reading the following paper. The only gospel giving the details of this is Luke 22:66-71.

For an unknown number of hours the Lord had been held in custody by the religious police. Two of the reasons for this was an attempt to give an air of legality to the trial and discuss between themselves the best argument to present to Pilate. A trial during the night would have been unlawful.

However, the morning had come. Now a “new” trial could be made and arguments finalized for Pilate. By now it was possibly about 5:00 AM for the Lord still had to be brought before Pilate, Herod, back to Pilate, then the walk to Calvary, and the nailing, all which took place before 9:00 AM when the Lord was put on the cross (Mk. 15:25).

The Lord had acknowledged He was the Christ, the Son of the Blessed, but it had to be repeated again during the day court, then it would be a clear blasphemy legally obtained. The fact that He said He was the Messiah, which indicated kingship, could be the accusation He could be accused of before Pilate.

The chronological order seems to be as follows:

- a) There had been two court scenes during the night when the Lord was brought before Annas and Caiaphas:
 - i) Christ before Annas (Jn. 18:13; 19-23). In Jn. 18:24 it would seem to indicate that the trial of vv. 19-23 took place before Caiaphas because of the word “had”. The difficulty of who the judgment of vv. 19-23 was before is because some translations have: “Now Annas had sent Him bound”, the KJV, Darby, MKJV; and others state: “Now Annas send Him bound” ASV, NKJV, RSV, Web. To my understanding the trial was before Annas with John making no mention of the one before Caiaphas.
 - ii) Christ before Caiaphas (Matt. 26:57-68; Mk. 14:53-65)
- b) The Lord is led into the council in the morning (Lk. 22:66)
- c) He is requestioned (Lk. 22:67-71)
- d) There is a consultation after the morning questioning (Matt. 27:1; Mk. 15:1; Lk. 22:66). The word “symboulion”, “council”, can mean a gathered company of officials (Matt. 12:14) who have a consultation. This explains why in Matthew it says: “took counsel”, that is, “took consultation against Jesus” (Matt. 27:1). Mark writes: “they held a consultation”, that is the discussion” (Mk. 15:1), and Luke writes: “they led Him into their council” (Lk. 22:66). The previous night they all agreed the Lord was worthy of death (Matt. 26:66; Mk. 14:64) now legally? Obtained, they could go to Pilate.

The scope of this morning session included the chief priests, elders, scribes, and the whole council (Mk. 15:1). The re-questioning of the Lord was focused on two questions: “Art Thou the Christ?” (Lk. 22:67) and “Art Thou then the Son of God?” (Lk. 22:70). The first question had been asked during the night but the answer is different this time. Before He had said: “Hereafter shall the Son of man sit on the right hand of the power of God” (Lk. 22:69); but this time He adds: “If I tell you, ye will not believe: And if I also ask you, ye will not answer me, nor let me go” (Lk. 22:67-68). Caiaphas does not use the word “Christ” as a proper name, but as a title indicating the “Anointed”, the Messiah”. Messiah meant He was God’s Anointed, Prophet.

In this answer, the Lord as the Light beams forth revealing the unchangeable attitude of these men to the truth. He also knew this from personal experience with these men (Lk. 20:1-8). They had rejected all the evidences of who He was. In Matt. 11:2-3 the question is asked: “Art Thou He that should come?” This should have been met with gladness of heart for the ancient prophet had said: “Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing” (Isa. 35:4-6).

Had they been honest men and not blinded by sin and prejudice, they would have said: “Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in

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his salvation” (Isa. 25:9). However, it stands written: “He came unto His own, and His own received Him not” (Jn. 1:11). Earlier in the Lord’s ministry the Jews had said: “How long dost thou make us to doubt? If thou be the Christ, tell us plainly” (Jn. 10:24). However, no matter how plainly the Lord spoke of who He was, and irrespective of His words or works, they would not be convinced of who He was (Jn. 5:36; 10:38; 14:11).

Blasphemy was a cause for capital punishment by Israel (Lev. 24:16; 1 Kgs. 21:10) but not by the Romans, so the accusation before Pilate had to be a political charge he must look at. The Jewish leaders then sought capital punishment for the Lord, not by an accusation of theft or robbery which was not so punished, but insurrection was. They brought many accusations against the Lord (Matt. 27:12-13; Mk. 15:4). The most serious accusations to Pilate were: “Perverting the nation, and forbidding to give tribute to Caesar” (Lk. 23:2; 14-15); claiming to be King (Lk. 23:3), and stirring up the people over a wide area (Lk. 23:5).

In the night council meeting they had already decided to put the Lord to death. Now they had to find a way in which they could get Pilate to authorize it since they did not have the legal authority to do it themselves (Jn. 18:31). This was a cold blooded carefully manipulated murder.

When the Lord was before the religious and political leaders He was mocked, but for different reasons:

- a) The mocking before the religious leaders as Messiah the Prophet
- b) The mocking by the political leaders was concerning His Kingship.

The religious leaders accused Him of death for blasphemy, but the political was due to treason in “making Himself a King”. Thus, both of them condemned Him to die as Messiah.

The Answer of The Lord

The Lord affirms that he is the Christ the Son of God /Blessed/ man (Lk. 22:67-70) and they will see Him coming in clouds of glory and at the right hand of God. How clearly they read His response, for knowing the ancient scriptures they knew the ones He was applying them to Himself. It appeared unbelievable, this man standing before them, the recipient of the full manifestation of human humiliation and despising would be shown to be the Son of the Eternal God with all judgment committed unto Him.

That which our Lord referred to is from a number of scriptures:

- a) “They shall see the Son of Man coming in the clouds of Heaven with power and great glory” (Matt. 24:30; Rev. 1:7; Jude 1:14). His coming in clouds is not Dan. 7:13, for that coming is the Lord being brought to the Throne Sitter and not His coming when every eye shall see Him (Rev. 1:7). Dan. 7:13 is the same as Rev. 5:6.
- b) It is when He comes to earth then the purposes of God spoken of in Dan. 7:13 will start to come to fruition. Daniel sees the Lord is brought to the Ancient of Days and there is given to Him: “dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him” (Dan. 7:14), “and He shall reign for ever and ever” (Rev. 11:15).

Practical Lessons

The chief priests held a consultation. Religious consultations can be dangerous whither they are in private homes or church meetings, and can have devastating effects if not curtailed by the scriptures in context. Such will always bring harm to the work of God. But the evil intended at this consultation only served to bring about the greatest moment of time for the souls of men and their eternal salvation ever known.

We can, like these men, become as those who cannot abide the light. While they cannot prevent its illuminating, they will seek to curtail its activities, even to destroy it. When a teacher touches man’s personality or cherished beliefs, especially if they are traditions without biblical foundation, or a scripture misused, individuals will be made very uncomfortable due to a pricking conscience. The only way man knows how to naturally release the agitation is to be like the officer who smote the Lord (Jn. 18:22) and smite in what ever way they can. It very often is by just ignoring the individual and living as if the conscience pricker does not exist.

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There are many saints of God who find themselves in the hands of a non sympathetic, pseudo religious justice system, whose only intent is to eradicate the believer. In these situations, how precious it is to have One who is our great High Priest, who having walked the path before us can sympathize with us.

What level of deep awareness of God's power and control one would need to have to have the evident peace and calmness. Standing in such a congregation of men filled with animosity, yet calm in the inward peace that supersedes the knowledge of that which is happening, and about to happen. Our Lord stood knowing nothing of intimidation, inward quivering of the heart, or inward distracting of the mind, but perfect quietness.

This was part of His perfecting, His learning the cost of obedience.

When we read Paul's words: "The Son of God, who loved me, and gave Himself for me" (Gal. 2:20), surely this is part of that giving, not as a sin bearing sacrifice but in His fitting to be our High Priest. How great is His love that He would voluntarily subject himself to such experiences so that he could feel and sympathize with us. He was accused and hated because he taught and lived the truth, and it was by objection to their power, position, and the pride which consumed them. What a man, undeviating throughout His walk, sterling in all He wrought, impeccable in all that He spoke, perfect in all that He wrote.

Can it be true, the things they say of you
You walked this earth, sharing with friends you knew
All that they had, the work the joy the pain
That we might find the way to heaven again.

Can it be true the things they did to you
The death the shame and where your friends so few
So all alone you stood afflicted shamed
That we might find a comforter in pain.

**May God grant us good understanding as He, by his Holy Spirit, deigns to guide us into all truth.
John 16:13**

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