

(26) First Examined by Annas (Jn. 18:12-14,19-23)

(27) Trial by Caiaphas & Council (Mt. 26:57,59-68; Mk. 14:53,55-65; Lk. 22:54,63-65; Jn. 18:24)

(28) Peter's Triple Denial (Mt. 26:58,69-75; Mk. 14:54,66-72; Lk. 22:54-62; Jn. 18:15-18,25-27)

(29) Condemnation by the Council (Mt. 27:1; Mk. 15:1; Lk. 22:66-7:1)

1. Only the Gospel of John records a preliminary hearing before Annas, prior to the trial by Caiaphas (Jn. 18:12-14,19-23).
 - a. The Roman components disappear between Jesus' delivery to Annas (Jn. 18:12) and Jesus' delivery to Pilate (Jn. 18:28).
 - b. Annas comes from the Hebrew. Ἀννας^{#452}_{4x}; Annas (Lk. 3:2; Jn. 18:13,24; Acts 4:6) fr. חַנְנְיָהּ ch^ananyah^{#2608}_{28x}; Hannaniah. 11 individuals in the Hebrew Bible bear this name.
 - c. Josephus also wrote about Annas (Jos., Ant. [18, 26](#); [20, 197](#)).
 - d. A synopsis of Annas and his crime syndicate is provided in Grace Notes ([Acts, Section I, Lesson 10](#), located at Acts 4:6).
 - e. The Apostle John was known to the high priest and had access to his house (Jn. 18:15-16).
 - 1) John's mother Salome was Mary's sister (Jn. 19:25 cp. Mt. 27:56 & Mk. 15:40).
 - 2) This not only made John and Jesus cousins, but made them both kinsmen with Elizabeth (Lk. 1:5,36). Thus, their lineage made them royal Davidic with priestly connections.
 - 3) Zebedee headed up a fishing fleet with multiple servants—not a poor illiterate fisherman (Mk. 1:19,20 cp. Lk. 5:10,11).
 - f. Annas' primary interrogation centered on Jesus' disciples and doctrine (Jn. 18:19-24).
 - 1) This interrogation is not open to the world, and Jesus' defense spotlights Annas' criminal court (Jn. 18:20-21).
 - 2) One of the officers was displeased with Jesus' reply, but could not testify to anything wrong that it contained (Jn. 18:22-23).
2. Caiaphas was High Priest that year (Jn. 18:13 cp. 11:49,51). The Grace Notes document [“The Chronology of the High Priests”](#) is useful in this context.
 - a. John makes it clear that the verdict had already been decided (Jn. 18:13,14; 11:49-51).
 - b. The Synoptics skip the pre-trial hearing by Annas and go straight to Caiaphas and the assembled Sanhedrin (Mt. 26:57-68; Mk. 14:53-72; Lk. 22:54-65).
 - c. Caiaphas is of Aramaic origin, but there is a variety of understandings for its etymology. Καϊάφας^{#2533}_{9x}; Caiaphas (Mt. 26:3,57; Lk. 3:2; Jn. 11:49; 18:13,14,24,28; Acts 4:6).
 - d. This trial held no interest in Jesus' teaching or disciples; their only focus was finding two witnesses who could keep their false testimony coordinated (Mt. 26:59-61; Mk. 14:55-59).
 - e. The kangaroo court only “succeeds” when they misconstrue Jesus' faithful testimony (Mt. 26:62-66; Mk. 14:60-64; Lk. 22:66-71).
 - f. Capital punishment requires Jesus to be remanded to the Roman governor. In the meantime some physical abuse and mocking serves to satisfy their hatred (Mt. 26:67-68; Mk. 14:65; Lk. 22:63-65).
3. Peter's triple denial is recorded in all four gospels (Mt. 26:58,69-75; Mk. 14:54,66-72; Lk. 22:54-62; Jn. 18:15-18,25-27).
 - a. Denial #1 was to a παιδίσκη paidiskē^{#3814} slave-girl (Mt. 26:69-70; Mk. 14:66-68; Lk. 22:56-57) who kept the door (Jn. 18:17).
 - b. Denial #2 was to that same slave-girl (Mk. 14:69), another slave-girl (Mt. 26:71), and a male slave (Lk. 22:58) among those bystanders (Jn. 18:25) in the gateway.
 - c. Denial #3 featured several “earwitnesses” (Mt. 26:73; Mk. 14:70-72; Lk. 22:59-60) and one highly credible eyewitness (Jn. 18:26).
 - d. Peter had done his best to stand at a distance, but was still within sight of Jesus the entire time (Lk. 22:61).
 - e. Mark's gospel contains several textual variants that indicate a second rooster crowing (Mk. 14:68 NKJV). Additional rooster studies identify the Roman label for this watch of the night as the cock crow (New American Commentary footnote @ John 18:25-27; cf. Mk. 13:35).
 - f. Peter's anti-trial forms a remarkable contrast with Jesus' trial.
 - 1) The witnesses are truthful and Peter's the liar.
 - 2) Jesus testified “I AM” but Peter insisted “I am not.”
4. The Council concocts a contrived conviction (Mt. 27:1; Mk. 15:1; Lk. 22:66-71 cf. Jn. 7:51).
 - a. All they need is for the sun to come up so as to consider this trial legitimate (Mt. 27:1; Mk. 15:1; Lk. 22:66).
 - b. Even Nicodemus could not deny that they had given the condemned man his opportunity to speak (cf. Jn. 7:51).

For a tremendous study on these events, see Dr. Arnold Fruchtenbaum's [The Trial of the Messiah \(MBS009\)](#).