(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. 22:66-71)

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. 'אן잽א #3524; Annas (Lk. 3:2; Jn. 18:13,24; Acts 4:6) fr. Χαναния #2008. 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.
   f. Zebede headed up a fishing fleet with multiple servants—not a poor illiterate fisherman (Mk. 1:19,20 cp. Lk. 5:10,11).
   g. 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.
      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. כַּעֹפָה #2533; 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. 27:71), 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).