

## THE GOLGATHA TRIUMPH

The Lord's TRIUMPHANT Death, Resurrection, Descension, Ascension, Glory ON HIGH

(No. 3. Continued from page 23)

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### CHAPTER 2

***"Then the band and the captain and officers of the Jews*** took Jesus, and bound Him, And led Him away..."

(John 18:12-13, KJV; *emphasis Rotherham*)

[They "took" [*sullambano*] Jesus"; *literally*: "to take together" (*sun* "with", and *lambano*, "to take or lay hold of") chiefly signifies "to seize as a prisoner" – *Vine*, who notes that the more forceful verb "to seize" should be used here, instead of "to take"; ("apprehended" – *Rotherham*; "seized" – *RV*, *Green's Literal Translation*; "seized on" – *Mace*)

"bound Him"; the Greek is *deo*: either to tie up (with rope) or, more commonly and often in case of prisoners, fasten with *chains* (e.g. Acts 12:6: "...Peter...bound with...chains..."; Acts 21:33, where Paul is "...bound...with...chains...").

The better sense of the Greek (including the context and the heavy emphasis) is that they *all* 'grabbed hold' of Him and put our Lord in chains (likely chaining His hands and maybe His arms, but not likely on this occasion using ankle chains, given the distance they all had to walk)]

We are approaching the absolute central point in the unfolding of the Ages of the Ages, the turning point in the titanic battle throughout the Ages between God and Satan – and that intersection between God and mankind which FOREVER and FOREVER changed *how* Almighty God deals with us, HIS creation, *because*

“...as Moses lifted up the serpent in the wilderness, ***even so*** must the Son of Man be lifted up: That whosoever believeth in Him should not perish, but have eternal life. For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life”.

(John 3:14-16, KJV, *emphasis Rotherham*)

We approach our examination of these immense matters with all deep humility – taking heart from our Lord and Saviour's command to “search!” the Scriptures, because these are the very Scriptures which testify of HIM.

As we progress, we will first follow the events on earth – in detail and as they really happened according to *the Scriptures* (irrespective of what man's tradition may or may not say).

Thereafter we will consider the Golgatha events as they equally and massively impacted upon the Heavenly and spiritual realms.

## **Mark' Gospel**

"They took Jesus to the high priest, and all the chief priests, the elders and the teachers of the law came together. **Peter** followed Him at a distance, right into the courtyard of the high priest. There he sat with the guards and warmed himself at the fire.

The chief priests and the whole Sanhedrin were looking for evidence against Jesus so that they could put Him to death, but they did not find any.

Many testified falsely against Him, but their statements **did not agree**.

Then some stood up and gave this false testimony against Him: "**We** heard Him say, '**I** will destroy this temple made with human hands and in three days will build **another not made with hands**.'" Yet **even then** their testimony did not agree.

Then the high priest stood up before them and asked Jesus, "Are you not going to answer? But Jesus remained silent and gave no answer."

Again the high priest asked Him, "Are you **the Messiah, the Son of the Blessed One?**"

["Blessed [One]": used by the Jews instead of the name Jehovah - *Bullinger*]

"**I AM** [*Ego eimi*]," said Jesus.

"*And you will see the Son of Man sitting at the right hand of the Mighty One [Psalm 110:1] and coming on the clouds of heaven.*" [Daniel 7:13]

[Quoting Psalm 110:1 combined with Daniel 7: 13]

**The high priest tore his clothes**. "Why do we need any more witnesses?" he asked. "You have heard the blasphemy. What do you think?"

They all condemned Him as worthy of death.

Then some began to spit at Him; they blindfolded Him, struck Him with their fists, and said, "Prophecy!"

And **the guards** took Him and beat Him.....

.....Very early in the morning, the chief priests, with the elders, the teachers of the law and the whole Sanhedrin, made their plans. So they bound Jesus, led Him away and handed Him over to Pilate.

[*Literally*: "And immediately, in the morning, the chief priests having made a consultation ("*when they had made a council*" – *Rotherham*), with the elders, and scribes, and the whole Sanhedrin, having bound Jesus, did lead away, and delivered Him to Pilate" – Young's Literal Translation];

"Are **you** the King of the Jews?" asked Pilate.

"You have said so," Jesus replied.

(Mark 14:53-15:5, NIV, *emphasis Rotherham*)

## Luke's Gospel

“So they arrested Him and led Him to the high priest's home.

Peter followed at a distance.

And when some there had kindled a fire in the middle of the courtyard and had sat down together, Peter sat down with them. A servant girl saw him seated there in the firelight. She looked closely at him and said, **“This man was with Him.”**

But he denied it. “Woman, I don't know him,” he said.

**A little later** someone else saw him and said, **“You also are one of them.”**

“Man, I am not!” Peter replied.

**About an hour later** another asserted, **“Certainly** this fellow was with Him, for he is a Galilean.”

Peter replied, “Man, I don't know what you're talking about!”

Just as he was speaking, the rooster crowed. The Lord turned and looked straight at Peter.

Then Peter remembered the word the Lord had spoken to him: **“Before the rooster crows today, you will disown Me three times.”**

And he went outside and wept bitterly.

The men who were guarding Jesus began mocking and beating Him. They blindfolded Him and demanded, “Prophecy! Who hit you?” And they said many other insulting things to Him.

At daybreak the Council of the Elders of the people, both the Chief Priests and Teachers of the law, met together, and Jesus was led before them.

“If you are the Christ,” they said, “tell us.”

Jesus answered, “If I tell you, you will not believe me, and if I asked you, you would not answer. But from now on, *the Son of Man will be seated at the right hand of the mighty God.*”

[Quoting *only* Psalm 110:1]

They all asked, “Are you then the Son of God?”

He replied, “You are right in saying **I AM** [*Ego eimi*]”

[KJV translates: “And He said unto them: “Ye say that I AM [*Ego eimi*]”]

Then they said, “Why do we need any more testimony? We have heard it from His own lips.”

Then the whole assembly rose and led Him off to Pilate. And they began to accuse Him, saying, “We have found this man subverting our nation. He opposes payment of taxes to Caesar and claims to be Christ, a king.”

So Pilate asked Jesus, “Are **you** the king of the Jews?”

“Yes, it is as you say,” Jesus replied.

Then Pilate announced to the Chief Priests and the crowd, “I find no basis for a charge against this man...”

(Luke 22: 54 - 23:4 NIV; *emphasis Rotherham*).

“...With one voice they cried out, “Away with this man! Release Barabbas to us!”

(Barabbas had been thrown into prison for an insurrection in the city, and for murder.)

“Wanting to release Jesus, Pilate appealed to them **again**.

But they kept shouting, “Crucify Him! Crucify Him!”

(Luke: 23:18-21, NIV; *emphasis Rotherham*).

The Chief Priests, Elders and Scribes – constituting the High Council – needed no more evidence when, answering their question “*Are you the Son of God?*”, the Lord Jesus Christ said: “Ye say that I AM”.

[“*Ye say etc.*” is “a Hebraism denoting strong affirmation” – *Bullinger*]

Our Lord Jesus Christ absolutely confirmed that He was the “I AM”, the God of Israel and the Son of God, as we will examine in detail further on.

Reaction:

“Then they said, “Why do we need any more testimony?”

[Namely to charge the Lord with blasphemy for claiming to be God – a charge punishable by death by stoning under the Law]

“We have heard it from His own lips”.

From the four Gospels we can ascertain the sequence of events as follows:  
(quoting from the NIV with *Rotherham emphasis*):

### 1. The Lord arrested and brought to Annas

“Then the detachment of soldiers with its commander and the Jewish officials arrested Jesus. They bound Him and brought Him first to Annas, who was the father-in-law of Caiaphas, the high priest that year.

Caiaphas was the one who had advised the Jewish leaders that it would be good if one man died for the people” (John 18:12-14).

[And note the Divine Comment here, specifically referencing the occasion when Caiaphas – unwittingly and unwillingly – prophesied, namely God putting words in his mouth without Caiaphas realizing this (John 11:47-53)].

### 2. The Lord questioned by Annas

“...the high priest [namely Annas – still referred to by his title, though no longer holding the office as is indeed also common with us today] questioned Jesus about His disciples and His teaching”.

(John 18:19-23)

### 3. Annas sends the Lord bound to Caiaphas, the High Priest

“Then Annas sent Him bound to Caiaphas the High Priest”.

(John 18: 24)

After this, John's Gospel then directly moves on to: "*Then the Jewish leaders took Jesus from Caiaphas to the palace of the Roman governor*" (i.e. Pontius Pilate) – and records the well-known dialogue between Pilate and our Lord. (John 18:28-40).

However, after stating: "*Then the others... arrested Him... Then all His disciples deserted Him...ran away...*" Mark's Gospel commences directly with:

"They took Jesus to the high priest [Caiaphas], and all the chief priests, the elders and the teachers of the law came together..."

Likewise Matthew's Gospel:

"Those who had arrested Jesus took Him to Caiaphas the high priest, where the teachers of the law and the elders had assembled" (Matthew 26:57)

Luke's Gospel, however, records only *this* fact:

"So they arrested Him and led Him to the high priest's [Caiaphas] home".

As we have mentioned, this is a common editing practice by the Divine Author, Who – with the *utmost* care and precision – records in *each* Gospel what is required for the Divine purpose of *that* Gospel, and then *at the same time* ensures that there are no discrepancies or contradictions when we, in order to establish sequence of events, consider two or more of the Gospels when they record an identical event or record what took place during a particular period of time.

The details supplied in all four Gospels about *Peter's* movements also provide us with information regarding sequence, time and place.

[Several time-indicators are even heavily emphasized in the Greek by the Divine Author.

Peter followed the Lord "*right into the courtyard of the high priest. There he sat with the guards and warmed himself at the fire*" (Mark)

"...*some there had kindled a fire in the middle of the courtyard and had sat down together, Peter sat down with them*" (Luke)

"*Peter followed Him...to the courtyard of the high priest...entered and sat down with the guards*". (Matthew)

"*Simon Peter and another disciple were following Jesus.*

*Because this disciple was known to the high priest, he went with Jesus into the high priest's courtyard, but Peter had to wait outside at the door.*

*The other disciple, who was known to the high priest, came back, spoke to the servant girl on duty there and brought Peter in.*

"*You aren't one of this man's disciples too, are you?*" she asked Peter.

He replied, "*I am not.*"

*It was cold, and the servants and officials stood around a fire they had made to keep warm. Peter also was standing with them, warming himself”.*  
(John 18:15-18)]

WHO was this ‘other disciple’ mentioned so often in John’s Gospel?

If John’s Gospel is searched carefully – leaving aside completely “the tradition of men” and investigating only the Scriptures, it is proven conclusively that this other disciple was Lazarus, who is indeed also proven to be the author of what is commonly referred to as “John’s” Gospel, investigating *only* Scripture and following the “track” laid out by the Divine Author.

Most believers do *not* know that it is nowhere stated – or even indicated indirectly - in the Scriptures, that the apostle John is the author of the 4<sup>th</sup> Gospel (as it is therefore commonly referred to amongst theologians), but that this is *purely a tradition of man*, which arose in the 2<sup>nd</sup> century.

We also refer the reader to the delightful *Scriptural* study done by J. Phillip and freely available at [www.TheDiscipleWhomJesusloved.com](http://www.TheDiscipleWhomJesusloved.com)

Although the Scriptural evidence is conclusive, we decided, however, in these writings to continue to refer to ‘John’s Gospel’, purely as a convenience to our readers].

Peter therefore, by all four Gospels, was in the High Priest’s courtyard during the *evening* proceedings until they concluded – and we may infer that this was also the case with “the other disciple”.

Luke supplies the detail that “*The Lord turned and looked straight at Peter*” after the third crowing of the rooster, which means that this happened when the Lord was led *out* from Caiaphas’ residence into the courtyard.

[We note in passing that the High Priest’s official residence appears to have been an extensive complex, built by Annas (who continued his influence over the high priesthood, arranging for several family members to become such; he also maintained his title of High Priest - as we see in John’s Gospel - though Caiaphas formally held the office).

The palace complex appears to have had a gate from the street, leading to a courtyard, surrounded by several connected buildings including residences for Annas and Caiaphas.

Being built on the slope of the hill, there was under the principal apartments a lower story, with a porch in front; hence Scripture very precisely says that Peter was “*beneath in the palace*” (*literally*: “below in the court”) (Mark 14:66) ]

The details supplied by the Divine Author evidence that there were *two* Council meetings:

- (1) the meeting at Caiaphas’ residence in the *evening*, and
- (2) another meeting “early”, or “immediately” in the early *morning*.

It is clear that the second meeting was a much larger gathering than the first meeting, for Mark states that the second meeting comprised:

*“the chief priests, with the elders, the teachers of the law and the whole Sanhedrin”*;

and Matthew adds the detail that it was *“all the chief priests and the elders of the people”*.

[Similarly, Frank J. Powell, in his book *“The Trial of Jesus Christ”*:

“Both Matthew and Mark indicate two meetings of “the whole council”, the name by which the Greater Sanhedrin is commonly regarded as being described in the New Testament: the one meeting being held *before* daybreak and the other *after* daybreak”]

*Mark* and *Matthew* records what happened in the first meeting and then briefly refer to the second meeting taking place.

*Luke* records the proceedings of the second meeting.

*John’s Gospel* does not record anything from either of the two Council meetings, headed by Caiaphas, but narrates the questioning by Annas only, Peter’s denials and - in the morning - the meetings with Pilate.

#### **4. 1<sup>st</sup> Council meeting in the evening:**

We follow the text in *Mark* and comment on the different details supplied in *Matthew*.

From *inter alia* Peter’s movements, we can estimate that the proceedings likely lasted around at least two hours or more;

[Time indicators: “ *after a little while*”...“*meanwhile*”...“*about an hour later* “ (in *Luke*) “*after a while*”; also “many false witnesses” were brought, plus the two final false witnesses - all taking time]

Self-evidently, much *more* was actually said in the meeting than the brief exchanges carefully selected by the Divine Author and recorded in Scripture. Each Gospel records such part of an event and/or dialogue, which the Holy Spirit determines is relevant for the *purpose* of each Gospel.

“...The chief priests and the whole Sanhedrin were looking for evidence against Jesus [Matthew: “*false evidence*”] so that they could put Him to death, but they did not find any. Many testified falsely against Him....

....Then the high priest stood up before them and asked Jesus, “Are you not going to answer?...But Jesus remained silent and gave no answer” (Mark)

[Matthew has virtually same text here as Mark]

In the *first* meeting, the Jewish Rulers were actively looking for evidence against our Lord Jesus Christ, and brought many false witnesses. In the *second* meeting, no witnesses were brought.

**5. We now have the key exchange between our Lord and Caiaphas:**

“Again the high priest asked Him, “Are you ***the Messiah, the Son of the Blessed One?***”

[“Blessed [One]”; used by the Jews instead of the [sacred] name “Jehovah” - *Bullinger*]

“***I AM*** [*Ego eimi*],” said Jesus.

“*And you will see the Son of Man sitting at the right hand of the Mighty One [Psalm 110:1] and coming on the clouds of heaven.*” [Daniel 7:13]

[Quoting Psalm 110:1 *combined with* Daniel 7: 13]

***The high priest tore his clothes.*** “Why do we need any more witnesses?” he asked. “You have heard the blasphemy. What do you think?” (Mark)

Matthew records that *this* was spoken (which is *not* the same as recorded in Mark):

“The high priest said to Him, “I charge you under oath by the living God: Tell us if you are the Messiah, the Son of God.”

“You have said so,” Jesus replied. “But I say to all of you:

From now on you will see “*the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.*”

“Then the high priest tore his clothes and said, “He has spoken blasphemy! Why do we need any more witnesses?

Look, now you have heard the blasphemy. What do you think?”

(Matthew 26: 63-66, NIV; *emphasis Rotherham*).

The Holy Spirit does not make “mistakes” (as self-enlightened man would have it whilst sitting in judgment on God’s Word) when ensuring that men speak the Word of God, *driven* by the Holy Spirit.

Therefore, and evidently, the words recorded in Mark *and* the words recorded as spoken in Matthew, were indeed ALL spoken on this particular occasion.

It is equally clear that the two differing sentences spoken by both Caiaphas and our Lord were spoken at the same time, for immediately afterwards “*the High Priest tore his clothes*” – which he would obviously only do once.

Evidently, as well, the differing dialogues in both Gospels are clearly required – in God’s will - for the purpose of each Gospel, respectively; otherwise God would *not* have ensured that they took place.

So – how *did* the Caiaphas dialogue with our Lord come about and unfold?

God had previously (John 11:47-53) “driven” Caiaphas to speak not “of his own”, but uttering what God – in HIS will and purpose - wanted him to say.

Here, before the Sanhedrin, The Holy Spirit ensured that Caiaphas asked a double question, that is, *two* questions at the same time (as we often do in daily discourse).

And our Lord Jesus Christ answered to *both* questions, when *He* spoke.

Thereby both Mark and Matthew, when writing their Gospels, recorded such *part* of what was actually said, which in God’s purpose was required for each Gospel – but omitted that which was not required for the purpose of each Gospel.

We can therefore see that the actual *full* dialogue between Caiaphas and our Lord Jesus Christ took place as follows:

Caiaphas: “Are you ***the Messiah, the Son of the Blessed One?*** I charge you under oath by the living God: Tell us if you are the Messiah, the Son of God?”

Our Lord: “***I AM.*** And you will see *the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.* You have said so.

But I say to all of you:

From now on you will see *the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven*”.

Note that the first part of both the questions *and* answers is quoted by *Mark*, and the second part of both the questions and answers is quoted by *Matthew*. How do we know that it was not the other way round?

We can say with absolute certainty that this is the correct order because the Divine Author *ensures* – in His ever perfect details - that we can know this.

The Holy Spirit has ensured that Matthew (but *not* Mark) has these two *added* significant *time-indicating* and *emphasized* words in the Greek:

“***Then*** [*tote*] the high priest tore his clothes and said, “He has spoken blasphemy! Why do we need any more witnesses?

Look, ***now*** [*nun*] you have heard the blasphemy. What do you think?”

[“Then”: *tote*, in the Greek, denotes strict succession to that immediately prior]

So Caiaphas specifically tore his clothes **THEN**, *after* our Lord’s words recorded in Matthew;

and Caiaphas said “**NOW** you have heard...”, *after* our Lord’s words in Matthew.

Therefore the words in Matthew constitute the second part of what was said.

Let us now note some matters from that *first* Council meeting not immediately apparent.

(a) All the false witnesses did “*not agree*”; even – and this is relevant – the two last witnesses are stated “*not to agree*”, though they said *virtually* the same. Significantly, the Council rejected the false witnesses on the technical pretense that they were not agreeing. Why would they do that?

The answer is that “The chief priests and the whole Sanhedrin **were looking** for evidence against Jesus [Matthew: “*false evidence*”] **SO that they could put Him to death**, but they **did not find any**”

The Council did not hear what they were looking for, namely the clear and unequivocal evidence of *blasphemy* – a capital offence – which they needed to condemn the Lord to death.

(b) Hence the High Priest – which was both illegal *and* unprecedented – stood up and, though he was supposedly the presiding judge, took on the mantle of *prosecutor* and personally questioned the Accused, so as to get the answers they wanted.

(c) Why did Caiaphas emphatically say “*you have heard the blasphemy*” and then *ask* the Council “**What do you think?**”

Because the whole Council *knew* the Law and that:

“our [Jewish] law condemns  
no one to death *on his own confession*” (namely so as to exclude confessions  
extracted by torture or other means)”. [Powell, p. 66, *ibid*]

Caiaphas *needed* the majority of the Council to be with him on this, namely – and again illegally – the setting aside of this fundamental rule; which they did. The Council heard what they wanted – and condemned our Lord Jesus Christ to be worthy of death.

(d) In our Lord’s answer to the High Priest, we note that the first part of His answer is addressed to Caiaphas.

He then first virtually repeats the answer, but our Lord now addresses the *whole* Council: “**But I say to you all...**”

The Lord then *adds* to His previous answer:

**“From now on** you will see *the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.*”

["Mighty One" – in both Mark and Matthew - is *literally*: "the Power" [*dunamis*]. Thus: "...the Son of Man sitting on the right hand of the Power, and coming upon the clouds, of the heaven" – *Young*]

The double quote from Psalm 110 and Daniel leaves *no* doubt as to our Lord's identity as the Messiah.

Verse 1 of this short Psalm is quoted more than any other Psalm in the New Testament:

"The LORD said unto my Lord, *Sit Thou at My right hand*, until I make Thine enemies Thy footstool.

The LORD shall send the rod of Thy strength out of Zion: rule Thou in the midst of Thine enemies.

Thy people shall be willing in the day of Thy power, in the beauties of holiness from the womb of the morning: Thou hast the dew of Thy youth.

**The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.**

The Lord at Thy right hand shall strike through kings in the day of His wrath.

He shall judge among the heathen, He shall fill the places with the dead bodies; He shall wound the heads over many countries.

He shall drink of the brook in the way: therefore shall He lift up the head".

(Psalm 110; KJV)

Similarly Daniel:

"I saw in the night visions, and, behold, One like the *Son of Man came with the clouds of heaven*, and came to the Ancient of days, and they brought Him near before Him.

And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed". (Daniel 7:13-14, KJV).

"From now on" (KJV and Rotherham have "Hereafter").

This is emphatic in the Greek, which is *apo* ["from"]...*arti* ["now, just now"].

Although it can be understood as simply meaning "*later on*", the solemn statement "*But I tell you all: From now on...*" (emphasized) in our view indicates something more profound reflecting this central and dramatic moment.

We believe it indicates that at *that* very moment, when the corrupt High Priest of Israel - "sitting in Moses' seat" - sought to bring about the death of our Lord, at that moment – "*From now on*" - our Lord Jesus Christ commenced being vested from on High with the power of the *true* High Priest and King:

"The LORD hath sworn, and will not repent,  
**Thou** art a priest for ever after the order of Melchizedek"(emphasis Rotherham).

The unique priesthood after the order of Melchizedek – as both king and priest – as applied to our Lord Jesus Christ, refers to His priesthood reign in Resurrection life and Ascension glory, when He shall

*“...bear His glory and shall sit and rule upon His throne; and He shall be a Priest upon His throne”*  
(Zechariah 6:13)

Thus both Psalm 110 and Daniel 7:13-14 show our Lord receiving the immense powers of both Priest *and* King, with Daniel emphasizing the powers of King, because to our Lord Jesus Christ was given:

“dominion, and glory, and a kingdom,  
that all people, nations, and languages, should serve Him:  
**His dominion** is an everlasting dominion, which shall not pass away,  
and **His kingdom** that which shall not be destroyed”.  
*(emphasis Rotherham)*

THIS is what our Lord says that they all, the whole Council, would see “*from now on*”.

We will expand on this somewhat further below, when we have dealt with the second occasion on which the Lord said “*from now on*”.

This is similar to Paul’s statement in Hebrews:

*“Thou madest Him a little lower than the angels; Thou crownedst Him with glory and honour, and didst set Him over the works of Thy hands:  
Thou hast put all things in subjection under His feet [quoting Psalm 8:4-6]*

For in that He put all in subjection under Him, He left nothing that is not put under Him. But NOW we see NOT YET all things put under Him;

[*literally*: “now not yet do we see...” *Young*].

“But we see **Jesus, Who was made a little lower than the angels** for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man.”  
(Hebrews 2:7-9, KJV; *emphasis Rotherham*)

As Paul says: “*But now we see not yet” ALL things put under Him”*

[“now”: *nun*, and *oupo*: “not yet, not hitherto” – adverb of time]

Likewise the Rulers of Israel did not “*now, not yet*” actually see the power of the Lord vested in Him as “*Priest upon His Throne*”, though our Lord said that this was “*from now on*”.

Almighty God calls the things, which He has purposed in His will, *as if* they are – though they are “*not yet*” – because they will certainly come to pass, because God absolutely ensures this:

**“I am *watching* to see that My Word is fulfilled.”**

(Jeremiah 1:12, NIV)

[“watching”; Hebrew *shaqad*: “watching over, to attend to” – *Strong/Gesenius*; LXX translates with *egregora* : “to have been roused from sleep, to be awake ; then – “to watch i.e. *give strict attention to*, be cautious, active” - *Thayer*]

This we also see in Romans 4 regarding His purpose in Abraham:

“***Because of this*** it is of faith, that it may be according to grace, for the promise being sure to all the seed, not to that which is of the law only, but also to that which is of the faith of Abraham;

who is father of us all (according as it hath been written -- `A father of many nations I have set thee) [Genesis 17:5] before Him Whom he did believe –

**GOD**, WHO is quickening the dead, **and is calling the things that be not, as being**”.

(Romans 4:16-17; Young’s Literal Translation; *emphasis Rotherham*)

[Rotherham: “And calleth the things that are not, as things that are”]

## **6. Continuing the sequence of events in the 1<sup>st</sup> Council meeting:**

“They all condemned Him as worthy of death.

Then some began to spit at Him; they blindfolded Him, struck Him with their fists, and said, “Prophesy!” And the guards took Him and beat Him” (Mark)

Matthew provides the added details that they spit “*in His face*” and that others “*slapped Him*” and said “*Prophesy to us, Messiah. Who hit you?*”

Luke also mentions this before directly going on to record the *second* Council meeting.

“The men who were guarding Jesus began mocking and beating Him. They blindfolded Him and demanded, “Prophesy! Who hit you?”

And they said many other insulting things to Him”. (Luke 22: 63-65; NIV; *emphasis Rotherham*).

Let us not eschew some of the demeaning details of the humiliation which our Lord and God endured solely on our behalf so that *we* might be reconciled with God – for our Captain of Salvation *endured* this for us and everyone who calls upon the Name of our Lord Jesus Christ, that we may through HIM have life and not remain condemned to death.

The blindfolding was not just covering our Lord’s eyes, but His face being fully wrapped (covered around or hooded).

Before that, they were spitting at Him and then also in His face (*literally*: “spitting *in into* His face”)

[*emptuo* is *ptuo* “to spit, spit out” with *en*: “in” prefixed, and in Matthew followed by *eis*: “into”- *Bullinger*].

The Greek indicates this was an ongoing action, several times repeated. The *same* is indicated with the ongoing striking of fists and slapping (namely cuffing i.e. slaps to His face), as well as beating Him.

Also – as the KJV has it – “*many other things blasphemously* [not just “*insulting*” as the NIV has it] *spake they against Him*”.

[The word in the Greek is *blasphemeo*: “to speak blasphemy, to revile, defame, slander, used of abusive or evil speech” - *Bauer*]

The humiliation and abuse suffered by the Lord also acts as a time indicator, being mentioned in the three Gospels dealing with the Council meetings (but not in John’ Gospel), and is linked with Peter hearing the rooster crowing the third time.

**7.** We can then infer – though it is not mentioned directly – that after this, the Lord Jesus Christ was led out into the courtyard, and this was when He turned and looked at Peter.

Then He likely thereafter spent a few hours in the dungeons below the High Priest’s palace, before being led into the early morning 2<sup>nd</sup> Council meeting.

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**(Continued in our next)**

