

## Redemption 304: Crucifixion Study



biblestudying.net

Brian K. McPherson and Scott McPherson

Copyright 2012

### Crucifixion Study – Addenda

*Addendum One:*

#### **The Last Supper and Passover**

The New Testament reports that Christ ate the Passover meal with his disciples the evening before his arrest. Matthew, Mark, and Luke all indicate that the disciples prepared the Passover meal on the day the lamb was to be killed (Mark 14:12-13, 16, Luke 22:7-8, 13.) When evening came, the first day of the week-long Passover festival commenced and Christ and his disciples ate the Paschal meal together as prescribed in the Law of Moses.

**Matthew 26:17** Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, **Where wilt thou that we prepare for thee to eat the passover?** 18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; **I will keep the passover at thy house with my disciples.** 19 And the disciples did as Jesus had appointed them; **and they made ready the passover.** 20 Now when the even was come, he sat down with the twelve.

**Mark 14:12** And the first day of unleavened bread, when they killed the passover, his disciples said unto him, **Where wilt thou that we go and prepare that thou mayest eat the passover?** 13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. 14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where **I shall eat the passover with my disciples?** 15 And he will shew you a large upper room furnished and prepared: there make ready for us. 16 And his disciples went forth, and came into the city, and found as he had said unto them: **and they made ready the passover.** 17 And in the evening he cometh with the twelve.

**Luke 22:7** Then came the day of unleavened bread, when the passover must be killed. 8 And he sent Peter and John, saying, **Go and prepare us the passover, that we may eat.** 9 And they said unto him, Where wilt thou that we prepare? 10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. 11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where **I shall eat the**

**passover with my disciples?** 12 And he shall shew you a large upper room furnished: there make ready. 13 And they went, and found as he had said unto them: **and they made ready the passover.** 14 **And when the hour was come, he sat down, and the twelve apostles with him.** 15 **And he said unto them, With desire I have desired to eat this passover with you before I suffer:**

However, John's gospel provides details that seem to indicate Jesus and the apostles ate the Paschal meal a day earlier than when the Jewish authorities held Passover. For instance, John 13:1 seems to place the Last Supper before the feast of Passover. However, a look at the details of John's account may show that John 13:1 itself doesn't absolutely necessitate that Jesus and his apostles ate the meal a day earlier than the first day of Passover (the fifteenth of Nisan). John 13:1 could perhaps only be taken to mean that they were together at the end of the fourteenth of Nisan about to eat the meal as soon as evening commenced the fifteenth day of the month.

**John 13:1** Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. 2 **And supper being ended,** the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

Another plausible interpretation of John 13:1 is offered by Craig Blomberg in his book *The Historical Reliability of the Gospels*. As Blomberg explains, John 13:1's clearly refers to events that took place on the first day of the Passover festival, that is, the fourteenth of Nisan. Certainly, John 13:1-2 is reporting that Jesus and his disciples ate a meal together on that day. This is the meal which verse 2 reports to have ended. According to verse 2, it was after this meal which took place before the feast of Passover (that is, on the evening of the fourteenth day of Nisan), that Judas' actions to betray Jesus commenced.

With these details in mind, it is possible to consider that Judas' agreement with the Jewish authorities took place after this meal and not before it. Matthew 26:14-19, Mark 14:10-18, and Luke 22:1-12 report that Judas' agreement with the Jewish authorities took place before the first day of the Passover festival began. According Matthew, Mark, and Luke, Jesus ate the Last Supper with his disciples on the first day of Passover after Judas made his deal with the Jewish leadership. If we align John 13:1-2 with the accounts from Matthew, Mark, and Luke, the sequences emerges that Jesus ate a meal with his disciples the night before the Last Supper on the day before the first day of Passover. This is not surprising since it is a given that Jesus and his disciples probably ate together most evenings. In fact, Matthew 26:2 and Mark 14:1 report events which took place two days before the festival of Passover began. Just afterwards Matthew 26:6-7 and Mark 14:3 explain that Jesus was in Bethany eating dinner with his disciples. It was after this meal which took place the night before the first day of Passover that Judas went and made his agreement with the Jewish authorities to betray Jesus to them. The following evening, Jesus and his disciples sat down to eat their Last Supper together on the first day of Passover.

**Matthew 26:2** Ye know that **after two days is the feast of the passover**, and the Son of man is betrayed to be crucified. 3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, 4 And consulted that they might take Jesus by subtilty, and kill him. 5 But they said, Not on the feast day, lest there be an uproar among the people. 6 **Now when Jesus was in Bethany**, in the house of Simon the leper, 7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, **as he sat at meat**. 8 But when his disciples saw it, they had indignation, saying, To what purpose is this waste? 9 For this ointment might have been sold for much, and given to the poor. 10 When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. 11 For ye have the poor always with you; but me ye have not always. 12 For in that she hath poured this ointment on my body, she did it for my burial. 13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her. 14 **Then one of the twelve, called Judas Iscariot, went unto the chief priests, 15 And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. 16 And from that time he sought opportunity to betray him. 17 Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? 18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. 19 And the disciples did as Jesus had appointed them; and they made ready the passover. 20 Now when the even was come, he sat down with the twelve.**

**Mark 14:1** **After two days was the feast of the passover, and of unleavened bread:** and the chief priests and the scribes sought how they might take him by craft, and put him to death. 2 But they said, Not on the feast day, lest there be an uproar of the people. 3 **And being in Bethany** in the house of Simon the leper, **as he sat at meat**, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. 4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? 5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. 6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. 7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. 8 She hath done what she could: she is come aforehand to anoint my body to the burying. 9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. 10 **And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. 11 And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. 12 And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat**

**the passover?** 13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. 14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples? 15 And he will shew you a large upper room furnished and prepared: there make ready for us. 16 **And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.** 17 **And in the evening he cometh with the twelve.**

**Luke 22:1 Now the feast of unleavened bread drew nigh, which is called the Passover.** 2 And the chief priests and scribes sought how they might kill him; for they feared the people. 3 **Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.** 4 **And he went his way, and communed with the chief priests and captains, how he might betray him unto them.** 5 **And they were glad, and covenanted to give him money.** 6 **And he promised, and sought opportunity to betray him unto them in the absence of the multitude.** 7 **Then came the day of unleavened bread, when the passover must be killed.** 8 **And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.** 9 And they said unto him, Where wilt thou that we prepare? 10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. 11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? 12 And he shall shew you a large upper room furnished: there make ready. 13 **And they went, and found as he had said unto them: and they made ready the passover.** 14 **And when the hour was come, he sat down, and the twelve apostles with him.** 15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:

This harmonization requires that while John 13:2 refers to the meal the night before the Last Supper while John 13:4 refers to the Last Supper itself on the first day of Passover. However, unlikely this interpretation of John 13:2 and 4 may seem, it is an exegetically-derived and textually warranted interpretation made on the basis of the sequence provided in the other gospel accounts and John 13:2's specific mention of Judas going to make his agreement with the Jewish leadership, an event which the other gospels clearly place before the Last Supper which they likewise place on the first day of Passover (after the lambs were killed). This harmonization is all the more plausible given that the other gospel accounts were all written before John composed his. John's gospel provides added details not included in Matthew, Mark, and Luke. It is more than reasonable to conclude that John was aware of the contents of the other gospels. As such, he may certainly have expected his readers to understand the sequence of events recorded in the other gospels and to understand his sequence and statements in accordance with the chronologies already clearly laid out in Matthew, Mark, and Luke.

Below is Blomberg's explanation of these same points.

**Despite the Synoptics' clear references to the Last Supper as a Passover meal (Mk. 14:12, 14, 16; Mt. 26:17, 19; Lk. 22:7-8), John seems to believe that Passover fell on the Friday of Jesus' execution, rather than the Thursday preceding it (Jn. 13:1; 18:28; 19:14, 31)... In any event Mark 14:12 seems to prevent any type of early celebration of the Passover; Jesus and his disciples ate the meal on the day the lambs were slaughtered... The most plausible harmonization of John and the Synoptics therefore requires a closer look at the specific terms which John uses in his apparently contradictory verses and the contexts in which they are found. In 13:1 John maintains that it was 'before the feast of the Passover when Jesus knew that his hour had come'; in verse 2, that they were now eating dinner. One could assume that this dinner refers to his last evening meal prior to the night of the Passover, but it seems natural to take it to refer to the meal just announced in verse 1. Verse 1-2 would thus describe the depth of the love Jesus had for his disciples already before the Passover. Such love led him to see his mission through to the end, culminating in the Last Supper, with all the rich symbolism which he invests in it (be it the foot-washing ceremony of John's Gospel or the 'first communion' of the Synoptics). In 13:29, then, when some of the disciples think that Judas left in order to buy provisions for 'the feast', the word that is used would refer to the week-long festival. Which particular meal during those seven days the provisions were required for is left unspecified. If the meal in progress were the first night's banquet, then 'the feast' would quite naturally refer to part or all of the remaining six days. This explanation makes equally good sense of 18:28, where the Jewish leaders wish to avoid defilement which would prevent them from eating the Passover. In fact, defilement incurred during the daylight hours would expire at sundown and would not prevent their celebration of an evening dinner, so it is more likely that John has in mind the lunchtime meal known as the *chagigah*, celebrated during midday after the evening of Passover. 19:14 and 31 do not contradict this by their labeling the day of Jesus' death 'the day of Preparation of the Passover' since the Greek word *Paraskeue* translated 'day of Preparation', was (and still is) the standard name for Friday in Greek. Since Friday was always Preparation Day for the Sabbath (Saturday), it came to be called by that name. John's language is thus natural shorthand for saying 'the day of preparation for the Sabbath during the Passover week' or simply 'Friday in Passover week'. Mark 15:42 confirms the appropriateness of this interpretation, since Mark also calls the day of Jesus' death 'the day of Preparation' but then immediately explains, 'that is, the day before the Sabbath'. A final, incidental corroboration of this solution comes from recent computer-assisted astronomical calculations. If Jesus was crucified on the fifteenth day of the Jewish month Nisan as this reconstruction requires, rather than on the fourteenth day, before the Passover had been eaten by most of the Jews, as the other proposed harmonizations require, then the only year close to the time of Christ's ministry in which he could have been crucified would have been AD 30. In all other years immediately before and after, 15 Nisan did not fall on a Friday. <sup>1</sup> But AD 30 turns out to be the very year that many scholars have accepted as the year of Christ's death. Once again the gospels prove to be more accurate than many critics give them credit for. – Craig Blomberg, *The Historical Reliability of the Gospels*, p. 175-178**

As John continues to chronicle the events that followed into chapter 18 of his gospel, he mentions the religious leaders were concerned about possible defilement which would prohibit them from eating the Passover meal (v. 28). This is significant because here John is discussing a meal that the religious leaders still hadn't eaten. If this is the Passover lamb itself, then John's sequence would seem to place the Last Supper on the night before the first day of Passover, rather than on the first day of Passover as Matthew, Mark, and Luke record. This would also contradict the solution proposed earlier for harmonizing John 13:1-2 with Matthew, Mark, and Luke's proclamation that the Last Supper took place on the first day of Passover and not the night before.

Again, Craig Blomberg addresses John 18:28 in light of ancient Passover traditions. As Blomberg explains it is likely that the Jewish authorities were concerned about defilement for a meal they would eat that day (after Jesus' trial) not a meal that would be eaten that evening (as if John 18:28 were referring to the Passover meal itself). In the quote below, Blomberg provides two reasons for concluding that John 18:28 is not referring to the Passover meal itself. First, defilement acquired during the day would end at the onset of evening which marked the start of the new day. If the Jews were defiled during the day by entering Pilate's quarters, this would not effect their ability to eat a meal later that evening after the sun had gone down. Therefore, their concern about defilement seems to relate to a meal eaten that day before evening commenced. Second, there is a traditional meal that was eaten by the Jews on the day following the (first) evening of Passover. This meal is called the *chagigah*.

This explanation makes equally good sense of **18:28**, where **the Jewish leaders wish to avoid defilement which would prevent them from eating the Passover. In fact, defilement incurred during the daylight hours would expire at sundown and would not prevent their celebration of an evening dinner, so it is more likely that John has in mind the lunchtime meal known as the *chagigah*, celebrated during midday after the evening of Passover.** – Craig Blomberg, *The Historical Reliability of the Gospels*, p. 175-178

In his book, *The Temple and Its Ministry and Services at the Time of Jesus Christ*, Jewish scholar Alfred Edersheim reports on the ancient Jewish custom of the *chagigah* meal which was eaten during the day of the fifteenth of Nisan (following the eating of the Passover lamb on the evening preceding it).

**Alfred Edersheim** – Alfred Edersheim (March 7, 1825 – March 16, 1889) was a **Jewish convert to Christianity and a Biblical scholar** known especially for his book *The Life and Times of Jesus the Messiah* (1883)... **Edersheim was born in Vienna of Jewish parents of culture and wealth.** English was spoken in their home, and he became fluent at an early age. **He was educated at a local gymnasium and also in the Talmud and Torah at a Hebrew school**, and in 1841 he entered the University of Vienna... **Works – *The Temple and Its Ministry and Services at the Time of Jesus Christ* (London, 1874) –** wikipedia.org

**There was a chagigah which was not obligatory but could be offered along with the Passover lamb on the 14th.** This chagigah is known as chagigas arba'ah asar which would be brought if there was the possibility that the Passover lamb itself would not satiate the number of people in the household during the Seder meal (see Mishnah Pesachim 69b). The chagigah of the 14th was a peace offering that would be eaten prior to the Passover lamb so that the Korban Pesach could be partaken of in “grandeur and with seriousness” (Rashi) rather than merely to satisfy an empty stomach. **The chagigah of the 15th was one of the required offerings of every male pilgrim as already described above.** – Alfred Edersheim, *The Temple and Its Ministry and Services at the Time of Jesus Christ*

In the appendix of Edersheim's book, he explains that all of the meals eaten during the week-long Passover festival (including the chagigah which was eaten on the day of the fifteenth of Nisan) can be and have been referred to as 'the Passover'.

It is strange that **the differences between the Chagigah of the 14th and that of the 15th Nisan** should have been so entirely overlooked in Kitto's Cycl. iii. 428. **They are well pointed out in Relandus' Antiq. pp. 404, 405. See also the very full statements of Saalschutz, mos. Recht, pp. 414, 415.** – Alfred Edersheim, *The Temple and Its Ministry and Services at the Time of Jesus Christ, Notes, p. 175*

**The evidence that the expression in John 18:28, 'They went not into the judgment-hall...that they might eat the Passover,' refers not to the Paschal lamb, but to the Chagigah, is exceedingly strong, in fact, such as to have even convinced an eminent but impartial Jewish writer (Saalschutz, Mos. Recht, p. 414).** It does seem strange that it should be either unknown to, or ignored by, 'Christian' writers. – Alfred Edersheim, *The Temple and Its Ministry and Services at the Time of Jesus Christ, Notes, p. 175*

There is then good reason to understand John 18:28 as a reference to defilement the Jewish leadership feared which would prevent them from eating the daytime meal on the fifteenth of Nisan rather than the Passover meal itself on the evening before.

Together with the other gospels, the details from John 13 and 18:28 indicate that Jesus and his disciples ate their Last Supper on the evening of the fifteenth of Nisan, the first day of Passover, when the Passover lambs were being eaten by the Jewish nation.

However, John 19:14 as well as Matthew, Mark, and Luke all refer to the day on which Jesus was executed as the day of preparation for the Passover. The Greek word translated as “preparation” in all four gospel accounts is “paraskeue” (3904.)

3904 παρασκευη **paraskeue**  
as if from 3903; TDNT-7:1,989; n f

AV-preparation 6; 6

1) a making ready, preparation, equipping

2) that which is prepared, equipment

3) in the NT in a Jewish sense, the day of preparation

3a) **the day on which the Jews made necessary preparation to celebrate a sabbath or a feast**

**Matthew 27:62 Now the next day, that followed the day of the preparation (3409),** the chief priests and Pharisees came together unto Pilate, 63 Saying, Sir, we remember that that deceiver **said, while he was yet alive, After three days I will rise again.** 64 **Command therefore that the sepulchre be made sure until the third day,** lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. 65 Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. 66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch. **28:1 In the end of the sabbath, as it began to dawn toward the first day of the week,** came Mary Magdalene and the other Mary to see the sepulchre.

**Mark 15:42 And now when the even was come, because it was the preparation (3049), that is, the day before the sabbath,** 43 Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. 44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. 45 And when he knew it of the centurion, he gave the body to Joseph. 46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. 47 And Mary Magdalene and Mary the mother of Joses beheld where he was laid. **16:1 And when the sabbath was past,** Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. 2 **And very early in the morning the first day of the week,** they came unto the sepulchre at the rising of the sun.

**Luke 23:52 This man went unto Pilate, and begged the body of Jesus.** 53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. 54 **And that day was the preparation (3409), and the sabbath drew on.** 55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. 56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment. **24:1 Now upon the first day of the week, very early in the morning,** they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

**John 19:14 And it was the preparation (3904) of the passover, and about the sixth hour:** and he saith unto the Jews, Behold your King! 15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. 16 **Then delivered he him therefore unto them to be crucified. And they took**

**Jesus, and led him away.** 17 And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: 18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

These references to the day of Jesus' crucifixion as the day of preparation of the Passover seem to contradict the conclusion that the Last Supper occurred on the evening of the fifteenth of Nisan when the Passover lamb was eaten and that Jesus was crucified the following day (the day of the fifteenth of Nisan). Put simply, if the "day of preparation for the Passover" refers to the day before the first day of the Passover festival, and if Jesus was crucified on the day of preparation for the Passover, then Jesus could not have been crucified on the first day of Passover or eaten the Last Supper with his disciples the evening of the fifteenth of Nisan.

These details may seem to present difficulties to us as twenty-first century Christians, but first-century Jewish language and customs again help us understand the gospels' chronology of the events surrounding Jesus' death. In his book, Craig Blomberg addresses these gospel references to 'the day of preparation of the Passover.' As Blomberg explains, the Greek term "day of preparation" was a first-century Jewish means of referring to the day before the Sabbath. The weekly Jewish Sabbath took place on Friday. The term "day of preparation" was therefore a commonly used as a reference for Friday. In this way, John is explaining that Jesus was crucified on the Friday (the day before the Sabbath) during the Passover festival week.

19:14 and 31 do not contradict this by their labeling the day of Jesus' death 'the day of Preparation of the Passover' since **the Greek word *Paraskeue* translated 'day of Preparation', was (and still is) the standard name for Friday in Greek. Since Friday was always Preparation Day for the Sabbath (Saturday), it came to be called by that name. John's language is thus natural shorthand for saying 'the day of preparation for the Sabbath during the Passover week' or simply 'Friday in Passover week'. Mark 15:42 confirms the appropriateness of this interpretation, since Mark also calls the day of Jesus' death 'the day of Preparation' but then immediately explains, 'that is, the day before the Sabbath'. – Craig Blomberg, The Historical Reliability of the Gospels, p. 175-178**

Once we take into account first-century Jewish language and customs, the material presented in the gospel accounts of Jesus' death are easily fitted together into a simple sequence of events. On the night before Passover began, Jesus ate a meal with his disciples. Afterwards Judas made his arrangements with the Jewish leadership to betray Jesus. The following evening was the first day of Passover when the Passover lambs were eaten. That evening Jesus and his disciples ate the Passover meal together. This was the Last Supper. Later that evening Jesus was arrested in the garden. After this he was tried by the Sanhedrin and Pilate and crucified.

*Addendum Two:***The Tree of Life**

Earlier in our study we discussed biblical indications and the ancient Jewish understanding that the Tree of Knowledge was, in fact, a fig tree. This information was helpful in gaining potential insight into Jesus' cursing of a fig tree that was most likely located near or in the garden where Jesus died on the Mount of Olives. The identification of the Tree of Knowledge as a fig tree may prompt us to wonder about Tree of Life and what kind of tree it was. We may also wonder what type of tree Jesus was crucified upon.

The New Testament does not provide any indication of the type of tree that Jesus was crucified upon. Nor does it contain any information on what kind of tree the Tree of Life was.

However, the Old Testament does provide some insight into the question regarding the Tree of Life. The first indicator comes from the Book of Exodus. Exodus 25 and 27 describe for us the various instruments and items that were placed within the Temple and used in its regular rituals. Among these items is a seven-branched candlestick that was placed in the outer compartment of the tabernacle and the Temple (the Holy Place). As we have discussed in our study, the Holy Place was decorated with items resembling a garden. For instance, images of palm trees and flowers were placed throughout.

**(NIV) 1 Kings 6:29 On the walls all around the temple, in both the inner and outer rooms, he carved cherubim, palm trees and open flowers...<sup>32</sup> And on the two olive-wood doors he carved cherubim, palm trees and open flowers, and overlaid the cherubim and palm trees with hammered gold... <sup>34</sup> He also made two doors out of juniper wood, each having two leaves that turned in sockets. <sup>35</sup> He carved cherubim, palm trees and open flowers on them and overlaid them with gold hammered evenly over the carvings.**

**2 Chronicles 3:1 Then Solomon began to build the temple of the LORD in Jerusalem on Mount Moriah,** where the LORD had appeared to his father David. It was on the threshing floor of Araunah the Jebusite, the place provided by David. **2** He began building on the second day of the second month in the fourth year of his reign. **3** The foundation Solomon laid for building the temple of God was sixty cubits long and twenty cubits wide (using the cubit of the old standard). **4** The portico at the front of the temple was twenty cubits long across the width of the building and twenty cubits high. He overlaid the inside with pure gold. **5 He paneled the main hall with juniper and covered it with fine gold and decorated it with palm tree and chain designs.**

These details establish a connection between the Temple (and tabernacle) and the garden of Eden. In fact, the structure and decorations of the Temple (and tabernacle) were to represent the garden of Eden. With this in mind, we must consider additional details about the seven-branched candlestick (menorah) that was placed in the outer room of the garden-decorated Temple. Most importantly, we must note that the candlestick not only had seven branches, but it was also

designed as an almond tree. On its branches were almond-shaped bowls and flowers. In both Exodus 25 and 27, the Hebrew verb translated as almond is “shaqad” (08246.)

08246 שָׁקַד **shaqad**

a denominative **from 08247**; v; {See TWOT on 2451 @@ "2451b"}

AV-**almond 6; 6**

1) (Pual) **cups shaped like almond blossoms (participle)**

**Exodus 25:31 And thou shalt make a candlestick of pure gold:** of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same. **32 And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:** **33 Three bowls made like unto almonds (08246),** with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: **so in the six branches that come out of the candlestick.** **34 And in the candlestick shall be four bowls made like unto almonds (08246),** with their knops and their flowers. **35** And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, **according to the six branches that proceed out of the candlestick.** **36** Their knops and their branches shall be of the same: all it shall be one beaten work of pure gold. **37 And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it.** **38** And the tongs thereof, and the snuffdishes thereof, shall be of pure gold. **39** Of a talent of pure gold shall he make it, with all these vessels. **40 And look that thou make them after their pattern, which was shewed thee in the mount.**

**Exodus 37:17 And he made the candlestick of pure gold: of beaten work made he the candlestick;** his shaft, and his branch, his bowls, his knops, and his flowers, were of the same: **18 And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:** **19 Three bowls made after the fashion of almonds (08246) in one branch,** a knop and a flower; **and three bowls made like almonds (08246) in another branch,** a knop and a flower: so throughout the six branches going out of the candlestick. **20 And in the candlestick were four bowls made like almonds (08246),** his knops, **and his flowers:** **21** And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it. **22** Their knops and their branches were of the same: all of it was one beaten work of pure gold.

It is worth noting that this seven-branched candlestick with almond-shaped bowls and flowers was to remain continually lit.

**Leviticus 24:1 And the LORD spake unto Moses, saying,** **2** Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, **to cause the lamps to burn continually.** **3** Without the vail of the testimony, in the

tabernacle of the congregation, shall **Aaron order it from the evening unto the morning before the LORD continually: it shall be a statute for ever in your generations.** 4 **He shall order the lamps upon the pure candlestick before the LORD continually.**

Undoubtedly a candlestick with seven branches, almond-shaped bowls, and flowers placed as a central feature in a room decorated like a garden and which was to be perpetually lit strongly parallels the Tree of Life in the garden of Eden which provided eternal life.

The mention of the almond tree also occurs in Numbers 17. This chapter records an account which is meant to establish that God had selected Aaron (and his sons) to be his priests and to minister before him in the tabernacle (and Temple). The demonstration that God provides involves Aaron's staff miraculously blossoming, while the staffs of the other men do not. Interestingly enough, Numbers 17:8 specifies for us the type of blossoms that Aaron's staff yielded. They were almond blossoms.

**Numbers 17:1** And the LORD spake unto Moses, saying, 2 **Speak unto the children of Israel, and take of every one of them a rod according to the house of their fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod.** 3 **And thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers.** 4 **And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you.** 5 **And it shall come to pass, that the man's rod, whom I shall choose, shall blossom:** and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you. 6 **And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, even twelve rods: and the rod of Aaron was among their rods.** 7 **And Moses laid up the rods before the LORD in the tabernacle of witness.** 8 **And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds (08247).** 9 **And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.** 10 **And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels;** and thou shalt quite take away their murmurings from me, that they die not. 11 **And Moses did so: as the LORD commanded him, so did he.**

So, it was the budding of the almond blossoms on this long-dead piece of wood (Aaron's staff) that signified God's selection of Aaron's as the high priest and the rejection of the others. The Hebrew word translated as almonds in Numbers 17:8 is the noun "shaqed" (08247) from which we get the verb "shaqad" (08246) which appears in Exodus 25 and 27.

08247 שִׁקֵד **shaqed**

from 08245; n m; {See TWOT on 2451 @@ "2451a"}

AV-almond 2, almond tree 2; 4

**1) almond tree, almonds**

**1a) almond (the nut)**

**1b) almond-tree**

We find this same word used in God's commissioning of the prophet Jeremiah. Jeremiah 1:1 informs us that Jeremiah was a priest. As we continue through the account, we see that God informs Jeremiah that he will be a prophet. Jeremiah is concerned about this since he was of young age. But the Lord reassures him. It is important to note that in this passage, God indicates that he will make Jeremiah his prophet and that Jeremiah's appointment as prophet will involve things related to the nations, kingdoms, and destruction.

**Jeremiah 1:1 The words of Jeremiah the son of Hilkiah, of the priests** that were in Anathoth in the land of Benjamin: 2 To whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign. 3 It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month. 4 Then the word of the LORD came unto me, saying, 5 Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, **and I ordained thee a prophet unto the nations.** 6 Then said I, Ah, Lord GOD! behold, I cannot speak: for I am a child. 7 **But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.** 8 Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD. 9 **Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth.** 10 **See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.**

Jeremiah's commissioning is followed immediately in the text by two subsequent signs which the Lord gives to the young prophet. In verse 11, Jeremiah sees an almond tree.

**Jeremiah 1:11 Moreover the word of the LORD came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond (08247) tree.** 12 Then said the LORD unto me, Thou hast well seen: for I will hasten my word to perform it.

In verse 13, Jeremiah sees a seething pot. After this, God details for Jeremiah the coming judgment and destruction of Jerusalem by kingdoms from the north. In verse 17, God instructs Jeremiah to speak these things to the people of Israel.

**Jeremiah 1:13 And the word of the LORD came unto me the second time, saying, What seest thou? And I said, I see a seething pot;** and the face thereof is toward the north. 14 Then the LORD said unto me, Out of the north an evil

shall break forth upon all the inhabitants of the land. 15 **For, lo, I will call all the families of the kingdoms of the north**, saith the LORD; and they shall come, and they shall set every one his throne at the **entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah**. 16 And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands. 17 **Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces**, lest I confound thee before them. 18 For, behold, I have made thee this day a defenced city, and an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the princes thereof, against **the priests thereof**, and against the people of the land. 19 **And they shall fight against thee; but they shall not prevail against thee**; for I am with thee, saith the LORD, to deliver thee.

We can see a basic relationship between verses 1-10 and verses 11-19. In verses 1-10 God commissions Jeremiah the priest to be his prophet. And he then explains that his prophetic office will involve matters pertaining to nations, kingdoms, judgment, and destruction. In verse 11-12, God shows Jeremiah the rod of an almond tree. And in verses 13-19, God shows Jeremiah a seething pot and begins to give Jeremiah information regarding his prophetic message to Israel and judgment from a northern kingdom.

There seems to be some correspondence between the features of this passage. Verses 13-17 relate to the message which verse 10 states God will give Jeremiah to speak about nations and destruction. Similarly, verses 11-12 seem to relate to Jeremiah's commissioning as a prophet. Though there were many false prophets in Israel at that time and verses 18-19 specifically state how the priests and leaders of the people would be against Jeremiah, God states that he selected Jeremiah to serve as his prophet and speak his words to the people. These events are conceptually similar to Numbers 17 and the selection of Aaron as God's priest.

The fact that both Numbers 17 and Jeremiah 1 employ the device of a rod with almonds indicates an intentional connection on God's part. The budding almond tree represents faithful priests that God has selected to speak to his people. In this way we can see that the almond tree represents faithful and enduring priestly service. For, it was Aaron and his sons after him, which would continue the line of priestly service before God throughout their generations.

Likewise, we can ponder Moses' commissioning by God in Exodus 3. In this account Moses is on the mountain of God tending sheep when he sees the burning bush and is told that the place is holy ground (Exodus 3:1-2). The commissioning of Moses to service using the symbol of a bush that burns continually without being consumed by the fire is certainly comparable to the idea of a tree of candles representing priestly service and the Tree of Life, which was in the garden of Eden, the mountain of God. (For more information on the priesthood and priestly service prior to the Levitical order please see our study entitled "Priesthood and the Kinsman Redeemer" in the Redemption section of our website.)

The concept of enduring priestly service is touched on in the New Testament's discussion of Melchizedek and Christ, who like Aaron and his sons, serve as high priests.

**Hebrews 7:1 For this Melchisedec, king of Salem, priest of the most high God,** who met Abraham returning from the slaughter of the kings, and blessed him; 2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; 3 **Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.**

According to Hebrews 7, both Melchizedek and Christ serve as priests continually through longevity of life, which in Christ's case is accomplished by his resurrection to immortality. It should be of no surprise then that Revelation depicts Christ as alive forevermore and possessing the seven-branched, menorah candlestick which, as we have seen, resembled an almond tree. Here the seven-branched candlestick represents those who are faithful and in fellowship with Christ. In the New Testament fellowship with and in Christ is connected to the idea of having eternal life. However, Revelation explains that, as in the garden of Eden, if the churches do not remain faithful to Christ, they will be removed from the place of fellowship. Verses 5 and 7 even connect this concept with the tree of life itself.

**Revelation 1:18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen;** and have the keys of hell and of death. 19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; 20 The mystery of the seven stars which thou sawest in my right hand, and **the seven golden candlesticks.** The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches. **2:1** Unto the angel of the church of Ephesus write; **These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;...5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place,** except thou repent. 6 But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. 7 He that hath an ear, let him hear what the Spirit saith unto the churches; **To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.**

We can see then that there is good biblical reason to conclude that the Tree of Life in the garden of Eden was a kind of almond tree. In fact, this almond tree is associated with faithful and enduring priesthood as exhibited by Melchizedek, the generations of Aaronic priests, and by Christ himself. (The further significance of Aaron receiving living almond buds on his staff as a symbol of acceptable priests can be seen in an exploration of Genesis 4 in which Cain and Abel seemingly offer sacrifices in the presence of God in the garden of Eden. This topic along

with other parallels between the instigation of the Levitical priesthood and early Genesis is discussed in detail in our study entitled, “Priesthood and the Kinsman Redeemer.”)

We have already seen that the New Testament makes precise and deliberate connections between Christ’s death on a tree in a garden, Adam and Eve’s sin, and the trees of knowledge and life in the garden of Eden (Matthew 21:17-22, Mark 11:11-19, and John 6:27-55.) It is reasonable then to consider that Christ, who through his death and resurrection became the high priest and the source of eternal life, could have been hung on an almond tree, the same kind of tree as the Tree of Life. While this conclusion is speculative, there are sound biblical and historical details that allow use to reasonably arrive at this conclusion. And since almond trees are native to the area of Palestine, it is perfectly reasonable to assume that some might have been growing on the Mount of Olives in Jesus’ day.

**Almond – A native of Syria and Palestine.** In form, blossoms, and fruit it resembles the peach tree. Its blossoms are of a very pale pink colour, and appear before its leaves. Its Hebrew name, shaked, signifying "wakeful, hastening," is given to it on account of its putting forth its blossoms so early, generally in February, and sometimes even in January. In #Ec 12:5 it is referred to as illustrative, probably, of the haste with which old age comes. There are others, however, who still contend for the old interpretation here. "The almond tree bears its blossoms in the midst of winter, on a naked, leafless stem, and these blossoms (reddish or flesh-coloured in the beginning) seem at the time of their fall exactly like white snow-flakes. **In this way the almond blossom is a very fitting symbol of old age,** with its silvery hair and its wintry, dry, barren, unfruitful condition." **In #Jer 1:11 "I see a rod of an almond tree [shaked] for I will hasten [shaked] my word to perform it"** the word is used as an emblem of promptitude. Jacob desired his sons #Ge 43:11 to take with them into Egypt of the best fruits of the land, almonds, etc., as a present to Joseph, probably because this tree was not a native of Egypt. **Aaron’s rod yielded almonds #Nu 17:8 Heb 9:4 Moses was directed to make certain parts of the candlestick for the ark of carved work "like unto almonds" #Ex 25:33,34 – Easton’s Bible Dictionary**

Perhaps Jesus was crucified to an almond tree in the garden and nearby in that same garden was a withered fig tree that Jesus had cursed so that no man could eat from it any more. These conclusions are consistent with biblical details provided in both testaments, and while there may be some speculation involved in the identity of the tree Jesus was crucified upon, there is no reason to outright object to these possibilities.

*Addendum Three:***John the Apostle, a Priest**

In our study we have seen that Matthew's gospel provides good reason to conclude that Judas Iscariot was, in fact, a priest. According to Matthew 23:5, Judas cast the silver coins (that he'd been given to betray Jesus) into the main Temple house itself where the Holy Place and Holy of Holies were located. To do this, Judas would have had to have been standing either in the Holy Place itself or very close to it in the court of the priests. If the Temple doors were not normally opened, then it is all the more necessary to conclude that Judas was standing within the Holy Place of the Temple itself when he cast down the silver coins. Therefore, it is strongly implied that Judas was himself a priest, which enabled him to enter into these restricted areas.

These biblical details about Judas being a priest bare some significance regarding sacrificial rituals and Jesus' atoning work. While of lesser significance regarding Christ's atoning work, there is also reason to suspect that the apostle John may also have been a priest. As is the case with Judas, many of the supportive details for John's priesthood relate to descriptions of his access and intimacy with the chief priests and the Jewish high court. In this section we will discuss that potential evidence.

1. John 18 twice stipulates that John was known to the high priest.

**John 18:15** And Simon Peter followed Jesus, and so did another disciple: **that disciple was known (1110) unto the high priest (749), and went in with (4897) Jesus into (1519) the palace (833) of the high priest (749).** 16 But Peter stood at the door (2374) without (1854). Then went out (1854) **that other disciple, which was known (1110) unto the high priest (749),** and spake unto her that kept the door (2377), and brought in Peter.

It is important to note that verses 15-16 of John 18 specify that it was the high priest himself that knew John. Here the Greek word translated as "known unto" is "gnostos" (1110.)

1110 γνωστος **gnostos**

from 1097; TDNT-1:718,119; adj

AV-known 12, acquaintance 2, notable 1; 15

1) **known, notable**

This is the same word that Luke 2:44 uses to speak of the relatives and family associates of Joseph and Mary. Likewise, Luke 23:49 uses "gnostos" to refer to all those who knew Jesus that witnessed his crucifixion.

**Luke 2:44** But they, supposing him to have been in the company, went a day's journey; and **they sought him among their kinsfolk and acquaintance (1110).**

**Luke 23:49 And all his acquaintance (1110)**, and the women that followed him from Galilee, stood afar off, beholding these things.

The Greek word indicates well-known, notable, or well-established. The fact that John repeats this twice makes it absolutely unequivocal that the high priest was thoroughly acquainted with John and vice versa. This conclusion is also supported by John's clear familiarity with the high priest's servants as well as the reciprocal fact that the high priest's servants clearly knew John. Smith's Bible Dictionary concurs with these conclusions stating that John's personal acquaintance with the high priest enabled John to access the council chamber of the Sanhedrin and to accompany Jesus even to the praetorium of Pilate.

**John the Apostle** – When the betrayal is accomplished, Peter and John follow afar off. John 18:15. **The personal acquaintance which existed between John and Caiaphas enables him to gain access to the council chamber, and he follows Jesus thence, even to the praetorium of the Roman procurator.** John 18:16, 19, 28. Thence he follows him to the place of crucifixion... – Smith's Bible Dictionary

2. The next set of indicators that John may have been a priest comes from the gospel accounts of Jesus' trial before the Sanhedrin. While all four gospels contain similar records, John's gospel is more detailed. There are several examples of this added detail. (NOTE: The text of all four gospel accounts of Jesus' trial is included at the conclusion of this addendum.)

Matthew, Mark, and Luke all report that Peter followed Jesus to the high priest's quarters where Jesus was tried by the Sanhedrin. None of the other three gospels mention that any of Jesus' other disciples or apostles were present. However, John's gospel explains that "another disciple" also went to the high priest's residence that night (John 18:15). Therefore, John's mention of his own presence at Jesus' trial before the Sanhedrin is a detail not presented in the other gospels.

[NOTE: John's conspicuous manner of identifying himself is typical of his gospel. One of the ways we know that this is John the apostle is because throughout the Gospel of John, the apostle John is, in fact, never identified by name. The other gospels repeatedly identify John by name among the other apostles. And John's gospel mentions other apostles by name (Peter, Andrew, Philip, Nathaniel, Judas, Judas Iscariot, and Thomas – John 1:40-45, 14:22). However, John's gospel only uses the name "John" to refer to John the Baptist and never to speak of the apostle John himself. In place of the name John, John's gospel consistently employs some version of the phrases "the disciple whom Jesus loved" and "that other disciple" (John 13:23, 18:15-16, 19:26, 20:2, 3, 4, and 8, 21:7, 20) or even the "sons of Zebedee" (John 21:1-2) as a means of referring to John himself.]

3. Matthew and Mark don't mention Annas as sharing in the duties of the high priest alongside Caiaphas. (In our study, we discussed how it was customary for a second priest to be prepared to perform the priestly duties in case the designated high priest somehow became unable to do so.) While Luke 3:2 does list Annas alongside Caiaphas, Luke's account of Jesus' arrest and trial makes no mention of Annas. However, John 18:13 explains that Jesus was first led to Annas and then to Caiaphas (John 18:24). These are details that John presents which the other gospels do not report.

4. In the other gospels, each account of Peter's experience in the courtyard only provides basic information about the people who spoke to Peter. Reasonably assuming that the information about these accounts came from Peter, this conveys that Peter did not know these people well. To him they were simply a damsel, a maid, and some others that stood around that night. However, in John's gospel we have additional identification. The first girl who spoke to Peter is identified as the doorkeeper (John 18:17). Likewise, the third person who spoke to Peter is identified as a kinsman of the man whose ear was cut off when Jesus was arrested in the garden (John 18:26). These are details that John provides, but which the other gospels do not.

5. The other gospels all report that Peter was restricted in where he could go as he followed Jesus and that Peter only entered into the courtyard of the high priest's residence. In our study we discussed that there were residences within the Temple courts where the priests dwelled while they were performing their regular duties as well as during feast days.

**Leviticus 8:31 And Moses said unto Aaron and to his sons, Boil the flesh at the door of the tabernacle of the congregation: and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it. 32 And that which remaineth of the flesh and of the bread shall ye burn with fire. 33 And ye shall not go out of the door of the tabernacle of the congregation in seven days, until the days of your consecration be at an end: for seven days shall he consecrate you. 34 As he hath done this day, so the LORD hath commanded to do, to make an atonement for you. 35 Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded. 36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.**

**John 14:2 In my Father's house are many mansions (3438):** if it were not so, I would have told you. I go to prepare a place for you.

3438 μὴν **mone**  
 from 3306; TDNT-4:579,581; n f  
 AV-mansion 1, abode 1; 2  
 1) **a staying, abiding, dwelling, abode**

- 2) to make an (one's) abode
- 3) metaph. of the God the Holy Spirit indwelling believers

**In the Mishnah (the earliest part of the Talmud), it states that the residence of the High Priest was at or near the “Wood Chamber” located west of the Chamber of Hewn Stone (Middot 5:4) and next to the House of Abtinias (sometimes spelled Avtinias) where the incense was prepared for the Temple services. It was in the Upper Chamber of this “Temple House” that it is believed the House of the High Priest was located when he lived in his official residence upon the Temple Mount (*Encyclopedia Judaica*, vol. III.991). These “Houses” of the priests abutting to the Chamber of Hewn Stone (the Sanhedrin) were constructed on the second storey around and above a columned courtyard below. Remarkably, the New Testament states specifically that Jesus was taken into the Upper Chamber of the High Priest’s house while Peter had to stay below near the vestibule of the courtyard (Mark 14:66). This answers precisely to the description of the second storey residences for the High Priest (and other priestly dignitaries) which the Mishnah shows were supported by columns over a courtyard. These “Houses” were located just to the west and abutting to the Chamber of Hewn Stone (Tam. 1:1). – Ernest L. Martin, *The Secrets of Golgotha*, p. 223-224**

**The High Priest actually had more than one residence in Jerusalem. While it can be reasonably reckoned that he had a sumptuous home in the aristocratic region of Jerusalem on the southwest hill, he also had at least two other residences within the Temple itself in which he had to live at certain times of the year or when special sacrifices were offered. For example, when the High Priest was required to offer the Red Heifer, he had to precede the sacrifice by a stay of seven days in what was called the “House of Stone” at the northeastern corner of the Temple building (Parah 3:1). And also before the Day of Atonement, he had to reside seven days in his “Temple House” near the Chamber of the Hewn Stones (of which we have been speaking above) (Yoma 1:1). – Ernest L. Martin, *The Secrets of Golgotha*, p. 223-224**

**MISHNAH. Seven days before the Day of Atonement the High Priest was removed from his house to the cell of the counsellors and another priest was prepared to take his place in the case anything happened to him [the High Priest] that would unfit him [for the service]. GEMARA. We learned elsewhere: Seven days before the burning of the [red] heifers the priest who was to burn the heifer was removed from his house to the cell in the northeastern corner before the Birah. It was called the cell of the stone chamber.<sup>7</sup> – Mas. Yoma 2a, the Talmud, Chapter 1, <http://halakhah.com/pdf/moed/Yoma.pdf>**

According to the gospel accounts, Peter remained in the courtyard and the porch of the high priest’s Temple residence. However, Jesus and the Sanhedrin were within the house (3624, “oikos” – Luke 22:54-55.) The Greek words for courtyard and porch are “aule” (833) and “pulon” (4440). Note that, according to the gospels, Peter was in the portion of this structure that the female servants had access to. Because the residential chambers had entrances immediately adjoining

to the court of the priests, certain areas of this Temple housing would necessarily have been restricted and off limits for women and all men who were not priests.

### 3624 οίκος **oikos**

of uncertain affinity; TDNT-5:119,674; n m

AV-house 104, household 3, home + 1519 2, at home + 1722 2, misc 3; 114

#### 1) a house

1a) an inhabited house, home

1b) any building whatever

1b1) of a palace

1b2) the house of God, the tabernacle

#### 1c) any dwelling place

1c1) of the human body as the abode of demons that possess it

1c2) of tents, and huts, and later, of the nests, stalls, lairs, of animals

1c3) the place where one has fixed his residence, one's settled abode, domicile

2) the inmates of a house, all the persons forming one family, a household

2a) the family of God, of the Christian Church, of the church of the Old and New Testaments

3) stock, family, descendants of one

For Synonyms see entry 5867 & 5944

### 833 αυλη **aule**

from the same as 109; ; n f

AV-palace 7, hall 2, sheepfold + 4163 1, fold 1, court 1; 12

1) among the Greeks in Homer's time, **an uncovered space around the house, enclosed by a wall**, in which the stables stood, hence among the Orientals that roofless enclosure by a wall, in the open country in which the flocks were herded at night, a sheepfold

2) **the uncovered courtyard of the house**. In the O.T. particularly of the courts of the tabernacle and of the temple in Jerusalem. The dwellings of the higher classes usually had two, one exterior, between the door and the street; the other interior, surrounded by the buildings of the dwelling itself. The latter is mentioned in #Mt 26:69.

3) the house itself, a palace

### 4440 πυλων **pulon**

from 4439; TDNT-6:921,974; n m

AV-gate 17, porch 1; 18

1) a large gate: of a palace

2) the front part of a house, into which one enters through the gate, porch

According to John's gospel, John the apostle has greater access to the rest of the high priest's chambers and the court of the Sanhedrin. Several details lead towards this conclusion. Number one, though both Peter and John go to the high priest's house, they are not depicted as being in one another's company. While Peter is clearly among the servants (including women) in the courtyard, John is not placed there. Rather, John "goes right in with Jesus" (John 18:15). Here, a

compound Greek word combined from the preposition “sun” (4862) and the verb “eiserchomai” (1525) is used.

**John 18:15** And Simon Peter followed Jesus, and so did another disciple: **that disciple was known (1110) unto the high priest (749), and went in with (4897) Jesus into (1519) the palace (833) of the high priest (749).** 16 But Peter stood at the door (2374) without (1854). Then went out (1854) that other disciple, which was known (1110) unto the high priest (749), and spake unto her that kept the door (2377), and brought in Peter.

4897 συνεισερχομαι **suneiserchomai**

from 4862 and 1525; ; v

AV-go with into 1, go in with 1; 2

1) to enter together

These words convey that both John and Jesus actually “went in together.” The details imply that Jesus and John were in the same location as one another. We know Jesus was before the chief priests at this point, while Peter was outside in the courtyard among the servants and women. Mark’s gospel confirms this by stating that Jesus was in with the Sanhedrin while Peter was beneath in the courtyard. John’s presence with Jesus during Jesus’ trial before the High Priest is another detail that John’s gospel includes but the other gospels do not.

**Mark 14:66** And as **Peter was beneath (2736) in (1722) the palace (833), there cometh one of the maids of the high priest:**

2736 κατω **kato** also (cf) κατωτερω **katotero**

[cf 2737] from 2596; TDNT-3:640,422; adv

AV-down 5, beneath 3, bottom 2, under 1; 11

**1) down, downwards**

**2) below, beneath**

**2a) of place, below**

2b) of temporal succession

6. The other gospels simply report that one of the high priest’s servants had his ear cut off during Jesus’ arrest in the garden (Matthew 26:51, Mark 14:47, Luke 22:50). However, John not only knows the name of the servant (Malchus), but he also knows the relatives of that servant (John 18:10 and 26). This name and relatives of this servant are addition details that John’s gospel includes but the others do no.

**Matthew 26:51** And, behold, **one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest’s, and smote off his ear.**

**Mark 14:47** And **one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.**

**Luke 22:50** And one of them smote the servant of the high priest, and cut off his right ear.

**John 18:10** Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus...<sup>26</sup> One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? <sup>27</sup> Peter then denied again: and immediately the cock crew.

7. Matthew, Mark, and Luke's accounts all report the same basic set of details. We have color-coded the similar remarks to highlight the similarities.

**Matthew 26:59** Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; **60** But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, **61** And said, This fellow said, I am able to destroy the temple of God, and to build it in three days. **62** And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? **63** But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. **64** Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. **65** Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. **66** What think ye? They answered and said, He is guilty of death. **67** Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, **68** Saying, Prophecy unto us, thou Christ, Who is he that smote thee?

**Mark 14:55** And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. **56** For many bare false witness against him, but their witness agreed not together. **57** And there arose certain, and bare false witness against him, saying, **58** We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. **59** But neither so did their witness agree together. **60** And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? **61** But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? **62** And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. **63** Then the high priest rent his clothes, and saith, What need we any further witnesses? **64** Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. **65** And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

**Luke 22:63** And the men that held Jesus mocked him, and smote him. 64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? 65 And many other things blasphemously spake they against him. 66 And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, 67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: 68 And if I also ask you, ye will not answer me, nor let me go. 69 Hereafter shall the Son of man sit on the right hand of the power of God. 70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. 71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

But when we turn to John's account we again find that it provides additional material that is not included in the other gospels.

**John 18:19** The high priest then asked Jesus of his disciples, and of his doctrine. 20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. 21 **Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.** 22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? 23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

More significant perhaps are statements made at the beginning of John's account of the exchange between Jesus and the high priest. In John 18:19, John reports that the high priest asked Jesus about his disciples and what he taught them. This question, which is not included in the other gospel accounts, does seem fitting considering that John was probably present during this exchange. Perhaps the high priest wanted to know what Jesus had been teaching which was somehow able to persuade even a young priest like John whom the high priest himself personally knew. Jesus' response in verse 21 also fits with this conclusion.

Here the priests are soliciting witnesses to report about any unlawful activities or teachings Jesus had engaged in. The other gospels make it plain that they were having trouble coming up with anyone who could witness against Jesus. So, according to John's account, the high priest asked Jesus what he taught his disciples. Jesus concludes his response to the high priest's question by telling the high priest to ask his disciples themselves. So, to whom were Jesus and the high priest referring?

On the one hand, it is true that Jesus had disciples among the chief rulers (Nicodemus, Joseph of Arimathea, and others). Some of these are likely to have been present at Jesus' trial as well. However, out of fear, these men did not make their faith in Christ known to the Sanhedrin (John 12:42). Because of this factor, it is difficult to conclude that the high priest was asking about secret disciples among the Sanhedrin that he likely did not even believe to exist (John 7:48). Likewise, it seems less likely that Jesus would have directed the high priest to ask

men who were present among them and who secretly believed in Jesus. And the fact that these men kept their belief in Jesus secret and were afraid of reprecutions from the rest of the leadership also makes it unlikely that they would have spoken up and implicated themselves as Jesus' followers. Likewise, Jesus' personal attestation that some of the Sanhedrin were, in fact, secretly his followers is unlikely to have merited anything but incredulity from the high priest. Because of these factors, it seems more likely that the high priest and Jesus were both referring to disciples that were publically known. But, were these disciples present at Jesus' trial?

The Greek word translated as “behold” which occurs in John 18:21 is “ide” (2396) typically conveys the idea of an imperative as in “take note of this,” or “see,” or even “see for yourself!” It is the same word used in Matthew 26:65 by the high priest himself during this same trial. In Matthew 26:65, the high priest intends for his audience to take note, verify, and see for themselves something immediately near at hand which they could presently affirm.

**Matthew 26:65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold (2396,) now ye have heard his blasphemy.**

It is likely that in John 18:21, Jesus is using this word a similar fashion. The high priest had asked him what he taught his disciples. Jesus' response essentially communicates, “Why are you asking me, see for yourself, some of them are sitting here right now who know what I have said.” It's important to note that Jesus places his “behold” in between two references to other persons to whom the high priest's question should have been directed (“ask them which heard me, what I have said to them” and “they know what I said”). Jesus' comment also implies that not only were such people available to be asked in that setting but also that the high priest was aware of their availability. This strongly implies that these disciples were present and available to be asked.

**John 18:21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.**

Furthermore, these plural referrences to “them” (“autos” 846) and “they” (“houtos” 3778) (who heard Jesus teach and knew what he taught) lead us to conclude that Jesus was referring to more than one disciple whom the high priest could question on the matter. As a result, we are lead toward the reasonable conclusion that at least two of Jesus' disciples were present at this trial.

We can assume Judas was there. After all, he was a leading figure in Jesus' arrest and had agreed to deliver Jesus to the Sanhedrin. And, Matthew's gospel places Judas in the vicinity of the Temple and the court of the priests after hearing the verdict condemning Jesus to death (Matthew 26:47, Matthew 27:1-3). The only question is who is Jesus referring to besides Judas?

The most reasonable (and perhaps the only) option is John, who was known by the high priest and who “went in with” Jesus to the high priest’s Temple residence. These facts lead us to conclude that this exchange may, in fact, be another instance of John reporting on particular details he had personal knowledge of in his usual manner of not identifying himself personally. In this case, John is able to report on details of the proceedings of Christ’s trial which he himself personally witnessed. All of these details provide solid indications that John was very intimate with the affairs of the priests. The best explanation for John’s familiarity with these facts and with the high priest, his residence, his servants, and Jesus’ trial is that John actually was a priest.

To these biblical details we can add the report of Polycrates, the second-century bishop of Ephesus. Ephesus is the city where John the apostle is reported to have died and Polycrates was a slightly later bishop who overlapped the life and service of Polycarp, John’s disciple.

**Polycrates of Ephesus – Polycrates of Ephesus (flourished c.130 - 196) was an Early Christian bishop who resided in Ephesus.** Roberts and Donaldson noted that Polycrates "belonged to a family in which he was the eighth Christian bishop; and he presided over the church of Ephesus, in which the traditions of St. John were yet fresh in men's minds at the date of his birth. He had doubtless known Polycarp, and Irenaeus also. He seems to have presided over a synod of Asiatic bishops (A.D. 196) which came together to consider this matter of the Paschal feast. – wikipedia.org

These facts help establish Polycrates’ credibility as he reports on John’s death. (Polycrates’ work no longer survives. We do, however, have fragments contained in the writings of the church historian Eusebius.) The significant point is that Polycrates plainly states that John the apostle was himself a priest. Here is what Eusebius records that Polycrates wrote.

**...John, who was both a witness and a teacher, who reclined upon the bosom of the Lord, and, being a priest, wore the sacerdotal plate.** He fell asleep at Ephesus. – Eusebius. Church History. Book V, Chapter 24.

**Disciples Whom Jesus Loved** – As for early Church opinions on the disciple's identification, a 2nd century quote of **Polycrates of Ephesus (c. 130s - 196), recorded by Eusebius in his Church History, supports the classical identification of the Beloved Disciple, who reclined beside Jesus at the Last Supper, with John. John, who was both a witness and a teacher, who reclined upon the bosom of the Lord, and, being a priest, wore the sacerdotal plate.** He fell asleep at Ephesus.[10] – wikipedia.org

Now, the fact that we already know that Judas was most likely a priest may make us less hesitant about considering John to have been a priest as well. Furthermore, the New Testament provides an explanation for how it was that priests came to be among Jesus’ closest disciples. We can recall the account of John the Baptist from the beginning of the gospels. Luke 1 explicitly declares that

John the Baptist was an Aaronic priest, the son of Zachariah and his wife Elizabeth.

**Luke 1:5** There was in the days of Herod, the king of Judaea, **a certain priest named Zacharias**, of the course of Abia: **and his wife was of the daughters of Aaron, and her name was Elisabeth.**

During John the Baptist's ministry, the priests and Levites sent men out to him to inquire about who he was (John 1:19-21). Shortly after one of these incidents, John's gospel reports on two men who were John the Baptist's disciples. According to John 1:34-40, these two disciples of John the Baptist follow Jesus after John the Baptist identifies Jesus to them as the Lamb of God. Only one of these two men is identified. It is Peter's brother Andrew. The fact that the other is not named is perhaps consistent with John's conspicuous way of not identifying himself directly in the events he reports on. Nevertheless, it is not uncommon to conclude that John the apostle was the other disciple alongside Andrew. In fact, the movie "The Gospel of John" portrays John the apostle as one of the two disciples of John the Baptist mentioned here in John 1:34-40. This conclusion is not unreasonable if we consider that according to Luke 5:10, Peter and Andrew were fishing partners with John the apostle and his brother James. Both Andrew and John were the younger brothers.

[NOTE: Andrew and Simon Peter were brothers (Matthew 4:18, Mark 1:16, Luke 10:14). (Peter was older.) Peter was the son of Jonas (John 21:15-17). James and John were brothers and the sons of Zebedee (Matthew 4:21, Mark 1:19-20, Mark 3:17, Mark 10:35, Luke 5:10). (James was older.) (See also Matthew 10:2.)]

Given that John was acquainted with the high priest and that the Jewish authorities in Jerusalem were sending priests and Levites out to inquire about John the Baptist (John 1:19), it is easy to conceive of the possibility that John the apostle may have first become John the Baptist's disciple as the priest and Levites sent men out to observe and inquire about John the Baptist.

This scenario is certainly plausible. That perhaps a few of the apostles were from aristocratic or priestly families would fit well with the gospels' statements that Jesus had followers among the leadership of the Jews. For example we have: Nicodemus who is a chief and ruler of the Jewish people ("archon" 758), John 3:1, and Joseph of Arimathea who is said to be a counselor, that is, a member of the sanhedrin ("bouleutes" 1010). (See Mark 15:43, Luke 23:50-51. See also John 9:40 and especially 12:42. Also note that only John's gospel seems to be privy to this information about the chief rulers and leaders of the Jews.)

It is true that James and John were fisherman who lived near the Sea of Galilee. Galilee was in the north of Israel and not near to Jerusalem and the Temple. However, priests served in the Temple in courses so that each priest served twice a year for one week at a time.

**Courses** – When David was not permitted to build the temple, he proceeded, among the last acts of his life, with the assistance of Zadok and Ahimelech, to organize the priestly and musical services to be conducted in the house of God. 1. **He divided the priests into twenty-four courses** #1Ch 24:1-19 sixteen being of the house of Eleazar and eight of that of Ithamar. **Each course was under a head or chief, and ministered for a week, the order being determined by lot.** 2. The rest of the 38,000 Levites #1Ch 23:4 were divided also into twenty-four courses, each to render some allotted service in public worship: 4,000 in twenty-four courses were set apart as singers and musicians under separate leaders #1Ch 25:1-31. 4,000 as porters or keepers of the doors and gates of the sanctuary #1Ch 26:1-19 and 6,000 as officers and judges to see to the administration of the law in all civil and ecclesiastical matters #1Ch 26:20-32. This arrangement was re-established by Hezekiah #2Ch 31:2 and afterwards the four sacerdotal courses which are said to have returned from the Captivity were re-divided into the original number of twenty-four by Ezra #Ezr 6:18 – Easton's Revised Bible Dictionary

**Abia** - My father is the Lord, the Greek form of Abijah, or Abijam #Mt 1:7 instead of Abiah #1Ch 7:8 In #Lu 1:5 **the name refers to the head of the eighth of the twenty-four courses into which David divided the priests** #1Ch 24:10 – Easton's Revised Bible Dictionary

**Abi'a, Course of, – the eighth of the 24 courses or classes into which the priests were divided for serving at the altar.** – Smith's Bible Dictionary

**Coarses** – **The priesthood was divided into four and twenty "courses" or orders, (1 Chronicles 24:1-19; 2 Chronicles 23:8; Luke 1:5) each of which was to serve in rotation for one week,** while the further assignment of special services during the week was determined by lot. (Luke 1:9) Each course appears to have commenced its work on the Sabbath, the outgoing priests taking the morning sacrifice, and leaving that of the evening to their successors. – Smith's Bible Dictionary

It is entirely possible that after the Babylonian exile and by the time of the first century, priests would serve at the Temple in Jerusalem and then return to some other portion of the country where they lived and had their livelihood during the rest of the year.

In fact, Luke 1 confirms that this was the case.

**Luke 1:23** And it came to pass, that, **as soon as the days of his ministration were accomplished, he departed to his own house...35 And the angel answered and said unto her,** The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. 36 And, behold, **thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her,** who was called barren. 37 For with God nothing shall be impossible. 38 And Mary said, Behold the handmaid of the Lord; be it unto me

according to thy word. And the angel departed from her. 39 And Mary arose in those days, and **went into the hill country with haste, into a city of Juda; 40 And entered into the house of Zacharias, and saluted Elisabeth.**

Luke states that Jesus' mother Mary went to visit Elisabeth, the wife of Zacharias and mother of John the Baptist. Although Zecharias was a priest who served in the Temple earlier in verse 23, it also says that when he was finished with his time of service at the Temple, he returned to his own house. As such, when Mary visits and enters into "the house of Zacharias" in verse 39, Elisabeth and Zacharais are living in "the hill country" in an unnamed "city of Judah." The fact that the city is unnamed strongly suggests that it is not Jerusalem. Therefore, we can reasonably conclude that Zacharias the priest lived somewhere outside of Jerusalem and only abode in the city during his turn serving in the Temple. Consequently, the fact that John the apostle was from Galilee does not in any way rule out the compelling case that he was, in fact, of a priestly family.

With these biblical and historical facts in mind we can reasonably consider that John the apostle may have, in fact, been a priest. (More specifically, it should be noted that, at the time of Jesus' ministry, John was most likely too young to serve in Temple duties yet. The Old Testament declares that priests were required to be thirty years and older in order to begin their priestly service (Numbers 4:3-4, 23, 30, 35, 39, 43, 47. Consequently, although too young to have begun actual service, we may still conclude that John was a descendant of Aaron, a male of a priestly family.)

For reference and comparison, below are the gospel accounts of Jesus' trial.

**Matthew 26:57** And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled.**58 But Peter followed him afar off unto (2193) the high priest's palace (833)**, and went in, and sat with the servants, to see the end. 59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; 60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, 61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days. 62 And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? 63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. 64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. 65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. 66 What think ye? They answered and said, He is guilty of death. 67 Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, 68 Saying, Prophecy unto us, thou Christ, Who is he that smote thee? 69 **Now Peter sat without (1854) in the palace (833): and a damsel came unto him**, saying, Thou also wast with Jesus of Galilee. 70 But he denied before them all, saying, I know not what thou sayest.

71 And when **he was gone out (1831) into (1519) the porch (4440), another maid saw him**, and said unto them that were there, This fellow was also with Jesus of Nazareth. 72 And again he denied with an oath, I do not know the man. 73 **And after a while came unto him they that stood by**, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee. 74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. 75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. **And he went (1831) out (1854)**, and wept bitterly. **27:1** When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: 2 And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

**Mark 14:53** And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. 54 **And Peter followed him afar off, even into (2080) the palace (833) of the high priest:** and he sat with the servants, and warmed himself at the fire. 55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. 56 For many bare false witness against him, but their witness agreed not together. 57 And there arose certain, and bare false witness against him, saying, 58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. 59 But neither so did their witness agree together. 60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? 61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? 62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. 63 Then the high priest rent his clothes, and saith, What need we any further witnesses? 64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. 65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands. 66 And as **Peter was beneath (2736) in (1722) the palace (833), there cometh one of the maids of the high priest:** 67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. 68 But he denied, saying, I know not, neither understand I what thou sayest. **And he went out (1854) into (1519) the porch (4259);** and the cock crew. 69 **And a maid saw him again**, and began to say to them that stood by, This is one of them. 70 And he denied it again. **And a little after, they that stood by said again to Peter**, Surely thou art one of them: for thou art a Galilaeen, and thy speech agreeth thereto. 71 But he began to curse and to swear, saying, I know not this man of whom ye speak. 72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept. **16:1** And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

**Luke 22:54** Then took they him, and led him, **and brought him into (1519) the high priest's house (3624)**. And Peter followed afar off. **55** And when **they had kindled a fire in the midst (3319) of the hall (833), and were set down together, Peter sat down among them.** **56** But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. **57** And he denied him, saying, Woman, I know him not. **58** **And after a little while another saw him,** and said, Thou art also of them. And Peter said, Man, I am not. **59** And about the space of one hour after **another confidently affirmed,** saying, Of a truth this fellow also was with him: for he is a Galilaean. **60** And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. **61** **And the Lord turned, and looked upon Peter.** And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. **62** **And Peter went (1831) out (1854),** and wept bitterly. **63** And the men that held Jesus mocked him, and smote him. **64** And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? **65** And many other things blasphemously spake they against him. **66** And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, **67** Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: **68** And if I also ask you, ye will not answer me, nor let me go. **69** Hereafter shall the Son of man sit on the right hand of the power of God. **70** Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. **71** And they said, What need we any further witness? for we ourselves have heard of his own mouth. **23:1** And the whole multitude of them arose, and led him unto Pilate.

**John 18:12** Then the band and the captain and officers of the Jews took Jesus, and bound him, **13** **And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.** **14** Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people. **15** **And Simon Peter followed Jesus, and so did another disciple: that disciple was known (1110) unto the high priest (749), and went in with (4897) Jesus into (1519) the palace (833) of the high priest (749).** **16** **But Peter stood at the door (2374) without (1854). Then went out (1854) that other disciple, which was known (1110) unto the high priest (749), and spake unto her that kept the door (2377), and brought in Peter.** **17** **Then saith the damsel that kept the door unto Peter,** Art not thou also one of this man's disciples? He saith, I am not. **18** And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself. **19** The high priest then asked Jesus of his disciples, and of his doctrine. **20** Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. **21** Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. **22** And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? **23** Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? **24** **Now Annas had sent him bound unto Caiaphas the high priest.** **25** And Simon

Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not. 26 **One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?** 27 Peter then denied again: and immediately the cock crew. 28 **Then led they Jesus from Caiaphas unto the hall of judgment:** and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.