

# LESSON 10

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## BETRAYAL, ARREST, AND TRIALS

### FRIDAY: THE DAY OF JESUS' DEATH (CONTINUED)

(MT. 26:47–75; 27:1–31A; MK. 14:43—15:20A;  
LK. 22:47—23:25; JN. 18:2—19:16)

Even as Christ spoke to His disciples in the Garden of Gethsemane, a multitude arrived—perhaps hundreds of people (see Mt. 26:47a; Mk. 14:43a; Lk. 22:47a). This murderous mob was led by Judas. [See *Life of Christ*, 2, pp. 457–509.]

1. How many men were in a Roman cohort?
2. What was Jesus' last miracle before His death?
3. Why might Mark have included the story about the young man who fled without his garment?

It was probably midnight or later when Christ was arrested in the garden. He was taken, bound, through the dark, narrow streets of Jerusalem. Jesus was tried before the Jews and then before the Romans. (See Mt. 26:57, 59–68; Mk. 14:53, 55–65; Lk. 22:54a, 63–65; Jn. 18:12–14, 19–24.)

4. What was the purpose of the Jewish trial since justice was obviously not its aim?
5. Why was Jesus taken to Annas if he was the *former* high priest?
6. What evidence were the Jewish leaders able to bring against Jesus?
7. Did Jesus have to answer Caiaphas when he asked Him if He was the Christ?

8. According to Jewish law, what was Jesus guilty of when He answered Caiaphas that He was the Christ?

When Christ was arrested, “all the disciples left Him and fled” (Mt. 26:56). However, as Jesus was led away, Peter and John followed Him and His captors at a distance until the procession reached the high priest’s house (Mk. 14:54; Jn. 18:15; Lk. 22:54). John, who was known to the high priest’s household, was permitted to enter the courtyard (Jn. 18:15, 16). Through John’s influence, Peter was also allowed to enter (Jn. 18:16, 17). (See Mt. 26:58, 69–75; Mk. 14:54, 66–72; Lk. 22:54b–62; Jn. 18:15–18, 25–27.)

9. Why did Peter, who demonstrated courage by entering the courtyard in the first place, deny being a disciple of Jesus?

10. What made Peter remember Jesus’ prediction of his denials?

The nighttime session of the Sanhedrin in Caiaphas’ house had been irregular, if not illegal. With the approach of a new day (see Mk. 15:1a; Lk. 22:66a), Jesus was taken to the Council chamber (Lk. 22:66c) for an “official” meeting. (See Mt. 27:1, 2; Mk. 15:1; Lk. 22:66—23:1; Jn. 18:28.)

11. What was the twofold purpose for the official meeting of the council?

12. How many witnesses testified against Jesus at this “trial”?

The Sanhedrin representatives delivered Jesus “before Pilate” (Lk. 23:1). Pontius Pilate was the current Roman governor over Judea (Lk. 3:1) and Samaria. As governor, his primary duties were to keep the peace and collect taxes for Rome. He also had the distasteful responsibility of “approving and carrying out the execution of anyone sentenced to death by the people’s own government—in this case the Sanhedrin.” (See Mt. 27:11–31a; Mk. 15:2–20a; Lk. 23:2–25; Jn. 18:28—19:16.)

13. What and where was the Praetorium?

14. Was Pilate likely to have heard of Jesus before his interview with Him?

15. Why was it so important to Pilate that he keep the Jews happy?

16. What two things did Pilate hope to accomplish in sending Jesus to Herod?
17. If Pilate found Jesus “not guilty,” why did he propose to have Him punished in Lk. 23:16?
18. Why did Caiaphas have the greater sin over Pilate (see Jn. 19:11b)?

We have seen Pilate reluctantly yield to the demands of the Jews and order Jesus’ crucifixion. At some point during Jesus’ trials, Judas—the one who had betrayed Jesus—committed suicide. (See Mt. 27:3–10; see also Acts 1:18, 19.)

19. In what ways can Judas’s death be contrasted with Jesus’ death?
20. How might Matthew’s and Luke’s accounts of Judas’ suicide be harmonized?