

JEWISH & ROMAN TRIALS

THE LIFE OF CHRIST WITH SAINT LUKE



THE JEWISH TRIAL OF JESUS

Matthew 26:57-68; Mark 14:61-64; Luke 22:63-71; John 18:12-24

After Jesus was arrested, He was taken to the home of the high priest, Caiaphas. Jesus was questioned first by Annas, Caiaphas' father-in-law, and then interrogated by Caiaphas. They were looking for anything Jesus might say that would incriminate Himself. Under Roman rule, the Jews were allowed to hold their own trials, decide how to punish someone, and then carry it out - except the death penalty. If they wanted the death penalty, and they did in this case,

1

GOAL

Learn to read iconography in relation to the gospels

2

AT CHURCH

Nicene Creed:
"He was crucified for us under Pontius Pilate"

3

AT HOME

Fast on Wed: Judas' betrayal of Jesus
Fast on Fri: Jesus' crucifixion



Annas:
Father-in-law of Caiaphas



Caiaphas:
High priest at the time of Jesus



Pontius Pilate:
Governor of Judea at the time of Jesus

then they were required to go to Pontius Pilate for a Roman trial as well. During the trial they asked Jesus if He was the Christ (the Messiah the Jews had been waiting for).

“If You are the Christ, tell us.” But He said to them, “If I tell you, you will by no means believe. And if I also ask you, you will by no means answer Me or let Me go. Hereafter the Son of Man will sit on the right hand of the power of God.”

Then they all said, “Are you then the Son of God?” So He said to them, “You rightly say that I am.”

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Then they all said, “Are you then the Son of God?” So He said to them, “You rightly say that I am.”

And they said, “What further testimony do we need? For we have heard it ourselves from His own mouth. (Luke 22:67-71)

It would be one thing for Jesus to tell them He was the long awaited Messiah. It was quite



another thing for Him to say He was the Son of God! In Matthew, we read the high priest was so enraged by this claim that he tore his clothes to demonstrate just how upset he was with Jesus. (Matthew 26:65)

THE ROMAN TRIAL OF JESUS

Matthew 27:1-2, 11-14; Mark 15:1-5; Luke 23:1-5; John 18:28-38

Next, Jesus is escorted to the Roman Praetorium to stand before Pontius Pilate. When they reach the home of Pilate, the Jews refuse to go inside because they didn't want to be defiled. (John 18)

EXTENDED LEARNING OPPORTUNITIES

The Crucifixion of the King of Glory by Eugenia Scarvelis Constantinou

The Gospel of Luke: Good News for the Poor by Fr. Lawrence Farley

The Explanation of the Holy Gospel According to Luke by Blessed Theophylact



So, Pilate went outside to hear what they had to say about Jesus. The only accusation the chief priest and elders made against Jesus was to say that He was “an evildoer.” (John 18:30) This was not enough to justify Pilate to crucify Christ. He tells them to deal with the matter themselves and dismisses the entire thing. The chief priests and elders, however, would not let the matter drop. They insisted that Jesus should receive the death penalty - and the only way this would happen is if the Roman government would approve their request.

ICONS

Jewish Trial - Jesus is brought before Annas

- On the left side of this icon, we see Christ with His hands tied
- Seated towards the right side of the icon is Annas, the father-in-law of the high priest. He is asking Jesus questions.
- Surrounding Annas, we see the “troops, the captain, and officers of the Jews” who had just arrest Jesus in the Garden of Gethsemane.



Jewish Trial - Jesus is brought before Caiaphas

- On the left side of the icon, we see Christ with His hands tied
- Immediately beside Jesus is the officer who slapped Him

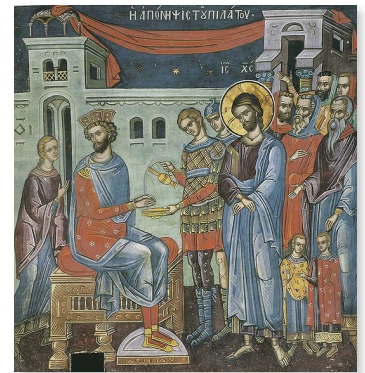


with the palm of his hand (John 18:22)

- The man tearing his clothing is the high priest, Caiaphas
- The people surrounding the high priest are the the council / the Sanhedrin

Roman Trial - Jesus is brought before Pontius Pilate

- On the left side of this icon, we see Pontius Pilate’s wife, who tells Pilate to “have nothing to do with this just Man...”
- Sitting on the Roman judgement seat is Pontius Pilate (listening to his wife beside him). He then washes his hands of the situation.
- We see Jesus standing in front of the chief priests and elders with His hands tied.
- Behind Jesus, we see the chief priests and elders and at the bottom right of the icon are some children. The chief priests and elders proclaimed to Pilate, “And all the people answered and said, ‘His blood be on us and our children.’” (Matthew 27:25)



OPTIONS

- Review or place in sequential order the icons from Christ’s Triumphal Entry into Jerusalem to the Roman Trial
- Catch up on your timeline
- Review responses to “Christ is Risen!” in different languages

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AT HOME

FOR PARENTS

The Jewish leaders may have been extremely angered or disturbed by his statement, but they were also relieved: they finally had the incriminating statement they had hoped he would provide. Now at last he could be put to death.

Jesus made a surprisingly candid statement. Caiaphas' response was predictable: "Blasphemy!" He tore

his garments in the traditional Jewish ritual expression of grief and anguish. The high priest was forbidden to tear his robes, even upon the death of his own parents, and if they tore, his garments were never to be mended. Caiaphas tore his robes, even though that was forbidden, to accentuate the seriousness of Jesus' statement.

Eugenia Constantinou
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HOME ACTIVITY #21

Virtual Field Trip - YouTube: [Visit the Church of St. Peter of Gallicantu](#)

This church was built on top of the high priest, Caiaphas' home, which is where Peter denied knowing Christ 3 times and also where Jesus was interrogated after being arrested. Gallicantu means "cock's crow," referring to the rooster crowing after Peter denied Christ.

Pascha Passports: Look over your child's passport. What do you need to work on in the passport? Make it a fun family time together!





