

APPENDIX D - Chapter 75

Introduction to Diary Book 18 1894

Ellen's White's original work, Diary Book 18, pages 43 and 45, appears here as the typescript (transcribed by Dr. Paul Stauffer) copy from the handwritten diary material. Pages 42 and 44 were missing in our copies of the latter mentioned. Possibly more thoughts from pages 42 and 44 would have combined naturally with those on pages 43 and 45, which treat on the priestly garments, etc. Actually what appears to have happened at the point of page 42 is that several of the pages had been cut out of the Diary Book 18. Since there is no way for the White Estate to retrieve this material, we present what is available. Manuscript 111, 1894, incorporates these thoughts from Diary Book 18. Since none of these sentences are taken directly into the DA chapter 75, though related, they are not part of the textual tradition.

AUGUST, 1894 - 32nd Week.

MONDAY 3 (215-150)

^{refined, lit} garments, ^{lit} ~~the~~ heart his priestly robe ~~which~~ ^{which} ~~is~~ ^{is} ~~the~~ ^{the} ~~sentence~~ ^{sentence} of death ~~which~~ ^{which} ~~is~~ ^{is} ~~the~~ ^{the} ~~same~~ ^{same} ~~as~~ ^{as} ~~the~~ ^{the} ~~law~~ ^{law} of the God of heaven ~~shall~~ ^{shall} in ~~the~~ ^{the} ~~reference~~ ^{reference} to
 His own names glory, ~~and~~ ^{and} ~~from~~ ^{from} the priests under any ~~circumstances~~ ^{circumstances} ~~not~~ ^{not} to remove his priestly turban ~~or~~ ^{or} to ~~remove~~ ^{remove} his ~~head~~ ^{head} or
 to ~~remove~~ ^{remove} his priestly robe, ~~of~~ ^{of} ~~his~~ ^{his} ~~disregard~~ ^{disregard} that ~~he~~ ^{he} ~~was~~ ^{was} to die
 out, but ~~perfection~~ ^{perfection} in dress, and attitude, words and spirit ~~will~~ ^{will}
 be acceptable to God, and represent in the earthly priestly ~~work~~ ^{work} the ~~same~~ ^{same}
 sacrifices of the heavenly service, and the ~~perfection~~ ^{perfection} of each ~~one~~ ^{one}
 is truly and more greatness and glory and perfection ~~shall~~ ^{shall} be as
 far as possible represented by the earthly service, ~~manifesting~~ ^{manifesting}

TUESDAY 4 (216-149)

may send his own heart to contribute and broken spirit, ~~but~~ ^{but} ~~God~~ ^{God} ~~could~~ ^{could} ~~discern~~ ^{discern} this ~~and~~ ^{and} ~~the~~ ^{the} ~~priestly~~ ^{priestly} ~~garments~~ ^{garments} ~~shall~~ ^{shall}
 represent no ~~break~~ ^{break} nor ~~one~~ ^{one} ~~feature~~ ^{feature} ~~become~~ ^{become} ~~the~~ ^{the} ~~figure~~ ^{figure} of the perfection of the offering ~~become~~ ^{become} ~~the~~ ^{the} ~~figure~~ ^{figure} of the perfection of the offering ~~become~~ ^{become} ~~the~~ ^{the} ~~figure~~ ^{figure} of the perfection of the offering
 are to great for one ~~hand~~ ^{hand} ~~get~~ ^{get} ~~some~~ ^{some} ~~things~~ ^{things} I ~~must~~ ^{must} ~~ease~~ ^{ease} my mind of its
 burden in presenting ~~the~~ ^{the} ~~danger~~ ^{danger} of many also claim to be ~~Christians~~ ^{Christians}
 sending their garments ~~making~~ ^{making} ~~an~~ ^{an} ~~outside~~ ^{outside} ~~show~~ ^{show} of remorse and repentance
 when the heart is not softened or broken or contrite this is the reason

Diary Book 18, pages 43 & 45

. . . ⁸refusal, he rent his garments, his priestly robe which act brought him with the sentence of death where Jesus could have said of him, You have transgressed. ⁹not in the same sense as they said of Christ Our law for Christ was the originator of the law and by our law he ought to die, but the law of God of heaven made in reference to his own names [sic] glory. ¹⁰That the priests under any circumstances were not to remove his priestly turban or to uncover his head or to rend his priestly robe. ¹¹If he disregard [sic] this law he was to die. ¹²Nothing but perfection in dress, and attitude words and spirit could be acceptable to God, and represent in the earthly priesthood the sacredness of the heavenly service, and the Worship of God who is holy and whose greatness and glory and perfection must be as far as possible represented by the earthly service. ¹³Man [sic] finite man may rend his own heart by a contrite and broken Spirit. ¹⁴God could discern this but the priestly garments must represent no break not one marring feature because this would spoil this figure of the perfection of heavenly things. ¹⁵These things are to [sic] great for me to handle. ¹⁶Yet some things I must mention. ¹⁷I must ease my mind of its burden in presenting them to others. ¹⁸The danger of many who claim to be Christians rending their garments making an outside show of remorse and repentance [sic] when the heart is not softened or broken or contrite; this is the

reason there are so continuous failures in those who claim to be Christians. ¹⁹Outward appearance of sorrow is manifested for wrong doing but their repentance [sic] is not the repentance [sic] that needeth not to be repented of. ²⁰May the Lord God grant his church true contrition for sin ²¹0 that we may feel the great necessity in all our outward appearance to reveal the true inwardness of the soul.

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¹My soul is pained, constantly I sorrow, because of the evidence before me of the superficial conversions of many who claim to be Christians. ²The question arises in my mind do these persons have any sense of the infinite sacrifice made in their behalf. ³It was a priceless sacrifice of Him the one solitary victim to which all the Jewish economy, all the appointed ceremonial offerings made was very impressively pointing to the One complete offering for the sins of the world by which Christ had perfected forever them that are sanctified which enabled him to proclaim on Calvarys [sic] cross with triumphant voice "It is finished" ⁴who [sic] did he speak to? ⁵His Father. ⁶(To the world) ⁷Listen to his voice ye light hearted and frivolous ones My God my Father the hour is come. ⁸Father save me from this hour ⁹What melting heart tingling words ¹⁰Angels of God were gathering about the divine suffering and as they looked upon their loved commander his divinity clothed with

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humanity they ask with intense emotion Will not the Lord Jehovah save Him? ¹¹Shall not that soul piercing cry of the only begotten Son of God prevail?" ¹²O we ask what if it should what if the doomed world is left to perish in their accumulated guilt and the commander of all heaven again take his kingly crown his regal robe and leave an ungrateful unappreciative people to perish in their sins. ¹³what saith the angels beholding the overmastering anguish of the Son of God. ¹⁴With suppressed emotion the words are spoken, "The Lord hath sworn by an oath and will not repent" ¹⁵Father and Son have clasped hands mutually and pledge to fulfill the terms of the everlasting covenant to give man fallen another trial. ¹⁶Words come from the lips of Christ

APPENDIX D - Chapter 75

Introduction to Manuscript 51 1897

"In the Judgment Hall" is the title of Manuscript 51, dated May 20, 1897. The first 141 sentences have to do with DA chapter 75. It appears that nearly all of this particular manuscript follows Farrar's life of Christ as a literary source, sometimes with verbatim phrases and/or clauses, sometimes as a simple paraphrase, or as a loose one. In this same Appendix D the reader will also find a copy of the Farrar text with which to compare the selection that follows.

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Manuscript 51 - May 20 1897

In the Judgment Hall

¹It was past midnight when Jesus was hurried from the garden of Gethsemane, through the hushed streets of the sleeping city, to the palace of the high priest. ²This palace was occupied by the principle actors in the plan of obtain[ing] possession of Chirst,--Annas, and his son-in-law, Caiaphas.

³Because Jesus had rebuked the hypocrisy and avarice of the chief priests and rulers, they evidenced a most bitter hatred against him. ⁴The Sadducees were still more bitter, although Jesus had not directed against them so plain and decided a reproof as against the Pharisees. ⁵But it was at his second act of cleansing the temple, that their most bitter enmity was aroused. ⁶In his act in interfering with the merchandise in the temple court, he set aside and condemned all the arrangement which to them was great gain. ⁷He told them that they had made the temple courts a den of thieves. ⁸By their extortion and dishonesty, they had made the service of God contemptible. ⁹Avarice was the besetting sin of the Jews. ¹⁰It was on this point that Judas was overcome. ¹¹The erection of stalls for sales brought in great profits, and any interference with these plans for extortion and commercial income, was an act that would not be tolerated.

¹²And now that Jesus was within their power, all

feelings of sympathy and humanity went out of their hearts. ¹³They were fiends. ¹⁴The bitter contempt and hatred which the ex-High priest had for Jesus, was illy concealed when he accosted him. ¹⁵But he was forced to keep his intense malice under cover as much as possible. ¹⁶They had no legal right to take this matter in hand at this time. ¹⁷They knew they had no charge against Christ by which they could hold him a prisoner or condemn him as a malefactor; but they designed in secret consultation, to charge him with guilt, and thus draw something from his own lips which they could with their own additions, their wresting and perversion, so construe as to make stand against him.

¹⁸The high priest questioned him in regard to his doctrines. ¹⁹But the answer was calmly given, "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. ²⁰Why askest thou me? ²¹Ask them which heard me," pointing to those around him; "what I have said unto them: behold, they know what I said."

²²Jesus would contrast his manner of work with that of his accusers. ²³This midnight seizure by a mob, this cruel mockery and abuse before he was even accused or condemned, was their manner, not his. ²⁴His work was open to all. ²⁵He had nothing in his doctrines that he concealed. ²⁶Thus he rebuked their position, and unveiled the hypocrisy of the Sadducees.

²⁷His accusers sought to turn the conversation by falling back upon the dignity of their position. ²⁸"Answerest thou the high priest so?" said one, while he smote the sacred face with his hand. ²⁹How did angels of God look upon this scene, and see their loved Commander smitten by sacrilegious hands? ³⁰They longed to take Jesus away from these wicked men. ³¹But Jesus did not retaliate. ³²This insult was a part of the humiliation he was to bear. ³³There was no resentment in his voice as he reproved the illegal act: "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?"

³⁴At last Jesus entrenched himself in silence. ³⁵He saw that nothing would avail in such company, and before such a tribunal, where neither conscience or fear of God had any control, but whose worse passions were fired with intense hatred. ³⁶Then he was bound, signifying that he was condemned, though unheard and unsentenced. ³⁷Annas had him taken to Caiaphas, his son-in-law, a Sadducee, fully as severe, heartless and unscrupulous as himself, but wanting in force of character. ³⁸In his house Jesus was again illegally criticized. ³⁹Some of the most desperate enemies of Jesus were among the Sadducees, and who with the priests and rulers composed the Sanhedrim. ⁴⁰And as the very existence of the priestly rule was, they thought, endangered by the teachings of Christ, they would resort to any means to get him out of the way. ⁴¹They tried many ways of

waylaying and entangling him; and accused him of secret apostasy.

⁴²They were themselves in bitter animosity and controversy with one another, jealous, and daring not to approach certain points for fear of getting into a brawl with the Pharisees. ⁴³With a few words Jesus could have awakened the prejudices which existed between them and thus have averted their wrath from himself. ⁴⁴But there was one thing on which they were united,--their hatred for Christ, and their desire to put him to death. ⁴⁵To gain this end they sought false witness against him.

⁴⁶We may see the same spirit manifested to-day. ⁴⁷There will be a corrupt union formed between corrupt men, who will seek and employ false witnesses which will be obtained of those whose wrong course of action has been reprovod. ⁴⁸The devil is not at a loss to supply the necessity.

⁴⁹Under the influence of the chief priests and rulers, the agents of Satan were willing, for the money offered them, to testify to any lie. ⁵⁰Yet their testimony was so false and contradictory; it revealed itself so plainly as a tissue of lies manufactured by the priests and rulers, that the judges, unjust, and without conscience as they were could not make their stories of any weight, or cause them to bear against Christ. ⁵¹The words they claimed to hear him say, "Destroy this temple, and in three days I will raise it

up again," were misstated. ⁵²It was perjury, having no semblance to the truth. ⁵³They hoped to construe this into a charge of blasphemy, but they failed even here. ⁵⁴And because they could find nothing whereby they might fasten condemnation upon him, they became furious, fearing that after all Jesus might not be delivered into their hands.

⁵⁵Patiently, and without one expression of revenge, Jesus listened to their conflicting testimony. ⁵⁶He was perfectly silent, answering not a word to their accusations. ⁵⁷At last his accusers were entangled, confused, and maddened; they had nothing that they could make stand as a charge against Jesus. ⁵⁸That silence was terrible for them to endure. ⁵⁹They saw that their plottings were liable to fail. ⁶⁰Caiaphas was desperate. ⁶¹He was determined to act. ⁶²Starting from the judgment seat, his face contorted with satanic passion, and voice and demeanor plainly indicating that were it in his power, he would strike down the Son of God, he exclaimed, "Answerest thou nothing? ⁶³What is it that these witness against thee?" ⁶⁴Jesus knew the nature of the men surrounding him, and the impotent madness of his accusers because they could not find occasion against him. ⁶⁵But he remained in silence. ⁶⁶The high priest was afraid that all their purposes were to be defeated unless they could make Jesus utter his own condemnation. ⁶⁷Standing over the prisoner as though he would annihilate him, he said, "I adjure thee by the living

God, that thou tell us whether thou be the Christ, the Son of God. ⁶⁸Jesus 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. ⁶⁹Then the high priest rent his clothes, saying, He hath spoken blasphemy, what further need have we of witness? behold, now ye have heard his blasphemy. ⁷⁰What think ye? ⁷¹They answered and said, He is guilty of death."

⁷²In legal condemnation nothing could be done until the light of day and before a full session of the Sanhedrim. ⁷³And yet the priests had declared that he was worthy of death. ⁷⁴He was now considered fit to receive abuse from the lowest and vilest of human kind. ⁷⁵He was taken from the outer court to the guard room, on every side meeting with taunts and jeers, and cruel mockery in regard to his claims to be the Son of God; "sitting on the throne of his glory," and "coming in the clouds of heaven" were tauntingly and mockingly repeated.

⁷⁶How little did these Pharisees and Sadducees, these priests and rulers, understand the prophecies which they were in the very act of fulfilling to the letter. ⁷⁷What intense blindness comes to the human mind that has turned from light, rejected Bible evidence, and closed himself in with the impenetrable wall of prejudice. ⁷⁸For two thousand years the Jews had looked and waited for the Messiah, and this is the reception he receives at their hands. ⁷⁹That

nation which should have received him as the greatest blessing that heaven can bestow upon a fallen race, refused him, and gave him over to the mob for them under the inspiration of Satan to insult and mock and curse.

⁸⁰But that which caused Christ's soul the keenest anguish was that which he had foretold Peter would come.

⁸¹He heard the denial of Peter, he heard the wicked oaths, and this made more intensely bitter his cup of anguish.

⁸²Christ is now in his deepest humiliation; he is greeted with jeers, smitten by cruel hands, yet he utters no word of retaliation. ⁸³They spit in the face of the Lord Jesus.

⁸⁴And while thus insulted and mocked, Peter, his boldest disciple, is denying that he knows the man who has been his beloved Teacher,--the one he had owned to be the Son of the living God, and having the words of eternal life, when many of his fellow disciples were offended at Christ's words, and walked no more with him.

⁸⁵Then took they him, and led him, and brought him into the high priest's house. ⁸⁶And Peter followed afar

off. ⁸⁷And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

⁸⁸And a certain maid beheld him as he sat by the fire, and said, This man was also with him. ⁸⁹And he denied him,

saying, Woman, I know him not. ⁹⁰And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow was also with him; for he is a Galilean. ⁹¹And

Peter said, Man, I know not what thou sayest. ⁹²And immediately while he yet spake, the cock crew. ⁹³And the Lord turned and looked upon Peter. ⁹⁴And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow thou shalt deny me thrice. ⁹⁵And Peter went out, and wept bitterly."

⁹⁶That look was enough; it pierced the heart of Peter like an arrow. ⁹⁷The eloquent anguish of the Master he had loved and served was a picture so vivid, that he could not efface it from his memory. ⁹⁸And he rushed from the company, his heart broken, repentant, remorseful, agonized.

⁹⁹While waiting for his legal trial in the guard room, Christ was not protected. ¹⁰⁰The malice of the ignorant, the brutal cruelty with which he had been treated was assumed by them as a liberty. ¹⁰¹They made manifest the Satanic in their character. ¹⁰²His very nobility and God-like bearing goaded them to madness. ¹⁰³His meekness, his innocence, his majestic bearing filled them with a madness born of Satan. ¹⁰⁴Defenseless and alone, as a sheep before her shearers is dumb, so he opened not his mouth. ¹⁰⁵Justice and mercy were trampled upon. ¹⁰⁶Never was criminal treated in so merciless and inhuman a manner as was Jesus, the world's Redeemer.

¹⁰⁷Christ had reproved their avarice and their hypocrisy, he had laid open the ignorance of the scribes; he had rebuked the Pharisees and the Sadducees, and they had

not been able to controvert his arguments because they were [?] like Cain, this made them furious. ¹⁰⁸His noble, spotless character was so much higher than theirs that they were intent on having him, the representative of all righteousness and goodness, out of the way. ¹⁰⁹He had told them that while teaching the law, they had not kept it; but in its place had taught their own doctrines, the commandments of men. ¹¹⁰And this the teachers in our age are doing.

¹¹¹But now they have him in their power. ¹¹²If their words and arguments were weak, and failed to silence his voice, they have other weapons, such as the church of Rome has used to silence the voice of heretics,--suffering, and violence and death. ¹¹³They had suborned witnesses; but these had been so contradictory that they could not, dared not, use them. ¹¹⁴The charge of the Jews that he had broken the Sabbath of the fourth commandment had been made against him; but the work had been done to relieve suffering humanity and in working miracles, and they dared not come upon this ground for evidence. ¹¹⁵This would have revealed more than they desired to have revealed. ¹¹⁶He had also disregarded their tradition; but on this the Pharisees and Sadducees were at sword's point. ¹¹⁷They dare not bring this charge; for it would lead them into a quarrel with each other, and, warring against each other, they would fail to accomplish their object. ¹¹⁸His cleansing of the temple,

first at the commencement of his ministry, and then again at its close, was one of the chief things that they had against him. ¹¹⁹His authoritative manner in overturning the tables of the money changers, and driving out priests, rulers and cattle was insulting to their dignity and position. ¹²⁰But this they would not mention; for the people had seen and felt the injustice and iniquity practiced in their dishonest deal and avarice.

¹²¹But Christ had declared himself to be the Son of God, and they construed his own words into a charge against him. ¹²²Still, they could not condemn him on this, for half of them had not heard these words; and they knew that the Roman tribunal would find nothing in them to accuse him of guilt and secure his condemnation. ¹²³But if, from his own lips they could all hear the same words, they might construe them into a political seditious claim. ¹²⁴They tried their utmost to have him repeat his words, but he was silent. ¹²⁵He knew what they wanted to do with his words. ¹²⁶They had violated every principle of the law. ¹²⁷Their own rule of action declared that every criminal should be treated as innocent until his guilt was apparent.

¹²⁸But although they were so full of zeal, and in such haste to secure his condemnation, the trial made no headway. ¹²⁹At last he opens his lips and his voice of mournful pathos is heard, "If I tell you, ye will not believe; and if I ask you a question, ye will not answer me." ¹³⁰But that

Manuscript 51 - May 20 1897

they may hear every evidence, and be left without excuse, he addressed them in solemn warning, "Hereafter shall the Son of man sit on the right hand of the power of God." ¹³¹"Art thou then the Son of God?" they asked in one voice. ¹³²"And he said unto them, Ye say that I am." ¹³³Then they cried out as had the malignant Caiaphas, "What need we any further witness? for we ourselves have heard of our own mouth."

APPENDIX D - Chapter 75

Introduction to Manuscript 101 1897

Following is a manuscript, entitled "The True High Priest," which we have included only in part. The unworthiness of Caiaphas, the high priest, is described. Also, the role he played in the trial of Christ is alluded to. The thoughts expressed have a bearing on the content of DA, chapter 75, and therefore have been reproduced here for the interest of the readership.

Manuscript 101 - September 26 1897

The True High Priest

¹With Caiaphas the Jewish high priesthood ended. ²This proud, overbearing, wicked man proved his unworthiness ever to have worn the garments of the high priest. ³He had neither capacity, nor authority from heaven, for doing the work. ⁴He had not one ray of light from heaven to show him what the work of the priest was, or for what the office had been instituted. ⁵Such ministrations could make nothing perfect, for in itself it was utterly corrupt. ⁶The priests were tyrannous and deceptive, and full of ambitious schemes. ⁷The grace of God had nought to do with this.

⁸Virtually Caiaphas was not high priest. ⁹He wore the priestly robes, but he had not vital connection with God. ¹⁰He was uncircumcised in heart. ¹¹With the other priests he instructed the people to choose Barabbas instead of Christ. ¹²They cried out for the crucifixion of Christ, and as representatives of the Jewish nation, placed themselves under the Roman jurisdiction, which they despised, by saying "We have no king but Ceasar." ¹³When they said this, they unchurched themselves.

¹⁴It is righteousness that exalts a nation. ¹⁵A disregard for the law of God will be the ruin of the religious world in the last days of this earth's history. ¹⁶Everything is becoming unsettled, but God's word is changeless and sure. ¹⁷It is his voice, speaking to us in

admonitions, entreaties, and warnings. ¹⁸Nothing can separate a living Christian from a living God.

¹⁹Caiaphas was filling the end of the priestly service; for the priesthood had become base and corrupt. ²⁰It had no longer any connected [sic] with God. ²¹Truth and righteousness was hateful in the eyes of the priests. ²²The last order of priests was so entirely perverted that the last work of the officiating high priest was to rend his robes in pretendedly pious horror, and in his perverted priestly authority accuse the Holy One of Israel of blasphemy.

²³The mock trial of Christ shows how base the priesthood had become. ²⁴The priests hired men to testify under oath to falsehood, that Jesus might be condemned. ²⁵But on this occasion, truth came to the help of Christ. ²⁶Pilate declared him to be without fault. ²⁷How significant was the oft-repeated statement, "I find no fault in him at all." ²⁸Thus it was shown that the testimonies borne against him were false, that the witnesses had been hired by men who cherished in their hearts the basest elements of corruption. ²⁹It was God's design that the men who delivered Jesus should hear the testimony of his innocence. ³⁰"I find no fault in him," Pilate declared. ³¹And Judas, throwing at the feet of the priests the money he had received for betraying Christ, bore testimony, "I have sinned, in that I have betrayed innocent blood."

³²Previously when the Sanhedrim had been called together, to lay plans for waylaying Christ, and putting him to death, Caiaphas said, Cannot ye see that the world is gone after him? ³³The voices of some members of the council were heard, pleading with the others to check their passion and hatred against Christ. ³⁴They wished to save him from being put to death. ³⁵In reply to them, Caiaphas said, "Ye know nothing at all, nor consider that it is expedient for us (he might have said, a corrupted priesthood) that one man should die for the people, and that the whole nation perish not."

³⁶These words were uttered by one who knew not their significance. ³⁷His ideas were demoralized. ³⁸He had lost the sense of the sacredness of the Jewish system of sacrifices. ³⁹He was condemning One whose death would end the need for types and shadows, whose death was prefigured in every sacrifice made. ⁴⁰But the high priest's words meant more than he or those who were combined with him knew. ⁴¹By them he bore testimony that the time had come for the Aaronic priesthood to cease forever. ⁴²He was indeed uttering words that closed the order of the priesthood. ⁴³He was showing that Christ was to fulfil the object of the foundation of the Jewish economy.

⁴⁴"This," added the evangelist, "spake he not of himself, but being high priest that year, he prophesied that Jesus should die for the nation, and not for that nation

only, but that also he should gather together in one the children of God that were scattered abroad.

⁴⁵Caiaphas was the one that was to be in office when types and shadow were to meet the reality, when the true high priest was to come into office. ⁴⁶Each actor in history stands in his lot and place; for God's great work after his own plan will be carried out by men who have prepared themselves to fill position for good or evil. ⁴⁷In opposition to righteousness, men become instruments of unrighteousness. ⁴⁸But their course of action is unforced. ⁴⁹They need not have become instruments of unrighteousness any more than need Cain. ⁵⁰God said to him, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." ⁵¹Cain would not hear the voice of God, and as a result, he killed his brother.

⁵²Men of all characters, righteous and unrighteous, will stand in their positions. ⁵³With the characters they have formed, they will act their part in the fulfillment of history. ⁵⁴In a crisis, just at the right moment, men will stand in the places they have prepared themselves to fill. ⁵⁵Believers and unbelievers will fall into line as witnesses, to confirm truth which they do not themselves comprehend. ⁵⁶All will co-operate in accomplishing the purposes of God, as did Annas, Caiaphas, Pilate, and Herod.

⁵⁷Heaven and earth will pass away, but not one jot or tittle of the word of God will fail. ⁵⁸It will endure

forever. ⁵⁹All men, whatever their position, whatever their religion, loyal or disloyal to God, wicked or righteous, are fitting themselves to do their work in the closing scenes of the day of the Lord. ⁶⁰They will trample down each other as they act out their natural attributes and fulfil their purposes; but they will carry out the purpose of God. ⁶¹The priests thought that they were carrying out their own purposes, but unconsciously and unintentionally they were fulfilling the purpose of God. ⁶²He "revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him."

⁶³If the Bible student learns from the great Teacher who inspired Bible history, he will know the truth. ⁶⁴The word is light, and to those who search its pages diligently, it is illuminated by the bright beams of the Sun of Righteousness.

APPENDIX D - Chapter 75

Introduction to Manuscript 102 1897

Manuscript 102 of September, 1897, is a second manuscript on "Caiaphas." Of its 119 sentences, about 35 were used in the composition of chapter 75 of the Desire of Ages.

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Manuscript 102 - September 1897

Caiaphas

¹"And the chief priests and the council sought for witness to put Jesus to death, and found none. ²For many bare false witness against him, but their witness agreed not together. ³And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and in three days I will build another made without hands. ⁴But neither did their witness agree together. ⁵And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? ⁶What is it that these witness against thee? ⁷But he held his peace and answered nothing. ⁸Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?" ⁹"I adjure thee by the living God that thou tell me whether thou be the Christ, the Son of God." ¹⁰Jesus said unto him, Thou hast said: nevertheless I say unto you, Hereafter ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." ¹¹"The Lord said unto my Lord, Sit thou on my right hand, until I make thine enemies My footstool." ¹²"And there was given unto him dominion and glory and a kingdom, that all people, nations, and languages should serve and obey him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." ¹³"And he shall send his angels with a

great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

¹⁴At that day Christ, then standing before his judges, will be the Judge. ¹⁵Every secret thing will be set in the light of God's countenance. ¹⁶Sinners will see their sins without a shadow to veil or soften their hideousness. ¹⁷So awful will be the sight that they will desire to be hidden under the everlasting mountains or in the depths of the ocean, if only they can escape the wrath of the Lamb.

¹⁸What a contrast will there then be between the cases of those who have refused Christ and those who have received him as their personal Saviour. ¹⁹"As many as received him, to them gave he power to become the sons of God, even to them that believed on his name." ²⁰What a testimony will be borne in their behalf! ²¹They can say, "I believed in him who was condemned at Pilate's bar, and given up to the priests and rulers to be crucified. ²²Look not upon me, a sinner, but look upon my Advocate. ²³There is nothing in me worthy of the love he manifested for me; but he gave his life for me. ²⁴Behold me in Jesus. ²⁵He became sin for me that I might become the righteousness of God in him."

²⁶The time was to come when Christ's words to Caiaphas would be repeated again and again, and communicated to others. ²⁷But the idea that there was to be a resurrection of the dead, when all would stand at the bar of God, to be

awarded according to their works, was not a pleasant thought to Caiaphas. ²⁸He did not wish to think that in future he would receive sentence according to his works. ²⁹If there was to be no resurrection, he could flatter himself with the thought, How securely I can keep my counsel. ³⁰But if there was, what a revelation would be made of his dark deeds. ³¹There rushed before his mind as a panorama the scenes of the final judgment. ³²For a moment he saw the fearful spectacle of the graves giving up their dead, with the secrets he had hoped were hidden forever. ³³For a moment he felt as though he were standing before the eternal Judge, whose eye, which sees all things, was reading his soul, bringing to light mysteries supposed to be hidden with the dead.

³⁴The scene passed from the priest's vision. ³⁵Christ's words cut him, the Sadducee, to the quick. ³⁶He was maddened by Satanic fury. ³⁷Was this man, a prisoner before him, to assail his most cherished theories? ³⁸Rending his robe, that the people might see his pretended horror, he demanded that without further preliminaries the prisoner be condemned for blasphemy. ³⁹"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." ⁴⁰"What think ye?" ⁴¹"And they all condemned him."

⁴²The act of the high priest in tearing his robe meant

more than many can see or understand; for their eyes are blinded. ⁴³Many read the record without taking in the meaning of this act, any more than did Caiaphas. ⁴⁴The high priest was not to rend his garment. ⁴⁵By the Levitical law, this was prohibited under penalty of death. ⁴⁶Under no circumstances, on no occasion, was the high priest to rend his garment. ⁴⁷Express command was given by Christ to Moses, that this should not be done.

⁴⁸It was the general custom for the garments to be rent at the death of friends. ⁴⁹The only exception to this was in the case of the high priest. ⁵⁰Even Aaron, when he lost his two sons because they did not glorify God as had been specified, was forbidden to show sorrow and mourning by rending his garments. ⁵¹The prohibition was positive. ⁵²"And Moses said unto Aaron, and unto Eleazar, and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people; but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled."

⁵³This law was made because everything worn by the high priest was to be whole and without blemish. ⁵⁴By these beautiful official garments was represented the character of the great antitype, Jesus Christ. ⁵⁵The pattern of the priestly robes was made known to Moses in the mount. ⁵⁶Every article that the high priest was to wear, and how it should be made, was specified. ⁵⁷These garments were

consecrated to a most solemn purpose. ⁵⁸They covered the priest with glory and beauty, and striking the people with awe, made the dignity of the office appear. ⁵⁹When clothed with these garments, the high priest was fitted for his holy official work. ⁶⁰Then he presented himself as a representative character, representing the nation of Israel, and showing by his garments the glory that Israel should reveal to the world as the chosen people of God.

⁶¹The high priest who dared to appear in holy office and engage in the service of the sanctuary with a rent robe, was looked upon as having severed himself from God. ⁶²By rending his garment, he cut himself off from being a representative character. ⁶³Virtually, he was no longer accepted by God as an officiating priest. ⁶⁴This course of action, as exhibited by Caiaphas, showed human passion, human imperfection.

⁶⁵By rending his garment, Caiaphas made of none effect the law of God to follow the tradition of men. ⁶⁶A man made law provided that in case of blasphemy, a priest might rend his garments in horror at the sin, and be guiltless. ⁶⁷Thus the law of God was made void by the laws of men.

⁶⁸Each action of the high priest was watched with interest by many; and Caiaphas thought for effect to show his great outward piety. ⁶⁹But by his very act he was committing blasphemy against God. ⁷⁰He desired to show his great zeal and obedience; and by displaying a horror that

caused him to rend his beautiful and supposedly sanctified garments, he gained a fanatical admiration. ⁷¹But he transgressed the law of God as virtually as did Adam when he ate of the fruit of the tree forbidden by God. ⁷²It is disobedience to God's commands that creates every phase of sin.

⁷³This pretended horror for sin has been acted out over and over again in matters connected with church history. ⁷⁴The passions of a vile heart have been expressed by like deeds. ⁷⁵And by exaggerated religious zeal and pretended piety men will again deceive and delude their fellow-men.

⁷⁶Thus Caiaphas did. ⁷⁷But in so doing, he was acting blasphemously against the Son of God. ⁷⁸He showed that he did not believe the Old testament Scriptures, which contained the foundation principles that his official position represented, and that he was appointed to proclaim. ⁷⁹By his skepticism he was countermining all that God had established to keep in view the world unseen and the grand spiritual truth that there are angelic agencies who minister to the inhabitants of the earth, cooperating with those who choose truth, eternal truth, in regard to the resurrection of the dead and the future eternal life.

⁸⁰For thus rending his garment in pretended zeal, the high priest might have been arraigned before the Sanhedrim. ⁸¹He had done the very thing that the Lord had commanded should not be done. ⁸²Standing under the condemnation of

God, he pronounced sentence on Christ as a blasphemer. ⁸³He performed all his actions toward Christ as a priestly judge, as an officiating high priest, but he was not this by the appointment of God. ⁸⁴The priestly robe he rent in order to impress the people with his horror of the sin of blasphemy covered a heart full of wickedness. ⁸⁵He was acting under the inspiration of Satan. ⁸⁶Under a gorgeous priestly dress, he was fulfilling the work of the enemy of God. ⁸⁷This has been done again and again by priests and rulers, ⁸⁸The rent garment ended Caiaphas' priesthood. ⁸⁹By his own action he disqualified himself for the priestly office. ⁹⁰After the condemnation of Christ, he was unable to act without showing the most unreasonable passion. ⁹¹His tortured conscience scourged him, but he did not feel that sorrow that leads to repentance.

⁹²The religion of those that crucified Christ was a pretense. ⁹³The supposed holy vestments of the priests covered hearts that were full of corruption, malignity, and crime. ⁹⁴They interpreted gain to be godliness. ⁹⁵The priests were appointed, not by God, but by an unbelieving government. ⁹⁶The position of priest was bought and sold like goods of merchandise. ⁹⁷Thus it was that Caiaphas obtained the office. ⁹⁸He was not a priest after the order of Melchisedec, by God's appointment. ⁹⁹He was bought and sold to work wickedness. ¹⁰⁰He never knew what it was to be obedient to God. ¹⁰¹He had the form of godliness and this

gave him the power to oppress.

¹⁰²When Caiaphas rent his garment, his action was significant of the place that the Jewish nation as a nation would in future occupy toward God. ¹⁰³As a whole, the Jewish nation had apostatized. ¹⁰⁴The once favored people of God had become divorced from him. ¹⁰⁵Christ came to them with his message, but it was despised. ¹⁰⁶As he stood on the crest of Olivet just prior to his crucifixion, he wept over Jerusalem, and lamented the fall of her people, saying, "If thou hadst known, even thou in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes. ¹⁰⁷For the days shall come upon thee that thine enemies shall cast a trench about thee, and keep thee on every side. ¹⁰⁸And shall lay thee even with the ground, and thy children within thee; and they shall not leave one stone upon another; because thou knewest not the time of thy visitation."

¹⁰⁹The most solemn period of responsibility for the Jewish nation was when Christ was in their midst, working the works of God. ¹¹⁰It was that generation that rejected the Messiah. ¹¹¹Christ addressed them as the most guilty, because they had the word of God. ¹¹²It is not only delegates, servants and prophets, to whom you have refused to listen, he declared, but your Redeemer. ¹¹³Ye would none of my counsel, ye despised all my reproof. ¹¹⁴Have I been so long time with you, and yet hast thou not known me?

¹¹⁵If thou art destroyed, O Jerusalem, thyself alone wilt be responsible. ¹¹⁶Ye will not come unto me that ye might have life.

¹¹⁷Christ wept in an agony of tears, not for himself, but for the doomed thousands in the devoted city. ¹¹⁸He was not flattered by the hollow shouts of the multitude. ¹¹⁹He foresaw the retribution coming upon Jerusalem, which the deluded, selfish, proud nation, disloyal to God, could not, would not, see.

APPENDIX D - Chapter 75

Introduction to Manuscript 104 1897

Manuscript 104 of 1897, by the title of "Condemned by the Jews," is one which brings together in its 153 sentences a number of facets used in DA chapter 75. One surprising detail is that in the portion on Peter a quantity of the sentences are drawn from 3SP. We have a faded typewritten copy of MS 104 that was apparently done by Minnie Hawkins on September 7, 1897.

APPENDIX D - Chapter 75

Manuscript 104 - 1897

Condemned by the Jews

¹"Then the band and the captain and the officers of the Jews took Jesus, and bound him, and led him away to Annas first; for he was father-in-law to Caiaphas, which was the high priest that same year." ²"Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people." (See John 11:47-53.)

³"The high priest then asked Jesus of his disciples, and of his doctrine. ⁴Jesus 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. ⁵Why askest thou me? ask them which heard me what I have said unto them; behold, they know what I said. ⁶And when he had thus spoken, one of the officers which stood by struck Jesus [in the face] with the palm of his hand, saying, Answerest thou the high priest so? ⁷Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?" (John 18:19-23.)

⁸The followers of Christ should bear in mind that all the evil speeches made against Christ, all the abuse that He received, they must, as His followers, endure for His name's sake. ⁹The piety of the church may professedly be of a high order; but when the truth of the word of God is brought to bear upon the heart, and when conviction of truth is rejected and despised that they may keep in friendship with

the majority, they place themselves--that humanity which might be sanctified, refined, purified, ennobled, by obedience to the commandments of God--as rejecters of truth and light, on the side of the enemy. ¹⁰Satan stirs them up by a power from beneath, with an intensity that reveals his enmity to God and His laws. ¹¹They enact human laws that are oppressive and galling.

¹²"If the world hate you," said Christ, "ye know that it hated me before it hated you. ¹³If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. ¹⁴Remember the word that I said unto you, "The servant is not greater than his lord. ¹⁵If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. ¹⁶But all these things will they do unto you for my name's sake, because they know not him that sent me. ¹⁷If I had not come and spoken unto them, they had not had sin; but now they have no cloke for their sin. ¹⁸He that hateth me hateth my Father also. ¹⁹If I had not done among them the works that none other man did, they had not had sin: but now have they both seen and hated both me and my Father. ²⁰But this cometh to pass, that the word might be fulfilled that is written in the law, They hated me without a cause."

²¹"These things have I spoken unto you, that ye should not be offended. ²²They shall put you out of the

synagogues: yea, the time cometh when whosoever killeth you will think that he doeth God service. ²³And these things will they do unto you because they have not known the Father nor me. ²⁴But these things have I told you, that when the time shall come, ye may remember that I told you of them. ²⁵And these things I said not unto you at the beginning, because I was with you."

²⁶The truth of these words of Christ has become a reality in the experience of those who have been loyal and true to the God of heaven, according to the light received. ²⁷"If they have persecuted me," He said, "they will also persecute you; if they have kept my sayings, they will keep yours also." ²⁸"All who will live [not merely profess] godly in Christ Jesus, shall suffer persecution." ²⁹"And these things will they do unto you, because they have not known [by experimental knowledge] the Father nor me."

³⁰As Christ was hated without cause, so will His people be hated without cause, merely because they are obedient to the commandments of God and do His works in the place of working directly contrary to them. ³¹If He who was pure, holy, and undefiled, who did good and only good in our world, was treated as a base criminal, and condemned to death without a vestige of evidence against Him, what can His disciples expect but similar treatment, however faultless may be their life and blameless their character. ³²Human enactments, laws manufactured by satanic agencies

under a plea of goodness and restriction of evil will be exalted, while God's holy enactments are despised and trampled under foot. ³³And all who prove their loyalty by obedience to the law of Jehovah must be prepared to be arrested, to be brought before councils that have not for their standard the high and holy law of God, but have made stringent laws inspired by him whose attributes were manifested at the trial of Christ. ³⁴"We have a law," these men said, "and by our law he ought to die."

³⁵"Then led they Jesus from Caiaphas unto the hall of judgment, and it was early." ³⁶The night was the most appropriate hour for their works of darkness. ³⁷In these religious zealots we have a sample of what humanity will do when they have the word that lighted every man that cometh into the world, and work directly contrary to it, irrespective of the consequence, the future retribution upon their neighbors or themselves. ³⁸"We have a law," they say, "and by that law, he ought to die."

³⁹But these priests, scribes, and rulers were so exact in regard to their own maxims and traditions that they would not enter the judgment hall, lest they should be defiled and that they might eat the passover. ⁴⁰The passover was a ceremony instituted by Christ Himself before His incarnation, but He who was the foundation of the whole Jewish economy was in their midst, His divinity clothed with humanity. ⁴¹Type was meeting antitype. ⁴²And they had ...

⁹⁰Simon Peter had followed Jesus, and so had another disciple, "that disciple [John] was known unto the high priest, and went in with Jesus into the palace of the high priest. ⁹¹But Peter stood at the door without. ⁹²Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter."

⁹³The look of dejection on Peter's face suggested to the woman the thought that this was one of the disciples of Christ. ⁹⁴She was one of the servants of Caiaphas' household, and was curious to know. ⁹⁵She said to Peter, "Art thou not also one of this man's disciples?" ⁹⁶Peter was startled and confused; the eyes of the company instantly fastened upon him. ⁹⁷He pretended not to understand her, but she was persistent, and said to those around her that this man was with Jesus. ⁹⁸Peter felt compelled to answer, and said angrily, "Woman, I know him not." ⁹⁹This was the first denial, and immediately the cock crew. ¹⁰⁰O Peter! so soon ashamed of thy Master! so soon to cowardly deny thy Lord! ¹⁰¹The Saviour is dishonored and deserted in His humiliation by one of His most zealous disciples.

¹⁰²Peter had confidently asserted, "Though all men should forsake thee, yet will not I." ¹⁰³"I will go with thee to prison and to death." ¹⁰⁴Where now was the confidence of this self-assured disciple? ¹⁰⁵Where his loyalty to his Master? ¹⁰⁶O Peter, this was the time when

thou shouldest have confessed thy Lord, and that without shame and unwillingness! ¹⁰⁷But another opportunity was given him. ¹⁰⁸The palace of the high priest was surrounded by a piazza or open court, into which the soldiers and chief priests and multitude had gathered. ¹⁰⁹And Peter took a place among the multitude. ¹¹⁰But attention was called to him the second time, and he was again charged with being a follower of Jesus. ¹¹¹"This fellow was also with Jesus," said one. ¹¹²He now denied the accusation with an oath. ¹¹³The cock crew the second time; but Peter heard it not, for he was now thoroughly intent upon carrying out the character which he had assumed. ¹¹⁴One of the servants of the high priest, being a near kinsman to the man whose ear Peter had cut off, asked him, "Did I not see thee in the garden with him?" ¹¹⁵"Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto."

¹¹⁶At this Peter flew into a rage, and to fully deceive his questioners, and to justify his assumed character, he denied his Master with cursing and swearing. ¹¹⁷And immediately the cock crew the third time. ¹¹⁸Peter heard it then, and he remembered the words of Jesus, "Before the cock crow thou shalt deny me thrice." ¹¹⁹Christ was weary and faint from fasting when the denial of Peter reached Him; and while the degrading oaths were fresh upon his lips, and the shrill crowing of the cock was yet ringing in his ears, the Saviour turned His face from the frowning judges and looked

full upon His poor disciple. ¹²⁰At the same time Peter's eyes were involuntarily fixed upon his Master. ¹²¹He read in that gentle countenance deep pity and sorrow; but there was no anger there. ¹²²That face pale with suffering, those quivering lips, seemed to speak to Peter. ¹²³"Not know Me, Peter?" ¹²⁴The look was blended with pity, compassion, and forgiveness for the unfaithful one; and it pierced Peter's heart like an arrow. ¹²⁵He fled from the now crowded courts, he cared not where. ¹²⁶At last he found himself in the garden of Gethsemane and in the very spot where Jesus had poured out His soul in agony to His Father. ¹²⁷He fell on his face stricken and wounded, and so overwhelmed with what he had done that he wished he could die there.

¹²⁸"And the men that held Jesus mocked him and smote him. ¹²⁹And when they had blindfolded him, they struck him on the face, and asked him saying, Prophecy, who is it that smote thee? ¹³⁰And many other things blasphemously spake they against him."

¹³¹Here we see how professedly righteous men can act out the spirit of Satan to carry their wicked purposes through envy and jealousy and religious bigotry. ¹³²That enmity was spoken of in the first gospel sermon spoken in Eden. ¹³³"And I will put enmity between thee and the woman; between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." ¹³⁴This enmity was revealed as soon as men transgressed God's holy law. ¹³⁵His nature was

changed. ¹³⁶It became evil. ¹³⁷He was in harmony with the prince of darkness, and there was a confederacy formed. ¹³⁸There is no warfare between Satan and the sinner, between fallen angels and fallen men. ¹³⁹Both possess the same attributes, both are evil through apostasy and sin. ¹⁴⁰Then let all who read these words understand for a surety that wheresoever transgression against God's holy law exists there will always be a league against good. ¹⁴¹Fallen angels and fallen men will unite in desperate companionship. ¹⁴²Satan inspires the disloyal elements to work in harmony with his spirit.

¹⁴³The prediction given in Eden refers in a special manner to Christ, and to all who accept and confess Him as the only begotten Son of God. ¹⁴⁴Christ has pledged Himself to engage in the conflict with the prince and power of darkness and bruise the serpent's head, and all who are the sons of God are His chosen ones, His soldiers, to war against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. ¹⁴⁵It is an unwearied conflict of which there is to be no end, until Christ shall come the second time without sin unto salvation to destroy him who has destroyed so many souls through his masterly deceiving power.

¹⁴⁶"And as soon as it was day, the elders of the people, and the chief priests and the scribes came together, and led him unto their council, saying, Art thou the Christ?

tell us. ¹⁴⁷And he said unto them, If I tell you, you will not believe. ¹⁴⁸And if I also ask you, ye will not answer me, nor let me go. ¹⁴⁹Hereafter shall ye see the Son of man on the right hand of the power of God. ¹⁵⁰Then said they all, Art thou then the Son of God? ¹⁵¹And he said unto them, Ye say that I am. ¹⁵²And they said, What need we any further witness? for we ourselves have heard of his own mouth." (Luke 22:66-71.)

¹⁵³"And the whole multitude of them arose, and led him unto Pilate." (Luke 23:1.)

APPENDIX D - Chapter 75

Introduction to Manuscript 111 1897

Included in this appendix are the first 91 sentences of Manuscript 111, dated October 7, 1897, which have to do with the content of chapter 75 of the DA. Otherwise, the manuscript is quite lengthy, covering points in chapters 64, 73, 75, 78, 79, 80, and 81 of DA. Manuscript 111, 1897, incorporates material from Diary Book 18 (1894), pages 43 and 45. DA chapter 75, in turn, draws from sentences in MS 111, not all of which may be traced to Diary Book 18.

APPENDIX D - Chapter 75

Manuscript 111 - October 7 1897

Our Substitute and Surety

¹"And the high priest arose, and said unto him, Answerest thou nothing? ²What is it that these witness against thee? ³But Jesus held his peace. ⁴And 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."

⁵According to the Jewish form of administration, Christ was placed on oath by the priest: "I adjure thee by the living God that thou tell us whether thou art the Christ, the Son of God." ⁶This appeal was made by the first magistrate of the nation. ⁷He occupied a position higher than any in earthly courts. ⁸But his religion was a cloak that hid the deformities of a hard, cruel heart. ⁹He lorded it over the people, making his supposed godliness a source of gain. ¹⁰He was not at any time accepted by God as a typical high priest. ¹¹His fitness for the priesthood ended with the covering garment, set apart for the use of the priests, which he wore. ¹²He was incapable and unworthy.

¹³The priesthood itself had become corrupt. ¹⁴Priest after priest filled his appointment, and performed his religious duties as an actor in a theatre. ¹⁵Christ was fully aware of the high priest's unworthiness to occupy the position that he did. ¹⁶He knew that he had not the character that would enable God to connect with him. ¹⁷But

knowing all this, Christ responded. ¹⁸The true high priest stood before the false priest, to be criticized by one whom the people detested. ¹⁹Christ might have glorified himself there and then. ²⁰He might have shown a power that would have made his judges quail. ²¹He knew that he was appointed to his office by God. ²²But a body of flesh had been prepared for him. ²³He concealed his divinity by a garb of humanity. ²⁴Being found in fashion as a man, he humbled himself, that he might be qualified to represent man in the heavenly courts. ²⁵He took not on him the nature even of angels. ²⁶The highest of all angels, he girded himself with a towel, and washed the feet of his disciples. ²⁷He mourned and wept over the perversity and transgression of men. ²⁸He did not rend his robe, but his soul was rent. ²⁹His garment of human flesh was rent as he hung on the cross, the sin-bearer of the human race. ³⁰By his suffering and death, a new and living way was opened. ³¹By this he was to enter upon his priestly office forever. ³²There was no longer a wall of partition between Jew and Gentile. ³³As the high priest for the whole world, he entered the holy place.

³⁴To the charge of the high priest, Jesus said, "Thou hast said, Nevertheless, I say unto thee, Hereafter shall ye see [the] Son of God sitting on the right hand of power, and coming in the clouds of heaven." ³⁵These words were spoken with dignity and assurance. ³⁶They fell from the lips of One whose spirit went with the words. ³⁷Christ, the only

begotten Son of God, was the speaker, and his words came with ease, as if from the depths of a soul possessing the testimony to be given on earth. ³⁸Divinity flashed through humanity, and like an arrow, the conviction flashed into the hearts of the hearers that this man spake as never man spake.

³⁹"Then the high priest rent his robe." ⁴⁰Conviction, mingled with passion, caused him to do this. ⁴¹He was furious with himself for believing Christ's words, and instead of rending his heart, under a deep sense of truth, and confessing that Jesus was the Messiah, he rent his priestly robes in determined resistance. ⁴²By this act he placed himself under the penalty of death. ⁴³Under no circumstances were the priests to remove their turbans or rend their robes. ⁴⁴He who disregarded this law was to die. ⁴⁵Nothing but perfection, in dress and attitude, in word and spirit, could be acceptable to God. ⁴⁶He is holy, and his glory and perfection must be represented by the earthly service. ⁴⁷Nothing but perfection could properly represent the sacredness of the heavenly service. ⁴⁸Finite man might rend his own heart by showing a contrite and humble spirit. ⁴⁹This God would discern. ⁵⁰But no rent must be made in the priestly robes, for this would mar the representation of heavenly things.

⁵¹The Jewish rulers said of Christ, "We have a law, and by our law he ought to die." ⁵²Christ, who made the laws

governing the temple service, might have said to Caiaphas as he rent his robe, You have transgressed the law of the God of heaven.

⁵³Every word of Christ's reply was an arrow aimed by no uncertain hand. ⁵⁴The judges rose up and confronted Christ, and with angry vehemence one after another asked him the question, "Art thou the Son of God?" ⁵⁵To all came the answer as to Caiaphas, "I AM." ⁵⁶Oh, will not the dignity revealed in that pale face bring discernment to these men? ⁵⁷Will not his bearing impress them with the truth of his words? ⁵⁸On this occasion impressions were made that were never effaced. ⁵⁹The actors in the scene went from place to place, hoping to find relief, but never did they gain the peace and quietude they sought.

⁶⁰The rulers did not yield to the conviction, but decided the matter as Satan hoped they would. ⁶¹They condemned Christ as a blasphemer. ⁶²But Christ was not cowed or intimidated by their anger. ⁶³With patience and without retaliation, he bore dishonor and shameful abuse. ⁶⁴He looked forward to the time when their positions would be reversed, when he would sit on the right hand of God, clothed with power, when all--Pilate, Caiaphas, and those who mocked and derided him--would stand before him. ⁶⁵When he comes in the clouds of heaven, the whole world will be cited before him. ⁶⁶Those who pierced him will look upon him. ⁶⁷They will know him then. ⁶⁸Then sentence will be

passed on those who have not received him.

⁶⁹This is one of the times when Christ publicly confessed his claim to be the Messiah, the One for whom the Jews had long looked. ⁷⁰Weighted with such great results, it was to Christ one of the most wonderful moments of his life. ⁷¹He realized that all disguise must be swept away. ⁷²The declaration that he was one with God must be made. ⁷³His judges looked upon him as only a man, and they thought him guilty of blasphemous presumption. ⁷⁴But he proclaimed himself as the Son of God. ⁷⁵He fully asserted his divine character before the dignitaries who had arraigned him before their earthly tribunal. ⁷⁶His words, spoken calmly, yet with conscious power, showed that he claimed for himself the prerogatives of the Son of God.

⁷⁷At this time, none of the disciples dared open their lips to acknowledge Christ as the Messiah so long expected. ⁷⁸When asked if he was one of the disciples, Peter denied, and when again charged with being Christ's follower, he denied with cursing and swearing. ⁷⁹On one occasion Jesus asked his disciples, "Whom say ye that I am?" ⁸⁰The light of the Saviour's glory flooded Peter's soul, and with inspired earnestness, he broke out into no prosaic acknowledgment, "Thou art the Christ, the Son of the living God." ⁸¹Christ commended him, saying, "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father, which is in heaven. ⁸²Is this the

same Peter that now denies his Lord with cursing?

⁸³These things are too great for me to handle, but I must mention some things, to ease my mind of its burden.

⁸⁴Many who claim to be Christians are in danger of rending their garments, making an outward show of remorse and repentance when their hearts are not softened or contrite.

⁸⁵This is the reason why so many continue to make failures in the Christian life. ⁸⁶An outward appearance of sorrow is

manifested for wrong, but their repentance is not that repentance that needeth not to be repented of. ⁸⁷May God

grant to his church true contrition for sin. ⁸⁸ that we may feel the necessity of revealing true sorrow for wrong doing.

⁸⁹My soul is constantly pained because of the evidence that I have of the superficial conversion of those who claim to be children of God. ⁹⁰The question arises in my mind, Do

these have any sense of the infinite sacrifice made in their behalf? ⁹¹It was a priceless gift, the sacrifice of One who

was the foundation of the Jewish economy. ⁹²All the offerings that were made pointed to Christ, the one complete offering for the sins of the world.

APPENDIX D - Chapter 75

Introduction to Farrar's Life of Christ

The following material, relating to DA chapter 75, is from the edition of Farrar's Life of Christ that we used for finding literary parallels. As has been mentioned earlier, Manuscript 51, 1897, is one that especially follows the sections in the Farrar LC that correspond to chapter 75 of DA.

haps St. Mark the Evangelist,¹ perhaps Lazarus the brother of Martha and Mary — ventured, in his intense excitement, to hover on the outskirts of the hostile crowd. He had apparently been roused from sleep, for he had nothing to cover him except the *sindon*, or linen sheet, in which he had been sleeping. But the Jewish emissaries, either out of the mere wantonness of a crowd at seeing a person in an unwonted guise, or because they resented his too close intrusion, seized hold of the sheet which he had wrapped about him; whereupon he too was suddenly terrified, and fled away naked, leaving the linen garment in their hands.

Jesus was now absolutely alone in the power of His enemies. At the command of the tribune His hands were tied behind His back,² and forming a close array around Him, the Roman soldiers, followed and surrounded by the Jewish servants, led Him once more through the night, over the Kidron, and up the steep city slope beyond it; to the palace of the High Priest.

¹ Mark xiv. 61, 52 only. As to the supposition that it was Lazarus — founded partly on the locality, partly on the probabilities of the case, partly on the fact that the *sindon* was a garment that only a person of some wealth would possess — see a beautiful article on "Lazarus," by Professor Plumptre, in the *Dict. of the Bible*. Ewald's supposition, that it was St. Paul (1), seems to me amazing. The word *ἄνωγυς*, *anōgus*, though, like the Latin *nudus*, it constantly means "with only the under robe on" (1 Sam. xix. 24; John xxi. 7; Hes. *Epy.*, 391; *Virg. G.* l. 209), is here probably *metaphorical*.

² John xviii. 12.

DA
1891

CHAPTER LVIII.

JESUS BEFORE THE PRIESTS AND THE SANHEDRIN.

"וְהָיָה לְכָל אִשׁוֹן בְּיָדָיו." "Be slow in judgment." — *Pirke Abhōth*, l. 1.

ALTHOUGH sceptics have dwelt with disproportioned persistency upon a multitude of "discrepancies" in the fourfold narrative of Christ's trial, condemnation, death, and resurrection, yet these are not of a nature to cause the slightest anxiety to a Christian scholar; nor need they awaken the most momentary distrust in any one who — even if he have no deeper feelings in the matter — approaches the Gospels with no preconceived theory, whether of infallibility or of dishonesty, to support, and merely accepts them for that which, at the lowest, they claim to be — histories honest and faithful up to the full knowledge of the writers, but each, if taken alone, confessedly fragmentary and obviously incomplete.¹ After repeated study, I declare, quite fearlessly, that though the slight variations are numerous — though the lesser particulars cannot in every instance be rigidly and minutely accurate — though no one of the narratives taken singly would give us an adequate impression — yet, so far from there being, in this part of the Gospel story, any irreconcilable contradiction, it is perfectly possible to discover how one Evangelist supplements the details furnished by another, and perfectly possible to understand the true sequence of the incidents by combining into one whole the separate indications which they furnish.² It is easy to call such combinations arbitrary and baseless; but they are only arbitrary in so far as we cannot always be absolutely certain that the succession of facts was exactly such as we suppose; and so far are they from being baseless, that, to the careful reader of the Gospels, they carry with them a conviction little short of certainty.³ If we treat the Gospels as we should treat any other authentic documents recording all that the authors knew, or all that they felt themselves commissioned to record, of the crowded incidents in one terrible and tumultuous day and night, we shall, with care and study,

see how all that they tell us falls accurately into its proper position in the general narrative, and shows us a sixfold trial, a quadrangle derision, a triple acquittal, a twice-repeated condemnation of Christ our Lord.

⁵ Reading the Gospels side by side, we soon perceive that of the three successive trials which our Lord underwent at the hands of the Jews, the first only — that before Annas — is related to us by St. John; the second — that before Caiaphas — by St. Matthew and St. Mark; the third — that before the Sanhedrin — by St. Luke alone.¹ Nor is there anything strange in this, since the first was the practical, the second the potential, the third the actual and formal decision, that sentence of death should be passed judicially upon Him.

⁷ Each of the three trials might, from a different point of view, have been regarded as the most fatal and important of the three. ⁸ That of Annas was the authoritative *præjudicium*, that of Caiaphas the real determination, that of the entire Sanhedrin at daybreak the final ratification.²

⁹ When the tribune, who commanded the detachment of Roman soldiers, had ordered Jesus to be bound, they led ^{DA 698.6} Him away without an attempt at opposition. ¹⁰ Midnight was already passed as they hurried Him, from the moonlit ^{3SP 107} shadows of green Gethsemane, through the hushed streets of the sleeping city, to the palace³ of the High Priest. ¹¹ It seems to have been jointly occupied by the prime movers in this black iniquity, Annas and his son-in-law, Joseph Caiaphas. ¹² They led Him to Annas first. ¹³ It is true that this Hanan, son of Seth, the Ananus of Josephus, and the Annas of the Evangelists, had only been the actual High Priest for seven years (A.D. 7-14), and that, more than twenty years before this period, he had been deposed by the Procurator Valerius Gratus. ¹⁴ He had been succeeded first by Ismael

¹ But nevertheless, St. John distinctly alludes to the second trial (xviii. 24, where *ἀποπέμψεν* means "sent," not "had sent," as in the E. V.; and cf. xi. 46); and St. Matthew and St. Mark imply the third (Matt. xxvii. 1; Mark xv. 1). St. Luke, though he contents himself with the narration of the third only — which was the only legal one — yet also distinctly leaves room for the first and second (xxii. 64).

² One might, perhaps, from a slightly different point of view, regard the questioning before Annas as mere conspiracy; that before Caiaphas as a sort of preliminary questioning, or *despectio*; and that before the Sanhedrin as the only real and legal trial.

³ *ἀνά* means both the outer palace (Matt. xxvi. 58) and the open court within the *αὐλῶν* or *σπυλαίων* (id. 69). Probably the house was near the Temple (Noh. xiii. 4, seqq.). That Hanan and Caiaphas occupied one house seems probable from a comparison of John xviii. 13 with 15. John being known to Caiaphas is admitted to witness the trial before Annas.

Ben Phabi, then by his son Eleazar, then by his son-in-law, Joseph Caiaphas.¹⁵ But the priestly families would not be likely to attach more importance than they chose to a deposition which a strict observer of the Law would have regarded as invalid and sacrilegious; nor would so astute a people as the Jews be likely to lack devices which would enable them to evade the Roman fiat, and to treat Annas, if they wished to do so, as their High Priest *de jure* if not *de facto*.¹⁶ Since the days of Herod the Great, the High Priesthood had been degraded from a permanent religious office, to a temporary secular distinction; and, even had it been otherwise, the rude legionaries would probably care less than nothing to whom they led their victim.¹⁷ If the tribune condescended to ask a question about it, it would be easy for the Captain of the Temple — who may very probably have been at this time, as we know was the case subsequently, one of the Sons of Annas himself — to represent Annas as the *Sagan*¹ or *Nasi*

¹ The title *Sagan haccohanim*, "deputy" or "chief" of the priests, is said to date from the day when the Seleucids neglected for seven years to appoint a successor to the wicked Alcimus, and a "deputy" had to supply his place. But accident must often have rendered a *sagan* necessary, and we find "the second priest" prominently mentioned in 2 Kings xxv. 18; Jer. lli. 24 (Buxtorf, *Lex. Talm. s. v. סגן*). Thus on one occasion, on the evening of the great Day of Atonement, Harath, King of Arabia, was talking to Simeon Ben Kambith, who, being High Priest, was rendered legally impure, and unable to officiate the next day, because some of the king's saliva happened to fall on his vestments. His brother then supplied his place. It is, however, doubtful whether the title of *Sagan* did not originate later, and whether any but the real High Priest could, under ordinary circumstances, be the *Nasi*. In fact, the name *Nasi* seems to be enveloped in obscurity. Perhaps it corresponds to the mysterious *shagan* (= *Sar am El*, "Prince of the People of God"). Ewald says that Hanan might have been *Ab Beth Din*, as the *second* in the Sanhedrin was called; and it is at any rate clear, among many obscurities, that short of being High Priest, he might have even exceeded him in influence (cf. Acts iv. 6; Maimon. *Sanhedr.* 2, 4). The High Priesthood at this time was confined to some half-dozen closely-connected families, especially the Boethusians, and the family of Hanan, the Kambiths, and the Kantheras; yet, since the days of Herod, the High Priests were so completely the puppets of the civil power that there were no less than twenty-eight in 107 years (Jos. *Antt.* xx. 10, § 1). Both Josephus (*de rōv dpxiōtwv*, B. J. ii. 0, § 4) and the Talmud (*בני כהנים גרולים*) quite bear out the language of the Gospels in attributing the pontifical power more to a caste than to any individual. The fact seems to be that even in these bad times the office demanded a certain amount of external dignity and self-denial which some men would only tolerate for a time; and their ambition was that as many members of their family as possible should "have passed the char." Such is the inference drawn by Deronbourg from Jos. *Antt.* xx. 9, § 1; and still more from the letter of the High Priest Jonathan, son of Hanan, to Agrippa (id. xix. 6, § 4). Martha, daughter of Boethus, bought the priesthood for her husband, Jesus, son of Gamala, and had carpets spread from her house to the Temple when she went to see him sacrifice. This man had six

—the "Deputy," or the President of the Sanhedrin—and so as the proper person to conduct the preliminary investigation.

17i. Accordingly, it was before Hanan that Jesus stood first as a prisoner at the tribunal.¹⁴ It is probable that he and his family had been originally summoned by Herod the Great from Alexandria, as supple supporters of a distasteful tyranny.¹⁵ The Jewish historian calls this Hanan the happiest man of his time, because he died at an advanced old age, and because both he and five of his sons in succession—not to mention his son-in-law—had enjoyed the shadow of the High Priesthood;¹⁶ so that, in fact, for nearly half a century he had practically wielded the sacerdotal power.¹⁷ But to be admired by such a renegade as Josephus is a questionable advantage.¹⁸ In spite of his prosperity he seems to have left behind him but an evil name, and we know enough of his character, even from the most unsuspected sources, to recognize in him nothing better than an astute, tyrannous, worldly Sadducee, unvenerable for all his seventy years, full of a serpentine malice and meanness which utterly belied the meaning of his name,¹⁹ and engaged at this very moment in a dark, disorderly conspiracy, for which even a worse man would have had cause to blush.²⁰ It was before this alien and intriguing hierarch that there began, at midnight, the first stage of that long and terrible trial.⁴

21 And there was good reason why St. John should have preserved for us *this* phase of the trial, and preserved it apparently for the express reason that it had been omitted by the other Evangelists.²² It is not till after a lapse of

gloves made, that he might not dirty his hands while sacrificing! (See Ronan, *L'Antechrist*, 49 seqq.)

¹ John xviii. 13, 19-24.

² Eleazar, A.D. 16; Jonathan, A.D. 36; Theophilus, A.D. 37; Matthias, A.D. 42-43; Annas the younger, A.D. 63. The Talmudic quotations about Annas and his family are given in Lightfoot. They were remarkable for boldness and cunning (Jos. Ant. xx. 9, § 1), and also for avarice and meanness (*Sifr.* Deuter. 1, 8, quoted by Derenbourg, who calls them "ces pontifes détestés" [*Hist. Pal.*, p. 468].) — An energetic malediction against all these families is found in *Pesachim*, 57 a, in which occur the words, "Woe to the house of Hanan! woe to their serpent hissings!" (אוי לי מכית חנן אוי לי מלחישתן) — The Boëthians are

reproached for their "bludgeons;" the Kanthoras for their libels; the Phabis for their "fists" (Raphall, *Hist. of the Jews*, II. 370). The passage is a little obscure, but the Talmud has many allusions to the worthlessness and worldliness of the priests of this period. (Ronan, *L'Antechrist*, pp. 50, 51.)

³ רבן, "element," or "merciful."

⁴ John xviii. 19-24.

years that people can always see clearly the prime mover in events with which they have been contemporary.²³ At the time, the ostensible agent is the one usually regarded as most responsible, though he may be in reality a mere link in the official machinery.²⁴ But if there were one man who was more guilty than any other of the death of Jesus, that man was Hanan.²⁵ His advanced age, his preponderant dignity, his worldly position and influence, as one who stood on the best terms with the Herods and the Procurators, gave an exceptional weight to his prerogative decision.²⁶ The mere fact that he should have noticed Jesus at all showed that he attached to His teaching a *political* significance—showed that he was at last afraid lest Jesus should alienate the people yet more entirely from the pontifical clique than had ever been done by Shemaia or Abtalion.²⁷ It is most remarkable, and, so far as I know, has scarcely ever been noticed, that, although the Pharisees undoubtedly were actuated by a burning hatred against Jesus, and were even so eager for His death as to be willing to co-operate with the aristocratic and priestly Sadducees—from whom they were ordinarily separated by every kind of difference, political, social, and religious—yet, from the moment that the plot for His arrest and condemnation had been matured, the Pharisees took so little part in it that their name is not once directly mentioned in any event connected with the arrest, the trial, the derisions, and the crucifixion.²⁸ The Pharisees, as such, disappear; the chief priests and elders take their place.²⁹ It is, indeed, doubtful whether any of the more distinguished Pharisees were members of the degraded *simulacrum* of authority which in those bad days still arrogated to itself the title of a Sanhedrin.³⁰ If we may believe not a few of the indications of the Talmud, that Sanhedrin was little better than a close, irreligious, unpatriotic confederacy of monopolizing and time-serving priests—the Boëthusim, the Kamhitis, the Phabis, the family of Hanan, mostly of non-Palestinian origin—who were supported by the government, but detested by the people, and of whom this bad conspirator was the very life and soul.

31 And, perhaps, we may see a further reason for the apparent withdrawal of the Pharisees from all active co-operation in the steps which accompanied the condemnation and execution of Jesus, not only in the superior mildness which is attributed to them, and in their comparative insignificance in the civil administration, but also in their total want of

sympathy with those into whose too fatal toils they had delivered the Son of God.³⁵ There seems, indeed, to be a hitherto unnoticed circumstance which, while it would kindle to the highest degree the fury of the Sadducees, would rather enlist in Christ's favor the sympathy of their rivals.

³⁶What had roused the disdainful insouciance of those powerful aristocrats? ³⁷Morally insignificant—the patrons and adherents of opinions which had so little hold upon the people that Jesus had never directed against them one tithe of the stern denunciation which He had levelled at the Pharisees—they had played but a very minor part in the opposition which had sprung up round the Messiah's steps. Nay, further than this, they would be wholly at one with Him in rejecting and discountenancing the minute and casuistical frivolities of the Oral Law; they might even have rejoiced that they had in Him a holy and irresistible ally in their opposition to all the *Hagadôth* and *Halachôth* which had germinated in a fungous growth over the whole body of the Mosaic institutions.³⁸ Whence, then, this sudden outburst of the very deadliest and most ruthless opposition? ³⁹It is a conjecture that has not yet been made, but which the notices of the Talmud bring home to my mind with strong conviction, that the rage of these priests was mainly due to our Lord's words and acts concerning that House of God which they regarded as their exclusive domain, and, above all, to His second public cleansing of the Temple.⁴⁰ They could not indeed press this point in their accusations, because the act was one of which, secretly at least, the Pharisees, in all probability, heartily approved; and had they urged it against Him they would have lost all chance of impressing upon Pilate a sense of their unanimity.⁴¹ The first cleansing might have been passed over as an isolated act of zeal, to which little importance need be attached, while the teaching of Jesus was mainly confined to despised and far-off Galilee; but the second had been more public, and more vehement, and had apparently kindled a more general indignation against the gross abuse which called it forth.⁴² Accordingly in all three Evangelists we find that those who complained of the act are not distinctively Pharisees, but "Chief Priests and Scribes" (Matt xxi. 15; Mark xi. 18; Luke xix. 47), who seem at once to have derived from it a fresh stimulus to seek His destruction.

⁴³But again, it may be asked, Is there any reason beyond

¹ Jos. Antt. xiii. 10, § 6.

this bold infraction of their authority, this indignant repudiation of an arrangement which *they* had sanctioned, which would have stirred up the rage of these priestly families?

⁴⁴Yes—for we may assume from the Talmud that it tended to wound their avarice, to interfere with their illicit and greedy gains.⁴⁵ Avarice—the besetting sin of Judas—the besetting sin of the Jewish race—seems also to have been the besetting sin of the family of Hanan.⁴⁶ It was they who had founded the *chanujôth*—the famous four shops under the twin cedars of Olivet—in which were sold things legally pure, and which they had manipulated with such commercial cunning as artificially to raise the price of doves to a gold coin apiece, until the people were delivered from this gross imposition by the indignant interference of a grandson of Hillel.⁴⁷ There is every reason to believe that the shops which had intruded even under the Temple porticoes were not only sanctioned by their authority, but even managed for their profit.⁴⁸ To interfere with these was to rob them of one important source of that wealth and worldly comfort to which they attached such extravagant importance.⁴⁹ There was good reason why Hanan, the head representative of "the viper brood," as a Talmudic writer calls them, should strain to the utmost his cruel prerogative of power to crush a Prophet whose actions tended to make him and his powerful family at once wholly contemptible and comparatively poor.

⁵⁰Such then were the feelings of bitter contempt and hatred with which the ex-High Priest assumed the initiative in interrogating Jesus.⁵¹ The fact that he dared not avow them—nay, was forced to keep them wholly out of sight—would only add to the intensity of his bitterness.⁵² Even his method of procedure seems to have been as wholly illegal as was his assumption, in such a place and at such an hour, of any legal function whatever.⁵³ Anxious, at all hazards, to trump up some available charge of secret sedition, or of unorthodox teaching, he questioned Jesus of His disciples and of His doctrine.⁵⁴ The answer, for all its calmness, involved a deep reproof.⁵⁵ *I have spoken openly to the world; I never taught in the synagogue and in the Temple, where all the Jews come together, and in secret I said nothing.*⁵⁶ Why askest thou me?⁵⁷ Ask those who have heard me what I said to them.⁵⁸ Lo! these—pointing, perhaps, to the bystanders—*know what I said to them.*⁵⁹ The emphatic repetition

¹ οἱ ἄλλοι, not λαῖνοι.

of the 'I,' and its unusually significant position at the end of the sentence, show that a contrast was intended; as though He had said, "This midnight, this sedition, this secrecy, this indecent mockery of justice, are yours, not mine." There has never been anything esoteric in my doctrine; never anything to conceal in my actions; no hole-and-corner plots among my followers.⁶¹ But thou? and thine?⁶² Even the minions of Annas felt the false position of their master under this calm rebuke; they felt that before the transparent innocence of this youthful Rabbi of Nazareth the hoary hypocrisy of the crafty Sadducee was abashed.⁶³ "Answerest thou the High Priest so?" said one of them with a burst of illegal insolence; and then, unreprieved by this priestly violator of justice, he profaned, with the first infamous blow the sacred face of Christ.⁶⁴ Then first that face which, as the poet-preacher says, "the angels stare upon with wonder as infants at a bright sunbeam," was smitten by a contemptible slave.⁶⁵ The insult was borne with noble meekness.⁶⁶ Even St. Paul, when similarly insulted, flaming into sudden anger at such a grossly illegal violence, had scathed the fustian and his abetter with "God shall smite thee, thou whited wall:"⁶⁷ but He, the Son of God — He who was infinitely above all apostles and all angels — with no flash of anger, with no heightened tone of natural indignation, quietly reproved the impudent transgressor with the words, "If I spoke evil, bear witness concerning the evil; but if well, why smitest thou me?"⁶⁸ It was clear that nothing more could be extorted from Him; that before such a tribunal He would brook no further question.⁶⁹ Bound, in sign that He was to be condemned — though unheard and unsentenced — Annas sent Him across the court-yard to Joseph Caiaphas, his son-in-law, who, not by the grace of God, but by the grace of the Roman Procurator, was the titular High Priest.⁷⁰ Caiaphas, like his father-in-law, was a Sadducee — equally astute and unscrupulous with Annas, but endowed with less force of character and will.⁷¹ In his house took

¹ Acts xxiii. 3. It is remarkable that in the Talmudic malediction of those priestly families (*Pesach*. 57; *Toseft. Menachoth*, 15) there is an express complaint that they monopolized all offices by making their sons treasurers, captives (of the Temple), etc., and that "their servants (*עבדיהן*) strike the people with their rods." When Josephus talks of Hanan the son of Hanan as "a prodigious lover of liberty and admirer of democracy," the more context is quite sufficient to show that this is a very careless, if not dishonest, judgment; as for his wonderful "virtue" and "justice," it is probable that Josephus hardly cared to reconcile his own statements with what he records of him in *Ant.* xx. 9, § 1.

place the second private and irregular stage of the trial.⁷¹ There — for though the poor Apostles could not watch for one hour in sympathetic prayer, these nefarious plotters could watch all night in their deadly malice — a few of the most desperate enemies of Jesus among the Priests and Sadducees were met.⁷² In form a session of the Sanhedrin there must at least have been twenty-three members present.⁷³ And we may perhaps be allowed to conjecture that this particular body before which Christ was now convened was mainly composed of Priests.⁷⁴ There were in fact three Sanhedrins, or as we should rather call them, committees of the Sanhedrin, which ordinarily met at different places — in the *Lishat Haggazzith*, or Paved Hall; in the *Beth Midrash*, or Chamber by the Partition of the Temple; and near the Gate of the Temple Mount.⁷⁵ Such being the case, it is no unreasonable supposition that these committees were composed of different elements, and that one of them may have been mainly sacerdotal in its constitution.⁷⁶ If so, it would have been the most likely of them all, at the present crisis, to embrace the most violent measures against One whose teaching now seemed to endanger the very existence of priestly rule.⁷⁷ But, whatever may have been the nature of the tribunal over which Caiaphas was now presiding, it is clear that the Priests were forced to change their tactics.⁷⁸ Instead of trying, as Hanan had done, to overawe and entangle Jesus with insidious questions, and so to involve Him in a charge of secret apostasy, they now tried to brand Him with the crime of public error.⁷⁹ In point of fact their own bitter divisions and controversies made the task of convicting Him a very difficult one. If they dwelt on any supposed opposition to civil authority, that would rather enlist the sympathies of the Pharisees in His favor; if they dwelt on supposed Sabbath violations or neglect of traditional observances, that would accord with the views of the Sadducees.⁸⁰ The

¹ Matt. xxvi. 59-68; Mark xiv. 55-65. Irregular, for capital trials could only take place by daylight (*Sanhedr.* iv. 1).

² Twenty-three would be about a third of the entire number (*Matmonides, Sanhedr.* 3). Unless there be some slight confusion between the second and third trials, the *adverses* of Mark xiv. 63 cannot be taken *au pied de la lettre*, but must mean simply "all who were engaged in this conspiracy." Indeed, this seems to be distinctly implied in Mark xv. 1. Similarly in Matt. xxvi. 69, *τὸ οὐδὲν ἄλλο* must mean "that entire committee of the Sanhedrin," as may be seen by comparing it with xxvii. 1. That *οὐδὲν ἄλλο* may be used simply for a small *Beth Din* is clear from Matt. v. 22. (*Jost*. i. 404.)

DA 700.2
32715.0

D-288

DA 700.2
32715.1

DA 703.2

DA 703.7
66.357
111.24

Ms. 51/2
32, 39

32715

cf. DA

700.7
66.357
115.17

Ms. 51/35

Ms. 51/36

Ms. 51/37

Ms. 51/38

Ms. 51/31

Ms. 51/32

Ms. 51/33

Ms. 51/34

Sadducees dared not complain of His cleansing of the Temple: the Pharisees, or those who represented them, found it useless to advert to His denunciations of Tradition. But Jesus, infinitely nobler than His own noblest Apostle, would not foment these latent animosities, or evoke for His own deliverance a contest of these slumbering prejudices.

He did not disturb the temporary compromise which united them in a common hatred against Himself. Since, therefore, they had nothing else to go upon, the Chief Priests and the entire Sanhedrin "sought false witness" — such is the terribly simple expression of the Evangelists — "sought false witness against Jesus to put Him to death."

Many men, with a greedy, unnatural depravity, seek false witness — mostly of the petty, ignoble, malignant sort; and the powers of evil usually supply it to them. The Talmud seems to insinuate that the custom, which they pretend was the general one, had been followed in the case of Christ, and that two witnesses had been placed in concealment while a treacherous disciple — ostensibly Judas Iscariot — had obtained from His own lips an avowal of His claims.

This, however, is no less false than the utterly absurd and unchronological assertion of the tract *Sanhedrin*, that Jesus had been excommunicated by Joshua Ben Perachiah, and that though for forty days a herald had proclaimed that He had brought magic from Egypt and seduced the people, no single witness came forward in His favor. Setting aside these absurd inventions, we learn from the Gospels that though the agents of these priests were eager to lie, yet their testimony was so false, so shadowy, so self-contradictory, that it all melted to nothing, and even those unjust and bitter judges could not with any decency accept it.

But at last two came forward, whose false witness looked more promising. They had heard Him say something about destroying the Temple, and rebuilding it in three days.

According to one version His expression had been, "I can destroy this Temple;" according to another, "I will destroy this Temple." The fact was that He had said neither, but "Destroy this Temple;" and the imperative had but been addressed, hypothetically, to them. They were to be the destroyers; He had but promised to rebuild. It was just

¹ *Sanhedr.*, 43 a. (Grätz, *Gesch. Jüd.* III. 242.) — See Excursus II. "Allusions to Christ and Christians in the Talmud."

² The brevity of the Evangelists prevents us from knowing whether the ordinary Jewish rules of evidence were observed. For Josephus's account of the trial of Zechariah the son of Baruch, see *Bell. Jud.* IV. 5, § 4.

one of those perjuries which was all the more perjured, because it bore some distant semblance to the truth; and by just giving a different nuance to His actual words they had, with the ingenuity of slander, reversed their meaning, and hoped to found upon them a charge of constructive blasphemy. But even this semblable perjury utterly broke down, and Jesus listened in silence while His disunited enemies hopelessly confuted each other's testimony. Guilt often breaks into excuses where perfect innocence is dumb.

He simply suffered His false accusers and their false listeners to entangle themselves in the hideous coil of their own malignant lies, and the silence of the innocent Jesus atoned for the excuses of the guilty Adam.

But that majestic silence troubled, thwarted, confounded, maddened them. It weighed them down for the moment

with an incubus of intolerable self-condemnation. They felt, before that silence, as if they were the culprits, He the judge. And as every poisoned arrow of their carefully-provided perjuries fell harmless at His feet, as though blunted on the diamond shield of His white innocence, they began to fear lest, after all, their thirst for His blood would go unslaked, and their whole plot fail. Were they thus to be conquered by the feebleness of their own weapons, without His stirring a finger, or uttering a word? Was this Prophet of Nazareth to prevail against them, merely for lack of a few consistent lies? Was His life charmed even against calumny confirmed by oaths? It was intolerable.

Then Caiaphas was overcome with a paroxysm of fear and anger. Starting up from his judgment seat, and striding into the midst — with what a voice, with what an attitude we may well imagine! — "Answerest Thou NOTHING?" he exclaimed. What is it that these witness against Thee?

Had not Jesus been aware that these His judges were wilfully feeding on ashes and seeking lies, He might have answered; but now His awful silence remained unbroken.

Then, reduced to utter despair and fury, this false High Priest — with marvellous inconsistency, with disgraceful illegality — still standing as it were with a threatening attitude over his prisoner, exclaimed, "I adjure Thee by the

¹ Mark xiv. 60, *ἀναστήθεις . . . ἐκ τῆς πύλης*. The Sanhedrin sat on opposite divans of a circular hall; the Nasi, or President, who was usually the High Priest, sat in the middle at the farther end, with the *Ab Beth Din*, or Father of the House of Judgment, on his right, and the *Chakam*, or Wise Man, on his left. The accused was placed opposite to him. (See *Jas. Bell. Jud.* IV. 5, § 4; Keim, III. II. 328.)

living God to tell us" — what? whether Thou art a malefactor? whether Thou hast secretly taught sedition? whether Thou hast openly uttered blasphemy? — no, but (and surely the question showed the dread misgiving which lay under all their deadly conspiracy against Him) —

“WHETHER THOU ART THE CHRIST, THE SON OF GOD?”

Strange question to a bound, defenceless, condemned criminal; and strange question from such a questioner — a High Priest of His people! Strange question from the judge who was hounding on his false witnesses against the prisoner! Yet so adjured, and to such a question, Jesus could not be silent; on such a point He could not leave Himself open to misinterpretation. In the days of His happier ministry, when they would have taken Him by force to make Him a King — in the days when to claim the Messiahship in their sense would have been to meet all their passionate prejudices half way, and to place Himself upon the topmost pinnacle of their adoring homage — in those days He had kept His title of Messiah utterly in the background; but now, at this awful decisive moment, when death was near — when, humanly speaking, nothing could be gained, everything must be lost, by the avowal — there thrilled through all the ages — thrilled through that Eternity, which is the synchronism of all the future, and all the present, and all the past — the solemn answer, “I AM;” and ye shall see the Son of Man sitting on the right hand of power, and coming with the clouds of heaven. In that answer the thunder rolled — a thunder louder than at Sinai, though the ears of the cynic and the Sadducee heard it not then, nor hear it now. In overacted and ill-omened horror, the unjust judge who had thus supplemented the failure of the perjurers which he had vainly sought — the false High Priest rending his linen robes before the True — demanded of the assembly His instant condemnation.

1 In Matt. xxvi. 64, *ὁ υἱοῦ θεοῦ*. Alford refers to John x. 49.
2 Dan. vii. 13: “I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him.” Hence the hybrid term, *Bar-enai*, “Son of a cloud,” applied to the Messiah in *Sanhedr.* 96, 6.
3 This was forbidden to the High Priest in cases of mourning (Lev. x. 6; xxi. 10); but the Jewish *Holacha* considered it lawful in cases of blasphemy (*ἡ δόξα*, *ἡ δόξα*) (1 Macc. xi. 71; Jos. B. J. li. 15, § 4). As to Joseph Colophas the Talmud is absolutely silent; but the general conception which it gives of the priests of this epoch agrees entirely with the Gospels. It tells how since the days of Valerius Gratus the office had constantly been bought and sold; how the widow Martha, daughter of Boethus, gave Agrippa II. two

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“BLASPHEMY!” he exclaimed; “what further need have we of witnesses? See, now ye heard his blasphemy! What is your decision?” And with the confused tumultuous cry, “He is *ish maveth*,” “A man of death,” “Guilty of death,” the dark conclave was broken up, and the second stage of the trial of Jesus was over.

bushels of gold *denarii* to buy it for Joshua Ben Gamala, her betrothed; how it was disgraced by cringing meanness and supple sycophancy; how there were more than eighty of these High Priests of the second Temple (which they quoted in Illustration of Prov. x. 27), whereas there were only eighteen of the first Temple (Frankl, *Monatschrift*, Dec. 1852, p. 588; Raphael, *Hist. of Jews*, li. 368); and many other disgraces and enormities.
1 Cf. Numb. xxxv. 31.

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CHAPTER LIX.

THE INTERVAL BETWEEN THE TRIALS.

"I gave my back to the smiters, and my cheeks to them that plucked at the hair: I hid not my face from shame and spitting."—ISA. 50. 6.

AND this was how the Jews at last received their promised Messiah—longed for with passionate hopes during two thousand years; since then regretted in bitter agony for well-nigh two thousand more! From this moment He was regarded by all the apparitors of the Jewish Court as a heretic, liable to death by stoning; and was only remanded into custody to be kept till break of day, because by daylight only, and in the *Lishat Hagguzzith*, or Hall of Judgment, and only by a full session of the entire Sanhedrin, could He be legally condemned. And since now they looked upon Him as a fit person to be insulted with impunity, He was haled through the court-yard to the guard-room with blows and curses, in which it may be that not only the attendant menials, but even the cold but now infuriated Sadducees took their share.

It was now long past midnight, and the spring air was then most chilly. In the centre of the court the servants of the priests were warming themselves under the frosty starlight as they stood round a fire of coals. And as He was led past that fire He heard—what was to Him a more deadly bitter-

ness than any which His brutal persecutors could pour into His cup of anguish—He heard His boldest Apostle denying Him with oaths.

For during these two sad hours of His commencing tragedy, as He stood in the Halls of Annas and of Caiaphas, another moral tragedy, which He had already prophesied, had been taking place in the outer court.

As far as we can infer from the various narratives,¹ the

¹ "Millionen gabroehener Herzen und Augen haben seinen Tod noch nicht abgebußt" (Grätz, iii. 245). On the whole of this trial, see the powerful and noble remarks of Lange (iv. 309) and Keim (*ubi supra*).

² In this narrative again there are obvious variations in the quadruple accounts of the Evangelists; but the text will sufficiently show that there is no irreconcilable discrepancy if they are judged fairly and on common-sense principles. The conception of accuracy in ancient writers differed

palace in Jerusalem, conjointly occupied by Annas the real, and Caiaphas the titular High Priest, seems to have been built round a square court, and entered by an arched passage or vestibule; and on the farther side of it, probably up a short flight of steps,¹ was the hall in which the committee of the Sanhedrin had met.² Timidly, and at a distance,³ two

only of the Apostles had so far recovered from their first panic as to follow far in the rear⁴ of the melancholy procession.⁵ One of these—the beloved disciple—known perhaps

to the High Priest's household as a young fisherman of the Lake of Galilee—had found ready admittance, with no attempt to conceal his sympathies or his identity.⁶ Not so the other.⁷ Unknown, and a Galilean, he had been stopped at the door by the youthful portress.⁸ Better, far better, had his exclusion been final.⁹ For it was a night of tumult, of terror, of suspicion; and Peter was weak, and his intense love was mixed with fear, and yet he was venturing into the very thicket of his most dangerous enemies.¹⁰ But John, regretting that he should be debarred from entrance, and judging perhaps of his friend's firmness by his own, exerted his influence to obtain admission for him.¹¹ With bold imprudence, and concealing the better motives which had brought him thither, Peter, warned though he had been, but warned in vain, walked into the court-yard, and sat down in the very

middle of the servants¹² of the very men before whom at that moment his Lord was being arraigned on a charge of death.¹³ The portress, after the admission of those concerned in the capture, seems to have been relieved (as was only natural at that late hour) by another maid, and advancing to the group of her fellow-servants, she fixed a curious and earnest gaze¹⁴ on the dubious stranger as he sat full in the red glare of the firelight, and then, with a flash of recognition, she exclaimed, "Why, you, as well as the other, were with Jesus of Galilee."¹⁵ Peter was off his guard.¹⁶ At this

widely from our own, and a document is by no means necessarily inaccurate, because the brevity, or the special purpose, or the limited information of the writer, made it necessarily incomplete. "Qui plura dicit, pauciora complectitur; qui pauciora dicit, plura non negat."

¹ Mark xiv. 66, *καὶ ἔειπεν ἑρπυδιῶν*.
² Luke xxii. 54, *παρὰδῆναι*.
³ Luke xxii. 65, *πῶς ἄνθρωπος*.
⁴ Luke xxii. 66, *δριστεύοντες*. For the other particulars in this clause compare John xviii. 17 with Matt. xxvi. 69; Mark xiv. 67. For female porters, see Mark xiii. 34; Acts xii. 13.

⁵ It is most instructive to observe that no one of the Evangelists puts exactly the same words into her mouth (showing clearly the nature of

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period of life his easy impressionable nature was ever liable to be moulded by the influence of the moment, and he passed readily into passionate extremes. Long, long afterwards, we find a wholly unexpected confirmation of the probability of this sad episode of his life, in the readiness with which he lent himself to the views of the Apostle of the Gentiles, and the equal facility with which a false shame, and a fear of "them which were of the circumcision," made him swerve into the wrong and narrow proprieties of "certain which came from James."

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question of an inquisitive young girl startled him by its very suddenness into a quick denial of his Lord. Doubtless, at the moment, it presented itself to him as a mere prudent evasion of needless danger. But did he hope to stop there?

Alas, "once denied" is always "thrice denied;" and the sudden "manslaughter upon truth" always, and rapidly, develops into its utter and deliberate murder; and a lie is like a stone set rolling upon a mountain-side, which is instantly beyond its utterer's control.

For a moment, perhaps, his denial was accepted, for it had been very public, and very emphatic. But it warned him of his danger. Guiltily he slinks away again from the glowing brazier to the arched entrance of the court, as the crowing of a cock smote, not quite unheeded, on his guilty ear.

His respite was very short. The portress — part of whose duty it was to draw attention to dubious strangers — had evidently gossiped about him to the servant who had relieved her in charge of the door. Some other idlers were standing about, and this second maid pointed him out to them as having certainly been with Jesus of Nazareth. A lie seemed more than ever necessary now, and to secure him-

their report), and yet each faithfully preserves the *sal*, whilst, in the maid's question, couples Peter with John.

¹ Matt. xxvi. 70, *ἠμωσθεὶς ἀδελφῶν*; Mark xiv. 68, *ὁὐκ οἶδα (sc. ἀδελφῶν), σὺ δὲ ἠτορῶσαι ἐὼς εἰς ἀποθνήσκῃς*.

² Matt. xxvi. 71, *εἰς τὴν κούρην*; Mark xiv. 68, *εἰς τὴν κούρην*. There must be some trivial "inaccuracy," if any one cares to press the word, either here or in John xviii. 25 (*ὁὐκ οἶδα ἀδελφῶν*), Luke xxii. 58 (*ἠμωσθε*). A wretched pseudo-critic has fixed on the cock as "unhistorical," because the Jews are thought to have held cocks unclean, from their scratching in the dung. But not to mention that the bird may have belonged to some Roman in the Tower of Antonia, other Talmudical stories show that cocks were kept at Jerusalem: e.g., the story of a cock that was stoned for killing an infant (*Herachdih* 27, 1; see Buxtorf., *Lex. Talm.* 81, 2653). It is a concession to notice such objections, particularly when they are supposed to rest on Talmudical authorities quoted from our imperfect knowledge of a literature which is invariably unhistorical, and abounds in self-contradictions. See Excursus XII., "Notes on the Talmud."

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self from all further molestation he even confirmed it with an oath. But now flight seemed impossible, for it would only confirm suspicion; so with desperate, gloomy resolution he once more — with feelings which can barely be imagined — joined the unfriendly and suspicious group who were standing round the fire.

A whole hour passed: for him it must have been a fearful hour, and one never to be forgotten. The temperament of Peter was far too nervous and vehement to suffer him to feel at ease under this new complication of ingratitude and falsehood. If he remain silent among these priestly servitors, he is betrayed by the restless self-consciousness of an evil secret which tries in vain to simulate indifference; if he brazen it out with careless talk, he is fatally betrayed by his Galilean burr. It is evident that, in spite of denial and of oath, they wholly distrust and despise him; and at last one of the High Priest's servants — a kinsman of the wounded Malchus — once more strongly and confidently charged him with having been with Jesus in the garden, taunting him, in proof of it, with the misplaced gutturals of his provincial dialect. The others joined in the accusation. Unless he persisted, all was lost which might seem to have been gained. Perhaps one more effort would set him quite free from these troublesome charges, and enable him to wait and see the end.

Pressed closer and closer by the sneering, threatening band of idle servitors — sinking deeper and deeper into the mire of faithlessness and fear — "then began he to curse and to swear, saying, I know not the man." And at that fatal moment of guilt, which might well have been for him the moment of an apostasy as fatal and final as had been that of his brother apostle — at that fatal moment, while those shameless curses still quivered on the air — first the cock crew in the cold gray dusk, and at the same moment, catching the last accents of those perjured oaths, either through the open portal of the judgment-hall, or as He was led past the group at the fireside through the open court, with rude pushing and ribald jeers, and blows and spitting — the Lord — the Lord in the agony of His humiliation, in the majesty of His silence — "the Lord turned and looked upon

¹ John xviii. 26 (*ὀμνῶντες*); Luke xxii. 58 (*ἄλλοι οὖν εἰς δεικνυμένους*); Matt. xxvi. 73 (*οἱ ἰσθῆτες*); Mark xiv. 70 (*οἱ κηρῶντες*).

² The room in which Jesus was being tried may have been one of the kind called *murk'ad* in the East, i.e., a room with an open front, two or more arches, and a low railing the floor of which is a paved *isra'at* (Lane, *Mod. Egyptians*, i. 22.)

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Peter." ⁴³ Blessed are those on whom, when He looks in sorrow, the Lord looks also with love! ⁴⁴ It was enough. ⁴⁵ Like an arrow through his inmost soul, shot the mute eloquent anguish of that reproachful glance. ⁴⁶ As the sunbeam smites the last hold of snow upon the rock, ere it rushes in avalanche down the tormented hill, so the false self of the fallen Apostle slipped away. ⁴⁷ It was enough: "he saw no more enemies, he knew no more danger, he feared no more death." ⁴⁸ Flinging the fold of his mantle over his head, he too, like Judas, rushed forth into the night. ⁴⁹ Into the night, but not as Judas; into the sunned outer darkness of miserable self-condemnation, but not into the midnight of remorse, and of despair; into the night, but, as has been beautifully said, it was "to meet the morning dawn." ⁵⁰ If the angel of Innocence had left him, the angel of Repentance took him gently by the hand. ⁵¹ Sternly, yet tenderly, the spirit of grace led up this broken-hearted penitent before the tribunal of his own conscience; and there his old life, his old shame, his old weakness, his old self was doomed to that death of godly sorrow which was to issue in a new and a nobler birth.

⁵² And it was this crime, committed against Him by the man who had first proclaimed Him as the Christ — who had come to Him over the stormy water — who had drawn the sword for Him in Gethsemane — who had affirmed so indignantly that he would die with Him rather than deny Him — it was this denial, confirmed by curses, that Jesus heard immediately after He had been condemned to death, and at the very commencement of His first terrible derision. ⁵³ For, in the guard-room to which He was remanded to await the break of day, all the ignorant malice of religious hatred, all the narrow vulgarity of brutal spite, all the cold innate cruelty which lurks under the abjectness of Oriental servility, was let loose against Him. ⁵⁴ His very meekness, His very silence, His very majesty — the very stainlessness of His innocence, the very grandeur of His fame — every divine circumstance and quality which raised Him to a height so infinitely immeasurable above His persecutors — all these made Him an all the more welcome victim for their low and devilish ferocity. ⁵⁵ They spat in His face; they smote Him with rods; they struck Him with their closed fists and with their open

¹ *ἐπιβαλόντες* (Mark xiv. 72). This seems a better meaning than (i.) "vehemently" (Matthew, Luke, *κατά*), or (ii.) "when he thought thereof" (but cf. Marc. Autol. Comment. x 30), or (iii.) "hiding his face in his hands."

² Lange, vi. 319.

palms. ⁵⁶ In the fertility of their furious and hateful insolence, they invented against Him a sort of game. ⁵⁷ Blindfolding His eyes, they hit Him again and again, with the repeated question, "Prophecy to us, O Messiah, who it is that smote thee." ⁵⁸ So they whiled away the dark cold hours till the morning, revenging themselves upon His impassive innocence for their own present vileness and previous terror; and there, in the midst of that savage and wanton varletry, the Son of God, bound and blindfold, stood in His long and silent agony, defenceless and alone. ⁵⁹ It was His first derision — His derision as the Christ, the Judge attained, the Holy One a criminal, the Deliverer in bonds.

^{iii.} ⁶⁰ At last the miserable lingering hours were over, and the gray dawn shuddered, and the morning blushed upon that memorable day. ⁶¹ And with the earliest dawn — for so the Oral Law ordained, ⁶² and they who could trample on all justice and all mercy were yet scrupulous about all the infinitely little — Jesus was led into the *Lishat Haggazith*, or Paved Hall at the southeast of the Temple, or perhaps into the *Chanujôth*, or "Shops," which owed their very existence to Hanan and his family, where the Sanhedrin had been summoned, for His third actual, but His first formal and legal trial. ⁶³ It was now probably about six o'clock in

¹ Matt. xxvi. 67, *ἐπιβαλόντες* . . . *ἰσοπέλας* (slapped with open palm) *ἰσχυρῶς* (struck, probably with sticks); Mark xiv. 65, *παρομομαίοντες* . . . *ἰσχυρῶς* *ἰσοπέλας*; Luke xxii. 63, 64, *ἐπιβαλόντες αὐτῷ δέροντες* . . . *ἐπιβαλόντες ἰσοπέλας* *οὐκ*. There is a pathetic variety in these five forms of insult by blows [cf. Acts xxi. 32; xxiii. 2; Isa. l. 6; and the treatment of one of Annas's own sons (Jos. B. J. iv. 5, § 3)].

² Wetstein quotes from *Sanhedr. l. 93 b*, a similar tentative applied to the false Messiah, Bar-Cochebas.

³ Zohar, 56. See Excursus V.

⁴ Luke xxii. 66-71. It is only by courtesy that this body can be regarded as a Sanhedrin at all. Jost observes that there is in the Roman period no trace of any genuine legal Sanhedrin, apart from mere special incompetent gatherings. (See Jos. Ant. xx. 9, § 1; B. J. iv. 5, § 4.) But all the facts about the Sanhedrin of this period are utterly obscure. On Sabbaths and feast days they are said to have met in the *Beth Midrash*, or Temple Synagogue, which was built along the *Chel*, or wall between the Outer Court and the Court of the Women. (Lightfoot, *Hor. Hebr.*; Keim, etc.) R. Imael, son of St. José, the author of *Seder Olam*, is reported to have said that "forty years before the destruction of the Temple the Sanhedrin exiled itself (from the Paved Hall), and established itself in the *Chanujôth*" (*Aboda Zara*, 8 b); and this is the first of ten migrations of the Sanhedrin mentioned in *Rosh Hashana*, 31 a. These *Chanujôth*, four in number, are said to have been shops for the sale of doves, etc., under a cedar on the Mount of Olives, connected with the Temple by a bridge over the Kedron (*Taanith*, iv. 8). They seem to have been founded by the family of Annas, who made them very profitable, and they are called *ἱεροῦ* *ἱεροῦ* *ἱεροῦ*. They were destroyed by the mob when the goods of these dogged priests were pillaged three years before the siege of Jerusalem (Dobnerbourg, *Hist. de Pal.* 468; Huxford, *Lex. Talm.* s. v. [7], p. 514.)

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the morning, and a full session met.⁶² Well-nigh all—for there were the noble exceptions at least of Nicodemus and of Joseph of Arimathea, and we may hope also of Gamaliel, the grandson of Hillel—were inexorably bent upon His death.⁶³ The Priests were there, whose greed and selfishness He had reprov'd; the Elders, whose hypocrisy He had branded; the Scribes, whose ignorance He had exposed;¹ and worse than all, the worldly, sceptical, would-be philosophic Sadducees, always the most cruel and dangerous of opponents,² whose empty sapience He had so grievously confuted.⁶⁴ All these were bent upon His death; all filled with repulsion at that infinite goodness; all burning with hatred against a nobler nature than any which they could even conceive in their loftiest dreams.⁶⁵ And yet their task in trying to achieve His destruction was not easy.⁶⁶ The Jewish fables of His death in the Talmud, which are shamelessly false from beginning to end,³ say that for forty days, though summoned daily by heraldic proclamation, not one person came forward, according to custom, to maintain His innocence, and that consequently He was first stoned as a seducer of the people (*mesith*), and then hung on the accursed tree.⁶⁷ The fact was that the Sanhedrists had not the power of inflicting death,⁴ and even if the Pharisees would

¹ These are the Sopharim, who may perhaps have ordinarily formed a separate committee of the Sanhedrin. See Excursus XIII., "The Sanhedrin."

² Though Josephus was a Pharisee, we may, from its probability, accept his testimony on this point—*τοις απι τας επιστας απο αναδρας τους Ιουδαίους* (Ant. xiii. 10, § 6; B. J. ii. 8, § 14). The philosophic insouciance of a man of the world, when once thoroughly irritated, knows no scruples. Ordinarily the Sanhedrin was a mild tribunal. The members fasted a whole day when they had condemned any one to death, and many Rabbis declared themselves with strong abhorrence against capital punishments. Some of them—like R. Akiba—considered it a blot on a meeting of the Sanhedrin to condemn even one offender to death. (Salvador, *Jasitt. de Moise*, ii.; *Fl. de Jésus*, ii. 108.) Their savagery on this occasion was doubtless due to Sadducean influence. The *Megillath Taanith*, § 10, mentions a sort of traditional penal code of this party which seems to have been Draconian in its severity, and which the Pharisees got set aside. These Sadducean priests, like Simon Ben Shetach before them, had "hot hands." (Derenbourg, p. 106.) See Excursus XIV., "Pharisees and Sadducees."

³ Any one who cares to look at the Talmudic falsehoods and confusions about Ben Sotada, Pandora, etc., may see them in Buxtorf, *Lex. Talm.* s. v. 700, p. 1458, seqq.; Dorenbourg, *Hist. de Pal.* 468, seqq. In unexpurgated editions of the Talmud, the name of Jesus is said to occur twenty times. See Excursus II., "Allusions to Christ and Christians in the Talmud."

⁴ This is distinctly stated by the Jews in John xviii. 31, and though contemporary notices seem to show that in any common case the Romans might overlook a judicial murder on religious grounds (John v. 18; vii. 25; Acts xxiii. 27), yet the Jews could not always act as they liked in such cases with impunity, as was proved by the reprisals and degradation of

have ventured to usurp it in a tumultuary sedition, as they afterwards did in the case of Stephen, the less fanatic and more cosmopolitan Sadducees would be less likely to do so.⁶⁸ Not content, therefore, with the *cherem*, or ban of greater excommunication, their only way to compass His death was to hand Him over to the secular arm.⁶⁹ At present they had only against Him a charge of constructive blasphemy, founded on an admission forced from Him by the High Priest, when even their own suborned witnesses had failed to perjure themselves to their satisfaction.⁷⁰ There were many old accusations against Him, on which they could not rely.⁷¹ His violations of the Sabbath, as they called them, were all connected with miracles, and brought them, therefore, upon dangerous ground.⁷² His rejection of oral tradition involved a question on which Sadducees and Pharisees were at a deadly feud.⁷³ His authoritative cleansing of the Temple might be regarded with favor both by the Rabbis and the people.⁷⁴ The charge of esoteric evil doctrines had been refuted by the utter publicity of His life.⁷⁵ The charge of open heresies had broken down, from the total absence of supporting testimony.⁷⁶ The problem before them was to convert the ecclesiastical charge of constructive blasphemy into a civil charge of constructive treason.⁷⁷ But how could this be done?⁷⁸

Not half the members of the Sanhedrin had been present at the hurried, nocturnal, and therefore illegal, session in the house of Caiaphas;² yet if they were all to condemn Him by a formal sentence, they must all hear something on which to found their vote.⁷⁹ In answer to the adjuration of Caiaphas, He had solemnly admitted that He was the Messiah and the Son of God.⁷⁹ The latter declaration would have been meaningless as a charge against Him before the tribunal of the Romans; but if He would repeat the former, they might twist it into something politically seditious.⁸⁰ But He would not repeat it, in spite of their insistence, because He knew that it was open to their wilful misinterpretation, and because they were evidently acting in flagrant violation of

the younger Hanan for the part which he and the Sanhedrin took in the execution of James the brother of Jesus. Döllinger (*First Age of the Church*, E. Tr., p. 420) takes a different view, and thinks that all they meant was, that they could not crucify or put to death during a feast. But whatever may be the difficulties of the subject, the Talmud seems to confirm the distinct assertion of St. John. (*Herubhóth*, f. 58, 1, and six or seven other places. See Buxtorf, *Lex. Talm.* p. 514.)

¹ Acts ii. 23, *διὰ χειρὸς ἀσέβων ἀνομολόγητων.*

² "Be tardy in judgment" (*Perke Abhóth*; *Sanh.* i. f. 7). נחמך בדין (Sanh. 98, 1; Buxtorf, *Lex. Talm.*, p. 516).

DA 699. their own express rules and traditions, which demanded that every arraigned criminal should be regarded and treated as innocent until his guilt was actually proved.

81 Perhaps, as they sat there with their King, bound and helpless before them, standing silent amid their clamorous voices, one or two of their most venerable members may have recalled the very different scene when Shemaia (Sameas) alone had broken the deep silence of their own cowardly terror upon their being convened to pass judgment on Herod for his murders. 82 On that occasion, as Sameas had pointed out, Herod had stood before them, not, "in a submissive manner, with his hair dishevelled, and in a black and mourning garment," but "clothed in purple, and with the hair of his head finely trimmed, and with his armed men about him."

83 And since no one dared, for very fear, even to mention the charges against him, Shemaia had prophesied that the day of vengeance should come, and that the very Herod before whom they and their prince Hyrcanus were trembling, would one day be the minister of God's anger against both him and them. 84 What a contrast was the present scene with that former one of half a century before! 85 Now they were clamorous, their King was silent; they were powerful, their King defenceless; they guilty, their King divinely innocent; they the ministers of earthly wrath, their King the arbiter of Divine retribution.

86 But at last, to end a scene at once miserable and disgraceful, Jesus spoke. 87 "If I tell you," He said, "ye will not believe; and if I ask you a question, you will not answer me." 88 Still, lest they should have any excuse for failing to understand who He was, He added in tones of solemn warning, "But henceforth shall the Son of Man sit on the right hand of the power of God." 89 "Art thou, then," they all exclaimed, "the Son of God?" 90 "Ye say that I am," He answered, in a formula with which they were familiar, and of which they understood the full significance. 91 And then they too cried out, as Caiaphas had done before, "What

¹ Jos. Ant. xiv. 9, § 4; Bab. Sanhedrin, f. 19, a, b. It is on this memorable occasion that we first meet with the name of Sanhedrin. Here Hyrcanus is, with the usual Jewish carelessness, called Jannous, and Shemaia is called Simeon Ben Shtach. There seems, however, to be inextricable confusion between the names Hillel, Potho, Abtalion, and Samons, Shammai, Shomala, and Simeon.

² Cf. Dan. vii. 13; Ps. viii. 4; cx. i.

³ On this formula (*ant' amarta, Koimi*), which is found in the Talmud, see Schöttgen, *Hor. Hebr.*, p. 225, and the remarks of De Quincey, *Works* iii. 304. It is clearly more than a mere affirmation.

further need have we of witness? for we ourselves heard from His own mouth." 92 And so in this third condemnation by Jewish authority — a condemnation which they thought that Pilate would simply ratify, and so appease their burning hate — ended the third stage of the trial of our Lord. 93 And this sentence also seems to have been followed by a second derision resembling the first, but even more full of insult, and worse to bear than the former, inasmuch as the derision of Priests, and Elders, and Sadducees is even more repulsively odious than that of menials and knaves.

94 Terribly soon did the Nemesis fall on the main actor in the lower stages of this iniquity. 95 Doubtless through all those hours Judas had been a secure spectator of all that had occurred, and when the morning dawned upon that chilly night, and he knew the decision of the Priests and of the Sanhedrin, and saw that Jesus was now given over for crucifixion to the Roman Governor, then he began fully to realize all that he had done. 96 There is in a great crime an awfully illuminating power. 97 It lights up the theatre of the conscience with an unnatural glare, and, expelling the twilight glamour of self-interest, shows the actions and motives in their full and true aspect. 98 In Judas, as in so many thousands before and since, this opening of the eyes which follows the consummation of an awful sin to which many other sins have led, drove him from remorse to despair, from despair to madness, from madness to suicide. 99 Had he, even then, but gone to his Lord and Saviour, and prostrated himself at His feet to implore forgiveness, all might have been well. 100 But, alas! he went instead to the patrons and associates and tempters of his crime. 101 From them he met with no pity, no counsel. 102 He was a despised and broken instrument, and now he was tossed aside. 103 They met his maddening remorse with chilly indifference and callous contempt. 104 "I have sinned," he shrieked to them, "in that I have betrayed innocent blood." 105 Did he expect them to console his remorseful agony, to share the blame of his guilt, to excuse and console him with their lofty dignity? 106 *What is that to us?* 107 *See thou to that,*" was the sole and heartless reply they deigned

¹ Unless Luke xxii. 63-65 (which seems as though it refers to verse 71) describes the issues of one of the trials which he has not narrated; but, literally taken, we might infer from Matt. xxvi. 67, that those who insulted Christ after the second trial were not only the servants.

² Inc. Ann. xiv. 10. "Perfucto domum acclere magnitudo ofus Intallacta est" (cf. Juv. Sat. xiii. 238). I have tried to develop this strange law of the moral world in my *Silence and Voices of God*, p. 43.

³ Matt. xxvii. 4, 2d 24p. The same words were given back to them by Pilate (ver 24).