

Representatives of Annas had secretly instructed the captain of the Roman soldiers to bring Jesus immediately to the palace of Annas after he had been arrested. The former high priest desired to maintain his prestige as the chief ecclesiastical authority of the Jews. He also had another purpose in detaining Jesus at his house for several hours, and that was to allow time for legally calling together the court of the Sanhedrin. It was not lawful to convene the Sanhedrin court before the time of the offering of the morning sacrifice in the temple, and this sacrifice was offered about three o'clock in the morning.

Annas knew that a court of Sanhedrists was in waiting at the palace of his son-in-law, Caiaphas. Some thirty members of the Sanhedrin had gathered at the home of the high priest by midnight so that they would be ready to sit in judgment on Jesus when he might be brought before them. Only those members were assembled who were strongly and openly opposed to Jesus and his teaching since it required only twenty-three to constitute a trial court.

Jesus spent about three hours at the palace of Annas on Mount Olivet, not far from the garden of Gethsemane, where they arrested him. John Zebedee was free and safe in the palace of Annas not only because of the word of the Roman captain, but also because he and his brother James were well known to the older servants, having many times been guests at the palace as the former high priest was a distant relative of their mother, Salome.

1. EXAMINATION BY ANNAS

Annas, enriched by the temple revenues, his son-in-law the acting high priest, and with his relations to the Roman authorities, was indeed the most powerful single individual in all Jewry. He was a suave and politic planner and plotter. He desired to direct the matter of disposing of Jesus; he feared to trust such an important undertaking wholly to his brusque and aggressive son-in-law. Annas wanted to make sure that the Master's trial was kept in the hands of the Sadducees; he feared the possible sympathy of some of the Pharisees, seeing that practically all of those members of the Sanhedrin who had espoused the cause of Jesus were Pharisees.

Annas had not seen Jesus for several years, not since the time when the Master called at his house and immediately left upon observing his coldness and reserve in receiving him. Annas had thought to presume on this early acquaintance and thereby attempt to persuade Jesus to abandon his claims and leave Palestine. He was reluctant to participate in the murder of a good man and had reasoned that Jesus might choose to leave the country rather than to suffer death. But when Annas stood before the stalwart and

Anini poslanici potajno naložiše zapovjedniku rimskih vojnika da dovede Isusa do Anine palače neposredno nakon uhićenja. Umirovljeni veliki svećenik prije svega htjede potvrditi svoju privilegiranu poziciju poglavara židovske svećeničke vlasti. On jednako tako htjede zadržati Isusa u svome domu na određeno vrijeme, kako bi imao dovoljno vremena da zakonski sazove sud Velikog vijeća. Zakoni nisu dopuštali sazivanje suda Velikog vijeća prethodno prinošenju jutarnje žrtve u hramu otprilike oko tri ujutro.

Ana je znao da je sanhendriski sud bio okupljen u palači njegovog tasta Kaiše. Nekih trideset pripadnika Sanhedrina se već prije ponoći okupilo u domu velikog svećenika kako bi sudili Isusu neposredno nakon njegovog uhićenja. Od svih pripadnika Sanhedrina, okupili su se jedino oni koji su bili čvrsti i otvoreni protivnici Isusa i njegovih učenja, kako je istražni sud zahtijevao nezočnost jedino dvadeset tri člana.

Isus proveđe otprilike tri sata u Aninoj palači na Maslinskoj gori, nedaleko od getsemanijskog vrta gdje ga uhiće. Ivan Zebedejev ostade slobodan i neugrožen u Aninoj palači ne samo zahvaljujući zapovijedi rimskog upravitelja, nego prije svega zato što je sa svojim bratom Jakovom bio dobro poznat starijim slugama, kako su mnogo puta boravili kao gosti u palači umirovljenog velikog svećenika, rođaka njihove majke Šalome.

1. ANA ISPITUJE ISUSA

Zahvaljujući bogatstvu koje je stekao od prihoda iz hrama, činjenici da je imao tasta na poziciji velikog svećenika, te na temeljima prijateljskog odnosa s rimskim vlastima, može se reći da je Ana bio najmoćniji Židov svoga vremena. Bio je udvoran i oštrouman planer i zavjernik. Htio je biti taj koji će eliminirati Isusa; bojao se povjeriti tako bitno poduzeće svom naprasitom i agresivnom tastu. Ana je htio osigurati da Učiteljeva osuda ostane u rukama saduceja; strahovao je od moguće simpatije određenih farizeja, kako je znao da su svi članovi Sanhedrina koji su prihvatili Isusova učenja pripadali redovima farizeja.

Ana nije vidio Isusa već par godina, od onog dana kad se Učitelj odazva Aninu pozivu kako bi nedugo zatim napustio njegovu kuću radi domaćinove nepristupačnosti i rezerviranosti prema uzvaniku. Ana se planirao pozvati na ovo ranije poznanstvo te pokušati nagovoriti Isusa da odustane od svojih tvrdnji i da napusti Palestinu. Nije želio sudjelovati u ubojstvu dobrog čovjeka i mislio je da bi Isus eventualno odlučio izbjeći iz zemlje umjesto što će se suočiti sa smrću. Isto časa kad stupi pred ovog snažnog i odlučnog

determined Galilean, he knew at once that it would be useless to make such proposals. Jesus was even more majestic and well poised than Annas remembered him.

When Jesus was young, Annas had taken a great interest in him, but now his revenues were threatened by what Jesus had so recently done in driving the money-changers and other commercial traders out of the temple. This act had aroused the enmity of the former high priest far more than had Jesus' teachings.

Annas entered his spacious audience chamber, seated himself in a large chair, and commanded that Jesus be brought before him. After a few moments spent in silently surveying the Master, he said: "You realize that something must be done about your teaching since you are disturbing the peace and order of our country." As Annas looked inquiringly at Jesus, the Master looked full into his eyes but made no reply. Again Annas spoke, "What are the names of your disciples, besides Simon Zelotes, the agitator?" Again Jesus looked down upon him, but he did not answer.

Annas was considerably disturbed by Jesus' refusal to answer his questions, so much so that he said to him: "Do you have no care as to whether I am friendly to you or not? Do you have no regard for the power I have in determining the issues of your coming trial?" When Jesus heard this, he said: "Annas, you know that you could have no power over me unless it were permitted by my Father. Some would destroy the Son of Man because they are ignorant; they know no better, but you, friend, know what you are doing. How can you, therefore, reject the light of God?"

The kindly manner in which Jesus spoke to Annas almost bewildered him. But he had already determined in his mind that Jesus must either leave Palestine or die; so he summoned up his courage and asked: "Just what is it you are trying to teach the people? What do you claim to be?" Jesus answered: "You know full well that I have spoken openly to the world. I have taught in the synagogues and many times in the temple, where all the Jews and many of the gentiles have heard me. In secret I have spoken nothing; why, then, do you ask me about my teaching? Why do you not summon those who have heard me and inquire of them? Behold, all Jerusalem has heard that which I have spoken even if you have not yourself heard these teachings." But before Annas could make reply, the chief steward of the palace, who was standing near, struck Jesus in the face with his hand, saying, "How dare you answer the high priest with such words?" Annas spoke no words of rebuke to his steward, but Jesus addressed him, saying, "My friend, if I have spoken evil, bear witness against the evil; but if I have spoken the truth, why, then, should you smite me?"

Although Annas regretted that his steward had struck Jesus, he was too proud to take notice of the matter. In his confusion he went into another room,

Galilejca, Ana uvidje ispraznost svojih planova. Isus je djelovao još dostojanstvenije i uravnoteženije nego što ga se Ana sjećao.

Dok se tijekom Isusove mladosti Ana uveliko zanimao za njega, ovom su prilikom njegovi prihodi uveliko ugroženi uahvaljujući Isusovom izgonu trgovaca i drugih comercijalnih poslodavaca iz hrama. Ovaj je čin pobudio daleko veće neprijateljstvo u velikom svećeniku nego što su to učinila Isusova učenja.

Ana uđe u svoju prostranu gostinjsku sobu, sjede u veliku stolicu, te naloži da mu dovedu Isusa. Nakon što provede neliko časova promatrajući Gospodina, reče: "Ti uviđaš da mi moramo nešto poruzeti u vezi tvojih učenja kojima ometaš mir i red naše zemlje." Dok je Ana upitno gledao u Isusa, Učitelj mu otvoreno uzvрати pogled ne izustivši ni riječi. Ana zatim reče: "Kako se ono zovu tvoji apostoli, izuzev Šimuna Revnitelja, političkog agitatora?" Isus nastavi gledati u Anu ne progovoraajući ni riječi.

Ana je bio uveliko uznemiren Isusovim odbijanjem da odgovori na njegova pitanja, tako da mu štoviše reče: "Zar te nije briga kako ću se ponijeti prema tebi, prijateljski ili neprijateljski? Zar ne spoznaješ moju moć u pogledu pitanja vezanih uz ovaj sudski postupak?" Kad je čuo ove riječi, Isus uzvрати: "Ana, ti znaš da ne posjeduješ moć nadamnom izuzev ako primiš ovu moć od moga Oca. Neki hoće uništiti Sina Čovječjeg radi svoje neukosti; oni ne znaju što čine, ali ti prijatelju, ti znaš što činiš. Kako, naime, možeš odbaciti Božju svjetlost?"

Ljubezni način Isusovog obraćanja umalo dovede Anu u zabunu. Ali on je već bio odlučio da Isus mora bilo napustiti Palestinu ili umrijeti; tako prikupi hrabrost te upita: "Što je to ustvari što ti pokušavaš poučiti narod? Što je to što tvrdiš da predstavljaš?" Isus odgovori: "Ti dobro znaš da sam ja javno govorio svijetu. Ja sam uvijek učio u sinagogi i u hramu gdje se skupljaju svi Židovi i mnogi nežidovi. Ništa nisam rekao tajno; zašto, onda, mene pitaš o mojim učenjima? Zašto ne pitaš one koji su čuli što sam im govorio? Evo, cijeli je Jeruzalem čuo što sam govorio, ako sami niste čuli ova učenja." Ali prije nego što je Ana uspio odgovoriti, jedan od prisutnih stražara u palači koji stajao je u blizini, udari Isusa po licu govoreći: "Kako se usuđuješ tako odgovarati velikom svećeniku?" Dok Ana ne izusti ni riječi kako bi prekorio čuvara, Isus mu se obrati govoreći, "Prijatelju, ako sam krivo rekao, dokaži da je krivo; ali ako sam pravo rekao, zašto me udaraš?"

Premda je Anu žalostilo što je stražar udario Isusa, bio je suviše ponosan kako bi obratio pažnju na ovo pitanje. Zbunjen, Ana ode u drugu sobu,

leaving Jesus alone with the household attendants and the temple guards for almost an hour.

When he returned, going up to the Master's side, he said, "Do you claim to be the Messiah, the deliverer of Israel?" Said Jesus: "Annas, you have known me from the times of my youth. You know that I claim to be nothing except that which my Father has appointed, and that I have been sent to all men, gentile as well as Jew." Then said Annas: "I have been told that you have claimed to be the Messiah; is that true?" Jesus looked upon Annas but only replied, "So you have said."

About this time messengers arrived from the palace of Caiaphas to inquire what time Jesus would be brought before the court of the Sanhedrin, and since it was nearing the break of day, Annas thought best to send Jesus bound and in the custody of the temple guards to Caiaphas. He himself followed after them shortly.

2. PETER IN THE COURTYARD

As the band of guards and soldiers approached the entrance to the palace of Annas, John Zebedee was marching by the side of the captain of the Roman soldiers. Judas had dropped some distance behind, and Simon Peter followed afar off. After John had entered the palace courtyard with Jesus and the guards, Judas came up to the gate but, seeing Jesus and John, went on over to the home of Caiaphas, where he knew the real trial of the Master would later take place. Soon after Judas had left, Simon Peter arrived, and as he stood before the gate, John saw him just as they were about to take Jesus into the palace. The portress who kept the gate knew John, and when he spoke to her, requesting that she let Peter in, she gladly assented.

Peter, upon entering the courtyard, went over to the charcoal fire and sought to warm himself, for the night was chilly. He felt very much out of place here among the enemies of Jesus, and indeed he was out of place. The Master had not instructed him to keep near at hand as he had admonished John. Peter belonged with the other apostles, who had been specifically warned not to endanger their lives during these times of the trial and crucifixion of their Master.

Peter threw away his sword shortly before he came up to the palace gate so that he entered the courtyard of Annas unarmed. His mind was in a whirl of confusion; he could scarcely realize that Jesus had been arrested. He could not grasp the reality of the situation -- that he was here in the courtyard of Annas, warming himself beside the servants of the high priest. He wondered what the other apostles were doing and, in turning over in his mind as to how John came to be admitted to the palace, concluded that it was because he was known to the servants, since he had bidden the gate-keeper admit him.

ostavivši Isusa nasamo sa slugama i stražarima iz hrama gotovo puni sat.

Nakon što se vratio, Ana stupi pred Učitelja govoreći, "Ako si ti zbilja Mesija, izručitelj Izraela, reci nam?" Isus odgovori: "Ana, ti me poznaješ od moje mladosti. Ti znaš da ne tvrdim da sam bilo što izuzev onoga što mi Otac povjeri da budem, i da me on poslao svim ljudima, nežidovima kao i Židovima." Ana tada odgovori: "Meni su rekli kako govoriš da si Mesija; je li to točno?" Isus pogleda Anu jednu izustivši: "Kako ti kažeš."

Otprilike u ovom času stigoše glasnici od Kaife da upitaju o času Isusovog dolaska pred sud Velikog vijeća i kako je već svitala zora, Ana odlučí poslati Isusa Kaifi, svezana i u pratnji stražara hrama. On im se nedugo zatim pođe pridružiti.

2. PETAR U VRTU

Kako se skupina stražara i vojnika primače ulazu u Aninu palaču, Ivan Zebedejev nastavi ići pored zapovjednika rimskih vojnika. Juda je išao na kraju povorke, dok ih je Šimun Petar izdaleka slijedio. Nakon što Ivan uđe u palaču s Isusom i stražarima, Juda pride vratima, ali kad vidje Isusa i Ivana, odluči otići do Kaifine palače kako je znao da se tu trebalo održati pravo suđenje Isusu. Nedugo nakon Judinog odlaska, Šimun Petar dođe do vrata, gdje ga ugleda Ivan koji se upravo spremao poći za u palaču Isusom. Sluškinja vratarica prepozna Ivana i kad je ovaj zamoli da otvori Petru, ona ga rado poslušala.

Po ulasku u dvorište, Petar sjede da se ugrije pored peći na drveni ugalj, kako noć bijaše studena. Osjećao se dosta neprijatno, znajući da je bio okružen Isusovim neprijateljima, dok se štoviše uistinu nalazio na nezgodnom mjestu. Učitelj nije tražio od Petra da mu se nađe u blizini, kao što je to tražio od Ivana. Petar je pripadao među ostale apostole kojima Isus reče da se ne izlažu riziku za vrijeme Učiteljeve osude i raspeća.

Petar odbaci svoj mač neposredno nakon što dođe do vrata palače, tako da nenaoružan uđe u Anin vrt. Osjećao se jako zbrkanim; teško je mogao prihvatiti činjenicu Isusovog uhićenja. Nije mogao spoznati stvarnost situacije u kojoj se nalazio – činjenicu da je bio u Aninom vrtu i da se tu grijao pored vatre među slugama velikog svećenika. Pitao se što su radili drugi apostoli i preturajući po glavi kako je bilo moguće da je Ivan primljen u palaču, zaključí da Ivan bijaše poznat slugama, kako je on bio taj koji zamoli vrataricu da mu otvori.

Shortly after the portress let Peter in, and while he was warming himself by the fire, she went over to him and mischievously said, "Are you not also one of this man's disciples?" Now Peter should not have been surprised at this recognition, for it was John who had requested that the girl let him pass through the palace gates; but he was in such a tense nervous state that this identification as a disciple threw him off his balance, and with only one thought uppermost in his mind -- the thought of escaping with his life -- he promptly answered the maid's question by saying, "I am not."

Very soon another servant came up to Peter and asked: "Did I not see you in the garden when they arrested this fellow? Are you not also one of his followers?" Peter was now thoroughly alarmed; he saw no way of safely escaping from these accusers; so he vehemently denied all connection with Jesus, saying, "I know not this man, neither am I one of his followers."

About this time the portress of the gate drew Peter to one side and said: "I am sure you are a disciple of this Jesus, not only because one of his followers bade me let you in the courtyard, but my sister here has seen you in the temple with this man. Why do you deny this?" When Peter heard the maid accuse him, he denied all knowledge of Jesus with much cursing and swearing, again saying, "I am not this man's follower; I do not even know him; I never heard of him before."

Peter left the fireside for a time while he walked about the courtyard. He would have liked to have escaped, but he feared to attract attention to himself. Getting cold, he returned to the fireside, and one of the men standing near him said: "Surely you are one of this man's disciples. This Jesus is a Galilean, and your speech betrays you, for you also speak as a Galilean." And again Peter denied all connection with his Master.

Peter was so perturbed that he sought to escape contact with his accusers by going away from the fire and remaining by himself on the porch. After more than an hour of this isolation, the gate-keeper and her sister chanced to meet him, and both of them again teasingly charged him with being a follower of Jesus. And again he denied the accusation. Just as he had once more denied all connection with Jesus, the cock crowed, and Peter remembered the words of warning spoken to him by his Master earlier that same night. As he stood there, heavy of heart and crushed with the sense of guilt, the palace doors opened, and the guards led Jesus past on the way to Caiaphas. As the Master passed Peter, he saw, by the light of the torches, the look of despair on the face of his former self-confident and superficially brave apostle, and he turned and looked upon Peter. Peter never forgot that look as long as he lived. It was such a glance of commingled pity and love as mortal man had never beheld in the face of the Master.

Nedugo nakon što ga vratarica pusti Petra u vrt i dok se ovaj grijao pored vatre, pride mu ova sluškinja nestašno govoreći: "Zar nisi i ti od njegovih učenika?" Petar se nije trebao toliko iznenaditi što ga ona prepozna kako je Ivan bio taj koji je tražio da mu otvori; ali Petar bijaše u tako napetom nervnom stanju da izgubi ravnotežu zahvaljujući tome što ga sluškinja prepozna kao učenika, te vođen jednom jedinom mišlju – mišlju o tome kako će se živ izvući iz ove situacije – brzo uzvрати, "Nisam."

Nedugo zatim drugi sluga pride Petru govoreći: "Nisam li te ja vidio u vrtu kad uhvatiše onog čovjeka? Nisi li ti jedan od njegovih učenika?" Petar se u ovom času jako uznemiri; nije vidio načina da se izvuče od optužbe; stoga žestoko zanijeka bilo kakvu povezanost s Isusom, govoreći, "Niti poznajem ovog čovjeka, niti pripadam njegovim učenicima."

U ovom času vratarica povede Petra u stranu govoreći: "Sigurna sam da si učenik ovog Isusa, ne samo zato što me jedan od njegovih učenika zamoli da ti otvorim, nego zato što te moja sestra vidjela u hramu s ovim čovjekom. Zašto niječeš?" Čuvši ovu optužbu, Petar ponovo zaniječe svoju povezanost s Isusom dok se počeo kleti i preklinjati, ponovo govoreći, "Ja nisam njegov učenik; ne znam čovjeka o kome vi govorite; nikad nisam čuo za njega."

Petar se privremeno udalji od vatre, i dalje šetajući po vrtu. Rado bi bio pobjegao, ali se bojao privući pažnju. Kako ohladnje, vrati se pored vatre, našto progovori jedan od nazočnih: "Znam da si njihov učenik. Ovaj Isus je Galilejac, a i po tvom se naglasku može reći da si Galilejac." I Petar ponovo zaniječe svaku povezanost sa svojim Učiteljem.

Petar je bio toliko uznemiren te je nastojeći izbjeći kontakt sa svojim optužiteljima otišao od vatre osamljujući se na trijemu. Nakon što provede više od jednog sata u izolaciji, susrete vrataricu i njezinu sestru, koje ga počеше zadirkivati da prizna svoju povezanost s Isusom. I on ponovo zaniječe njihove optužbe. Upravo u času kad ponovo zaniječe svaku povezanost s Isusom zapjeva pijetao, te podsjeti Petra o Isusovim riječima upozorenja izrečenim prošle večeri. Dok je tu stajao, teška srca i pogođen osjećajem krivice, otvoriše se vrata palače i stražari izvedoše Isusa na putu prema Kaifinoj palači. Prolazeći pored Petra, pod sjajem baklji Učitelj ugleda izraz očajanja na licu svog nekoć samopouzdanog i površno hrabrog apostola, te se okrenu i pogleda Petra u oči. Petar nikad u životu nije zaboravio Isusovog pogleda. Bio je to pogled preplavljen mješavinom sažaljenja i ljubavi

After Jesus and the guards passed out of the palace gates, Peter followed them, but only for a short distance. He could not go farther. He sat down by the side of the road and wept bitterly. And when he had shed these tears of agony, he turned his steps back toward the camp, hoping to find his brother, Andrew. On arriving at the camp, he found only David Zebedee, who sent a messenger to direct him to where his brother had gone to hide in Jerusalem.

Peter's entire experience occurred in the courtyard of the palace of Annas on Mount Olivet. He did not follow Jesus to the palace of the high priest, Caiaphas. That Peter was brought to the realization that he had repeatedly denied his Master by the crowing of a cock indicates that this all occurred outside of Jerusalem since it was against the law to keep poultry within the city proper.

Until the crowing of the cock brought Peter to his better senses, he had only thought, as he walked up and down the porch to keep warm, how cleverly he had eluded the accusations of the servants, and how he had frustrated their purpose to identify him with Jesus. For the time being, he had only considered that these servants had no moral or legal right thus to question him, and he really congratulated himself over the manner in which he thought he had avoided being identified and possibly subjected to arrest and imprisonment. Not until the cock crowed did it occur to Peter that he had denied his Master. Not until Jesus looked upon him, did he realize that he had failed to live up to his privileges as an ambassador of the kingdom.

Having taken the first step along the path of compromise and least resistance, there was nothing apparent to Peter but to go on with the course of conduct decided upon. It requires a great and noble character, having started out wrong, to turn about and go right. All too often one's own mind tends to justify continuance in the path of error when once it is entered upon.

Peter never fully believed that he could be forgiven until he met his Master after the resurrection and saw that he was received just as before the experiences of this tragic night of the denials.

3. BEFORE THE COURT OF SANHEDRISTS

It was about half past three o'clock this Friday morning when the chief priest, Caiaphas, called the Sanhedrist court of inquiry to order and asked that Jesus be brought before them for his formal trial. On three previous occasions the Sanhedrin, by a large majority vote, had decreed the death of Jesus, had decided that he was worthy of death on informal charges of law-breaking, blasphemy, and flouting the traditions of the fathers of Israel.

Dok Isus sa stražarima prođe kroz vrata palače, Petar pođe za njima, ali se brzo predomisli. Jednostavno ih ne mogaše slijediti. Petar sjede pored puta i poče gorko plakati. I nakon što isplaka suze agonije, okrenu se prema taboru u nadi da će naći svog brata Andriju. Kad dođe u tabor, nađe Davida Zebedejevog koji ga posla s glasnikom do bratovog skrovišta u Jeruzalemu.

Cijelo Petrovo iskustvo odricanja Isusa nastupi u vrtu Anine palače na Maslinskoj gori. On nije slijedio Isusa do palače velikog svećenika Kaife. To što se Petar osvijestio kad je čuo pjevanje pijetla ukazuje na činjenicu da se cijela ova epizoda odigrala izvan Jeruzalema, kako je prema zakonu bilo zabranjeno držati živad u okvirima grada.

Sve dok pjevanje pijetla ne dovede Petra k zdravoj pameti, jedino što je imao na umu dok se grijao idući od jednog kraja vrta do drugog, je bilo kako će se najbolje pomrsiti planove sluga koji su ga nastojali poistovijetiti s Isusom. Sve do ovog časa, jedino je razmatrao činjenicu da ove sluge nisu imale moralnog ili zakonskog prava da ga ispituju, te je aplaudirao samom sebi radi načina na koji je tobože uspio izbjeći identifikaciju i moguće uhićenje i zatočenje. Sve dok ne ču pjevanje pijetla, Petar ne uspije spoznati da je zanijskao svog Učitelja. Sve dok ne vidje Isusovog pogleda, ne iskoristi priliku da ostvari svoje privilegije poslanika nebeskog kraljevstva.

Nakon što je poduzeo prvi korak pri pokušaju ostvarenja kompromisa i najlakšeg puta, Petar nije mislio ni o čemu drugom nego kako će nastaviti s planom djelovanja koji je odlučio provesti. Čovjek mora imati velik i plemenit karakter kako bi bio u stanju promijeniti pravac nakon što počne ići pogrešnom stazom. U većini slučajeva čovjekov um nastoji opravdati dalje putovanje pogrešnom stazom.

Petar nikada nije u cjelosti povjerovao da je morago primiti oproštenje, sve dok nije sreo Isusa nakon uzašašća i dok nije bio primljen jednako kako je bio primljen prethodno ovoj tragičnoj noći kad se odrekao Isusa.

3. PRED SUDOM VELIKOG VIJEĆA

Bilo je to oko pola četiri u petak ujutru kad veliki svećenik Kaifa sazva istražni sud Velikog vijeća tražeći Isusovu nazočnost na ovoj službenoj sjednici. Prilikom tri prethodna događaja, Veliko vijeće brojnomo većinom glasova donese odluku o Isusovoj smrti, zaključivši da Isus zaslužuje smrtnu kaznu na temeljima kršenja zakona, bogohuljenja i ismijehivanja tradicija izraelskih očeva.

This was not a regularly called meeting of the Sanhedrin and was not held in the usual place, the chamber of hewn stone in the temple. This was a special trial court of some thirty Sanhedrists and was convened in the palace of the high priest. John Zebedee was present with Jesus throughout this so-called trial.

How these chief priests, scribes, Sadducees, and some of the Pharisees flattered themselves that Jesus, the disturber of their position and the challenger of their authority, was now securely in their hands! And they were resolved that he should never live to escape their vengeful clutches.

Ordinarily, the Jews, when trying a man on a capital charge, proceeded with great caution and provided every safeguard of fairness in the selection of witnesses and the entire conduct of the trial. But on this occasion, Caiaphas was more of a prosecutor than an unbiased judge.

Jesus appeared before this court clothed in his usual garments and with his hands bound together behind his back. The entire court was startled and somewhat confused by his majestic appearance. Never had they gazed upon such a prisoner nor witnessed such composure in a man on trial for his life.

The Jewish law required that at least two witnesses must agree upon any point before a charge could be laid against the prisoner. Judas could not be used as a witness against Jesus because the Jewish law specifically forbade the testimony of a traitor. More than a score of false witnesses were on hand to testify against Jesus, but their testimony was so contradictory and so evidently trumped up that the Sanhedrists themselves were very much ashamed of the performance. Jesus stood there, looking down benignly upon these perjurers, and his very countenance disconcerted the lying witnesses. Throughout all this false testimony the Master never said a word; he made no reply to their many false accusations.

The first time any two of their witnesses approached even the semblance of an agreement was when two men testified that they had heard Jesus say in the course of one of his temple discourses that he would "destroy this temple made with hands and in three days make another temple without hands." That was not exactly what Jesus said, regardless of the fact that he pointed to his own body when he made the remark referred to.

Although the high priest shouted at Jesus, "Do you not answer any of these charges?" Jesus opened not his mouth. He stood there in silence while all of these false witnesses gave their testimony. Hatred, fanaticism, and unscrupulous exaggeration so characterized the words of these perjurers that their testimony fell in its own entanglements. The very best refutation of their false accusations was the Master's calm and majestic silence.

Ovaj sastanak nije bio redovna sjednica Velikog vijeća i nije bio održan na redovnom mjestu, u hramu u dvorani obloženoj tesanim kamenom. Bila je to specijalna sjednica nekih trideset prepadnika Velikog vijeća okupljenih u domu velikog svećenika. Ivan Zebedejev je bio prisutan tijekom ove tobožnje kušnje.

Kako su si samo ovi glavni svećenici, književnici, saduceji i određeni farizeji laskali vjerujući da se Isus, čovjek koji je uznemirio javni mir i doveo u pitanje njihovu vlast, ovom prilikom zasigurno bio u njihovim rukama! I odlučili su da mu ne dopuste da živ umakle njihovom osvetoljubivom stisku.

Židovi su u normalnim prilikama pri ispitivanju čovjeka pod prijetnjom smrtne kazne bili jako oprezni kako bi na svaki način osigurali poštenje pri izboru svjedoka kao i vođenju cijelog postupka. Ali ovom prilikom, Kaifa je više nalikovao progonitelju nego nepristrasnom sudiji.

Isus stade pred ovaj sud odjeven u svoje uobičajeno ruho s rukama svezanim iza leđa. Svi nazočni suci osjete zbuđenost pod dojmom njegove veličanstvene pojave. Nikada prije ne vidješe ovakvog zatočenika niti posvjedočiše ovakvu smirenost i ravnotežu u čovjeka suočenog sa smrtnom kaznom.

Prema Židovskom zakonu, najmanje dva svjedoka trebaju dostići sporazum u pogledu određenog pitanja prije nego što se izreče sud protiv optuženog. Juda nije mogao djelovati kao svjedok kako je prema židovskom zakonu ova uloga izričito usklađivana izdajnicima. Premda na scenu stupi više od dvadeset lažnih svjedoka, ne samo što im se svjedočanstva nisu slagala, nego su štoviše bila tako udešena da su i sami pripadnici Velikog vijeća bili posramljeni cijelim prizorom. Isus stajaše pred njima, dobronamjerno promatrajući ove krivokletnike, sve dok izrazom ne poče uznemiravati lažne svjedoke. Tijekom cijelog ovog lažnog svjedočenja Učitelj ne prozbori ni riječi; on ne odgovori na njihove lažne optužbe.

Dva svjedoka po prvi put uspiješe dostići i najmanju mjeru suglasnosti u određenom pitanju kad dvojica posvjedočiše gdje su čuli Isusa kako govori prilikom jednog od njegovih obraćanja u hramu, "Razorit ću ovaj hram, sagrađen ljudskom rukom, i za tri dana sagrađiti ću drugi koji neće biti sagrađen ljudskom rukom." Ovo nije bilo doslovce to što Isus reče, neovisno o činjenici da je Isus pokazivao na svoje tijelo izgovarajući ove riječi.

Premda visoki svećenik počeo galamiti na Isusa, govoreći: "Ništa ne odgovaraš na ovo što svjedoče protiv tebe?" Isus ne reče ni riječi. On je šutio dok lažni svjedoci nastaviše svjedočiti. Ove su krivokletničke riječi toliko odisale mržnjom, fanatizmom i neskrupuloznim pretjerivanjem, da se svjedoci nastaviše hvatati u vlastitu zamku. Učiteljeva smirena i dostojanstvena šutljivost poslužila kao najbolje opovrgnuće njihovim lažnim svjedočanstvima.

Shortly after the beginning of the testimony of the false witnesses, Annas arrived and took his seat beside Caiaphas. Annas now arose and argued that this threat of Jesus to destroy the temple was sufficient to warrant three charges against him:

1. That he was a dangerous traducer of the people. That he taught them impossible things and otherwise deceived them.
2. That he was a fanatical revolutionist in that he advocated laying violent hands on the sacred temple, else how could he destroy it?
3. That he taught magic inasmuch as he promised to build a new temple, and that without hands.

Already had the full Sanhedrin agreed that Jesus was guilty of death-deserving transgressions of the Jewish laws, but they were now more concerned with developing charges regarding his conduct and teachings which would justify Pilate in pronouncing the death sentence upon their prisoner. They knew that they must secure the consent of the Roman governor before Jesus could legally be put to death. And Annas was minded to proceed along the line of making it appear that Jesus was a dangerous teacher to be abroad among the people.

But Caiaphas could not longer endure the sight of the Master standing there in perfect composure and unbroken silence. He thought he knew at least one way in which the prisoner might be induced to speak. Accordingly, he rushed over to the side of Jesus and, shaking his accusing finger in the Master's face, said: "I adjure you, in the name of the living God, that you tell us whether you are the Deliverer, the Son of God." Jesus answered Caiaphas: "I am. Soon I go to the Father, and presently shall the Son of Man be clothed with power and once more reign over the hosts of heaven."

When the high priest heard Jesus utter these words, he was exceedingly angry, and rending his outer garments, he exclaimed: "What further need have we of witnesses? Behold, now have you all heard this man's blasphemy. What do you now think should be done with this law-breaker and blasphemer?" And they all answered in unison, "He is worthy of death; let him be crucified."

Jesus manifested no interest in any question asked him when before Annas or the Sanhedrists except the one question relative to his bestowal mission. When asked if he were the Son of God, he instantly and unequivocally answered in the affirmative.

Annas desired that the trial proceed further, and that charges of a definite nature regarding Jesus' relation to the Roman law and Roman institutions be

Nedugo nakon početka lažnih svjedočanstava, Ana stiže u palaču i zauze mjesto pored Kaife. Ana se ovom prilikom diže i izjavi da je Isusova prijetnja da će uništiti hram služila kao dovoljna potkrijepa slijedećim optužbama:

1. Činjenici da je bio ozbiljan klevetnik. Da je učio narod nemogućim stvarima i da ih je na druge načine zavodio.
2. Da je bio fanatikalni revolucionar koji je zagovarao nasilna djela protiv svetog hrama, kako ga je inače mogao razoriti?
3. Da je poučavao magiju obećavajući da će izgraditi novi hram i da će to učiniti bez pomoći ruku.

Dok Veliko vijeće već bijaše odlučilo da je Isus zasluživao smrtnu kaznu zbog kršenja židovskih zakona, ovom prilikom više nastojaše identificirati one krivnje koje bi navele Pilata da donese odluku o smrtnoj kazni ovog zatočenika. Znali su da moraju primiti odobrenje rimskog upravitelja kako bi zakonski smakli Isusa. Ana tako nastojaše usmjeriti cijeli proces kako bi predočio Isusa kao opasnog učitelja koji je mogao nepoželjno djelovati na svjetinu.

Ali Kaifa više ne mogaše podnijeti pogled na Učitelja koji stajao pred njima u savršenom spokoju i tišini. On misliše da se dosjeti najmanje jednog načina da navede zatočenika na razgovor. Stoga hitro ode do Isusa te prijeteći prstom u znak optužbe reče Učitelju u lice: "Zaklinjem te živim Bogom da nam kažeš jesi li ti Mesija, Sin Božji?" Isus uzvratu Kaifi: "Jesam. I neće dugo proći prije nego što ćete vidjeti Sina Čovječjeg gdje uzlazi k Ocu odjeven silom kako bi ponovo utemeljio svoju vlast nad nebeskim mnoštvom."

Kad veliki svećenik ču ove riječi, jako se naljuti te razdera haljine na sebi i reče: "Čemu više trebaju svjedoci? Čuli ste hulu! Što vam se čini da trebamo učiniti s ovim kršiteljem zakona i bogohuliteljem?" I svi jednoglasno odgovoriše, "Ovaj čovjek zaslužuje smrt; neka ga razapnu."

Isus nije ispoljio ni malo zanimanja za pitanja koja mu postaviše Ana i Veliko vijeće, izuzev pitanja veuano uz njegovu misiju darivanja. Kad ga upitaše da li je bio Sin Božji, on smjesta i bez imalo sumnje pruži potvrdan odgovor.

Anas je želio nastaviti sa sudskim procesom kako bi formulirao jasne optužbe protiv Isusa u skladu s rimskim zakonima i institucijama koje je namjeravao

formulated for subsequent presentation to Pilate. The councilors were anxious to carry these matters to a speedy termination, not only because it was the preparation day for the Passover and no secular work should be done after noon, but also because they feared Pilate might any time return to the Roman capital of Judea, Caesarea, since he was in Jerusalem only for the Passover celebration.

But Annas did not succeed in keeping control of the court. After Jesus had so unexpectedly answered Caiaphas, the high priest stepped forward and smote him in the face with his hand. Annas was truly shocked as the other members of the court, in passing out of the room, spit in Jesus' face, and many of them mockingly slapped him with the palms of their hands. And thus in disorder and with such unheard-of confusion this first session of the Sanhedrist trial of Jesus ended at half past four o'clock.

Thirty prejudiced and tradition-blinded false judges, with their false witnesses, are presuming to sit in judgment on the righteous Creator of a universe. And these impassioned accusers are exasperated by the majestic silence and superb bearing of this God-man. His silence is terrible to endure; his speech is fearlessly defiant. He is unmoved by their threats and undaunted by their assaults. Man sits in judgment on God, but even then he loves them and would save them if he could.

4. THE HOUR OF HUMILIATION

The Jewish law required that, in the matter of passing the death sentence, there should be two sessions of the court. This second session was to be held on the day following the first, and the intervening time was to be spent in fasting and mourning by the members of the court. But these men could not await the next day for the confirmation of their decision that Jesus must die. They waited only one hour. In the meantime Jesus was left in the audience chamber in the custody of the temple guards, who, with the servants of the high priest, amused themselves by heaping every sort of indignity upon the Son of Man. They mocked him, spit upon him, and cruelly buffeted him. They would strike him in the face with a rod and then say, "Prophecy to us, you the Deliverer, who it was that struck you." And thus they went on for one full hour, reviling and mistreating this unresisting man of Galilee.

During this tragic hour of suffering and mock trials before the ignorant and unfeeling guards and servants, John Zebedee waited in lonely terror in an adjoining room. When these abuses first started, Jesus indicated to John, by a nod of his head, that he should retire. The Master well knew that, if he permitted his apostle to remain in the room to witness these indignities, John's resentment would be so aroused as to produce such an outbreak of protesting indignation as would probably result in his death.

predočiti Pilatu. Savjetnici su međutim, nestrpljivo htjeli okončati proces, ne samo zato što je bio dan priprave za pashu i što se nisu smjeli baviti svjetovnim poslovima nakon podneva, već zato što su se bojali dopustiti Pilatu da se vrati u rimsku prijestolnicu Judeje, Cezareju, kako je boravio u Jeruzalemu jedino za vrijeme blagdana pashe.

Ali Ana nije uspio održati kontrolu nad sudom. Nakon što Isus tako neočekivano odgovori Kaifi, visoki svećenik pristupi i rukom udari Isusa po licu. Ana se jako iznenadi kad vidje kako ostali pripadnici suda idući s jednog kraja sobe na drugi počеше pljuvati u Isusovo lice, dok su ga drugi podrugljivo udarali pesnicama. I tako se svrši ova prva sjednica Velikog vijeća u pola pet ujutro s neopisivom zbrkom i pometnjom.

Trideset lažnih sudaca zasljepljenih sujevjerjem i tradicijom, u nazočnosti svojih lažnih svjedoka, preuzetno uzeše suditi kozmičkom Stvoritelju. I ovi su strastveni optužitelji ozlojađeni veličanstvenom tišinom i blaženim stavom ovog čovjeka-Boga. Nemaju snage podnijeti njegovu šutnju; prkosno im se protivi svojim riječima. Neustrašivo stoji pred njihovim prijetnjama, hladnokrvan prema njihovim napadima. Čovjek sudi Bogu, ali on ga svedjedno voli i po mogućnosti ga želi spasti.

4. ČAS PONIŽENJA

Sud je prema židovskom zakonu trebao održati dvije sjednice prilikom donošenja smrtne kazne. Ove su se sjednice trebale održati tijekom dva dana, dok bi se u međuvremenu članovi obitelji posvetili postu i oplakivanju osuđenog. Ali ovi ljudi nisu mogli dočekati da potvrde svoju odluku o Isusovoj smrtnoj kazni. Čekali su samo jedan sat. Isusa u međuvremenu ostaviše u prijemnoj dvorani u pratnji čuvara hrama koji se zajedno sa slugama velikog svećenika počеше zabavljati ponižavajući Sina Čovječjeg. Tada su mu se jedni rugali, drugi mu pljuvali u lice, dok su ga treći grubo udarali pesnicama. Šibom su mu davali zaušnice govoreći: "Reci nam, Izručitelju, tko te je udario." I tako su činili cijeli sat dok su ponižavali i zlostavljali ovog nenasilnog čovjeka iz Galileje.

Tijekom ovog nesrećnog sata patnje i lažnog sudskog procesa pred neukim i bezosjećajnim stražarima i slugama, Ivan Zebedejev proveđe vrijeme usamljen i prestrašen u drugoj sobi. Na početku pogrd, Isus kimnu glavom u znak Ivanu da se povuče. Učitelj je dobro znao da bi se Ivan usprotivio Isusovom poniženju, te da bi Ivanov prosvjed i ogorčenje moglo rezultirati njegovom smrću.

Throughout this awful hour Jesus uttered no word. To this gentle and sensitive soul of humankind, joined in personality relationship with the God of all this universe, there was no more bitter portion of his cup of humiliation than this terrible hour at the mercy of these ignorant and cruel guards and servants, who had been stimulated to abuse him by the example of the members of this so-called Sanhedrist court.

The human heart cannot possibly conceive of the shudder of indignation that swept out over a vast universe as the celestial intelligences witnessed this sight of their beloved Sovereign submitting himself to the will of his ignorant and misguided creatures on the sin-darkened sphere of unfortunate Urantia.

What is this trait of the animal in man which leads him to want to insult and physically assault that which he cannot spiritually attain or intellectually achieve? In the half-civilized man there still lurks an evil brutality which seeks to vent itself upon those who are superior in wisdom and spiritual attainment. Witness the evil coarseness and the brutal ferocity of these supposedly civilized men as they derived a certain form of animal pleasure from this physical attack upon the unresisting Son of Man. As these insults, taunts, and blows fell upon Jesus, he was undefending but not defenseless. Jesus was not vanquished, merely uncontending in the material sense.

These are the moments of the Master's greatest victories in all his long and eventful career as maker, upholder, and savior of a vast and far-flung universe. Having lived to the full a life of revealing God to man, Jesus is now engaged in making a new and unprecedented revelation of man to God. Jesus is now revealing to the worlds the final triumph over all fears of creature personality isolation. The Son of Man has finally achieved the realization of identity as the Son of God. Jesus does not hesitate to assert that he and the Father are one; and on the basis of the fact and truth of that supreme and supernal experience, he admonishes every kingdom believer to become one with him even as he and his Father are one. The living experience in the religion of Jesus thus becomes the sure and certain technique whereby the spiritually isolated and cosmically lonely mortals of earth are enabled to escape personality isolation, with all its consequences of fear and associated feelings of helplessness. In the fraternal realities of the kingdom of heaven the faith sons of God find final deliverance from the isolation of the self, both personal and planetary. The God-knowing believer increasingly experiences the ecstasy and grandeur of spiritual socialization on a universe scale -- citizenship on high in association with the eternal realization of the divine destiny of perfection attainment.

Tijekom cijelog ovog užasnog sata Isus ne progovori ni riječi. Ovoj nježnoj i osjetljivoj ljudskoj duši sjedinjenoj u jednu ličnost s Bogom cijelog svemira, nije bilo goreg poniženja od ovog užasnog sata koji provede na nemilosti ovih neukih i grubih stražara i sluga koji se pri ovom zlostavljanju povedoše za primjerom pripadnika ovog takozvanog suda Velikog vijeća.

Ljudsko srce ne može zamisliti groznu ozlojađenost ogromnog mnoštva nebeskih inteligencija koje su gledale kako se njihov voljeni Vlada dobrovoljno podvrgava volji ovih neukih i zavedenih stvorenja nesrećnog i grešnog svijeta po imenu Urantija.

Kakva je to životinjska osobina u ljudskim bićima koja ih navodi na vrijeđanje i fizičko zlostavljanje onoga što sami nisu u stanju duhovno postići ili intelektualno ostvariti? U poluciviliziranom čovjeku još uvijek vrebala zla brutalnost koja se često svaljuje na glave ljudi s više mudrosti i duhovnog postignuća. Pogledajte zlu grubost i brutalnu svirepost ovih tobože civiliziranih osoba koje izvukoše određeni osjećaj životinjske radosti iz ovog fizičkog napada na miroljubivog i nenasilnog Sina Čovječjeg. Isus se htjede braniti unatoč ovim uvredama, porugama i udarcima, premda nije bio bespomoćan. Isus nije bio poražen ovim činom, već se jedino nije htio fizički boriti.

Ovi časovi predstavljaju trenutke Učiteljevih najvećih pobjeda tijekom cijelog njegovog dugog i burnog rada na stvaranju, održavanju i spasenju ovog velikog i prostranog svemira. Nakon što je živio puni život otkrivenja Boga čovjeku, Isus je ovom prilikom radio na novom i nečuvenom otkrivenju čovjeka Boga. Isus ovom prilikom obznanjuje svim svjetovima konačnu pobjedu nad svakim oblikom straha od izolacije ličnosti. Sin Čovječji konačno postiže ostvarenje identiteta Božjeg Sina. Isus bez oklijevanja priznaje svoje jedinstvo s Ocem; i na osnovu činjenice i istine ovog blaženog i izvanrednog iskustva, on savjetuje svakog vjernika u kraljevstvo da se sjedini s Isusom onako kako je Isus sjedinjen s Ocem. Živo iskustvo u Isusovoj religiji ovom prilikom postaje sigurna i definitivna vještina kojom duhovno izolirani i kozmički osamljeni smrtnici mogu izbjeći izolaciju ličnosti i prateći strah i osjećaj bespomoćnosti. U bratinskim odnosima nebeskog kraljevstva Božji sinovi vjere mogu naći konačno izručenje od osamljenosti vlastitog bitka, kako osobnog tako i planetarnog. Vjernik koji poznaje Boga ostvaruje sve bogatija iskustva zanosa i oduševljenja duhovnog podruživanja na kozmičkoj ljestvici – blaženog državljanstva s vječnim ostvarenjem božanske sudbine postignuća savršenstva.

5. THE SECOND MEETING OF THE COURT

At five-thirty o'clock the court reassembled, and Jesus was led into the adjoining room, where John was waiting. Here the Roman soldier and the temple guards watched over Jesus while the court began the formulation of the charges which were to be presented to Pilate. Annas made it clear to his associates that the charge of blasphemy would carry no weight with Pilate. Judas was present during this second meeting of the court, but he gave no testimony.

This session of the court lasted only a half hour, and when they adjourned to go before Pilate, they had drawn up the indictment of Jesus, as being worthy of death, under three heads:

1. That he was a perverter of the Jewish nation; he deceived the people and incited them to rebellion.
2. That he taught the people to refuse to pay tribute to Caesar.
3. That, by claiming to be a king and the founder of a new sort of kingdom, he incited treason against the emperor.

This entire procedure was irregular and wholly contrary to the Jewish laws. No two witnesses had agreed on any matter except those who testified regarding Jesus' statement about destroying the temple and raising it again in three days. And even concerning that point, no witnesses spoke for the defense, and neither was Jesus asked to explain his intended meaning.

The only point the court could have consistently judged him on was that of blasphemy, and that would have rested entirely on his own testimony. Even concerning blasphemy, they failed to cast a formal ballot for the death sentence.

And now they presumed to formulate three charges, with which to go before Pilate, on which no witnesses had been heard, and which were agreed upon while the accused prisoner was absent. When this was done, three of the Pharisees took their leave; they wanted to see Jesus destroyed, but they would not formulate charges against him without witnesses and in his absence.

Jesus did not again appear before the Sanhedrist court. They did not want again to look upon his face as they sat in judgment upon his innocent life. Jesus did not know (as a man) of their formal charges until he heard them recited by Pilate.

While Jesus was in the room with John and the guards, and while the court was in its second session, some of the women about the high priest's palace,

5. DRUGA SUDSKA SJEDNICA

Sud se ponovo okupi u pola šest i ovom prilikom Isusa uvedoše u sobu u kojoj se nalazio Ivan Zebedejev. Ovdje su rimski vojnici i stražari hrama pazili na Isusa dok je sud počeo raditi na formuliranju optužbe koje su namjeravali predložiti Pilatu. Ana ovom prilikom pojasni svojim suradnicima da optužba u vezi bogohuljenja neće ostaviti dojam na Pilatu. Juda je bio nazočan tijekom ovog drugog sudskog zasjedanja, ali on nije djelovao kao svjedok.

Ova je druga sudska sjednica trajala samo pola sata i kad prekinuše s vijećanjem kako bi otišli k Pilatu, bili su formulirali slijedeće optužbe protiv Isusa kojima su tražili smrtnu kaznu zbog slijedećih optužbi:

1. Izopačuje židovsku našu naciju; zavodi narod i potiče ga na odmetanje.
2. Zabranjuje narodu plaćanje poreza Cezaru.
3. Sebe naziva kraljem i utemeljiteljem nove vrste kraljevstva, na taj način potičući veleizdaju protiv imperatora.

Cijeli je ovaj proces bio neslužben i potpuno protivan židovskim zakonima. Nikoja se dva svjedoka ne mogu složiti po bilo kojem pitanjem, izuzev u pogledu Isusove izjave da će razvaliti hram i opet ga za tri dana sagraditi. I u pogledu ovog pitanja, ne izvedoše dva svjedoka u Isusovu obranu, niti upitaše Isusa da protumači značenje ovih riječi.

Sud ga jedino mogaoše dosljedno osuditi za bogohuljenje, što bi u cjelosti počivalo na ovom svjedočanstvu. Štoviše, i u pogledu bogohuljenja, ne donesoše odluku o smrtnoj kazni službenim glasanjem.

I tako se usudiše formulirati tri optužbe s kojima će ići pred Pilatu, za koje ne pozvaše svjedoke i o kojima se složise u odsutnosti optuženog zatočenika. Pri tome tri farizeja napustiše dvoranu; dok su se nadali Isusovom uništenju, oni mogli prihvatiti činjenicu da se optužbe protiv njega donesoše bez svjedoka i bez njegove nazočnosti.

Isus se više nije pojavio pred sudom Velikog vijeća. Oni više nisu htjeli gledati u njegovo lice dok su donosili odluku o njegovom nevinom životu. Isus nije znao (kao čovjek) o njihovim službenim optužbama sve dok ih nisu pročitali pred Pilatom.

Dok se Isus nalazio u sobi s Ivanom i čuvarima i dok je sud bio u drugoj sjednici, određene žene koje su radile u dvoru velikog svećenika zajedno

together with their friends, came to look upon the strange prisoner, and one of them asked him, "Are you the Messiah, the Son of God?" And Jesus answered: "If I tell you, you will not believe me; and if I ask you, you will not answer."

At six o'clock that morning Jesus was led forth from the home of Caiaphas to appear before Pilate for confirmation of the sentence of death which this Sanhedrist court had so unjustly and irregularly decreed.

sa svojim prijateljima dođoše pogledati ovog čudnog zatočenika i jedna ga pri tome upita, "Jesi li ti Mesija, Sin Božji?" Isus odgovori: "Ako ti kažem, nećeš mi vjerovati; a ako ja upitam tebe, nećeš mi odgovoriti."

U šest ujutro izvedoše Isusa iz Kaifine kuće kako bi ga izveli pred Pilata koji je trebao potvrditi smrtu kaznu koju tako nepošteno i neispravno donese ovaj sud Velikog vijeća.