

# John 62 – Jesus’ and Peter’s Trials: Innocence & Guilt

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John 18:25-27

## Contrasting the Trials

### Jesus' Trial

- Christ innocent with God
- Christ guilty by man
- Lucifer behind His trials
- Christ succeeds: Sinless

### Peter's Trial

- Peter guilty before God
- Peter innocent with man
- Lucifer behind his trials
- Peter fails: Denies Christ

## John Ignores Trial at Caiaphas

- John does not cover the trial of Christ at Caiaphas' home by the Sanhedrin but does cover Peter's peirasmoi at the same location
  - John intertwines the trials of Jesus and Peter
  - Jesus *successfully* endures to die as Paschal Lamb for sin
  - Peter *fails* because he stayed in his fleshly strength  
(1Co. 1:27-29)

## Peter in the Courtyard

- Peter at Caiaphas' home is in the courtyard warming himself with the soldiers, minor officials and slaves
  - Slave girl of Caiaphas claims Peter was of Christ's band; which he denied (Mt 26:69-75; Mk 14:66-72)
  - A man accuses Peter (Lk 22:54-62)
  - Mark writes a rooster crowed after Peter denied Christ the second time and Luke states an hour passed after the second denial: Third denial - Rooster crowed again

## Essence of Peter's Denials

- Peter had an interval after his first denial at Annas' home giving him time to think on Christ's words; his sin (Jo 13:38)
- Peter also had time after his second denial to think about his sin when warned by the rooster crowing and an *hour* interval before his third denial

## Peter's Trials Were Small

- Peter's accusers were powerless, simple folk making observations directly to Peter
  - His fear of being *discovered* outweighed his boasting to die with Christ (Boasting can be a sign of fear)
  - Peter had a habit of *correcting* Christ, God,; i.e., setting himself as judge over Christ (Mt 16:17-23)
  - Christ called Peter, *agent of Satan*, when he judged Him

## Hasty Violence Comes Home

- Peter's hasty use of the sword during Jesus' arrest comes home to haunt him when a relative of the slave whose ear he injured accuses him of being with Christ
  - Peter not only denies this but swears with an oath he is not that man, violating Christ's teachings (Jn 5:33-37)
- After third denial the rooster crows, second time, and Christ sees him: Peter knows his lie, his sin (Satan) (Jn 8:44)

## Contrast Their Treatments

### Jesus

- Guards strike and mock Christ, blaspheming Him
- Christ to be brought before the Sanhedrin
- Christ is silent before His accusers (Jn 53:7)

### Peter

- Peter is not touched, nor betrayed, by his accusers
- Peter never comes before the Sanhedrin
- Peter is blasphemous before his accusers

## Sanhedrin Meets at Dawn

- The Sanhedrin comes to Caiaphas' home after dawn to try Jesus for blasphemy
  - He has been violently treated while awaiting His trial by guards covering His head, striking Him and asking Him who struck Him
  - Quiet simply this is blasphemous treatment of their God whom they claim to worship (Jn 1:9-11)

## Sanhedrin Has an Agenda

- The Sanhedrin has an agenda, declare Jesus guilty of blasphemy and worthy of death; but, no evidence
  - This implies that some members of this body were not in Caiaphas' pocket and therefore some formality of evidence is necessary to secure the guilty verdict (v. 7,50-51)
  - They undertake the formality of gathering witness testimony; however, upon cross examination it is found suspect and rejected

## Caiaphas Demands Honesty?

- Since the testimony of false witnesses will not secure a guilty verdict, and thus insure Roman support for execution on the stauros, Caiaphas demands Christ implicate Himself
  - Apparent that they did not want to question Jesus directly since He was so skillful in turning questions against the questioners; however, they have no choice since the witnesses are cannot stand any scrutiny

## Caiaphas Demands an Answer

- Caiaphas demands Jesus admit He is the Christ, God, rejecting Trinitarianism (v. 10,24-30)
  - Jesus does not directly admit this truth; He just says this is their charge
  - He does say: They shall see the Son of Man with God
- Sadducees, Pharisees, scribes, and lawyers all agree that Jesus is guilty of blasphemy against God: Death

## Sin's Violence Revealed Again

- Now that Christ has been judged guilty, He is again handled violently by His captors
  - He is repeatedly struck with His head covered and the guards ask, "Who struck you, Christ?"
  - This abuse designed by Lucifer to have Christ take up His godly prerogatives and stop the violence against Himself; yet, this would be sin: imposition of self over the Father's will - Sin of Lucifer and men: Rebellion

## Man Rejects Light

There is nothing new under the sun; man's philosophy justifies man; rejects God

## Caiaphas' Purpose Statement

- Caiaphas, as High Priest, prophesized that Jesus should die so the nation would continue (Jn 11:48-53)
  - This is **Utilitarianism**, belief that happiness (pleasure) of the many over the few is the highest rightness, morality
  - "... needs of the many outweigh the needs of the One"
  - Brute rationality of Utilitarianism is hid by emotive Post Modernism; i.e., Social Justice: Rejection of Christianity

## Utilitarianism is Sin

- Utilitarianism rejects God's truth to justify man (Ro 1:18-20)
  - Actions are morally good that bring happiness to many
  - Actions are evil that bring happiness only to the few
- Man has redefined the goal from happiness to *less pain*; bait and switch (Dr. Karl Popper)
  - Elites pursue pleasure; masses promised only less pain
- Though called modern; *nothing is new under the sun* (Ec 1)

## Utilitarianism's False Altruism

- Utilitarianism's basic principle, people will do what is best for the greater good, even at the expense of their own happiness, is fundamentally flawed as sinners at heart are covetous; i.e., selfish, seeking their own ends at the expense of others (Ro 3:10-18; Jn 4:1-8)
  - Utilitarianism requires laws forcing people to do what authority, Elites, demand: Purpose of governments

## Utilitarianism Rejects Christ

- Christ drew sinners to Himself, true Goodness; force of government, Sanhedrin, used to protect the *good* of the few over the life of The One - Ushered in Good
  - False Jews ruling Judah defined good as their profit while deciding that less pain was needed for the support of the masses, whom they despised (Jn 7:45-49)
  - Rulers, elites, use Utilitarianism for continuing power over the masses - Socialism, Monarchy, Democracy, etc.

Beate rationality of Utilitarianism is hidden by emotive Post Modernism:  
Social Justice at its core the true aim: Rejection of True Christianity



## Why Peter's Trial?

- Peter exemplified each person doing what was right in their own eyes, acting for their *perceived* self-happiness (De 12:1-16; Jud 21:25)
- God allows the Lost to do as they desire; until judgment (Ro 1:18-32; Re 20:11-15)
- God does not allow His people to do thusly, He intervenes teaching them the weakness of the flesh so they will resist their pride and rest in Him (Ga 4:5-7; 1Pe 4:12-17)  
Those who are without discipline (Testing) are not children of God  
Those whom He loves, He disciplines as His children  
Concept lost on many parents today (He 12:5-9)

## Peter Moves to the Background

- Though John intertwines Peter's trial with Christ's, he now concentrates on Christ's sacrifice as the Paschal Lamb which makes Peter's restoration possible
- Peter is us; he is everyone: saved by grace but living in the flesh requiring peirasmoi to mature us in Christ
- This is the true mark of the Love of Christ: revelation of the weakness of our sinful flesh and the necessity of resting in the strength of Christ - Alone (Ro 11:25-32)

## Utilitarianism Embraced Today

- Much of what passes for Christianity today embraces Utilitarianism in the forms of
  - Socialism - Economic
  - Social Justice - Opium for the masses
- Vast majority choose to remain blind as they seek their pleasure, happiness, in the *now* at the expense of their eternal happiness in Christ (Re 21:1-5)