

‘The Jewish Trial Of Jesus

INTRODUCTION

No court trial in the history of mankind is so deserving of scrutiny as the one held in Jerusalem some two thousand years ago when the Lord of glory was condemned to die. It is both fascinating and heart-breaking to study the trial of Jesus. It captures the mind and rivets the attention. It alarms the conscience and causes a righteous indignation to well up within the soul of the history student. And most importantly, it points out the great depth of love extending from heaven to mankind as Jesus willingly endured false accusations, legal injustices, and the cruelest of deaths to save undeserving sinners. Why did the leaders of the Jews so hate Christ? What fueled their fire of unmitigated wrath toward the Son of God? How was He tried? Before whom? By what rules of jurisprudence was Jesus tried and subsequently condemned? And what charges and evidence in support thereof were offered at Jesus’ trial?

I was privileged to sit at the feet of the late Rex Turner, Sr. in several Bible courses. Many of the facts in this study are set forth in his great work, “*The Hebrew Trial Of Jesus*,” a chapter in his fine book, Systematic Theology. This chapter, along with J.W. McGarvey’s Fourfold Gospel, were of immense assistance in the preparation of this manuscript. I am especially indebted to these two authors, and highly recommend the documents referenced.

CONSPIRACY OF THE JEWISH LEADERS

Conspiracies and murder have long gone hand in hand but none so devious as that preceding Christ's crucifixion. Conspirators even included those who would sit as Judges to hear this very case!

Ye know that after two days the passover cometh, and the Son of man is delivered up to be crucified. Then were gathered together the chief priests, and the elders of the people, unto the court of the high priest, who was called Caiaphas; and they took counsel together that they might take Jesus by subtlety, and kill him (Matt. 26:2-4).¹

Previous Confrontations

Earlier in the Lord's ministry He had declared that the Jewish hierarchy would put Him to death. "From that time began Jesus to show unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up" (Matt. 16:21). Jesus stirred up the religious leaders of the Jews by (1) His teaching and (2) His proof (signs which accompanied His teaching). On one occasion Jesus healed a man's withered hand. The reaction of the Pharisees documents their sinister motives and evil hearts.

and behold, a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath day? that they might accuse him. 11 And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? 12 How much

then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day. 13 Then saith he to the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole, as the other. 14 But the Pharisees went out, and took counsel against him, how they might destroy him (Matt. 12:10-14).

McGarvey notes,

They sought to accuse him before the local judges or officers of the synagogue; *i. e.*, before a body of which they themselves were members. Jesus gave them abundant opportunity for such accusation, for we have seven recorded...instances of cures on the sabbath day; viz.: Mark i. 21 and 29; John v. 9; ix. 14; Luke xiii. 14; xiv. 2, and this case.²

But a previous case is certainly germane to a discussion of conspiracy because it gives us an indication of the basis of charges the Jews will use in their effort to kill Christ.

And when he entered again into Capernaum after some days, it was noised that he was in the house. 2 And many were gathered together, so that there was no longer room (for them), no, not even about the door: and he spake the word unto them. 3 And they come, bringing unto him a man sick of the palsy, borne of four. 4 And when they could not come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay. 5 And

Jesus seeing their faith saith unto the sick of the palsy, Son, thy sins are forgiven. 6 But there were certain of the scribes sitting there, and reasoning in their hearts, 7 Why doth this man thus speak? **he blasphemeth [emp mine – LP]**: who can forgive sins but one, (even) God? 8 And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts? 9 Which is easier, to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy bed, and walk? 10 But that ye may know that the Son of man hath authority on earth to forgive sins (he saith to the sick of the palsy), 11 I say unto thee, Arise, take up thy bed, and go unto thy house. 12 And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion (Mark 2:1-12).

Put a “memory peg” beside Mark 2:7 and the accusation of blasphemy. The accusation will surface again. The conspiracy will pick up momentum. One scarcely turns the page in his Bible but that he reads, “And the Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him” (Mark 3:6).

Why Did The Jews Hate Jesus?

“Then came the disciples, and said unto him, Knowest thou that the Pharisees were offended, when they heard this saying” (Matt. 15:12)? The

Pharisees were prideful. They sought the applause of the masses and Jesus neither bowed to them nor applauded for them. Look at the third year of our Lord's earthly ministry. Jesus reproved the Jewish leaders for their disregard of God's will. McGarvey's harmony of the gospel accounts helps provide a clear, concise answer to one who might wonder why the Jews hated Jesus.

JESUS FAILS TO ATTEND THE THIRD PASSOVER.

SCRIBES REPROACH HIM FOR DISREGARDING TRADITION.

(Galilee, probably Capernaum, Spring A. D. 29.)

^aMATT. XV. 1-20; ^bMARK VII. 1-23; ^dJOHN VII. 1.

^d1 And after these things Jesus walked in Galilee: for he would not walk in Judæa, because the Jews sought to kill him. ^a1 Then there come to Jesus from Jerusalem ^b1 And there are gathered together unto him the Pharisees, and certain of the scribes, who had come from Jerusalem, ² and had seen that some of his disciples ate their bread with defiled, that is, with unwashen, hands. ³ (For the Pharisees, and all the Jews, except they wash their hands diligently, eat not, holding the tradition of the elders; ⁴ and *when they come* from the [393] market-place, except they bathe themselves, they eat not; and many other things there are, which they have received to hold, washings of cups, and pots, and brasen vessels.) ⁵ And the Pharisees and scribes asked him, ^asaying, ^bWhy walk not thy disciples according to the tradition of the elders, but eat their bread with defiled hands? ^a2 Why do thy disciples

transgress the tradition of the elders? for they wash not their hands when they eat bread 3 And he answered and said unto them, Why do ye also transgress the commandment of God because of your tradition? 7 Ye hypocrites, ^bWell did Isaiah prophesy of you hypocrites, ^asaying, ^bas it is written, This people honoreth me with their lips, But their heart is far from me. 7 But in vain do they worship me, Teaching as *their* doctrines the precepts of men. 8 Ye leave the commandment of God, and hold fast the tradition of men.

9 And he said unto them, Full well do ye reject the commandment of God, that ye may keep your tradition. ^a4 For God {^bMoses} said,

Honor thy father and thy mother; and, He that speaketh evil of father or mother, let him die the death: 11 but ye say, If a man {^aWhosoever} shall say to his father or his mother, That wherewith thou mightest have been profited by me ^bis Corban, that is to say, Given to God; ^a6 he shall not honor his father. ^b12 ye no longer suffer him to do ought for his father or his mother; ^aAnd ye have made {^b13 making} void the word of God by {^abecause of} your tradition. ^bwhich ye have delivered: and many such like things ye do. 14 And he called to him the multitude again, and said unto them, Hear me all of you, and understand: ^a11 Not that which entereth into the mouth defileth a man; but that which proceedeth out of the mouth, this defileth a man. ^b15 there is nothing from without a man, that going into him can defile him: but the things

which proceed out of the man are those that defile the man. 17

And when he was entered into the house from the multitude, ^a12

Then came the disciples, and said unto him, Knowest thou that the

Pharisees were offended, when they heard this saying?³

Offended they were, and Jesus was not finished with these “blind guides” (Matt. 15:14). Jesus warned, “Take heed and beware of the leaven of the Pharisees and Sadducees” (Matt. 16:6).

Time passes and by the Feast of Tabernacles (October), the Pharisees and chief priests order the arrest of Jesus. To their utter dismay the officers come back empty-handed. Note this tense exchange:

The officers therefore came to the chief priests and Pharisees; and they said unto them, Why did ye not bring him? 46 The officers answered, Never man so spake. 47 The Pharisees therefore answered them, Are ye also led astray? 48 Hath any of the rulers believed on him, or of the Pharisees? 49 But this multitude that knoweth not the law are accursed. 50 Nicodemus saith unto them (he that came to him before, being one of them), 51 Doth our law judge a man, except it first hear from himself and know what he doeth? 52 They answered and said unto him, Art thou also of Galilee? Search, and see that out of Galilee ariseth no prophet. 53 And they went every man unto his own house (John 7:45-53).

The honest Nicodemus sees already the miscarriage of justice that is prevailing. “Nicodemus bids these proud rulers note that they were breaking the very law which they extolled--Deut. i. 16; Ex. xxiii. 1.”⁴

The Pharisees move to impugn Christ’s veracity by claiming that He bore false witness of Himself (John 8:13). No doubt they feared that the multitudes would reject their damning leadership and follow Christ. Too, truth is never welcome among hearts that love error.

They answered and said unto him, Our father is Abraham. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. 40 But now ye seek to kill me, a man that hath told you the truth, which I heard from God: this did not Abraham (John 8:39-40).

Jesus went on to talk of their heritage. “Ye are of (your) father the devil, and the lusts of your father it is your will to do” (John 8:44). Then concluding this one scene, Jesus states the truth that infuriates the Pharisees to fever pitch.

56 Your father Abraham rejoiced to see my day; and he saw it, and was glad. 57 The Jews therefore said unto him, Thou art not yet fifty years old, and hast thou seen Abraham? 58 Jesus said unto them, Verily, verily, I say unto you, **Before Abraham was born, I am.** 59 They took up stones therefore to cast at him: but Jesus hid himself, and went out of the temple “ (John 8:56-59).

In this statement, “**Before Abraham was born, I am,**” Jesus “marks timeless existence. It draws the contrast between the created and the uncreated, the

temporal and the eternal.”⁵ This occurred in the Temple. In its unfinished state, the Temple would very likely have stones nearby that were to be used in construction.⁶ The Pharisees then sought to stone Jesus, and that for blasphemy. But, where was the trial? What hearing was held? Jesus hid himself and escaped, but His time was ever drawing near, and His earthly life can, at this point, be measured in a few remaining months.

Thus we see that the Jews had reason to hate Jesus because of His claim to be Deity, as well as His sharp rebukes of their hypocrisy and violations of scripture (see Matthew 23). Too, these Jewish leaders feared Jesus Christ. After the resurrection of Lazarus, many of the Jews believed on Jesus (John 11:45). The Lord’s antagonists convene a meeting, and they voice their alarm at the possibility of a violent response from the Romans.

The chief priests therefore and the Pharisees gathered a council, and said, What do we? for this man doeth many signs. 48 If we let him thus alone, all men will believe on him: and the Romans will come and take away both our place and our nation (John 11:47-48).

Caiaphas has a solution. It will keep the Roman government off the backs of the Jews and it will rid them of the One they hated.

But a certain one of them, Caiaphas, being high priest that year, said unto them, Ye know nothing at all, 50 nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not. 51 Now this he said not of

himself: but, being high priest that year, he prophesied that Jesus should die for the nation; 52 and not for the nation only, but that he might also gather together into one the children of God that are scattered abroad.

The suggestion of Caiaphas, coupled with his stinging rebuke (he charged the group with stupidity for not acting), must have struck a note of agreement because “from that day forth they took counsel that they might put him to death” (John 11:53).

THE TRIAL WEEK

For the second time in His short ministry, Jesus cleansed the temple (Luke 19:45-46; see also John 2:13-16). He cast out the profane merchants and surely this was an emotional and financial insult to the High Priest, Caiaphas. Rex Turner, Sr. wrote,

Joseph Caiaphas was high priest that year. By virtue of his office, he was president of the Sanhedrin. His father-in-law, Annas, had once held the position; and, after his deposition by Governor Valerious Gratus, he had been instrumental in placing each of his four sons and now his son-in-law in the sacred office.

The entire family were a mercenary lot. In the **Talmud** is the writing, “Woe to the house of Annas? They are High Priests; their sons are keepers of the Treasury; their sons-in-law are guardians of the Temple; and their servants beat the people with staves.” They were the ones who had made the temple a “market house”

and a “den of thieves.” Theirs was a lucrative traffic. A country estate near the city provided them with the means of growing doves and cocks. They supplied the worshippers with the sacrifices and materials necessary for the offerings of purification. The cock that crew and struck to the heart of Peter’s conscience was quite possibly a cock of the flock on that very country estate.

Nothing could have intensified the bitterness of Caiaphas and Annas more than when Jesus, for the second time, cleansed the temple and deprived them of their lucrative traffic. Only the multitude restrained those two men from seizing Jesus by force and putting him to death.⁷

Thus, Jesus the Righteous is on a collision course with unscrupulous and unbelieving religious leaders. “And the chief priests and the scribes heard it, and sought how they might destroy him: for they feared him, for all the multitude was astonished at his teaching” (Mark 11:18).

Space and our assigned topic forbid a full discussion of the last Passover Supper as well as the passion of Gethsemane. Still we note that the murderous Jews intensify their planning. Forget the law—Jesus must die!

Then were gathered together the chief priests, and the elders of the people, unto the court of the high priest, who was called Caiaphas; 4 and they took counsel together that they might take Jesus by subtlety, and kill him. 5 But they said, Not during the feast, lest a tumult arise among people (Matt. 26:3-5).

It is noteworthy that Lazarus—recently resurrected by Jesus after being dead four days—is also a proposed victim of this conspiracy. “But the chief priests took counsel that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus” (John 12:10-11).

The Sanhedrin

At this point a discussion of Sanhedrin is in order. No doubt the group to which Matthew 26:3 refers is the Great Sanhedrin, the highest Jewish court of the land. Composed of seventy-one members, this court would hear the most serious of matters—the modern equivalent of which are felonies. Turner gives this description of the Court:

The Great Sanhedrin

Jurisdiction: The jurisdiction of the Great Sanhedrin embraced all the phases and functions of government, religion, and education. Unlike the American system of government – with its independent legislative, executive, and judicial departments – the powers of the supreme tribunal of the Hebrews were legislative, executive and judicial. It was truly the Hebrews’ high court of justice. Before this august court Jesus the Christ was tried and convicted.

Organization: The great Sanhedrin was composed of seventy-one members, and it was divided into three chambers – the chamber of priests, the chamber of scribes, and the chamber of elders. Theoretically each of the three chambers was composed of twenty-

three members – a total of sixty-nine – with two presiding officers thus constituting the requisite number, seventy-one.

The chamber of priests represented the religious or sacerdotal; the chamber of scribes represented the literary or legal; and the chamber of elders represented the democratic or popular element of the Hebrew population. Mark contemplated the organization of the Great Sanhedrin when he specifically stated that “They led Jesus away to the high priest: and there come together with him **all** the chief **priests** and the **elders** and the **scribes**” (Mark 14:53).

1. **Qualifications:** The qualifications requisite to entitle one to membership in the Great Sanhedrin were quite selective, competitive, and demanding. In order for one to have qualified for membership in the highest tribunal of the Hebrews, he must have been:
2. Descendent from lineal Hebrew parents.
3. Learned in the law, both written and unwritten.
4. Experienced in three judicial offices of gradually increasing dignity.
5. Proficient in scientific knowledge.
6. Familiar with the language of the surrounding nations, an accomplished linguist.

7. Modest, popular, of good appearance, and free of haughtiness.

8. Pious, strong, and courageous.

Disqualifications: The disqualifications, though, in the main mere negatives, were strongly accentuated in Hebrew law. A man was disqualified:

1. If he had never had a regular trade, occupation, or profession by which he gained a livelihood.

2. If – in trials where the death penalty might be inflicted – he were an aged man, or one who had never had children, or was a bastard.

3. If he were a gambler, or dice player, or better in pigeon matches, or usurer, or a slave dealer.

4. If he had dealt in the fruits of the seventh year.

5. If he were concerned or interested in the matter to be adjudicated.

6. If he were a relative – regardless of the degree of consanguinity – of the accused person.

7. If he would benefit as heir, or otherwise by the death or condemnation of the accused person.

8. If he were the king.

Officers: The proceedings of the Great Sanhedrin were directed by two officers. One was styled the **prince**. He was the chief or

president of the court. The other was styled the **father of the Tribunal**. He was the vice-president of the court.

Compensation: Originally, the judges of Israel served without pay. In course of time the matter of compensation was so modified as to permit a member of the Tribunal to claim a substitute in his occupation or profession while he was occupied on the bench. Then the time came when a member of the Tribunal was entitled to support from the communal treasury if his legal duties required his entire time. This practice, however, was very strongly discouraged by the Rabbis.

Quorum: Twenty-three members – the full membership of a minor Sanhedrin – were required to be present to constitute a quorum of the Great Sanhedrin.

Number of Votes Required to Acquit or Convict: The **Mishna** reads: “In criminal trials a majority of one vote is sufficient for an acquittal; but for a condemnation a majority of two is necessary.” The Hebrew law further provided that “a simultaneous and unanimous verdict of guilty, rendered on the day of trial, had the effect of an acquittal.” The foundation of this peculiar rule was that such a unanimous verdict would be lacking in mercy and would stem, therefore, from a spirit of conspiracy and violence rather than from mature judicial deliberation. Mary says of Christ, “they all condemned him to be worthy of death” (Mark 14:64).⁸

It is Thursday evening by our calculation but since it was after sunset, it was to the Jews the beginning of Friday. In the Garden of Gethsemane Jesus is arrested. Previously Judas Iscariot had counseled with the Jews to deliver to them Jesus for thirty pieces of silver. Judas would accompany the armed guard to effect the arrest of Jesus and would signify the defendant, Christ, by kissing Him. Edersheim suggests that perhaps Judas went slightly ahead of the armed party, still hypocritically playing the devoted disciple. He further describes the likely origin of the arresting officers.

We can now understand the progress of events. In the fortress of Antonia, close to the Temple and connected with it by two stairs,⁴² lay the Roman garrison. But during the Feast the Temple itself was guarded by an armed Cohort, consisting of from 400 to 600 men,⁴³ so as to prevent or quell any tumult among the numerous pilgrims.⁴⁴ It would be to the captain of this 'Cohort' that the Chief Priests and leaders of the Pharisees would, in the first place, apply for an armed guard to effect the arrest of Jesus, on the ground that it might lead to some popular tumult.⁹

“So the band and the chief captain, and the officers of the Jews, seized Jesus and bound him, and led him to Annas first; for he was father in law to Caiaphas, who was high priest that year” (John 18:12-13). This private examination by Annas was blatantly illegal. Private examinations of the accused were not permitted, “lest the accused should become perplexed and give damaging

testimony against himself.”¹⁰ Annas inquired of Jesus and His teaching. McGarvey writes,

We should note that John calls Annas high priest. The high priesthood was a life office. According to Moses, Annas was high priest, but the Romans had given the office to Caiaphas, so that Annas was high priest *de jure*, but Caiaphas was so *de facto*. As high priest, therefore, and as head of the Sadducean party, the people looked to Annas before Caiaphas, taking Jesus to him first. The influence of Annas is shown by the fact that he made five of his son and sons-in-law high priests. Annas is said to have been about sixty years old at this time. He questioned Jesus for the purpose of obtaining, if possible, some material out of which to frame an accusation.¹¹

The response by Jesus laid bare the motives of this influential leader.

Jesus answered him, I have spoken openly to the world; I ever taught in synagogues, and in the temple, where all the Jews come together; and in secret spake I nothing. 21 Why askest thou me? Ask them that have heard (me), what I spake unto them: behold, these know the things which I said (John 18:20-21).

Jesus is illegally assaulted by one of the nearby officers (John 18:22-23). Remember, Christ had not been tried or condemned at this point. For that matter, the charges against him had not even been articulated. No specific crimes had

been alleged. A kangaroo court is developing. From Annas, Jesus is transferred to Caiaphas (John 18:24).

Now before Caiaphas and the Great Sanhedrin, the mockery of a trial begins in earnest. But for the accusers there is a host of legal problems.

Now the chief priests and the whole council sought witness against Jesus to put him to death; and found it not. 56 For many bare false witness against him, and their witness agreed not together. 57 And there stood up certain, and bare false witness against him, saying, 58 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. 59 And not even so did their witness agree together (Mark 14:55-59).

Recall that it is after Thursday's sunset—thus still the nighttime hours. But the Court was prohibited from sitting in session at night! When witnesses against a person disagreed, their testimony is completely disqualified! And we also note that the Sanhedrin was required, by their own law, to be righteous and impartial defenders of the accused yet in the case of Jesus Christ, they were the accusers and inquisitors!

And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? 61 But he held his peace, and answered nothing. Again the high priest asked him, and saith unto him, Art thou the Christ, the Son of the Blessed? 62 And Jesus said, I am: and ye shall see the

Son of man sitting at the right hand of Power, and coming with the clouds of heaven. 63 And the high priest rent his clothes, and saith, What further need have we of witnesses? 64 Ye have heard the blasphemy: what think ye? And they all condemned him to be worthy of death (Mark 14:60-64).

Note that Mark 16:64 is specific: “...**And they all condemned him to be worthy of death.**” This points out another error of Jewish law which required the acquittal of the accused. Turner wrote, “The Hebrew law further provided, as has already been stated, that ‘A simultaneous and unanimous verdict of guilt rendered on the day of trial has the effect of an acquittal.’ ”¹²

The second hearing before the Sanhedrin was held after daybreak. Such was required by their law in cases where a trial was concluded in one day. The purpose of such a rule to to allow any who voted for guilt to change their vote. But in this case the decision was made long before any pretense of a hearing was held. Jesus must die.

JESUS DELIVERED TO PILATE

To accomplish the murder of Jesus, the Jews needed the cooperation of the Roman government (John 18:31). Pilate, the duly appointed representative of the Emperor had authority in capital cases. But here Pilate is a reluctant and cowardly accomplice. The divine record gives further information.

And the whole company of them rose up, and brought him before Pilate. 2 And they began to accuse him, saying, We found this man perverting our nation, and forbidding to give tribute to Caesar, and

saying that he himself is Christ a king. 3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest. 4 And Pilate said unto the chief priests and the multitudes, I find no fault in this man. 5 But they were the more urgent, saying, He stirreth up the people, teaching throughout all Judaea, and beginning from Galilee even unto this place (Luke 23:1-5).

These charges were flagrant lies, and completely without evidential support. They further accused Jesus of violating their Jewish laws by claiming to be the Son of God (John 19:7). The inquiry of Pilate produces nothing but exculpatory evidence, and Pilate concludes,

Ye brought unto me this man, as one that perverteth the people: and behold, I having examined him before you, found no fault in this man touching those things whereof ye accuse him: 15 no, nor yet Herod: for he sent him back unto us; and behold, nothing worthy of death hath been done by him (Luke 23:14-15).

Pilate was no bastion of moral fortitude. He wanted to scourge and release Jesus but he must have been quaking within when the Jews warned him: "If thou release this man, thou art not Caesar's friend: every one that maketh himself a king speaketh against Caesar" (John 19:12). Pilate delivered Jesus up to be crucified.

CONCLUSION

There is no way to mitigate or salve the guilt of the Jews in crucifying the Lord. He taught the truth, exposed their error, and they hated Jesus for it. Still, seeing that all have sinned, we understand that the blood that stained the old rugged cross was necessary for every man and woman. The innocent is pictured on Calvary, dying for the guilty.

¹All scripture quotations are from the American Standard Version, 1901, unless otherwise noted.

² J.W. McGarvey, The Fourfold Gospel, online version at <http://www.ccel.org/m/mcgarvey/ffg/FFG039.HTM>

³ *ibid.* Quoted is McGarvey's arrangement of the various passages from Matthew, Mark, and John that give the entire scene taking place at this instance. Omitted in this quotation are McGarvey's comments which in his original text, are interspersed throughout these verses.

⁴ *ibid*

⁵ *ibid*

⁶ Albert Barnes, Barnes' Notes, electronic database, 1997, BibleSoft

⁷ Rex A. Turner, Sr., Systematic Theology (Alabama Christian School Of Religion; Montgomery, AL, 1989), p. 236

⁸ *Ibid*, pp. 225-228

⁹ Alfred Edersheim, The Life And Times Of Jesus The Messiah, online edition, <http://www.ccel.org/e/edersheim/lifetimes/htm/x.xii.htm#x.xii>

¹⁰ Turner, p. 243.

¹¹ McGarvey, online edition, <http://www.ccel.org/m/mcgarvey/ffg/FFG125.HTM>

¹² Turner, p. 229.