

馬太福音

# The Gospel of Matthew

Chapter 26.57-65 The Trials of Jesus

26:57-65 給耶穌的審判



# The Divine/Human Moment Arrives

## 神聖/人類的時刻到來

*Plans made in Heaven come to their great climax on earth*

天上的計劃在地上達到頂峰

*It was the “hour and the power of darkness” in the KTZ*

這是國度時間範圍的「黑暗的時刻和力量」

*A cast of minor players now appear in the ‘redemption play’ all somehow drawn into the life of the Son of man*

現在，一群次要的演員出現在「救贖劇」中，他們都以某種方式被捲入了人子的生活中



# The Great Kingdom Mystery: the Cross was planned in Heaven

## 偉大的國度奧秘：十字架是在天上計畫好的

In the following events we see foreordination paradoxically working together with the evil plans of Satan and sinful man

在以下事件中，我們看到預定將神的方式與人類的邪惡相互矛盾的協同運作

*Acts 2.23 this Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death.*

徒2:23 他既按著 神的定旨先見，被交與人，你們就藉著無法之人的手，把他釘在十字架上殺了。

*Acts 2.24 “But God raised Him up again,*

徒2:24 神卻將死的痛苦解釋了，叫他復活。





# **A great mystery occurred as Jesus travailed in the garden**

## **當耶穌在園中經歷產難時，一個極大的奧秘發生了**

- **Was Jesus' humanity wavering in faith before the cup the Father offered him?**

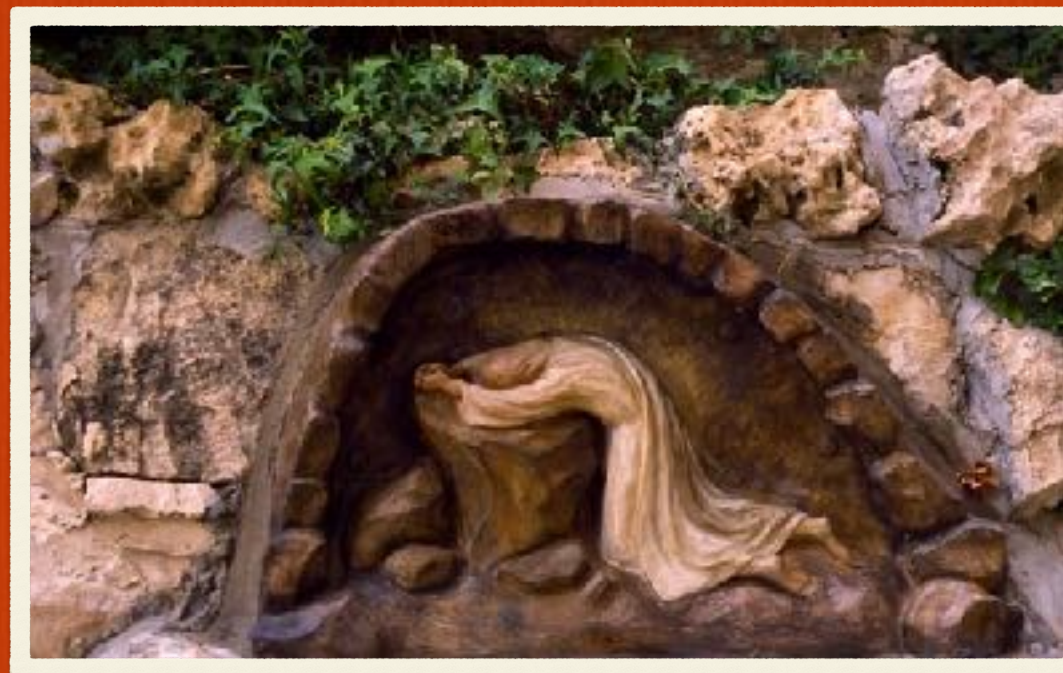
在天父賜給耶穌的杯前，耶穌的人性是否在信心上動搖了？

- **Was He afraid of the physical pain? the death of the cross? the emotional anguish?**

祂害怕身體上的疼痛嗎？十字架上的死亡？情感上的煎熬？

- **Was it the loss of perfect communion between Abba and Son weighing upon him?**

是不是因為失去了阿爸和聖子之間的完美交流而讓他感到壓力很大？





# In the Garden the depth of Jesus' true humanity revealed

## 在園中，耶穌顯示出人性真實的深度

**1. Faithful Humanity: Before the Father there was absolute dependence, fervent prayer, in weakness, temptation, grief, trembling, needy of angelic help coming to complete submission after wrestling through it with sweat and blood**

忠誠的人性：在天父面前，有完全的依賴、熱切的祈禱，在軟弱、誘惑、悲傷、顫抖中，需要天使的幫助，經過汗水和鮮血的搏鬥後才完全交托

a. He wept, asked, sweated, and prayed as man and then settled the matter as man in the nobility of man's free will

祂像人一樣的哭泣、詢問、流汗、祈禱，然後以人自由意志的高尚品格解決了問題

b. Hebrews tells us a great secret: "*Though he were a Son, yet learned obedience by the things which he suffered and having been made perfect, He became the author of eternal salvation to all who obey Him*" Heb. 5.8-9

希伯來書告訴我們一個偉大的秘密：「他雖然為兒子，還是因所受的苦難學了順從；他既得以完全，就為凡順從他的人成了永遠得救的根源。」來5:8-9



# **In the Garden the humility of Jesus' true Deity was revealed**

## **在園中，耶穌顯示出真正神性的謙卑**

**2. Incarnate Deity: Before the world, after being strengthened from Heaven, He was composed with authority, shaming Judas, exposing the cowardice behind the arrest under cover of night, graciously healing the wounded guard, aware and surrendering His Will to “the hour of darkness”**

道成肉身的神：在世人的面前，被天上加添力量之後，祂帶著權柄鎮定自若，羞辱猶大，揭露了夜幕掩護下逮捕的懦弱行徑，仁慈地治愈受傷的士兵，意識到並降伏祂的意志，接受「黑暗的時刻」

a. His royal composure and spiritual authority were born in silence, healing, and truth's piercing brevity

祂的王者沉著和屬靈的權柄在寂靜、醫治、和真理刺穿的簡潔中產生



# **In the Garden the humility of Jesus' true Deity was revealed**

## **在園中，耶穌顯示出真正神性的謙卑**

b. In the end Jesus put the will of the Father ahead of His own life  
enabling us to see the victory already won

最終，耶穌將天父的旨意置於自己的生命之上，讓我們看見已經  
贏得的勝利

c. His opponents were totally unprepared and frustrated by the serenity  
of their victim as he went as a lamb to the slaughter

祂的對手們完全沒有準備，看到他們的受害者像待宰的羔羊一樣  
平靜，他們感到十分沮喪



# Matthew 26.57-27.50

## The Longest 12 Hours of Passion Week

### 馬太福音26:57-27:50 受難週最長的12小時

*Jesus took the Cup and won the battle yielding to God's Will  
in Gethsemane*

耶穌在客西馬尼園中順服神的旨意，拿起那杯，贏得了爭戰

a. *The ordeal of trials would last from about 9PM until he was nailed to the cross at 9 AM*

這場嚴酷的審判從晚上 9 點持續到早上 9 點祂被釘在十字架上

b. *Matthew portrays Jesus remaining silent as a lamb to the slaughter whenever it would serve to insure his destined death on the cross*

馬太福音描繪了耶穌像一隻待宰的羔羊一樣保持沉默，以確保祂命定在十字架上的死

c. *Matthew also portrays Jesus speaking a few times with great authority and only when it would insure the words would send him to the cross*

馬太福音也描繪了耶穌幾次以極大的權柄說話，唯有確保這些話會使祂被釘十字架



# Matthew 26.57- 27.26 Trials of Jesus

## 馬太26:57-27:26 審判耶穌

**Matthew gives a brief account of the unjust trials and physical mistreatment of Jesus**

**馬太簡要記述了耶穌所受的不公義審判和虐待**

- 1. Matthew and the other gospel writers taken together form quite a detailed account of the various phases of Jesus' trials**  
馬太和其他福音書的作者對耶穌受審的各個階段做了相當詳細的描述組合
- 2. Matthew only touches on these trials whenever they reveal Jesus standing in moral victoriously with kingly composure and silence throughout the trials**  
馬太只提到這些審判，是當整個審判啟示出耶穌如何以君王般的沉著和沈默，在道德上取得了勝利
- 3. And in the center of the trials sequence there are two parentheses detailing Peter's denials and Judas' betrayal, remorse and self destruction**  
在審判序列的中心有兩個括號，詳細描述了彼得的否認和猶大的背叛、悔恨和自我毀滅

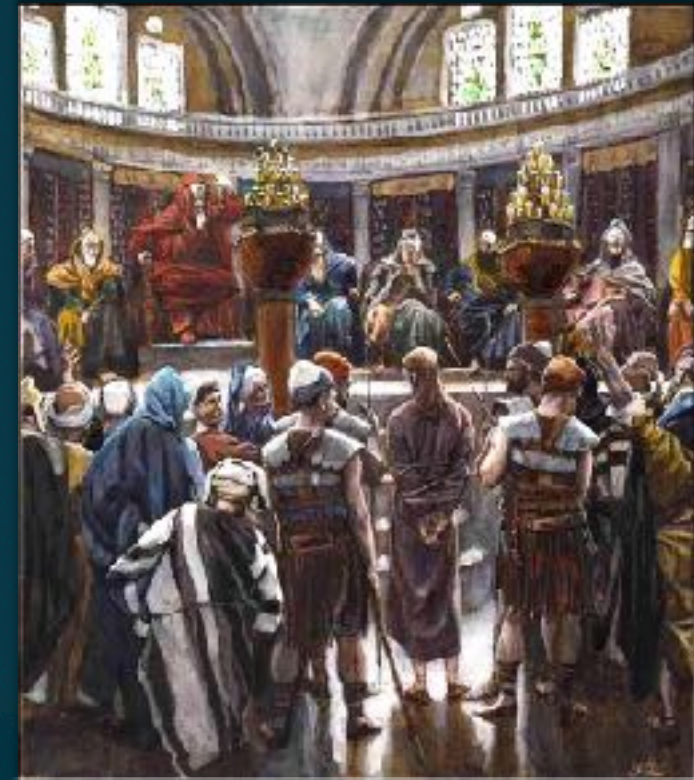


# The Two Trials 二個審判

*The many stages of the two trials are gathered from all four gospels*

兩次審判的各個階段都  
收集在四本福音書裡

- 1. The Jewish Religious Trial of Jesus before the Sanhedrin*  
耶穌在公會前的猶太宗教審判
- 2. The Civil Trial of Jesus before Pontius Pilate*  
耶穌在彼拉多面前的民事審判





Part one: the  
Jewish Religious trial

第一部分：猶太宗教審判



# The Sanhedrin: Origin 公會：起源

*The Sanhedrin or Council was the central religious body of judges in Jerusalem*

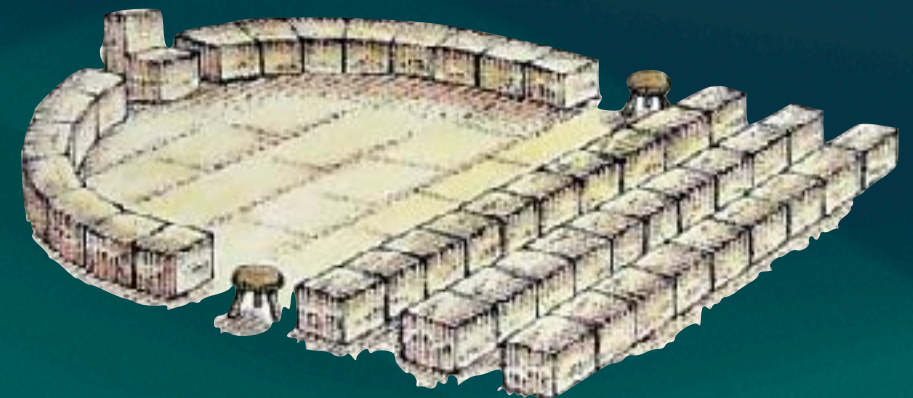
公議會是耶路撒冷的宗教審判機構

1. Originally organized as 71 members based upon the 70 counsellors Moses convened with Holy Spirit wisdom to handle difficult matters of Israel (Num. 11.16)

最初由 71 名成員組成，以摩西召集的 70 名顧問為基礎，以聖靈的智慧來處理以色列的難題（民數記 11.16）

2. It took 23 members to serve as a quorum in order to hold court

需要 23 名成員才能組成法定人數才能開庭





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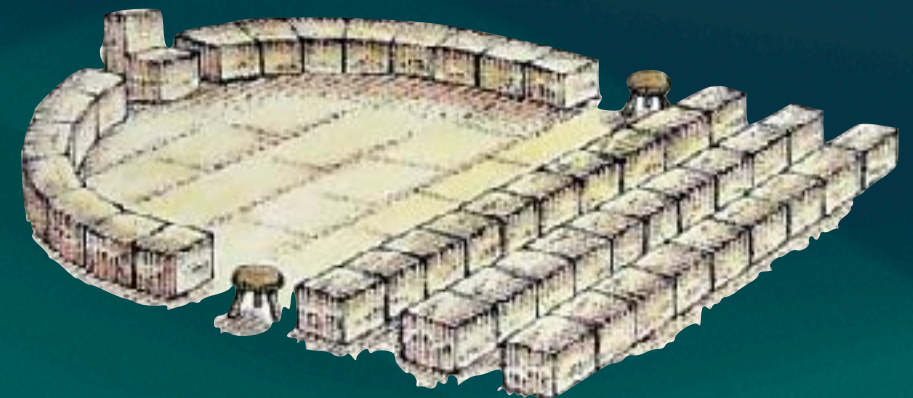
公議會是耶路撒冷的宗教審判機構

3. *These were considered the men of highest character and above bribery chosen from among the chief priests, scribes and elders of the people*

這些人被認為是品格最高尚、不受賄賂的人，是從祭司長、文士和人民的長老中選出來的

4. *If a trial verdict demanded death they had to ratify it before the Roman Governor*

如果審判判決要求死刑，他們必須在羅馬總督面前獲得核准





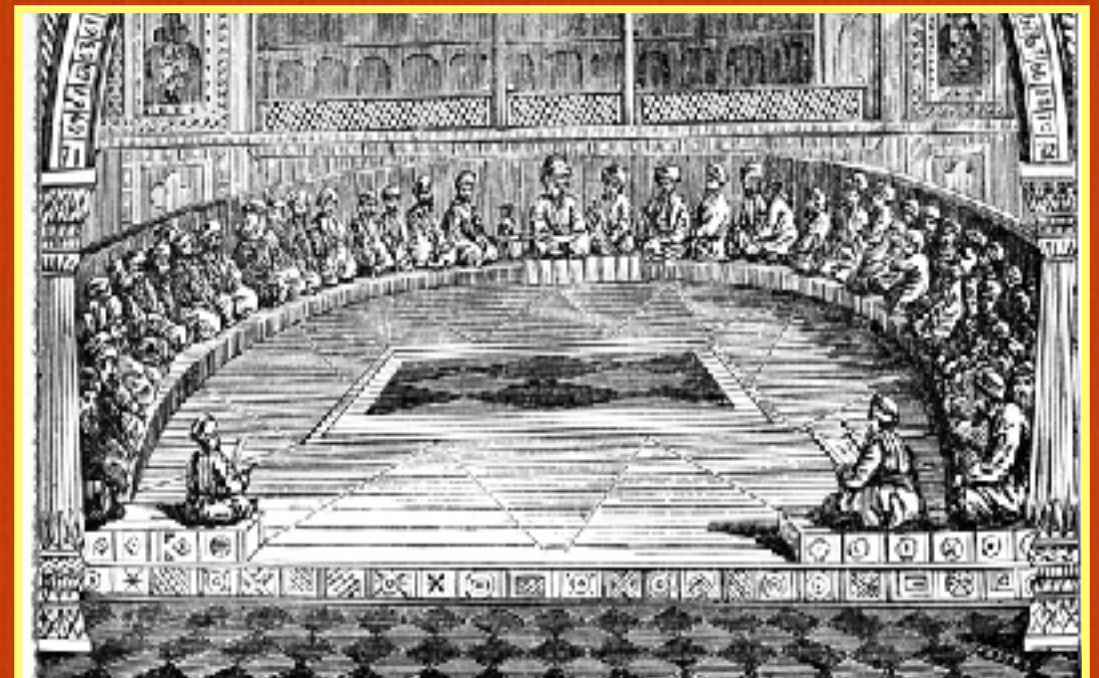
# The Sanhedrin:

## 14 Procedural Violations of their own rules

### 公會：14項違反其自身規則的程序性行為

*Originally their rules favored any defendant and righteous proof of guilt had to be found to convict*  
最初，他們的規則有利於任何被告，必須找到有罪的正當證據才能定罪

1. The Sanhedrin were judges not prosecutors and could not interrogate the defendant 公議會是法官，不是檢察官，不能審問被告
2. No trials could be held at night 夜間不得進行審判
3. 2 witnesses were necessary whose testimony agreed in detail by the other  
需要兩名證人，他們的證詞與另一名證人的證詞完全一致
4. A simple majority acquitted; 2/3 needed to convict  
簡單多數票宣告無罪；需 2/3 才能定罪





# 1st Stage: John reveals there was a pre-trial hearing by Annas the high priest

## 第一階段：

約翰透露，大祭司亞那曾進行過一次審前聽證會

*John 18.13 And led him away to Annas first; for he was father in law to Caiaphas, who was the high priest that same year.*

約翰福音18:13 先帶到亞那面前，因為亞那是本年作大祭司該亞法的岳父。



- Annas had been High Priest until deposed for corruption by the Roman governor Valerius Gratus in 15AD

亞那曾擔任大祭司，直到公元15年被羅馬總督瓦萊裡烏斯·格拉圖斯 (Valerius Gratus) 因腐敗而被廢黜

- Annas was now in his 90's and was the 'godfather' ruling over all the High Priests

亞那當時已年逾九十，是統管所有大祭司的「教父」



# 1st Stage: John reveals there was a pre-trial hearing by Annas the high priest

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約翰透露，大祭司亞那曾進行過一次審前聽證會

- Annas was not only the father in law of Caiaphas but also the father over his 5 sons who were all high priests in their turn

亞那不僅是該亞法的岳父，也是他五個兒子的父親，而這五個兒子後來都擔任大祭司

- All of them lived together in the high priest's palace

他們全都住在大祭司的宮殿裡



High Priest's Courtyard 大祭司的庭院



# 1st Stage: Pre-trial Hearing by Annas the ‘god father’ of high priests

## 第一階段：由「教父」大祭司亞那進行的審前聽證

*John 18.19 The high priest then questioned Jesus about His disciples, and about His teaching.*

約翰18:19 大祭司就以耶穌的門徒和他的教訓盤問他。

*John 18.20 Jesus answered him, “I have spoken openly to the world; I always taught in synagogues and in the temple, where all the Jews come together; and I spoke nothing in secret.*

約翰18:20 耶穌回答說：「我從來是明明的對世人說話；我常在會堂和殿裡，就是猶太人聚集的地方，教訓人；我在暗地裡、並沒有說甚麼。

*John 18.21 “Why do you question Me? Question those who have heard what I spoke to them; they know what I said.”*

約翰18:21 你為甚麼問我呢？可以問那聽見的人；我對他們說的是甚麼，我所說的，他們都知道。

*John 18.22 When He had said this, one of the officers standing nearby struck Jesus, saying, “Is that the way You answer the high priest?”*

約翰18:22 耶穌說了這話，旁邊站著的一個差役，用手掌打他說：「你這樣回答大祭司麼？」

*John 18.23 Jesus answered him, “If I have spoken wrongly, testify of the wrong; but if rightly, why do you strike Me?”*

約翰18:23 耶穌說：「我若說的不是，你可以指證那不是；我若說的是，你為甚麼打我呢？」

*John 18.24 So Annas sent Him bound to Caiaphas the high priest.*

約翰18:24 亞那就把耶穌解到大祭司該亞法那裡，仍是捆著解去的。



# 1st Stage: Pre-trial Hearing by Annas the 'god father' of high priests

## 第一階段：由「教父」大祭司亞那進行的審前聽證

1. Annas was very shrewd trying to get the names of his disciples for possible arrest and trial

亞那為著可能的逮捕及審判，很奸詐的試著得到祂的門徒的名字

2. Jesus answered by questioning the inquiry when he did openly in the Temple and anyone who was there in the Temple would know

耶穌對質問以發問作為回答，當祂公開的在聖殿教導時，任何在那裡的人都知道

3. When a guard struck Jesus he defiantly questioned his right to do so since he had done nothing wrong

當一個衛兵擊打耶穌時，他的確對祂的權利感到質疑，因為祂沒有做錯事

4. Annas saw his inquiry was useless and bound him over to Caiaphas

亞那看見他的質問沒有結果，因此將祂交給該亞法



# Stage Two: Jesus standing for 8 hours before Caiaphas and an Illegal Evidentiary Hearing

## 第二階段：耶穌站在該亞法面前超過8小時， 面對非法證據的聽證

**John 11.49** *But one of them, Caiaphas, who was high priest that year, said to them, “You know nothing at all,*

約翰11:49 內中有一個人，名叫該亞法，本年作大祭司，對他們說：「你們不知道甚麼。

**John 11.50** *nor do you take into account that it is expedient for you that one man die for the people, and that the whole nation not perish.”*

約翰11:50 獨不想一個人替百姓死，免得通國滅亡，就是你們的益處。」

**John 11.51** *Now he did not say this on his own initiative, but being high priest that year, he prophesied that Jesus was going to die for the nation,*

約翰11:51 他這話不是出於自己，是因他本年作大祭司，所以預言耶穌將要替這一國死。

**John 11.52** *and not for the nation only, but in order that He might also gather together into one the children of God who are scattered abroad.*

約翰11:52 也不但替這一國死，並要將 神四散的子民，都聚集歸一。

**John 11.53** *So from that day on they planned together to kill Him.*

約翰11:53 從那日起他們就商議要殺耶穌。



# Stage Two: Jesus standing for 8 hours before Caiaphas and an Illegal Evidentiary Hearing

## 第二階段：耶穌站在該亞法面前超過8小時， 面對非法證據的聽證

- 1 - Caiaphas and the others had been very busy and hadn't worked up a case against Jesus since Judas' surprise tip happened just now during Passover  
該亞法與其他人都十分忙碌，還沒有做出針對耶穌的案子，而此時猶大意外提供的點子正好發生在逾越節之間
- 2 - Any official trial of the Sanhedrin would have to take place at dawn  
公會的任何官方審判都應該在日出之時進行
- 3 - Caiaphas' mind had already been made up (J 18:14) but now the lawyers must come up with charges worthy of death in order to make the whole ordeal seem to be legal  
該亞法的心中已經做好了決定 (約18:14), 但在當下, 律法師必須想出值得被判死刑的罪狀, 好讓整件事看起來是合法的



## Jewish Religious Trial 猶太的宗教審判

**Matt. 26.57** *Those who had seized Jesus led Him away to Caiaphas, the high priest, where the scribes and the elders were gathered together.*

太 26 : 57 拿耶穌的人，把他帶到大祭司該亞法那裡去，文士和長老，已經在那裡聚會。

**Matt. 26.58** *But Peter was following Him at a distance as far as the courtyard of the high priest, and entered in, and sat down with the officers to see the outcome.*

太 26 : 58 彼得遠遠的跟著耶穌，直到大祭司的院子，進到裡面，就和差役同坐，要看這事到底怎樣。

## Caiaphas Gathers by Night 該亞法在夜間的聚集

1. Matthew ignores Annas' initial inquiry beginning his account as Jesus was brought before Caiaphas and some members of the Sanhedrin who were 'informally and illegally gathered'

馬太省略了亞那最初的質問，從耶穌被帶到該亞法面前作為他記載的開始，而公會的一些成員被非正式及非法的聚集在一起

a. The high priest's house was more like a palace or mansion housing Annas and his larger family

大祭司的房子更像是個宮殿或是給亞那以及他的家族的豪宅



## Jewish Religious Trial 猶太的宗教審判



The false witnesses 假見證  
James Tissot 詹姆斯·蒂索 繪

## Caiaphas Gathers by Night 該亞法在夜間的聚集

b. Matthew adds that Peter was standing outside in this courtyard to watch the proceedings unfold

馬太補充說，彼得站在院子外面，在觀看整件事的進展

c. Those gathered knew it would be illegal by law to gather for judgment on a religious feast day and at night  
聚集的人知道，在宗教節日白天和晚上聚集接受審判是違法的



## Jewish Religious Trial 猶太的宗教審判

**Matt. 26.59** *Now the chief priests and the whole Council kept trying to obtain false testimony against Jesus, so that they might put Him to death.*

太 26 : 59 祭司長和全公會，尋找假見證，控告耶穌，要治死他。

**Matt. 26.60** *They did not find any, even though many false witnesses came forward. But later on two came forward,*

太 26 : 60 雖有好些人來作假見證，總得不著實據。末後有兩個人前來說：

**Matt. 26.61** *and said, "This man stated, 'I am able to destroy the temple of God and to rebuild it in three days.'"*

太 26 : 61 這個人曾說：「『我能拆毀神的殿，三日內又建造起來』」。

## Illegal 'grand jury' 非法的「大陪審團」

1. Jewish legal proceedings made it illegal for the judges (Sanhedrin) to gather evidence for a trial  
猶太人的法律程序規定，法官（公議會）不得收集審判證據

a. Some witnesses were paid to give false testimonies about Jesus but they could not find two that fully agreed together regarding any charge

有些證人被賄賂，做關於耶穌的假見證，但他們找不到兩個完全相吻合的指控



## Jewish Religious Trial 猶太的宗教審判

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## Illegal 'grand jury' 非法的「大陪審團」

b. Two came forward claiming Jesus said He would destroy the Temple and rebuild in three days (J2.19) but even then their testimonies did not agree (Mk14.59)

有兩個人站出來聲稱耶穌說過，祂將摧毀聖殿，並在三天內重建起來（約2:19），即便如此，他們的證詞也不一致（可14:59）



## Jewish Religious Trial 猶太的宗教審判

**Matt. 26.62** *The high priest stood up and said to Him, "Do You not answer? What is it that these men are testifying against You?"*

太 26 : 62 大祭司就站起來，對耶穌說：「你甚麼都不回答麼？這些人作見證告你的是甚麼呢？」

## Illegal 'grand jury' 非法的「大陪審團」

2. Caiaphas finally intervened and demanded Jesus answer these accusations but Jesus remained silent

該亞法最終介入並要求耶穌回答這些指控，但耶穌保持沉默

a. The high priest had no case and was at his wit's end

大祭司毫無理由，束手無策

b. Jesus remained uncomfortably silent before their lies as the scripture predicted (Isa. 53:7)

正如聖經所預言的，耶穌在他們的謊言面前保持了令人不安的沉默（以賽亞書 53:7）



## Jewish Religious Trial 猶太的宗教審判

**Matt. 26.63** *But Jesus kept silent. And the high priest said to Him, "I adjure You by the living God, that You tell us whether You are the Christ, the Son of God."*

太 26 : 63 耶穌卻不言語。大祭司對他說：「我指著永生 神，叫你起誓告訴我們，你是 神的兒子基督不是？」

**Matt. 26.64** *Jesus \*said to him, "You have said it yourself; nevertheless I tell you, hereafter you will see THE SON OF MAN SITTING AT THE RIGHT HAND OF POWER, and COMING ON THE CLOUDS OF HEAVEN."*

太 26 : 64 耶穌對他說：「你說的是。然而我告訴你們，後來你們要看見人子，坐在那權能者的右邊，駕著天上的雲降臨。」

## Illegal 'grand jury' 非法的「大陪審團」

3. But when Caiaphas said, "**I adjure you**" he was charging Jesus to swear an oath by the **Living God** if he was the **Christ, the Son of God**

但當該亞法說「**我叫你**」時，他命令耶穌，如果他是基督，是神的兒子，就必須向永生神起誓。

a. Jesus answered 'amen' under this oath thus claiming to be messiah

耶穌以誓言回答「阿門」，從而自稱是彌賽亞

b. Then quoting 2 well known messianic scriptures (**Ps.100.1** and **Dan.7.13**) he declared His glorious coming in his kingdom upon the clouds of Heaven  
然後他引用了兩段著名的彌賽亞經文（**詩篇 100 : 1** 和 **但以理書 7 : 13**），宣告他將駕著天上的雲，在他的國度裡榮耀降臨。



## Jewish Religious Trial 猶太的宗教審判

**Matt. 26.65** *Then the high priest tore his robes and said, "He has blasphemed! What further need do we have of witnesses? Behold, you have now heard the blasphemy;*

太 26 : 65 大祭司就撕開衣服說：「他說了僭妄的話！我們何必再用見證人呢？這僭妄的話，現在你們都聽見了。」

**Matt. 26.66** *what do you think?" They answered, "He deserves death!"*

太 26 : 65 你們的意見如何？」他們回答說：「他是該死的。」

## Illegal 'grand jury' 非法的「大陪審團」

4. The high priest tore his robes as a sign of his rage against this **blasphemy** against God

大祭司撕裂了自己的長袍，以表達他對褻瀆神的憤怒

a. No further evidence was needed than what they had just heard

除了他們剛剛聽到的之外，不需要進一步的證據

b. When asked for a verdict the council said, "**He deserves death**"

當被要求做出判決時，議會表示，「祂該死」



## Jewish Religious Trial 猶太的宗教審判

**Matt. 26.67** *Then they spat in His face and beat Him with their fists; and others slapped Him,*

太 26 : 65 他們就吐唾沫在他臉上，用拳頭打他，也有用手掌打他的，說：

**Matt. 26.68** *and said, "Prophecy to us, You Christ; who is the one who hit You?"*

太 26 : 68 「基督阿，你是先知，告訴我們打你的是誰？」

**5. At this point an almost satanic rage came upon these elders and religious men**

這時，這些長老和宗教人士心中燃起了近乎惡魔般的憤怒

## Illegal 'grand jury' 非法的「大陪審團」

a. They **spat** upon his face  
(Job 30.10)

他們吐唾沫在他臉上（伯 30:10）

b. **Beat** him with their fists and **slapped** him

用拳頭打他，打他耳光

c. They **mocked** the messiah's ability to prophesy by blindfolding him and asking him who hit him

他們蒙住彌賽亞的眼睛，問他是誰打了他，以此嘲諷彌賽亞的預言能力

d. Jesus remained composed as the suffering servant **Is. 53.7.**

耶穌依然保持鎮定，如同受苦的僕人（賽 53 : 7）



**KPOV: Observe the High Priest swearing an oath  
before the High Priest Forever according to the  
order of Melchizedek**

**國度的視角：觀看大祭司在基於麥基洗德等次的  
永遠大祭司面前的宣誓**

Jesus will perfectly intercede by  
His death to save the very Jewish  
priests who condemned Him

耶穌藉著祂的死，將會永遠完全的  
代求，好拯救那些置祂於死地的  
猶太祭司





## Stage 3: With the dawn of good Friday came the 'official judgment' of the Sanhedrin

**Matt. 27.1** ¶ *Now when morning came, all the chief priests and the elders of the people conferred together against Jesus to put Him to death;*

*Matt. 27.2 and they bound Him, and led Him*  
gove

He, who in nature and glory transcended the limits of our understanding and powers of speech, patiently endured those officers when they not only mocked but also hit him. God is not mocked.”

Cyril of Jerusalem

- according to  
Council  
convene  
and an e

- according to **Lu. 22.67-71** Jesus was asked again and he repeated his messianic claim and was officially condemned to death for blasphemy which would now have to be ratified by the Roman governor





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# KPOV: Observe the Judges of Mosaic Law falsely condemning the One who is the Judge of the Coming Kingdom

Man's sin has  
corrupted the very Law  
of God under Moses





# Matthew 26.69-75

## (Interlude) Peter's Denial

---

- *it almost seems as if the story of the trial is framed by Peter's story*
- *Notice that Peter went as far as he could to stay near to the master he loved*
- *Peter was larger than life in his serving, his faith, his love, his bungling and and his fall*
- *His collapse is self-reported with candor and humiliation*
- *His denial would ultimately be a testimony to the Lord's intercession*





## Peter on Trial

**Matt. 26.69** ¶ *Now Peter was sitting outside in the courtyard, and a servant-girl came to him and said, "You too were with Jesus the Galilean."*

**Matt. 26.70** *But he denied it before them all, saying, "I do not know what you are talking about."*

**Matt. 26.71** *When he had gone out to the gateway, another servant-girl saw him and \*said to those who were there, "This man was with Jesus of Nazareth."*

**Matt. 26.72** *And again he denied it with an oath, "I do not know the man."*

## Peter's Trial

1. Peter's visage was recognized in the firelight by a servant girl and he tried to 'bluff' his way out of the curious question

2. his denial drove him from the courtyard into the shadows of the gateway and away from the enemies that surrounded him

- a rooster crowed in the distance

- but again he was spotted by a servant girl forcing Peter to deny more vehemently in order to stay near



## Peter on Trial

**Matt. 26.73** *A little later the bystanders came up and said to Peter, "Surely you too are one of them; for even the way you talk gives you away."*

**Matt. 26.74** *Then he began to curse and swear, "I do not know the man!" And immediately a rooster crowed.*

**Matt. 26.75** *And Peter remembered the word which Jesus had said, "Before a rooster crows, you will deny Me three times." And he went out and wept bitterly.*

## Peter's Trial

- finally a servant of the high priest related to **Malchus** identified Peter (**J18.26**) and other bystanders heard his Galilean accent and became insistent he was a follower of Jesus

- Peter's instinct for self-preservation took over as he emphatically '**swore with an oath**' (**Mk14.71**) that he did not know who Jesus was

- the rooster crowed again

- He looked and saw Jesus tenderly look at him (**Lu. 22:61-62**) and went out and wept "bitterly"

- in spite of all of his love, faith, devotion and manly strength, he fell completely in denying his master and failed in "his hour" of testing



# Matthew 27.1-10

## (Interlude) Judas' Destruction

---

*Judas again is treated as one in the background*

*Even as a former disciple Matthew affords little space or mention of his notoriety*

*People today try to make Judas out to be a good soul trying to force Jesus to take his messiahship*

*But the Bible clearly shows that his betrayal was more than just for money*

*Judas was under the power of Satan and Jesus knew it according to John*



John 13.27 After the morsel, Satan then entered into him. Therefore Jesus \*said to him, “What you do, do quickly.”



## Judas on Trial

**Matt. 27.3** ¶ *Then when Judas, who had betrayed Him, saw that He had been condemned, he felt remorse and returned the thirty pieces of silver to the chief priests and elders,*

**Matt. 27.4** *saying, "I have sinned by betraying innocent blood." But they said, "What is that to us? See to that yourself!"*

**Matt. 27.5** *And he threw the pieces of silver into the temple sanctuary and departed; and he went away and hanged himself.*

## Judas' Remorse

1. the Bible words make a careful distinction between remorse which is selfish regret and repentance which turns and repudiates an act
2. Judas was under the influence of Satan but was struck at heart by Jesus' condemnation
3. He went back to the chief priest with the money not wanting the "curse" of blood money upon him
4. Receiving no sympathy or resolution he threw down the money into the Temple and was driven to suicide by hanging himself



## Judas on Trial

**Matt. 27.6** *The chief priests took the pieces of silver and said, "It is not lawful to put them into the temple treasury, since it is the price of blood."*

**Matt. 27.7** *And they conferred together and with the money bought the Potter's Field as a burial place for strangers.*

**Matt. 27.8** *For this reason that field has been called the Field of Blood to this day.*

**Matt. 27.9** *Then that which was spoken through Jeremiah the prophet was fulfilled: "AND THEY TOOK THE THIRTY PIECES OF SILVER, THE PRICE OF THE ONE WHOSE PRICE HAD BEEN SET by the sons of Israel;*

**Matt. 27.10** *AND THEY GAVE THEM FOR THE POTTER'S FIELD, AS THE LORD DIRECTED ME."*

## Judas' Act Foreknown

5. Matthew shares the irony of these leaders who falsely condemned Jesus to death while maintaining strict legal scruples about what donations could be received in their treasury

6. They bought the potter's field for burying the poor but the field ended up being called the "**Field of Blood**"

7. Of course these matters were all foretold in prophecy as Matthew quotes **Zech.11.12-13**



# Part two: the Civil Trial before Pilate



# Who was Pontius Pilate?

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*1 - governor of Judaea and Samaria there to keep the “pax Romana”*

*2 - head of the Roman legion posted to Caesarea and Jerusalem*

*3 - he appointed the high priests*

*4- lived and worked at the “Praetorium” (Mk. 15.16) upon which steps a ‘judgment seat’ was placed for dealing with official matters*

*5 - Pilate was known in Rome for his cynicism, cruelty and corruption*



Pontius Pilate painted by Giotto in 1305





# The Twelve Stages of the Roman Trial

*1. Matthew gives us a single brief account of Jesus before Pilate*

*2. we know from the other gospels that the trial actually involved 12 stages and differing charges*





# First Stage of Jesus' trial before Pilate: Request Denied

**John 18.28** ¶ *Then they \*led Jesus from Caiaphas into the Praetorium, and it was early; and they themselves did not enter into the Praetorium so that they would not be defiled, but might eat the Passover.*

**John 18.29** *Therefore Pilate went out to them and \*said, "What accusation do you bring against this Man?"*

**John 18.30** *They answered and said to him, "If this Man were not an evildoer, we would not have delivered Him to you."*

**John 18.31** *So Pilate said to them, "Take Him yourselves, and judge Him according to your law."*



1. The jews could not enter without being defiled
2. Pilate had been awakened early and was in no mood for judging cases
3. When the Sanhedrin leaders made no immediate case Pilate tried to throw them out refusing to hear their case



# Second Stage of Jesus' trial before Pilate: Capital Charges

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**John 18.31-32** *The Jews said to him, "We are not permitted to put anyone to death," to fulfill the word of Jesus which He spoke, signifying by what kind of death He was about to die.*

**Luke 23.2** *And they began to accuse Him, saying, "We found this man misleading our nation and forbidding to pay taxes to Caesar, and saying that He Himself is Christ, a King."*

1. The Jews needed Rome's approval to crucify Jesus
2. the charge of blasphemy would mean nothing to Pilate
3. the Leaders changed their charge to insurrection and treason
4. Now Pilate was forced to interview the accused
  - a. fomenting rebellion re: taxes to Rome
  - b. claiming to be king instead of Caesar



## Stage Three: Jesus is Silent

**Matt. 27.11** ¶ *Now Jesus stood before the governor, and the governor questioned Him, saying, “Are You the King of the Jews?” And Jesus said to him, “It is as you say.”*

**Matt. 27.12** *And while He was being accused by the chief priests and elders, He did not answer.*

**Matt. 27.13** *Then Pilate \*said to Him, “Do You not hear how many things they testify against You?”*

**Matt. 27.14** *And He did not answer him with regard to even a single charge, so the governor was quite amazed.*

## Pilate's First Interview

1. Matthew marks the contrast of Jesus' silence before chief priests and his answering Pilate by agreeing to their charges
2. But when asked to defend the charges he became totally silent amazing Pilate





# Stage Four: Jesus is sent by Pilate to Herod

**Luke 23.5** *But they kept on insisting, saying, “He stirs up the people, teaching all over Judea, starting from Galilee even as far as this place.”*

*Luke 23.6 ¶ When Pilate heard it, he asked whether the man was a Galilean.*

*Luke 23.7 And when he learned that He belonged to Herod’s jurisdiction, he sent Him to Herod, who himself also was in Jerusalem at that time.*

1. - As the Jews were accusing Jesus, Galilee was inadvertently mentioned

2. Pilate saw an opportunity to rid himself and Rome of this matter





# Stage Five: Jesus before King Herod

**Luke 23.8-9** ¶ *Now Herod was very glad when he saw Jesus; for he had wanted to see Him for a long time, because he had been hearing about Him and was hoping to see some sign performed by Him. And he questioned Him at some length; but He answered him nothing.*

**Luke 23.11** *And Herod with his soldiers, after treating Him with contempt and mocking Him, dressed Him in a gorgeous robe and sent Him back to Pilate.*

**Luke 23.12** *Now Herod and Pilate became friends with one another that very day; for before they had been enemies with each other.*

**Pompous, Superstitious, Depraved Herod:**

1. Sought amusement from Jesus
2. Then tried being 'judicious' and ask some questions but Jesus was silent
3. Then made sport of Jesus by having the soldiers dress him up as a king
4. Became conspiratorial friends with Pilate from that day forward

But even this wicked man ultimately found no capital charge (Lu. 23:15)



# KPOV: Observe the King standing before the King of Kings

Jesus will one day rule  
over all the kingdoms  
of this world

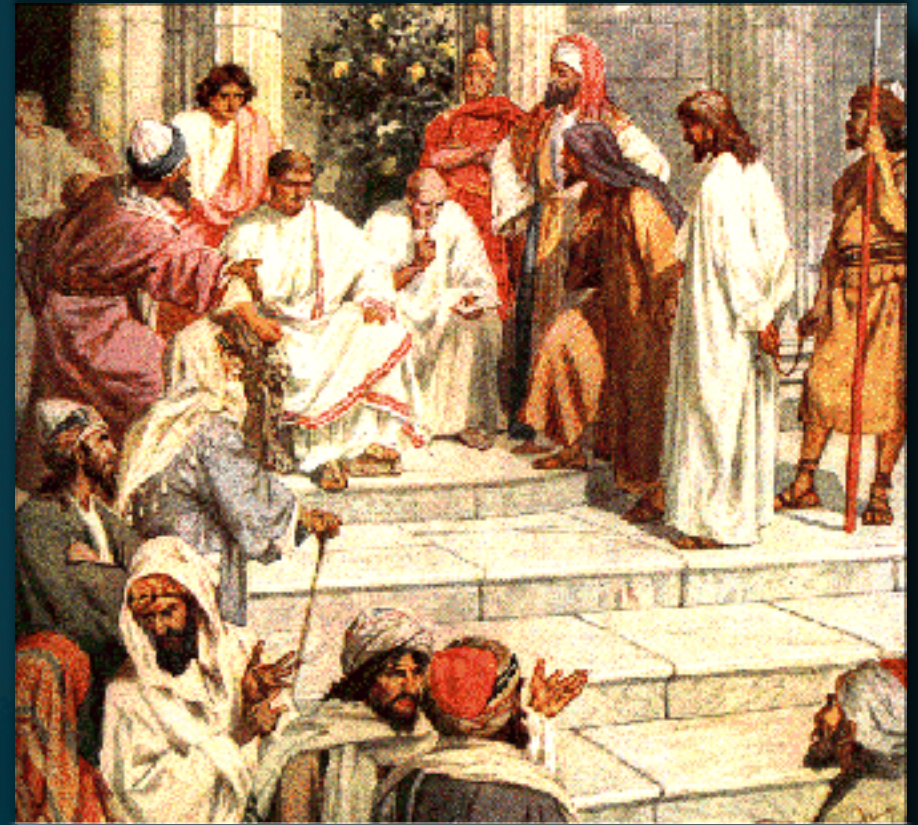




# Stage Six: Jesus acquitted of all charges

**Luke 23.13-14** ¶ *Pilate summoned the chief priests and the rulers and the people, and said to them, “You brought this man to me as one who incites the people to rebellion, and behold, having examined Him before you, I have found no guilt in this man regarding the charges which you make against Him.*

**Luke 23.15-16** *“No, nor has Herod, for he sent Him back to us; and behold, nothing deserving death has been done by Him. Therefore I will punish Him and release Him.”*



1. Pilate has had enough of this mock trial but the people are not satisfied
2. Though innocent by Roman Law pilate compromises to appease the people agreeing to beat and then release Jesus



# Stage Seven: Jesus makes the “good confession” before Pilate

**John 18.33** ¶ *Therefore Pilate entered again into the Praetorium, and summoned Jesus and said to Him, “Are You the King of the Jews?”*

**John 18.34** *Jesus answered, “Are you saying this on your own initiative, or did others tell you about Me?”*

**John 18.36** *Jesus answered, “My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting so that I would not be handed over to the Jews; but as it is, My kingdom is not of this realm.”*

**John 18.37** *Therefore Pilate said to Him, “So You are a king?” Jesus answered, “You say correctly that I am a king. For this I have been born, and for this I have come into the world, to testify to the truth. Everyone who is of the truth hears My voice.”*

**John 18.38** *Pilate \*said to Him, “What is truth?” ¶ And when he had said this, he went out again to the Jews and \*said to them, “I find no guilt in Him.*

Pilate interviews Jesus for answers to his hatred by the Jews and receives testimony of a transcendent life:

1. His kingdom was not of this world
2. His servants do not fight for this world
3. His divine purpose for coming to this world was to reveal the Truth
4. Pilate was convicted in heart as Jesus shared the beauty and nobility of his Royal Life and calling



## Stage Eight: Roman Trial

**Matt. 27.15** ¶ *Now at the feast the governor was accustomed to release for the people any one prisoner whom they wanted.*

**Matt. 27.16** *At that time they were holding a notorious prisoner, called Barabbas.*

**Matt. 27.17** *So when the people gathered together, Pilate said to them, "Whom do you want me to release for you? Barabbas, or Jesus who is called Christ?"*

**Matt. 27.18** *For he knew that because of envy they had handed Him over.*

## Pilate Tries to Release Jesus

1. Pilate's custom was to grant immunity to some convict at the feast time as the 'act of a merciful ruler'

He discerned that the problem lay with the Jewish rulers who feared Jesus' popularity





## Roman Trial Recess

**Matt. 27.19** ¶ *While he was sitting on the judgment seat, his wife sent him a message, saying, “Have nothing to do with that righteous Man; for last night I suffered greatly in a dream because of Him.”*

**Matt. 27.20** *But the chief priests and the elders persuaded the crowds to ask for Barabbas and to put Jesus to death.*

## Background Actions

While considering his actions two matters were stirring things up:

- a. Pilate’s wife came and told him of her terrible dream about judging this righteous man
- b. Meanwhile the chief priests had been ginning up the crowds to ask for Barrabas





## Stage Nine: Roman Trial

**Matt. 27.21** *But the governor said to them, “Which of the two do you want me to release for you?” And they said, “Barabbas.”*

**Matt. 27.22** *Pilate \*said to them, “Then what shall I do with Jesus who is called Christ?” They all \*said, “Crucify Him!”*

**Matt. 27.23** *And he said, “Why, what evil has He done?” But they kept shouting all the more, saying, “Crucify Him!”*

## Pilate Tries to Release Jesus

1. The pardon backfired even though he made their alternative releasing an infamous terrorist and dangerous insurrectionist
2. This makes the 5th time Pilate tries to acquit Jesus in the trial





# Stage Ten: Pilate Scourges and Presents Jesus

**John 19.1** ¶ *Pilate then took Jesus and scourged Him.*

**John 19.2** *And the soldiers twisted together a crown of thorns and put it on His head, and put a purple robe on Him;*

**John 19.3** *and they began to come up to Him and say, “Hail, King of the Jews!” and to give Him slaps in the face*

**John 19.4** *Pilate came out again and \*said to them, “Behold, I am bringing Him out to you so that you may know that I find no guilt in Him.”*

**John 19.5** *Jesus then came out, wearing the crown of thorns and the purple robe. Pilate \*said to them, “Behold, the Man!”*



1. Pilate hoped humiliating and beating Jesus would produce sympathy with the crowds to let him go

2. Pilate prophetically called him “**the man**” which both implies his weakness as a human and his perfection in philosophy



# Stage Eleven: Pilate made to Fear for his Position by the Jews

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**John 19.12** *As a result of this Pilate made efforts to release Him, but the Jews cried out saying, “If you release this Man, you are no friend of Caesar; everyone who makes himself out to be a king opposes Caesar.”*

**John 19.13** ¶ *Therefore when Pilate heard these words, he brought Jesus out, and sat down on the judgment seat at a place called The Pavement, but in Hebrew, Gabbatha.*

Two final accusations changed Pilate’s mind and led to Jesus’ crucifixion:

1. to be “a friend of Caesar” was a specific indication that a Roman could lose favored status with Caesar
2. they threatened to report that Jesus was opposing Caesar and stirring up a rebellion against Rome and Pilate was doing nothing about it



## Stage Twelve: Roman Trial

**Matt. 27.24** ¶ *When Pilate saw that he was accomplishing nothing, but rather that a riot was starting, he took water and washed his hands in front of the crowd, saying, “I am innocent of this Man’s blood; see to that yourselves.”*

**Matt. 27.25** *And all the people said, “His blood shall be on us and on our children!”*

**Matt. 27.26** *Then he released Barabbas for them; but after having Jesus scourged, he handed Him over to be crucified.*

## Pilate Washes his Hands

1. Pilate washed his hands protesting his innocence of Jesus’ blood
2. the Jews cried out prophetically, “His blood shall be on us and on our children!”
3. So we see that great Roman judicial system corrupted by sinful men
  - a. indeed fallen mankind cannot survive without rule of law
  - b. but the highest ideals of justice fall before the whims of its judges
  - c. it was actually the Roman empire that was being judged at the Son of man’s trial



# KPOV: Observe Roman Jurisprudence Corrupted before the Righteous One

Jesus exposed Roman  
Law compromised by  
politics, fear and  
expedience





ΕΠΙΕΤΑΞΕΝ ΕΝΕΝΕΧΘΗΝΑΙ ΤΗΝ  
ΚΕΦΑΛΗΝ ΑΥΤΟΥ Ο ΔΕ ΣΠΙΛΕΘΩΝ  
ΑΠΕΚΕΦΑΛΙΣ ΕΝ ΑΥΤΟΝ ΕΝ ΠΙ  
ΨΥΧΗ ΚΑΙ Η ΝΕΓΚΕΝΤΗΝ ΚΕ  
ΦΑΛΗΝ ΑΥΤΟΥ ΕΠΙ ΠΕΤΗΝΑΚΤΗ ΚΑΙ  
ΕΛΘΩ ΚΕΝ ΑΥΤΗΝ ΤΩ ΚΟΡΑΙΩ  
ΚΑΙ ΤΟ ΚΟΡΑΙΟΝ ΕΛΘΩ ΚΕΝ ΑΥΤΗ  
ΤΗ ΜΡΙ ΑΥΤΗΣ ΚΑΙ ΑΚΟΥΣΑΝΤΕΣ  
ΟΙ ΜΑΘΗΤΑΙ ΑΥΤΟΥ ΤΗ ΘΟΝ ΚΑΙ  
ΠΡΑΝΤΟΝ ΤΩ ΜΑΛΛΟΥ ΚΑΙ ΕΘΗ  
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ΠΟΝ ΚΑΙ ΑΝΑΠΑΥΣΑΘΕΘΕ ΟΛΙΓΟ  
Ν ΕΧΗ ΓΑΡ ΟΤΕ ΡΧΟΜΕΝ ΟΙΚΑΙ  
ΟΙ ΥΠΑΓΟΝΤΕΣ ΠΟΛΛΟΙ ΤΟΥΤΕ  
ΦΑΓΕΙΝ ΕΥΚΑΙΡΟΥΝ  
ΚΑΙ ΑΠΗΛΘΟΝ ΕΙΣ ΕΡΗΜΟΝ  
ΤΩ ΠΛΟΙΩ ΚΑΤ'ΙΔΙΑΝ  
ΑΥΤΟΥ ΣΥΝΑΓΟΝΤΑΣ ΚΑΙ ΕΠΕΓΝΩ  
ΣΑΝ ΑΥΤΟΥ ΣΠΟΛΛΟΝ ΚΑΙ ΠΕΖΗ  
ΑΠΟ ΠΑΧΩΝΤΩΝ ΠΟΛΕΩΣ ΣΥΝ  
ΕΔΡΑΜΟΝΕ ΚΕΙ ΚΑΙ ΠΡΟΝΑΘΟΝ  
ΑΥΤΟΥ ΣΚΑΙ ΟΥΝ ΕΔΡΑΜΟΝ ΠΡΟΣ  
ΑΥΤΟΝ ΚΑΙ ΕΞΕΛΘΟΝ ΟΙΣ  
ΕΙΔΕΝ ΠΟΛΥΝ ΟΧΛΟΝ ΚΑΙ  
ΧΗΝΙΣΘΗΝ ΕΠΑΥΤΟΙΣ ΟΤΙ ΤΗ  
ΠΡΟΚΥΤΑΜΗ ΕΧΟΝΤΑΙ ΟΙ  
ΚΑΙ ΗΡΞΑΤΟ ΑΥΤΟΥ ΣΑΙΔΑΣ ΚΑΙ  
ΠΟΛΛΑ ΚΑΙ ΗΝΑΝ ΩΡΑΣ ΠΟΛ  
ΛΗΣ ΕΓΕΝΟΜΕΝ ΗΣ ΠΡΟΣΕΛΘΟΝ  
ΤΕΣ ΟΙ ΜΑΘΗΤΑΙ ΑΥΤΩ ΛΕΓΟΥΣΙ  
ΟΤΙ ΕΡΗΜΟΣ ΕΣΤΙΝ ΟΤΟΠΟΣ ΕΙΔ  
ΗΑΝ ΩΡΑ ΠΟΛΛΗ ΑΠΟΛΥΣΟΝ ΑΥΤΕ  
ΙΝΑ ΑΠΙΕΛΘΟΝΤΕΣ ΕΙΣ ΤΟΥΣ ΕΙ  
ΚΛΩΔΙΟΥΣ ΚΑΙ ΚΩΜΑΣ ΑΓΟΡ  
ΣΩΣΙΝ ΕΑΥΤΟΙΣ ΑΡΤΟΥΣ ΤΗΝ  
ΦΑΓΩΣΙΝ ΟΥΚ ΕΧΟΥΣΙΝ Ο ΔΕ ΛΙ  
ΚΡΙΘΕΙΣ ΕΙΠΕΝ ΑΝΟΤΕ ΑΥΤΟΙΣ ΕΥΜΕΙΣ  
ΦΑΓΕΙΝ ΚΑΙ ΕΤΟΥΣΙΝ ΑΥΤΩ ΜΕΛ  
ΘΟΝΤΕΣ ΑΓΟΡΑΣΩΜΕΝ ΑΝΑΡ  
ΡΙΩΝ ΑΙΔΟΣ ΚΩΝ ΑΡΤΟΥΣ ΚΑΙ ΔΕ  
ΣΟΜΕΝ ΑΥΤΟΙΣ ΦΑΓΕΙΝ  
Ο ΔΕ ΕΓΕΙΛΑΥΤΟΙΣ ΠΟΣΟΥΣ ΑΡΤΟΥΣ  
ΕΧΕΤΑΙ ΥΠΑΓΕΤΕ ΚΑΙ ΕΤΕΚΑΙ  
ΓΝΟΝΤΕΣ ΕΛΕΓΟΥΣΙΝ ΑΥΤΩ ΠΕΝΤΕ

ΚΑΙ ΛΥΟΙ ΧΘΥΑΣ ΚΑΙ ΕΠΕΤΑΞΕΝ ΧΥΤΕ  
ΑΝΔΡΑΝ ΑΠΑΝΤΑΣ ΟΥΝ ΠΡΟΣ ΙΧΘΥ-  
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