

GOSPEL OF JOHN

EXEGESIS VERSES 1 – 3:

GNT John 18:1 Ταῦτα εἰπὼν Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τοῦ Κεδρῶν ὅπου ἦν κήπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ.

NAS John 18:1 **When Jesus had spoken these words, He went forth with His disciples over the ravine of the Kidron,** Ἰησοῦς (*n-nm-s*) εἰπὼν ελέγω (*circ. ptc./a/a/nm-s*; "When had spoken/After having said") Ταῦτα οὗτος (*near dem. pro./an-p*; "these things"; *ref. the words communicated in Bible class with the closing prayer*) ἐξῆλθεν ἐξέρχομαι (*viaa--3s*; "went out from/went forth") σὺν (*pI*; "together with") αὐτοῦ αὐτός (*npgm3s*) τοῖς ὁ μαθηταῖς μαθητής (*d.a. + n-Im-p*) πέραν (*pg*; "over/across/beyond/on the other side of") τοῦ ὁ χειμάρρου χείμαρρος (*d.a. + n-gm-s*; "the ravine/wadi/gulch"; *compound from ῥέω - to flow and χειμών - winter; hence a winter flowing stream; a brook or creek which flows from melting snow or a hard rain, but is other wise relatively dry, or maybe just a trickle during the year; hapax*) τοῦ ὁ Κεδρῶν (*d.a. + n-gm-s*; "of the Kidron"; *This brook is located on the east side of Jerusalem dividing Jerusalem from the Mt. of Olives; it has generally been accepted as a derivative of the Hebrew qadhar meaning "to become black"; more recently scholars have presented the possibility that it is a phonetic variation of gidderon, "a spot of enclosure of cattle"; it runs through the Valley of Kidron and would have the water source of the Gihon spring; it empties into the Dead Sea; hapax*) **where there was a garden, into which He Himself entered, and His disciples.** ὅπου (*adv. of place*; "where") ἦν εἰμί (*viIPFa--3s*) κήπος, (*n-nm-s*; "garden/orchard/plantation"; *this garden, not identified by John is Gethsemane (meaning "oil press"); it was essentially an olive orchard located on the Mt. of Olives; it was a favorite retreat for Jesus to go when in Jerusalem; used 5x*) εἰς (*pa*) ὃν ὅς (*rel. pro./am-s*; *ref. the garden*) αὐτός (*npnm3s*) εἰσῆλθεν εἰσέρχομαι (*viaa--3s*; "entered/went into") καί (*cc*) αὐτοῦ. αὐτός (*npgm3s*) οἱ ὁ μαθηταὶ μαθητής (*d.a. + n-nm-p*)

GNT John 18:2 ἦδει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν τὸν τόπον, ὅτι πολλάκις συνήχθη Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ.

GOSPEL OF JOHN

NAS John 18:2 **Now Judas also, who was betraying Him, knew the place;** *δέ (cs) Ἰούδας (n-nm-s; ref. Judas Iscariot) καί (adjunct.) ὁ παραδιδούς παραδίδωμι (d.a. + subs. ptc./p/a/nm-s; "who was betraying/giving over") αὐτὸν αὐτός (nram3s; ref. Jesus) ἤδει οἶδα (viPlpfa--3s; "had known/had information") τὸν ὁ τόπον, τόπος (d.a. + n-am-s; "the place/location")* **for Jesus had often met there with His disciples.** *ὅτι (causal) Ἰησοῦς (n-nm-s) πολλάκις (adv.; "many times/often"; used 18x) συνήχθη συνάγω (viarp--3s; "had met together with") ἐκεῖ (adv.; "there/in that place") μετά (pg) αὐτοῦ. αὐτός (nrgm3s) τῶν ὁ μαθητῶν μαθητῆς (d.a. + n-gm-p)*

GNT John 18:3 ὁ οὖν Ἰούδας λαβὼν τὴν σπείραν καὶ ἐκ τῶν ἀρχιερέων καὶ ἐκ τῶν Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὄπλων.

NAS John 18:3 **Judas then, having received the Roman cohort,** *ὁ Ἰούδας (d.a. + n-nm-s) οὖν (infer. conj.) λαβὼν λαμβάνω (circ. ptc./a/a/nm-s; "after having received") τὴν ἢ σπείραν σπείρα (d.a. + n-af-s; "the cohort/a body of men at arms/military band"; generally a cohort would contain approx. 600 men (1/10 of a legion of 6000), but as few as 100 and as many as 1000; the term "cohort" could refer to a partial dispatch of the entire compliment of the cohort; they would often function as military police; used 7x)* **and officers from the chief priests and the Pharisees, *came there with lanterns and torches and weapons.** *καί (adjunct.; "also") ὑπηρέτας ὑπηρέτης (n-am-p; "officers/deputies/temple police"; same as 7:32,45,46) ἐκ (pAbl) τῶν ὁ ἀρχιερέων ἀρχιερεύς (d.a. + n-Ablm-p; "chief priests/high priests"; includes Caiaphas, Annas and any others still alive that had served in office) καί (cc) ἐκ (pAbl) τῶν ὁ Φαρισαίων Φαρισαῖος (d.a. + n-Ablm-p) ἔρχεται ἔρχομαι (vipd--3s; historical present) ἐκεῖ (adv.; "there") μετά (pg) φανῶν φανός (n-gm-p; "lanterns"; a source of light for outdoor use; hapax) καί (cc) λαμπάδων λαμπάς (n-gf-p; "torches/pitch-covered twigs or other fuel fed source of light"; the word we get "lamp" from; used 9x) καί (cc) ὄπλων. ὄπλον (n-gn-p; "weapons/armaments/tool or instruments of war"; used 6x; only here is it used physically or literally)*

GOSPEL OF JOHN

ANALYSIS VERSES 1 – 3:

1. Chapters 13-17 comprised the monologue (primarily) that closed out Jesus' final Bible class delivered to **His disciples** in Jerusalem on the eve of **His** crucifixion.
2. Chapters 13-14 took place in the upper room, while chapters 15-17 took place in another unspecified location within Jerusalem proper.
3. John now fast-forwards this evening's events, after/**when Jesus had spoken these final words**, bringing the reader directly to the location and event of His betrayal.
4. In so doing, he omits the interlude of events recorded in the synoptic parallels to include His 2nd prediction of Peter's denial (Mat.26:30-35; Mar.14:26-31) and His final 3 prayers in the Garden of Gethsemane (Mat.26:36-46; Mar.14:32-42; Luk.22:40b-46).
5. It appears that the final portion of Bible class took place in transit from the upper room to the Mount of Olives, as it is at this point that **Jesus went forth with His disciples over the ravine of the Kidron, where there was a garden, into which He Himself entered, and His disciples.**
6. The **Kidron** brook called a **ravine** in John is more what we would call a wadi or gulch that only flowed with water during rainy season or snowmelt, but is normally dry at any other time.
7. It runs down the valley of the same name dividing Jerusalem west from the Mount of Olives to the east, eventually winding through the wilderness of Judah and draining into the Dead Sea.
8. While John does not name the **garden** in view, Matthew and Mark inform us that it is the **Garden** of Gethsemane (Mat.26:36; Mar.14:32) and Luke refers to its general location on the Mount of Olives (Luk.22:39).
9. This particular area on the Mount of Olives is depicted at the time as being a domestic grove of olive trees and would be a quiet and suitable place for **Jesus** and the **disciples** to bivouac together when in Jerusalem for the feasts.
10. It is noted that there is no mention of **Jesus** ever boarding at anyone's private residence within the city of Jerusalem at these times.
11. Luke tells us that this particular location was the customary resort **Jesus** used for this purpose. Luk.22:39
12. It would provide privacy and protection from the elements, yet be within close proximity to the activities in Jerusalem.
13. **His** habit was to teach in the city at day and return to camp on the Mount of Olives at night. Cp. Luk.21:37
14. That **His** niche was habitual in this regard is further supported by John and explains how **Judas** knew exactly where to find **Him** this particular evening, as recorded in vs.2, "**Now Judas also, who was betraying Him, knew the place; for Jesus had often met there with His disciples**".
15. **Jesus**, while successfully foiling and avoiding **His** enemies throughout **His** public ministry, **now** makes no attempt to avoid betrayal but goes directly to the place where **Judas** would expect **Him** to be.
16. Consistently through the gospel accounts, **Judas** is referred to in terms of his betrayal of the Son of God.

GOSPEL OF JOHN

17. He was purely and simply an unbeliever that for STA reasons and monetary gain attached himself to Jesus ministry and through frustration became a guide to Jesus' enemies and delivered **Him** to them.
18. As **Judas** would have observed throughout this Passover week that **Jesus** showed no intentions in breaking **His** routine of habitual retreat, he is convinced that this evening would be a prime time to execute his evil deed.
19. Though not mentioned, it is obvious that after **Judas** left the upper room, he went to those with whom he cut his deal and assured them that this evening was a go.
20. They in turn provided him with the manpower they deemed necessary to ensure success as vs.3 denotes, "**Judas then, after having received the Roman cohort, and officers from the chief priests and the Pharisees, came there with lanterns and torches and weapons**".
21. Nowhere in the gospel accounts are we told how or why the **Roman** authorities got involved in the arrest of **Jesus**.
22. While it is obvious that the temple police would be called to action, it is also obvious that the Sanhedrin considered it necessary that additional leverage legally and otherwise was necessary.
23. Conditions that would influence their thinking would include their previous failures of **His** apprehension and fear of popular support and the overall Jewish reactions after the fact.
24. Based on Pilate's questioning of **Jesus** as to whether or not **He** was proclaiming to be the King of the Jews (Joh.18:33ff), their argument to the Romans for their support would simply be that they needed help in apprehending a political insurgent.
25. The Romans, who were aware of the volatile nature of the Jews, as well as the volatile nature of the time in which they lived, would be easily persuaded of the need to squelch any potential uprising.
26. They would do what was necessary to avoid potential rebellion and riot, especially with the massive numbers of people that were in Jerusalem at this time.
27. It appears that the Jews had already discussed this matter with the Romans and that they were convinced that the best way to deal with this matter was to capture **Jesus** at night away from any crowds that might riot. Cp. Mat.26:3-5; Mar.14:1-2; Luk.22:1-2
28. The size of the arrest party has sparked controversy, since the number of the **Roman cohort** is not specific.
29. Various guesses range from the normal size of about 600 to around 100.
30. In addition to the **Roman** contingent, the crowd was comprised of the temple police as representatives of the Sanhedrin and **the Pharisees**.
31. In any case, the detachment of armed men was larger than one might expect for the arrest of a single man.
32. This again points to the fact of the knowledge by both the Jews and the Romans of Jesus' popularity intermingled with the fear of failure and riots and that no one had better underestimate their prey.
33. The arrest party depicts a law enforcement coalition that came prepared to fight, expecting trouble and fully armed and prepared to meet any resistance with extreme prejudice.
34. They wait until the appointed time that **Judas** had determined would be the most conducive to an easy arrest.

GOSPEL OF JOHN

35. The night covered the olive grove and the arrest party was armed with various types of lamps **and torches** in order to search for **Jesus**.
36. They brought these in order to make sure they could find **Him** in the dark recesses and shadows of the trees and in anticipation of their prey running and hiding as a matter of self preservation, when **He** became aware of what was happening.
37. That they were so equipped and armed reveals their planned strategy to be able to confront any mass of direct resistance as well as the ability to spread out into separate liaison teams, while fanning out in the manhunt for this considered public and political enemy.
38. That they were so equipped to counter any direct resistance further suggests that they were also ready and willing to take down any supporters accompanying **Jesus**.
39. The irony is that to the extent that all of the preparation and planning by **Judas**, the Sanhedrin and the Romans to ensure the success of this arrest, it was totally unnecessary, since **Jesus** will willingly surrender to them according to God's plan for **His** life.

GOSPEL OF JOHN

EXEGESIS VERSES 4 – 6:

GNT John 18:4 Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτὸν ἐξῆλθεν καὶ λέγει αὐτοῖς, Τίνα ζητεῖτε;

NAS John 18:4 **Jesus therefore, knowing all the things that were coming upon Him, went forth, and *said to them, "Whom do you seek?"** Ἰησοῦς (*n-nm-s*) οὖν (*infer. conj.*) εἰδὼς οἶδα (*circ. ptc./PF/a/nm-s*) πάντα πᾶς (*adj. used pro.--an-p*) τὰ τὸ ἐρχόμενα ἔρχομαι (*adj. ptc./p/d/an-p; "that were coming"*) ἐπ' ἐπί (*pa*) αὐτὸν αὐτός (*npam3s*) ἐξῆλθεν ἐξέρχομαι (*viaa--3s; "went forth/ went out from"; ref. the garden of Gethsemane*) καί (*cc*) λέγει λέγω (*vipa--3s*) αὐτοῖς, αὐτός (*npdm3p*) Τίνα τίς (*interr. pro./am-s; "Whom?"*) ζητεῖτε; ζητέω (*vipa--2p; "do you seek"*)

GNT John 18:5 ἀπεκρίθησαν αὐτῷ, Ἰησοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς, Ἐγὼ εἰμι. εἰστήκει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν μετ' αὐτῶν.

NAS John 18:5 **They answered Him, "Jesus the Nazarene."** ἀπεκρίθησαν ἀποκρίνομαι (*viad--3p*) αὐτῷ, αὐτός (*npdm3s*) Ἰησοῦν Ἰησοῦς (*n-am-s*) τὸν ὁ αζωραῖον. Ναζωραῖος (*d.a. + n-am-s; "the Nazarene/one from Nazareth"; used 13x*) **He *said to them, "I am ~~He~~."** And Judas also who was betraying Him, was standing with them. λέγει λέγω (*vipa--3s; Jesus is the subject*) αὐτοῖς, αὐτός (*npdm3p*) Ἐγὼ (*npn-1s; emphatic; "I Myself"*) εἰμι. εἰμί (*vipa--1s; "am/keeps on being"*) δέ (*cs; "Now/And"*) Ἰούδας (*n-nm-s*) καί (*adjunct.*) ὁ παραδιδούς παραδίδωμι (*subs. ptc./p/a/nm-s; "who was betraying/the one betraying"*) αὐτὸν αὐτός (*npam3s*) εἰστήκει ἵστημι (*viPLPFa--3s; "was standing/had been standing"*) μετ' μετὰ (*pg*) αὐτῶν. αὐτός (*npgm3p; ref. the crowd*)

GNT John 18:6 ὡς οὖν εἶπεν αὐτοῖς, Ἐγὼ εἰμι, ἀπήλθον εἰς τὰ ὀπίσω καὶ ἔπεσαν χαμαί.

NAS John 18:6 **When therefore He said to them, "I am ~~He~~," they drew back, and fell to the ground.** ὡς (*temporal conj; "When/After"; emphasizes the correlation of their action with Jesus' words*) οὖν (*infer. conj.*) εἶπεν λέγω (*viaa--3s*) αὐτοῖς, αὐτός (*npdm3p*) Ἐγὼ (*npn-1s*) εἰμι, (*vipa--1s*) ἀπήλθον ἀπέρχομαι (*viaa--3p; "they*

GOSPEL OF JOHN

withdrew/departed" +) εἰς (pa +) τὰ τό ὀπίσω (d.a. + adv. used substantively; "the things behind"; lit., "they retreated/drew back into a short distance") καί (cc) ἔπεισαν πίπτω (viaa--3p; "fell") χαμαί. (adv.; "onto terra firma/ground/soil"; same as 9:6)

ANALYSIS VERSES 4 – 6:

1. Only John records this aspect and particular of Jesus' arrest from vss.4–9, while omitting Judas' kiss of betrayal as included in the synoptics. Mat.26:48-50; Mar.14:43-46; Luk.22:47b-48
2. This particular aspect of His arrest emphasizes Jesus' Divine nature, a central theme to the gospel.
3. John has already emphasized the complete knowledge that **Jesus** possessed in regards to people and the situations in His own life and destiny. Joh.2:24; 6:64: 13:1,3,11,18,26,27
4. That **Jesus** was so perfectly oriented and tuned into God's will and timing in His life, this event, as any other, did not catch Him off guard, as John makes clear in vs.4, "**Jesus, therefore, knowing all the things that were coming upon Him.**"
5. While John gives us some insight into the degree and energy included in the plotting of the Jews, **Judas** and the others involved in the arrest of **Jesus**, he notes the contrast of simplicity and calmness of **Jesus** dealing with what He knows will occur.
6. He was keenly aware of the prophecies and knew that this arrest would be successful and culminate in His crucifixion.
7. He was in complete control of Himself and the entire situation that surrounded His betrayal and arrest.
8. He does not attempt to hide Himself and **went forth** moving out of the garden of Gethsemane fully aware and convinced of the Father's will in this matter.
9. He approaches the group that would obviously be noticed from some distance due to the lights they carried and the noise that such a large group would make.
10. He boldly confronts **them** and **said to them, "Whom do you seek?"**
11. **They** in turn respond and **answered Him, "Jesus the Nazarene"**.
12. Their reference to Him as a **Nazarene** is in fulfillment of prophecy. Mat.2:23
13. No place in the OT can you find a direct prophecy to Messiah being called a **Nazarene**, but the prophecy exists in essence and intent.
14. The term "**Nazarene**" is reference to Jesus' hometown in which He grew up.
15. He is referred to in this fashion on other occasions in the gospels. Mar.10:47; 14:67; 16:6; Luk.24:19; Joh.19:19; Act.2:22
16. To be called a **Nazarene** (one from Nazareth) was not an accolade of esteem, but one of derision and looking upon in contempt and as worthless. Joh.1:46
17. Matthew expects his readers to understand that the prophecy that He would be called a **Nazarene** is a prophecy fulfilled in the fact that men would look upon His Person as one of humble background and an apparent appearance and reputation of being someone despised by men. Cp. Isa.53:2-3
18. It is a title of reproach and this name marks the Jewish rejection of His Person during the incarnation.

GOSPEL OF JOHN

19. It emphasizes the humanity of His Person and reveals that those now seeking His Person only relate to Him as another man, one that was from the low-life town of Nazareth.
20. It points to the –V and unbelief of the crowd confronting Him with respect as to how they perceive Him.
21. It denotes that all –V are not truly seeking God, but their own ideals, agendas, etc.
22. Though this is what **they** are seeking regarding His Person, **Jesus** responds with the truth of His identity and **He said to them, “I am”**.
23. The statement “**I am**” throughout John emphasizes His Deity as God the Son.
24. It is a reference to the OT name of the 2nd member of the Godhead, Yahweh, “Lord”.
25. The Hebrew word יהיה means “to become/come to pass” and is used in Exo.3:14 as a name that God gave to Moses as identification of Himself.
26. The entirety of His name in Exo.3:14 is given as “אֶהְיֶה אֲשֶׁר אֶהְיֶה (Qal/Ipf/1s + rel. pro. + Qal/Ipf/1s)” and is literally translated “I will become that which I will become”.
27. His Hebrew title is often mistakenly referred to as an expression of the “to be” verb in the Hebrew as “**I am**”, but there is no “to be” verb in the Biblical Hebrew language.
28. The “to be” verbs are simply supplied in the thought of communication while speaking or in the translation into the English language.
29. The sense of “to become” is not to be taken in the sense of improvement.
30. The future tenses of the verbs (Qal/Ipf) contextually denote an uncompleted ongoing action.
31. The idea behind the OT Name is one of a constant revelation until an absolute state is reached.
32. It abstractly is in reference to the revelation of Himself to mankind in time as seen in the POG.
33. In other words, the overt manifestation of His plan continues to “change” as seen in historical dispensations slowly unrolled, to meet the new developments of the Angelic Conflict, though His eternal plan is intact and unchanging.
34. It denotes that the Yahweh of the OT has not yet revealed His Person in its completed form.
35. That Yahweh is eternal in essence is also revealed in His name, since nothing can continuously move forward in time without pre-existence, hence “The Self-existing One”.
36. The OT Name could in explanation be rendered, “I will reveal Myself culminating into that which I purpose”.
37. It is that finished state of the 2nd member of the Godhead that is culminated into the Person of Christ. Joh.1:14,18 cp. Phi.2:5-6
38. **Jesus** takes His OT name as Yahweh to be revealed in time and now proclaims it as reality in its existing state of being, as completed in His Person and hence, “**I am**”.
39. In contrast to a man that the arrest party has stated **they** are seeking, He states with two words Who He really is i.e., “**I am** the OT Yahweh perfectly and completed revealed in Person”.
40. What the OT Yahweh culminated into in Person and plan is the unique God/man, **Jesus** Christ, the Savior of the universe.

GOSPEL OF JOHN

41. He thus can now refer to His Person as a completed present state of being as God revealed.
42. Jesus Christ is the reality of the Yahweh of the OT of “becoming that which He will become” in Person and as ὁ Λόγος. Joh.1:1,14
43. In the completeness of the hypostatic union the Son of God can now “keep on being” as status quo of the revelation and identification of God in Person.
44. John continues and notes that **Judas** was indeed a part of this official “lynch” mob and states “**And Judas also who was betraying Him, was standing with them**”.
45. There is some debate as to the timing of Judas’ betrayal kiss in relation to the events established here in John.
46. Luk.22:47 makes it clear that **Judas** acted as point man for the patrol, leading the entire group to **Jesus**.
47. The most natural course of events would be that **Jesus** meets **Judas** first and **Judas** then immediately engages in the agreed signal of identification. Mat.26:48-49; Mar.14:44-45
48. As both of the accounts suggest, Judas greeting occurred “immediately” upon confronting **Jesus**.
49. He then returns back to stand with the remainder of the group for moral and logistical support.
50. Before any of the group could then advance to seize **Jesus**, He then confronts them in the fashion as outlined in our verses.
51. In either case of order, John sees the point that Judas’ physical orientation was a sign of his spiritual orientation and that fact that he was allied with Jesus’ enemies.
52. The immediate effect of Jesus’ declaration of Deity was one that instilled fear into those of the arrest party as vs.6 notes, “**When therefore He said to them, ‘I am,’ they drew back, and fell to the ground**”.
53. Jesus’ proclamation as Yahweh struck such a note of terror into these men that the entire mass in unison lurched **back** into instant retreat creating a collapse of forces **to the ground**.
54. This is not what one might expect from a group of battle hardened Roman veterans that were prepared for violent confrontations.
55. God struck this group with a supernatural fear, while not lasting very long, was sufficient to cause a short withdrawal and disruption of order.
56. Jesus’ answer to them has a three-fold purpose:
 - A. To provide them with an answer to their question concerning **Jesus** of Nazareth.
 - B. To stimulate any interest in the ultimate and far greater identity of Who and What He is.
 - C. To force an attitude adjustment in their overall agenda.

GOSPEL OF JOHN

EXEGESIS VERSES 7 – 9:

GNT John 18:7 πάλιν οὖν ἐπηρώτησεν αὐτούς, Τίνα ζητεῖτε; οἱ δὲ εἶπαν, Ἰησοῦν τὸν Ναζωραῖον.

NAS John 18:7 **Again therefore He asked them, "Whom do you seek?" And they said, " Jesus the Nazarene. "** πάλιν (*adv. "Again"*) οὖν (*infer. conj.*) ἐπηρώτησεν ἐπερωτάω (*viaa--3s; "He asked/questioned"*) αὐτούς, αὐτός (*npram3p; ref. the arrest party*) Τίνα τίς (*interr. pro./am-s; "Whom?"*) ζητεῖτε; ζητέω (*vira--2p; "do you seek"*) δέ (*ch*) οἱ ὁ (*d.a. used subs.; "the men/they"*) εἶπαν, λέγω (*viaa--3p*) Ἰησοῦν Ἰησοῦς (*n-am-s*) τὸν ὁ Ναζωραῖον. Ναζωραῖος (*d.a. + n-am-s*)

GNT John 18:8 ἀπεκρίθη Ἰησοῦς, Εἶπον ὑμῖν ὅτι ἐγώ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν·

NAS John 18:8 **Jesus answered, "I told you that I am He; if therefore you seek Me, let these go their way,"** Ἰησοῦς, (*n-nm-s*) ἀπεκρίθη ἀποκρίνομαι (*viad--3s*) Εἶπον λέγω (*viaa--1s; "I told/I said"*) ὑμῖν σύ (*nrd-2p*) ὅτι (*intro. indir. disc.*) ἐγώ (*nprn-1s*) εἰμι· εἰμί (*vira--1s*) εἰ (*part. intro. 1st class cond.; "If...and it is true"*) οὖν (*infer. conj.*) ζητεῖτε, ζητέω (*vira--2p*) ἐμὲ ἐγώ (*nra-1s*) ἄφετε ἀφίημι (*vImp.aa--2p; "Let go/leave behind"*) τούτους οὗτος (*near dem. pro.; ref. the disciples*) ὑπάγειν· ὑπάγω (*inf. purpose/pa-; "to depart/to go away"*)

GNT John 18:9 ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν ὅτι Οὓς δέδωκάς μοι οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα.

NAS John 18:9 **that the word might be fulfilled which He spoke, "Of those whom You have given Me I lost not one."** ἵνα (*conj. purpose; "in order that"*) ὁ λόγος (*d.a. + n-nm-s*) πληρωθῇ πληρόω (*vsap--3s; "might be fulfilled"*) ὃν ὅς (*rel. pro./am-s; "which"; ref. "the word"*) εἶπεν λέγω (*viaa--3s*) ὅτι (*indir. disc.*) Οὓς ὅς (*rel. pro./am-p; "those whom/the ones"*) δέδωκάς δίδωμι (*viPFa--2s; You have given"; the Father is the subject*) μοι ἐγώ (*nrd-1s*) οὐκ οὐ (*neg. +*) ἀπώλεσα ἀπόλλυμι (*viaa--1s; "I lost not/did not loose/did not allow to perish"*) ἐξ ἐκ (*pAbl +*) αὐτῶν αὐτός (*nprgm3p; "from them?"*) οὐδένα. οὐδεὶς (*apcam-s; "not even one/no one"*)

GOSPEL OF JOHN

ANALYSIS VERSES 7 – 9:

1. Following the moment of terror, the arrest party regroups and **Jesus again therefore asked them, “Whom do you seek?”**
2. His repeated question is not designed to be redundant or even a test of their courage, rather it is designed two-fold:
 - A. To totally expose their –V.
 - B. To facilitate His demand for protection on behalf of His disciples.
3. That those of the arrest party are unbelievers and totally –V is seen in the fact that **again they** also repeated their previous response **and said, “Jesus the Nazarene”**.
4. In spite of the unexplained supernatural force of terror that the previous declaration of His Person caused in their ranks, the party is undeterred in their perception of His Person and quest of fulfillment of their agenda.
5. That they continue to refer to Him with the derogatory title “**Nazarene**” points to the fact that even in the face of omnipotence, –V refuses to believe.
6. It points to the fact that the agenda of –V is not to truly **seek** God, but to satisfy their own agendas, religious and non-religious alike.
7. This time, **Jesus** responds by affirming to **them** that He has already told **them He** was the Person they were looking for and **answered, “I told you that I am;”**
8. That **Jesus** repeated His question and they repeated verbatim their answer denotes now the state of shock that the stunned party has experienced.
9. While they remain intent on realizing their goal, it is obvious that the aggressive nature as revealed in John’s description of the arrest party has to a large degree diminished.
10. It has brought forth caution not previously inherent in this group.
11. There is no supernatural emission of His Deity coupled with this response.
12. This points to His Person as God the Son condescended to take on humility in the form of a man. Phi.2:5-8
13. While the phrase “**I am**” still points to His Deity, to once **again** reinforce it by overtly flexing His omnipotence would serve no further purpose.
14. That the arrest party is –V, even a multitude of miracles is not going to change that fact.
15. Furthermore, even though Messiah is Deity, **He** is also true humanity, specifically the Messiah prophesied as marked out with a title of derision they have so given Him, destined to undergo suffering at the hands of His own people.
16. Jesus’ two responses coupled with the attendant manifestations of Deity and passiveness points to His uniqueness as the God/man Messiah
17. That **Jesus** does not further manifest His Deity denotes that His humanity is totally acclimated to His destiny of betrayal, arrest and crucifixion that the revealed will of the Father has made clear for His Son.
18. His initial flexing of Deity has served its designed purpose to witness to the party with the truth of His Person, thus testing their volition, and ultimately has established a necessary frame of mind in the arrest party to acquiesce to His forthcoming demand.

GOSPEL OF JOHN

19. Though His flexing of Deity served as a witness to –V, the true benefactors of it are the disciples with Him, as **Jesus** continues, “**if therefore you seek Me, let these go their way**”.
20. Even though the arrest party is still intent on carrying out their dastardly deed, it is obvious that they are now in no mood to take issue with **Jesus**.
21. They are now willing to accept possible alternatives to their planned agenda overall.
22. **Jesus** “tapped” His Deity to thwart (overrule) any plans the arrest party might have had with regard to making a sweeping arrest of all concerned, including the disciples. (*That Jesus makes this an issue at least implies that they had these intentions.*)
23. In vs.9, John in retrospect, sees the purpose of Jesus’ action and words on this occasion as a fulfillment experientially of 17:12 in Jesus’ High Priestly prayer, as he states, “**that the word might be fulfilled which He spoke, ‘Of those whom You have given Me I lost not one’**”.
24. The fact that **the word which Jesus spoke must be fulfilled** places His words on par with Scripture.
25. It denotes that the historical “**I am**” is indeed the completed fulfillment of the POG in Person.
26. As noted in 17:12, **Jesus** states that **He** both “kept” and “guarded” the disciples denoting both experiential and eternal protection.
27. In our scenario now, it is fulfillment of temporal protection that is in view.
28. It points to the fact that God will do that necessary to overrule the evil of –V in the cosmos on behalf of +V protecting them so that their time will not be cut short before the POG is fulfilled in their own lives.
29. In spite of any full blown intentions of the arrest party to execute harm or create a debilitating disruption of God’s plan for their Ph₂ through detention, etc., Christ has ensured that the situation is toned down to simply fulfill God’s **word** necessary for His own apprehension.
30. That protection for them is indeed God’s plan at this time is seen in the doctrine communicated by Christ that John is now reflecting upon.
31. Application: If **Jesus** so protected the disciples in time from those that would harm them, **He** will protect the +V believer today from that which would endanger their Ph₂.
32. His temporal deliverance’s for believers are designed to serve as a reminder to the eternal deliverance **of those whom** the Father has **given** to Him.
33. Our Lord and Savior is capable, willing and ready to protect the believer temporally and eternally. Joh.6:39; 10:28

GOSPEL OF JOHN

EXEGESIS VERSES 10 – 11:

GNT John 18:10 Σίμων οὖν Πέτρος ἔχων μάχαιραν εἴλκυσεν αὐτὴν καὶ ἔπαισεν τὸν τοῦ ἀρχιερέως δοῦλον καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτάριον τὸ δεξιόν· ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος.

NAS John 18:10 **Simon Peter therefore having a sword, drew it,** *Σίμων (n-nm-s) Πέτρος (n-nm-s) οὖν (infer. conj.) ἔχων ἔχω (circ. ptc./p/a/nm-s) μάχαιραν μάχαιρα (n-af-s; "a short or small sword/razor/dagger"; a weapon used for close combat; a common side arm carried in a sheath by military troops; it is to be distinguished from the ῥομφαία, a long or broad sword; the Word of God is said to be sharper than a "two-edged machaira", Heb.4:12; used 29x) εἴλκυσεν ἔλκω (viaa--3s; "drew/tugged/dragged/unsheathed"; same as 6:44; 12:32) αὐτὴν αὐτός (nraf3s; ref. the machaira) and struck the high priest's slave, and cut off his right ear;* *καί (cc) ἔπαισεν παίω (viaa--3s; "struck/hit/smote"; the nuance is to strike a blow inflicting a sting or pain; used of a scorpion's sting in Rev.9:5; used 5x) τοῦ ὁ ἀρχιερέως ἀρχιερεύς (d.a. + n-gm-s; "the high priest's") τὸν ὁ δοῦλον δοῦλος (d.a. + n-am-s; "slave") καὶ (ch) ἀπέκοψεν ἀποκόπτω (viaa--3s; "cut off/amputated"; used 6x) αὐτοῦ αὐτός (nrgm3s; ref. the slave) τὸ δεξιόν· δεξιός (d.a. + a--an-s; "the right" as opposed to the left; used 54x) τὸ ὠτάριον (d.a. + n-an-s; "ear") and the slave's name was Malchus. δέ (cs; "and/now") τῷ ὁ δούλῳ δοῦλος (d.a. + n-dm-s) ὄνομα (n-nn-s; "name") ἦν εἰμί (viIPFa--3s) Μάλχος. (n-nm-s)*

GNT John 18:11 εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ, Βάλε τὴν μάχαιραν εἰς τὴν θήκην· τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατήρ οὐ μὴ πίω αὐτό;

NAS John 18:11 **Jesus therefore said to Peter, "Put the sword into the sheath;** *ὁ Ἰησοῦς (d.a. + n-nm-s) οὖν (infer. conj.) εἶπεν λέγω (viaa--3s) τῷ ὁ Πέτρῳ, Πέτρος (d.a. + n-dm-s) Βάλε βάλλω (vImp.aa--2s; "cast/put") τὴν ἢ μάχαιραν μάχαιρα (d.a. + n-af-s) εἰς (pa) τὴν ἢ θήκην· θήκη (d.a. + n-af-s; "a receptacle to put something in"; here a "sheath/scabbard"; hapax) the cup which the Father has given Me, shall I not drink it?" τὸ ποτήριον (d.a. + n-an-s; "the cup/a drinking vessel"; by metonymy [using the name of one thing for that of another associated with it])*

GOSPEL OF JOHN

it denotes for what the cup contains and is offered as a drink; it is metaphorical to denote one's lot, experience or destiny; here ref. to Christ's sufferings and ultimate deaths on the cross; it is the same "cup" in Jesus' prayers of agony in Gethsemane, Mat.26:39; Mar.14:36; Luk.22:42; used 31x) ὁ ὅς (rel. pro./an-s; ref. the cup) ὁ πατήρ (d.a. + n-nm-s) δέδωκέν δίδωμι (viPFa--3s) μοι ἐγώ (npd-1s) οὐ μὴ (neg. + neg.; "absolutely not" +) πίω πίνω (vsaa--1s; "shall I drink/experience") αὐτό; αὐτός (npan3s; ref. the cup)

ANALYSIS VERSES 10 – 11:

1. Even though **Jesus** has effectively negotiated the safety and release of His disciples, His actions are now undermined by good ol' **Simon Peter**, who **therefore having a sword, drew it, and struck the high priest's slave, and cut off his right ear**.
2. John's account of this incident is also recorded in the synoptic parallels. Mat.26:51-54; Mar.14:47; Luk.22:49-51
3. In harmonizing the accounts, we can picture this particular event as it unfolds:
 - A. After **Jesus** issues His demand of Joh.18:8, it is obvious that the arrest party take His words as a passive surrender on His part and then proceed forward to effectuate His arrest. Mat.26:50b; Mar.14:46
 - B. As they are making their move, Luke informs us that the disciples react with confusion asking **Jesus** if they should attack. Luk.22:49
 - C. Before **Jesus** can omit a response, **Peter** is already engaged for battle and whacks off the **right ear of the High priest's slave**.
4. It is Peter's actions that reveal the continued mindset and rejection of the disciples with regard to the necessity of Messiah's death and resurrection at the 1st advent.
5. In spite of **Jesus** making it clear that He is willing to surrender Himself and it is His desire that the disciples are able to go on their own way, they will not concede to this notion.
6. They still consider Him present at the 1st advent in order to establish His earthly kingdom and now step forward as His defenders in the face of any that they feel may disrupt their agenda for Him.
7. While their intentions may seem honorable, it is action without honor and is due to failure to GAP all that **Jesus** has taught them in this regard.
8. They reflect believers with zeal, but in reality are spiritually rebellious not willing to acclimate to the very authority to which they adhere.
9. That they do not accept all of the doctrine He has taught, neither are they willing to accept His leadership and application through the ordeal surrounding the doctrine they reject.
10. In this regards, they are not truly yet willing to give Jesus their 100% support and confidence that He knew what He was doing and fail to faith-rest engaging in energy of the flesh.

GOSPEL OF JOHN

11. They reflect believers that while on the one hand acknowledge that God is truth, on the other hand reveal that they think they know better than God does and seek to insert their own “sacred cows” into His plan.
12. Though they consider themselves “patriots” in the name of **Jesus**, Peter’s actions, which speak for all of them, reflect that once again he and they are only stumbling blocks. Cp. Mat.16:21-23
13. That the disciples possessed weapons, is in recognition that **Jesus** had previously instructed them to buy a **sword**. Luk.22:36
14. This points to the principle that God does not condemn personal and national self-defense.
15. **Jesus** fully recognizes the character of some STA’s and did not tell them to go unarmed but to be able to defend themselves from the criminal element.
16. On this particular occasion, the disciples had in their possession two swords, which obviously **Peter** had one of them. Luk.22:38
17. Only John’s account tells us that it was **Peter** that was the perpetrator of ear slicing **and that the slave’s name was Malchus**.
18. This is in line with what we would expect, given John’s fondness for chronological and historical accuracy.
19. Further, John was on familiar terms with the **high** priest and he would have obviously known this trusted servant. Joh.18:16
20. **Jesus** immediately steps in and puts a halt to the violence and **therefore said to Peter, “Put the sword into the sheath; the cup which the Father has given Me, shall I not drink it?”**
21. Luke’s account alone informs us that **Jesus** first yelled out for **Peter** and everyone to stop their aggression and that He then healed Malchus’ ear. Luk.22:51
22. Jesus’ response to **Peter** was one of admonition and total rebuke.
23. Matthew fills in the rest of Jesus words to **Peter**. Mat.26:52-53
24. Jesus’ reference to him about those that “*take up the sword shall perish by the sword*” in Mat.26:52b is not in contradiction of His command for them to purchase swords.
25. He is telling **Peter** that those that use weapons as a means of promoting their agendas through violent aggression against others for the purpose of exploitation, such as criminals, aggressor nations, etc., their end will come about by violent means.
26. This is first and foremost to be applied by the justice of the state that is to execute such types in defense of society. Rom.13:4
27. That Jesus has taught the doctrine regarding the necessity of His impending arrest and has aptly once again shown His intentions of passiveness in this regard, for **Peter** to attack in such fashion is aggressive in nature and only serves to fulfill his and the disciple’s plan for Messiah.
28. Jesus’ remark to **Peter** in Matthew contextually puts **Peter** on notice that His action in this regard is not truly self-defense, but an action of political rebellion against Rome not sponsored by the POG and is an act to be construed as antinomic and prosecutable by death.
29. **Peter** should have known by now that he did not need to lend a hand in helping to defend **Jesus**.

GOSPEL OF JOHN

30. With BD, we will know when it is a time for passive or aggressive actions regarding our own lives.
31. That **Peter** is acting irrationally in this regard is in the fact that **Jesus** tells Him that if He needed defense, He could call up 12 legions (72,000) of angels. Mat.26:53
32. Again, Peter's actions that otherwise might be commendable are now totally repulsive due to his rejection of BD and resultant misapplication to the situation.
33. His actions were simply an obstacle that threatened the POG for Christ and the disciples.
34. **Jesus** question to **Peter** is rhetorical and a blatant reminder that He has been teaching about these events already.
35. His use of the term "**cup**" is the same **cup** referred to in his prayer in Gethsemane. Mat.26:39ff
36. **The cup** refers to the contents of **the cup** i.e., fulfillment of the POG regarding the sufferings that were decreed for Messiah in the bearing of sins.
37. **Jesus** views what is happening as the fulfillment of the Father's will and of the scriptures. Mat.26:54
38. **Jesus** recognizes the fact that God's plan does not make mistakes and due to the attributes of love and omniscience, must have the best interests of His Son at heart.
39. The use of the term "**has given**" indicates that there is a grace factor to be considered in **the cup**.
40. The will of the **Father** was for **Jesus** to **drink the cup** to the bitter dregs, analogous to the bearing of every individual sin of every person that has ever, or will ever, live.
41. The grace factor has to do with the fact that if **Jesus** will comply with the Father's will and render Himself a sin offering, God will exalt Him to the glory of Deity. Isa.53:10-12; Phi.2:8-11
42. **Jesus** makes it clear that He will not allow **Peter**, or any other for that matter, get in the way of the completion of His course as Messiah and reflects the total commitment to the POG that Messiah had.

GOSPEL OF JOHN

EXEGESIS VERSES 12 – 14:

GNT John 18:12 Ἡ οὖν σπεῖρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν καὶ ἔδησαν αὐτὸν

NAS John 18:12 **So the Roman cohort and the commander, and the officers of the Jews, arrested Jesus and bound Him,** οὖν (*infer. conj.*) Ἡ ἡ σπεῖρα (*d.a. + n-nf-s; "the cohort"; Roman battalion between 100-600 men*) καί (*cc*) ὁ χιλιάρχος (*d.a. + n-nm-s; "commander"; lit. commander of 1000; equivalent to a Major or Colonel today; used 21x*) καί (*cc*) οἱ ὁ ὑπηρέται ὑπηρέτης (*d.a. + n-nm-p; "the officers/deputies/ temple police"*) τῶν ὁ Ἰουδαίων Ἰουδαῖος (*d.a. + ap-gm-p; ref. to the Sanhedrin*) συνέλαβον συλλαμβάνω (*viaa--3p; "arrested/took into custody/seized"; used 16x*) τὸν ὁ Ἰησοῦν Ἰησοῦς (*d.a. + n-am-s*) καί (*cc*) ἔδησαν δέω (*viaa--3p; "bound/tied up"; same as 11:44*) αὐτὸν αὐτός (*hram3s*)

GNT John 18:13 καὶ ἤγαγον πρὸς Ἀνναν πρῶτον· ἦν γὰρ πενθερός τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου·

NAS John 18:13 **and led Him to Annas first; for he was father-in-law of Caiaphas, who was high priest that year.** καί (*cc*) ἤγαγον ἄγω (*viaa--3p; "led"; ref. to Jesus*) πρὸς (*pa*) Ἀνναν Ἀννας (*n-am-s*) πρῶτον· πρῶτος (*adv.; "first"; first in sequential order*) γὰρ (*explan. conj.*) ἦν εἰμί (*viIPFa--3s*) πενθερός (*n-nm-s; "father-in-law/father of one's spouse"; hapax*) τοῦ ὁ Καϊάφα, Καϊάφας (*d.a. + n-gm-s*) ὃς (*rel. pro./nm-s; ref. Caiaphas*) ἦν εἰμί (*viIPFa--3s*) ἀρχιερεὺς (*n-nm-s; "high priest"*) ἐκείνου· ἐκείνος (*remote dem. pro./gm-s; denotes John looking back in time as he records this*) τοῦ ὁ ἐνιαυτοῦ ἐνιαυτός (*d.a. + n-gm-s; "year/period of time"; same as 11:49,51*)

GNT John 18:14 ἦν δὲ Καϊάφας ὁ συμβουλεύσας τοῖς Ἰουδαίοις ὅτι συμφέρει ἓνα ἄνθρωπον ἀποθανεῖν ὑπὲρ τοῦ λαοῦ.

NAS John 18:14 **Now Caiaphas was the one who had advised the Jews that it was expedient for one man to die on behalf of the people.** δέ (*cs*) Καϊάφας (*n-nm-s*) ἦν εἰμί (*viIPFa--3s*) ὁ συμβουλεύσας συμβουλεύω (*adj. ptc./a/a/nm-s; "the one*

GOSPEL OF JOHN

*advising/giving counsel"; here with evil intent) τοῖς ὁ Ἰουδαίοις Ἰουδαῖος (d.a. + ap-
dm-p) ὅτι (indir. disc.) συμφέρει συμφέρω (vipa--3s; "it was expedient/
profitable/advantageous") ἓνα εἷς (card. adj./am-s) ἄνθρωπον ἄνθρωπος (n-am-s)
ἀποθανεῖν ἀποθνήσκω (comple. inf/aa-; "to die") ὑπέρ (pAbl; "on behalf of") τοῦ ὁ
λαοῦ. λαός (d.a. + n-gm-s; "the people/nation")*

ANALYSIS VERSES 12 – 14:

1. The scenario of events thus far reveal:
 - A. Following Jesus' prayers in Gethsemane, a large arrest party with Judas at point, approach the area of the garden. Mat.26:47
 - B. **Jesus**, with the disciples following, move out to meet them and when He appears before them, Judas immediately receives Him with the betrayal sign of the kiss. Mar.14:45
 - C. Judas returns to the group and before they can organize to seize **Jesus**, He takes the initiative and asks them whom they seek. Joh.18:4
 - D. After their response, supernatural terror causes the party to lurch backwards and they in mass fall to the ground. Joh.18:5-6
 - E. The party regroup and again **Jesus** asks whom they seek. Joh.18:7
 - F. After their duplicate response, **Jesus** takes opportunity to insist upon the release of the disciples. Joh.18:8-9
 - G. As the arrest party seizes **Jesus**, the disciples react and ask Him if they should fight. Luk.22:49
 - H. Peter, impulsive as usual, does not wait for a response, draws his sword and hacks off the right ear of the high priest's slave, Malchus. Mat.26:51; Mar.14:47; Luk.22:50; Joh.18:10
 - I. **Jesus** verbally puts a halt to any further aggression (Luk.22:51), tells Peter to re-sheath his sword and then verbally chews him out. Mat.26:52-54; Joh.18:11
 - J. At this point, **Jesus** then also takes opportunity to rebuke the arrest party for their tactics used against Him. Mat.26:55-56; Mar.14:48-49; Luk.22:52-53
2. After **Jesus** calls the arrest party "chickens", John now picks up in vs.12, "**So the Roman cohort and the commander, and the officers of the Jews, arrested Jesus and bound Him**".
3. The same two groups mentioned in vs.3 that were participating in the arrest are mentioned here:
 - A. The **cohort** or **Roman** contingent consisting of anywhere probably between 100 and 600 men.
 - B. The temple police in support of the Sanhedrin.
4. The new person introduced in our verse lends credence to the fact that this was a sizable group of soldiers.
5. The "chiliarch/**commander**" was a man in charge of the fort at Antonia and the term means leader of a thousand.

GOSPEL OF JOHN

6. **The Jews** had convinced the Romans that **Jesus** was of such political threat that it demanded the presence of the highest-ranking officer of the **cohort**.
7. It was this portrayal of **Jesus** of being “public enemy number one” that brought about His rebuke recorded in the synoptics. Mat.26:55-56; Mar.14:48-49; Luk.22:52-53
8. The arrest party physically seizes **Jesus** again and they **bound Him**.
9. It is at this point that the disciples, upon realizing **Jesus** is going to allow Himself to be arrested, all turn tail and run for their lives. Mat.26:56b; Mar.14:50
10. Mark also records that there was one young man that obviously camped in their area that follows **Jesus** at this point and the arrest party seized him and he drops the only thing covering him, a sheet, and he flees naked for his life. Mar.14:51-52
11. It is accepted by many commentaries that this young man was Mark, the author of Mark, the same John Mark, son of Mary (Act.12:12), an attendant to Peter, who embraced him with such affection as to later refer to him as “my son” (1Pet.5:13).
12. This speculation has some merit to it, since all of the disciples fled at this point, but Peter and John knew where **Jesus** was being taken enabling them to catch up with the crowd later (Joh.18:15), information maybe overheard by the young man and passed on to them.
13. Only John records the fact that the arrest party, leading **Jesus bound**, was initially taken to **Annas**, as vs.13a reads, “**and led Him to Annas first**”.
14. The synoptic accounts seem to be conflicting at this point, since they make no reference to **Annas**, only **Caiaphas**, and all of the accounts place Peter’s 3 denials at the same/one location and in the same time frame. Mat.26:57-75; Mar.14:53-72; Luk.22:54-65
15. The accounts are harmonized quite simply by letting Scripture regulate the facts, i.e., **Annas** and **Caiaphas** lived in homes next door to each other sharing the same courtyard or possibly **Annas** might have been residing with **Caiaphas** and daughter in a spacious home provided for the **high priest**.
16. In either case, this would allow the proceedings to take place where interaction between the two could conveniently take place either separate from one another or together.
17. John, being the stickler chronologically, informs the reader the actual time of Peter’s first denial (Joh.18:17) took place during Annas’ interrogation of **Jesus** and the last two denials after **Annas** sent **Jesus** over to Caiaphas’ home (Joh.18:24-27).
18. The synoptics, not intended to always provide accurate sequential chronology of Jesus’ ministry, simply include the event of Peter’s denials as occurring during the overall timeframe.
19. **Annas** was the ruling **high priest** from 6-15 AD, having been appointed by Quirinius, governor of Syria, and being deposed by Valerius Gratus.
20. During this period of Jewish history, high priests who were supposed to rule for life according to the OT, were political pawns appointed and deposed at the whim of the **Roman** governors.
21. Although he had been removed from office, **Annas** was a wily old man and continued to retain a large measure of power over **the Jews** and the Sanhedrin.
22. In fact, his power and influence politically were so great that five of his sons, as well as his son-in law **Caiaphas**, and his grandson Matthias, likewise became high priests.

GOSPEL OF JOHN

23. The extent of his influence is seen in Luk.3:2, where it is made clear that there is virtually a dual high priesthood during the term of **Caiaphas**.
24. The reality is that although **Caiaphas** was reigning **high priest that year**, **Annas** was ex officio **high priest** due to political power and influence and was the true power pulling the strings behind the priesthood.
25. This is the sense and force of cause in the remainder of vs.13, “**for/because he was the father-in-law of Caiaphas, who was high priest that year**”.
26. Knowing that the high priesthood historically at this time was a “family affair”, this clause implies that **Caiaphas** married into his position as **high priest** with understanding that “daddy” would continue to rule the “business”.
27. Because he was the true force behind the priesthood, it was assumed that **the Jews** would take any matter of such political weight and import, such as they place upon **Jesus**, to **Annas first**.
28. This would allow the Jewish leadership to perform an informal inquiry as to how they should proceed as they run the gauntlet of **Roman** government, of which he was the expert and has the obvious ties, to meet their end goal.
29. John then reminds us of Caiaphas’ previous utterance with regard to Jesus’ death in vs.14, “**Now Caiaphas was the one who had advised the Jews that it was expedient for one man to die on behalf of the people**”. Cp. Joh.11:49-51
30. That John so inserts this reminder in the midst of the fact that **Jesus** is being taken **first** to **Annas** implicitly declares **Annas** as the true mastermind and promoter behind the scenes of killing **Jesus**.
31. **Annas** was the influence behind **Caiaphas** openly declaring that this indeed is how to take care of this problem.
32. It points to the fact that the reigning **high priest** during the time of Christ was simply a political puppet under the reigns of those that had the most political influence.
33. His words are spoken with disdain and political intrigue, yet exactly express the purpose of God for His Son.
34. The fact that “**one man should die on behalf of the people**” was prophetic of the necessity of the substitutionary death **Jesus** must execute **on behalf of** mankind.
35. The use of the preposition of substitution $\acute{\upsilon}\pi\acute{\epsilon}\rho$ /**on behalf of** points out that either **Jesus** dies or the nation/**people** will perish.
36. The death of **Jesus** will secure the future of Israel and all mankind, but not as **Caiaphas** suspects.
37. These verses point to those at the top of the chain-of-command in Israel as the one’s most responsible as Satan’s pawns politically to ensure Jesus’ death.
38. Two men that of all in their positions of power should have known best regarding Messiah, are the very ones that reflect the epitome of –V residing in Israel at the time.
39. However, the irony is that even evil of this degree cannot thwart the POG and in fact states its very reality regarding Messiah.

GOSPEL OF JOHN

EXEGESIS VERSES 15 – 18:

GNT John 18:15 Ἦκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος καὶ ἄλλος μαθητής. ὁ δὲ μαθητής ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεὶ καὶ συνεισηλθεν τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως,

NAS John 18:15 **And Simon Peter was following Jesus, and so was another disciple.**

δέ (cc; "And/Now") Σίμων Πέτρος (n-nm-s + n-nm-s) Ἦκολούθει ἀκολουθέω (viIPFa--3s; "was following/was coming after") τῷ ὁ Ἰησοῦ Ἰησοῦς (d.a. + n-dm-s) καί (adjunct.; "and so was/also") ἄλλος (correl. pro--nm-s; "another of the same kind") μαθητής. (n-nm-s) **Now that disciple was known to the high priest, and entered with Jesus into the court of the high priest,** δέ (cs) ἐκεῖνος (remote dem. pro.-nm-s; "that one"; ref. John; the remoteness is seen in John distancing himself from any direct identification of himself by name in his gospel) ὁ μαθητής (d.a. + n-nm-s) ἦν εἰμί (viIPFa--3s) γνωστὸς γνωστός (a--nm-s; "known/well known/acquaintance/easily recognizable"; used 15x) τῷ ὁ ἀρχιερεὶ ἀρχιερεύς (d.a. + n-dm-s; "the high priest") καί (ch) συνεισηλθεν συνεισέρχομαι (viaa--3s; "came into with/entered with") τῷ ὁ Ἰησοῦ Ἰησοῦς (d.a. + n-dm-s) εἰς (pa) τὴν ἢ αὐλὴν αὐλή (d.a. + n-af-s; "the court/courtyard") τοῦ ὁ ἀρχιερέως, ἀρχιερεύς (d.a. + n-gm-s)

GNT John 18:16 ὁ δὲ Πέτρος εἰστήκει πρὸς τῇ θύρᾳ ἔξω. ἐξήλθεν οὖν ὁ μαθητής ὁ ἄλλος ὁ γνωστὸς τοῦ ἀρχιερέως καὶ εἶπεν τῇ θυρωρῷ καὶ εἰσήγαγεν τὸν Πέτρον.

NAS John 18:16 **but Peter was standing at the door outside.** δέ (ch) ὁ Πέτρος

(d.a. + n-nm-s) εἰστήκει ἴστημι (viPLUPFa--3s; "had been standing") πρὸς (pL; "at") τῇ ἢ θύρᾳ θύρα (d.a. + n-Lf-s; "the door/gate"; same as 10:1,2,7,9) ἔξω. (adv.; "outside") **So the other disciple, who was known to the high priest, went out and spoke to the doorkeeper, and brought in Peter.** οὖν (infer. conj.) ὁ ἄλλος (d.a. + pro. used adj.--nm-s) ὁ μαθητής (d.a. + n-nm-s) ὁ γνωστὸς (d.a. + a--nm-s; "the recognized one/who was known") τοῦ ὁ ἀρχιερέως ἀρχιερεύς (d.a. + n-gm-s; "of /to the high priest") ἐξήλθεν ἐξέρχομαι (viaa--3s) καί (cc) εἶπεν λέγω (viaa--3s) τῇ ἢ θυρωρῷ θυρωρός (d.a. + n-df-s; "the doorkeeper/porter"; same as 10:3; the feminine

GOSPEL OF JOHN

d.a. recognizes that it was a girl servant) καί (ch) εἰσήγαγεν εἰσάγω (viaa--3s; "led into/brought in"; used 11x) τὸν ὁ Πέτρον. Πέτρος (d.a. + n-am-s)

GNT John 18:17 λέγει οὖν τῷ Πέτρῳ ἡ παιδίσκη ἡ θυρωρός, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; λέγει ἐκεῖνος, Οὐκ εἰμί.

NAS John 18:17 **The slave-girl therefore who kept the door *said to Peter, "You are not also one of this man's disciples, are you?" He *said, "I am not."** ἡ παιδίσκη (*d.a. + n-nf-s; "the slave-girl/servant-girl/maid"; a diminutive of "παῖς/little girl"; indicates a child/adolescent; used 13x*) οὖν (*infer. conj.*) ἡ θυρωρός, (*d.a. + n-nf-s; "the doorkeeper"*) λέγει λέγω (*vira--3s*) τῷ ὁ Πέτρῳ Πέτρος (*d.a. + n-dm-s*) σὺ (*nprn-2s*) Μὴ μὴ (*neg. +*) εἶ εἰμί (*vira--2s*) "one" supplied καί (*adjunct.*) ἐκ (*pAbl*) τούτου; οὗτος (*near dem. pro./gm-s +*) τοῦ ὁ ἀνθρώπου ἄνθρωπος (*n-gm-s; "this man's"; gen. of possession*) τῶν ὁ μαθητῶν μαθητής (*d.a. + n-Ablm-p*) "are you?" supplied ἐκεῖνος, (*remote dem. pro./nm-s; "that one"; the remotes denotes Peter's aloofness from Christ spiritually at this time*) λέγει λέγω (*vira--3s*) Οὐκ οὐ (*neg. +*) εἰμί. (*vira--1s*)

GNT John 18:18 εἰστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν πεποιηκότες, ὅτι ψυχὸς ἦν, καὶ ἐθερμαίνοντο· ἦν δὲ καὶ ὁ Πέτρος μετ' αὐτῶν ἐστῶς καὶ θερμαινόμενος.

NAS John 18:18 **Now the slaves and the officers were standing there, having made a charcoal fire, for it was cold** δέ (*cs*) οἱ ὁ δοῦλοι δοῦλος (*d.a. + n-nm-p*) καί (*cc*) οἱ ὁ ὑπηρέται ὑπηρέτης (*d.a. + n-nm-p; "the officers/temple police"; the ones that partook in Jesus' arrest*) εἰστήκεισαν ἴστημι (*viPLUPFa--3p; "had been standing"*) "there" supplied πεποιηκότες, ποιέω (*circ. ptc./Pf/a/nm-p; "having made"*) ἀνθρακιὰν ἀνθρακιά (*n-af-s; "a charcoal fire/fire of coals"; anthrax is a coal; used 2x*) ὅτι (*causal conj.*) ἦν, εἰμί (*viIPFa--3s*) ψυχὸς (*n-nn-s; "cold"; used 3x*) **and they were warming themselves; and Peter also was with them, standing and warming himself.** καί (*cc*) ἐθερμαίνοντο· θερμαίνομαι (*viIPFd--3p; "they were warming themselves/keeping warm"; used 6x*) δέ (*cc*) ὁ Πέτρος (*d.a. + n-nm-s*) καί (*adjunct.*) ἦν εἰμί (*viIPFa--3s*) μετ' μετά (*pg*) αὐτῶν αὐτός (*nprgm3p*) ἐστῶς ἴστημι (*circ. ptc./PF/a/nm-s; "after*

GOSPEL OF JOHN

standing") *καί* (*cc*) *θερμαινόμενος. θερμαίνομαι* (*circ. ptc./p/p/nm-s; "while warming himself"*)

ANALYSIS VERSES 15 – 18:

1. After the initial shock of fear and fleeing of the disciples (Mat.26:56; Mar.14:50), two of them reconsidered their actions and mustered up enough courage to backtrack as vs.15a states, “**And Simon Peter was following Jesus, and so was another disciple**”.
2. They either figured out where **Jesus** was being taken or were informed possibly by the young man mentioned in Mar.14:51-52, who might have overheard the arrest party’s destination.
3. The unnamed disciple is John, the author, who follows the pattern of never naming himself in his gospel account. Joh.1:35-40; 13:23; 18:15-16; 19:26-27; 20:2-4,8; 21:7,20,23-24
4. John informs us that he had close connections in the priestly hierarchy and access to sources not normally available to the common lay-Jew in vs.15b, “**Now that disciple was known to the high priest, and entered with Jesus into the court of the high priest**”.
5. It is incongruous for John not to have a close relationship in this regard and yet be admitted in with the rest of the arrest party during this very tense time.
6. His relationship was at least sufficiently familiar to render an unchallenged pass just by his very appearance.
7. There has been much debate as to which “**high priest**” is in view and while most tend to think Caiaphas is in view, there is no direct documentation in this regard.
8. This consensus is derived from the fact that John simply refers to “**the high priest**” in these verses and of necessity must refer to Caiaphas.
9. However, in John’s 21 uses of this term in the gospel, 11x it is used in the plural, noting the plurality of office, and all previous references to Caiaphas as **high priest** have been for the purpose to designate his reign of office “that year”.
10. John expects his readers to understand that there were more than one **high priest** at any given time during this period of Jewish history and that any mention of Annas or Caiaphas as **high priest** is a legitimate designation and that Biblical context will determine which one is in view. Joh.11:49,51; 18:13 cp. 18:19 cp. 24; Act.4:6
11. It is safe to assume that if John was known to either Annas or Caiaphas in such a familiar fashion as presented in our verse, and that they both were of such close familial proximity and relationship, then John would be familiar to both.
12. That John “**was known to the high priest**” is a singular reference to his connection with this family overall and the emphasis is that John had the highest of connections in Jerusalem.
13. It follows the development contextually of the relationship between Annas and Caiaphas established in vss.13-14 and that the actions taken by the **high priest** against **Jesus** at this time was a tandem effort with Annas at the head of power.

GOSPEL OF JOHN

14. John lays the blame of guilt for the murder of **Jesus** on both of these men functioning in the office of **high priest**, one ex-officio and the other as acting chairman.
15. While John was readily admitted **into the court of the high priest**, he informs us “**but Peter was standing at the door outside**”, as noted in vs.16a.
16. John sees the situation and uses his leverage of acquaintance in the household to get **Peter** admitted in as vs.16b states, “**So the other disciple, who was known to the high priest, went out and spoke to the doorkeeper, and brought in Peter**”.
17. John then records the first of Peter’s denials as prophesied by **Jesus** that evening in 13:38 in vs.17.
18. Again, there has been much confusion in seeking to harmonize the gospel accounts in this regard.
19. Certain facts must be established before a complete harmony can be attained:
 - A. It is John’s account that keeps to a strict sequential order of the events chronologically, while the synoptics are not so inclined.
 - B. Jesus’ predictions regarding Peter’s denials state that not only would **Peter** deny Him 3 times before a rooster would crow (1st prediction: Luk.22:34; Joh.13:38; 2nd prediction: Mat.26:34), but also before the cock crows twice (2nd prediction: Mar.14:30).
 - C. The most liberal/general interpretation of this prophecy is that **Peter** would deny Christ before the cock crowed twice completing his early morning wake up call, which is the general habit of a rooster to crow a couple of times at day break.
 - D. This would view the repeated crowing as the intended reference point of the situation that would occur in fulfillment of the prophecy.
 - E. The more technical and strict interpretation regarding the prophecy and its fulfillment is that **Peter** would deny Christ 3 times before the cock crowed even once and that the cock would indeed crow twice.
 - F. The prophecy does not limit Peter’s denials to only 3, but that at least 3 denials would occur and be completed in his denial statements before a cock would begin to crow either once or before it completed it’s crowing exercise.
20. Only John and Mat.26:71-72 record Peter’s first denial of vs.17, as John states, “**The slave-girl therefore who kept the door said to Peter, ‘You are not also one of this man’s disciples, are you?’” “He said, ‘I am not’”**.
21. That this is indeed the 1st denial is only natural, since it occurs in conjunction with his entry into the courtyard and that the remainder of denials occurs when after he is clearly established within in the perimeters of the courtyard.
22. Mat.26:71-72 fills in the details surrounding John’s account:
 - A. Mat.26:71 tells us that **Peter** had tried to enter the courtyard with John initially and had walked in some distance, but was seen after the fact by the **doorkeeper** and not clearly recognized as admissible made to go back **outside** the gateway.
 - B. That he indeed initially entered into the courtyard is seen in the phrase of Mat.26:71, “...when he had gone out to the gateway (ἐξέρχομαι εἰς τὸ πύλων; lit. he went out from into the gateway; the word for gateway is used 18x and in all other verses it is the outer perimeter gate entrance, not an inner portico or porch)...”. It is illogical to think **Peter** was challenged at the gate, went into the courtyard and then returned back to those he knew was suspicious to begin with.
 - C. This is where John picks up in vs.16.

GOSPEL OF JOHN

- D. This is also why John emphasizes that he **was known to the high priest** in that while **Peter** was detained, he was allowed to stay in.
- E. This event obviously brought unnecessary attention to **Peter** and the **slave-girl**, after further consideration then thought she recognized **Peter** as one of the **disciples**, made a comment to that affect to others around her in that regard seeking additional confirmation to her suspicion.
- F. Absolute confirmation was obviously not forthcoming, made clear by John since her question in our vs.17, is phrased in such a way as to expect a “no” answer denoting an uncertainty.
- G. Putting both accounts together reflects that Peter’s 1st denial was dual in nature stating he was **not** one of Jesus’ **disciples** and swore that he didn’t even know the man. Vs.72
- H. This points to the fact that the prophesy of denying three times does not look at how many times **Peter** said “**I am not**” or “don’t know”, but looks at the distinct different situations in which he denied Christ.
- I. That Matthew introduces Peter’s denial in vs.72 with “*and again...*” does not demand that his recording of this denial is a repetitive denial in sequence chronologically, but only in the order of sequence of denials as written by Matthew or Matthew could be simply referencing the dual nature of Peter’s denial i.e., **Peter** first denied being a disciple and “again” he denied by stating he did not even know **Jesus**.
23. **Peter** obviously now feels conspicuous after the first confrontation and now unnerved but with an avenue of escape in the slave-girl’s hesitation, seeks to blend in with the others. *Once allowed inside the courtyard and after the initial lie, what else could he do since running away at this time would be an admittance of guilt.*
24. John tells us that it was a cool night this night as vs.18 records, “**Now the slaves and the officers were standing there, having made a charcoal fire, for it was cold and they were warming themselves; and Peter also was with them, standing and warming himself**”.
25. **Peter** joins the entourage of household **slaves** and temple police just returned from the arrest of **Jesus** that were **warming themselves** around a fire they had kindled in the courtyard.
26. He does so not only to keep warm **himself**, but also trying to look like he belonged.
27. It is at this point that all 3 synoptics actually begin their accounts of Peter’s denials. Mat.26:69-70; Mar.14:66-68; Luk.22:55-57
28. John here sets the stage for Peter’s remaining denials that will occur after Annas is through with **Jesus** and sent over to Caiaphas (vss.24-27), which will be further developed and harmonized in the exegesis of those verses.
29. The purpose for John recording now that **Peter** was with the others in the courtyard is to emphasize that **Peter** during this period of testing in which he fails is seen to be standing with the enemies of **Jesus**.
30. It also reflects the “hole” **Peter** has now dug for himself of having to continue and lie his way through this mess.
31. Application: Too obvious to mention, but it has something to do with separation and not aligning or embracing oneself with –V and evil. Ps.1:1

GOSPEL OF JOHN

32. **Peter** points to the fact that believers that reject doctrine and operate under their STA's are viewed by God as spiritual POW's and act as their unbelieving counterparts embracing the friendship of the world. Col.2:8; 2Tim.2:24-26; Jam.4:4

GOSPEL OF JOHN

EXEGESIS VERSES 19 – 21:

GNT John 18:19 Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδαχῆς αὐτοῦ.

NAS John 18:19 **The high priest therefore questioned Jesus about His disciples, and about His teaching.** Ὁ ἀρχιερεὺς (*d.a. + n-nm-s*; "The high priest"; of the 21x John uses this word, 11x it is in the plural; John recognizes the plurality of office in this regard and that more than one man can be called "the high priest"; he has specified Caiaphas as the "high priest that year" to set him apart from the others; otherwise, John's use of this term must be determined via immediate context; here the reference is to Annas [*cp. Act.4:6*] as Jesus is later sent to Caiaphas [*vs.24*] and John keeps his gospel in chronological order) οὖν (*infer. conj.*) ἠρώτησεν ἐρωτάω (*viaa--3s*) τὸν ὁ Ἰησοῦν Ἰησοῦς (*d.a. + n-am-s*) περὶ (*pg*; "about/concerning") αὐτοῦ αὐτός (*nrgm3s*) τῶν ὁ μαθητῶν μαθητής (*d.a. + n-gm-p*) καί (*cc*) περὶ (*pg*) αὐτοῦ. αὐτός (*nrgm3s*) τῆς ἡ διδαχῆς διδαχή (*d.a. + n-gf-s*; "the teaching/doctrine")

GNT John 18:20 ἀπεκρίθη αὐτῷ Ἰησοῦς, Ἐγὼ παρρησίᾳ λελάληκα τῷ κόσμῳ, ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν.

NAS John 18:20 **Jesus answered him, "I have spoken openly to the world; Ἰησοῦς, (*n-nm-s*) ἀπεκρίθη ἀποκρίνομαι (*viad--3s*) αὐτῷ αὐτός (*nrdm3s*) Ἐγὼ ἐγὼ (*nprn-1s*; emphatic) λελάληκα λαλέω (*viPFa--1s*; "have spoken/verbally communicated") παρρησίᾳ (*n-df-s*; "openly/plainly/boldly/publicly") τῷ ὁ κόσμῳ, κόσμος (*d.a.+n-dm-s*) **I always taught in synagogues, and in the temple, where all the Jews come together; and I spoke nothing in secret.** ἐγὼ (*nprn-1s*; emphatic) πάντοτε (*adv.*; "always") ἐδίδαξα διδάσκω (*viaa--1s*; "taught") ἐν (*pL*) συναγωγῇ συναγωγή (*n-Lf-s*; lit. "a synagogue"; singular number) καί (*cc*) ἐν (*pL*) τῷ τό ἱερῷ, ἱερός (*d.a. + ap-Ln-s*; "the temple") ὅπου (*adv. of place*; "where/in which place") πάντες πᾶς (*a--nm-p*) οἱ ὁ Ἰουδαῖοι Ἰουδαῖος (*d.a. + ap-nm-p*) συνέρχονται, συνέρχομαι (*viPd--3p*; "come together/assemble") καί (*cc*) ἐλάλησα λαλέω (*viaa--1s*) οὐδέν. οὐδεὶς (*arcan-s*;**

GOSPEL OF JOHN

"nothing/not one thing) ἐν (pL) κρυπτῶ κρυπτός (ap-Ln-s; "secret/hidden"; contextually the force is speaking "behind one's back/covertly as a cover up")

GNT John 18:21 τί με ἐρωτᾶς; ἐρώτησον τοὺς ἀκηκοότας τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι οἴδασιν ἃ εἶπον ἐγώ.

NAS John 18:21 "**Why do you question Me?** τί τίς (interr. pro.; "Why?") ἐρωτᾶς; ἐρωτάω (vipa--2s) με ἐγώ (npa-1s; in the emphatic position) **Question those who have heard what I spoke to them; behold, these know what I said.**" ἐρώτησον ἐρωτάω (vImp.aa--2s) τοὺς ὁ ἀκηκοότας ἀκούω (d.a. + subs. ptc./PF/a/am-p; "those who have heard") τί τίς (interr. pro./an-s; "what") ἐλάλησα λαλέω (viaa--1s) αὐτοῖς· αὐτός (npdm3p) ἴδε (part. of interjection; "behold/look") οὗτοι οὗτος (near dem. pro./nm-p; "these") οἴδασιν οἶδα (viPFa--3p) ἃ ὅς (rel. pro./an-p; "what things") ἐγώ. (npn-1s; emphatic) εἶπον λέγω (viaa--1s)

ANALYSIS VERSES 19 – 21:

1. John now records the beginning of Jesus' interrogations in vs.19, "**The high priest therefore questioned Jesus about His disciples, and about His teaching**".
2. Only the gospel of John records this particular aspect.
3. **The high priest** in view is Annas. Cp. vs.13 to vs.24 "Some commentaries insist that Caiaphas is the one actually interviewing **Jesus** now since he is referred to as **the high priest** (with the d.a.) in vs.24. This is based on the argument that Annas is never referred to by John as **the high priest**, yet neither is Caiaphas until vs.24. In all other references to Caiaphas as "**high priest that year**" (11:49,51; 18:13) it is without the d.a." John is now using the d.a. to note "**the specific high priest**" in view contextually. One more time after vs.24 we will see the title **the high priest** (singular w/the d.a.) in vs.26 and it points to Caiaphas since he was the last **high priest** in view in vs.24."
4. Again, John uses this term regarding Annas to point out to the reader that his involvement in the situation is equal to Caiaphas' in guilt and that he was held just as accountable and culpable before God as a designated "shepherd" of Israel. Eze.34:1-10
5. This points to the fact that laws devised by men to protect them from political and legal recourse by others for possible retributions of immoral acts contrary to Biblical principles absolves no one from guilt before God for the acts they commit.
6. It doesn't make any difference before God whether Annas was not the "elected" **high priest** that year and could hold himself "legally" aloof from any legal decisions made by Caiaphas regarding **Jesus**.

GOSPEL OF JOHN

7. The fact remains he was in a position to influence Caiaphas and exercised it towards evil and an accomplice in Jesus' murder.
8. God's law and BD always supercede man made laws as to innocence or guilt before God.
9. This should be extremely comforting towards +V believers that may face condemnation by men and nations based on laws in contradiction to BD. *Ex. Laws that state a parent cannot spank a child or face prosecution. Pro.13:24*
10. While we as believers are to obey the laws of the land as long as they do not cause us to sin or inhibit the POG for our lives, know that justice will be served to those that support and pass laws designed to protect their own STA agendas and in turn condemns righteous applications.
11. Everything about this inquisition of Christ is totally illegal before God, even if the Jews have Roman legal support in their actions.
12. This points to another reason why the Jews appealed to Rome in their arrest and prosecution of Christ.
13. That **Jesus** was expert in their own Law provided by God, they were constantly put in a strangle hold legally based on His defense.
14. Rome was incorporated in order to try and put Christ on the spot by forcing Him to render Himself accountable to Roman law rather than the Biblical law of Israel.
15. This allowed them the legal right and aloofness from adhering strictly to the Mosaic Law, while protecting their own positions, in order to accomplish their end goal.
16. The events at hand were all done at night to enhance their need for haste to ensure continued Roman support and to avoid the spotlight of public scrutiny and the possibility of a riot. Mat.26:3-5; Mar.14:1-2; Luk.22:2
17. Further, speed was of great importance since these men had a fear that the dispersed disciples might rally support for Christ.
18. In addition, as Deu.21:23 implies, trials (especially those seeking the death penalty) were to be conducted during the day, not at night.
19. Their tactics were completely illegal according to the Mosaic Law.
20. Annas questions **Jesus** before any charges or witnesses to any charges are presented, due process to be adhered to especially regarding those in which prosecution is seeking the death penalty. Deu.17:6; 19:15
21. Jewish law possessed strict safeguards for the accused, and he was held to be innocent until proven guilty.
22. Further, he was never called upon to testify against himself, it was the responsibility of the authorities to prove his guilt.
23. That Annas questions **Jesus** first in this aloof fashion, points to the legal manipulations they had devised.
24. His questioning is designed to incite from **Jesus** any statements that might be construed as evidence against Him.
25. That Annas does this alone was designed to get Jesus' guard down and open up with information He might not otherwise provide while in the presence of the mob.
26. This would give Annas the supposed evidence needed to stand as a witness against **Jesus**.

GOSPEL OF JOHN

27. That Annas then sends **Jesus** to Caiaphas shows the wheels turning in their thinking in this regard as they have both plotted together as having at least two witnesses in legal fulfillment, while trying to save face under Jewish Law.
28. This lead credence to the fact that Annas and Caiaphas were not together at this time so that it would appear there was no collaboration of “railroading” **Jesus**.
29. That Annas was trying to “feel” **Jesus** out in this regard is seen in the generic approach of his questions **about His disciples, and about His teaching**.
30. His question infers their line of thinking as to how they are presenting **Jesus** to the Romans i.e., there is a potential insurrection movement covertly being planned by the “mastermind” **Jesus** and His gang.
31. **Jesus** response in vs.20 shows that He read Annas “like a book” and will not fall for this illegal “entrapment” as He **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”**.
32. **Jesus** totally avoids any reference to the **disciples** in His continued protection for them.
33. The emphatic uses of the pronouns “ἐγώ/**I**” forces attention to the real issue at hand, **Jesus** Himself.
34. He centers on **His teaching**.
35. He first address the innuendoes that He had done anything covert in **His** ministry and that everything He has ever taught has been made public.
36. **His** comment about “**I always taught in synagogues, and in the temple**” is not saying these are the only places He has **taught**, but rather any and all doctrine He has **taught** is the same doctrine made public property to essentially the entire nation, to include Jerusalem itself.
37. While **Jesus** may have explained BD or expanded upon it in private with His **disciples**, the doctrine itself was **taught openly** to anyone that would want to hear.
38. **Jesus** lets Annas know in so many words that He sees through his façade of questioning and that any questions Annas had asked, he already knew the answers.
39. It is ludicrous to think that with the attendance of all the Pharisees, scribes, other chief priests etc., that is recorded in the gospels as hearing the teaching of **Jesus**, that Annas, even if not also in direct attendance on occasion, has not been fed all of this information.
40. Annas’ questions have nothing to do with an honest attempt to understand **His** teaching or its veracity.
41. They have everything to do with attempting to get **Jesus** to incriminate Himself.
42. **Jesus** then addresses the legal forum that Annas is using in vs.21, “**Why do you question Me? Question those who have heard what I spoke to them; behold, these know what I said**”.
43. **Jesus** now in so many words lets Annas know that He clearly sees this legal tactic of questioning as totally illegal according to the Law.
44. **His** statement challenges Annas to produce the ingredient missing in Biblical fulfillment of the Law in holding this trial i.e., witnesses.
45. He suggests to Annas an open-end invitation to **question** any and as many of **those who have heard His** teaching, if this is what this trial is really all about.

GOSPEL OF JOHN

46. **Jesus** perfectly employs **His** right of defense under the Law and in so doing rightly calls that this case be dismissed.
47. That Annas cannot produce a legal rebuttal; the court will be forced to “slap” a contempt charge upon **Jesus** to pursue their agenda, vss.23-24.

GOSPEL OF JOHN

EXEGESIS VERSES 22 – 24:

GNT John 18:22 ταῦτα δὲ αὐτοῦ εἰπόντος εἷς παρεστηκῶς τῶν ὑπηρετῶν ἔδωκεν ῥάπισμα τῷ Ἰησοῦ εἰπών, Οὕτως ἀποκρίνη τῷ ἀρχιερεῖ;

NAS John 18:22 **And when He had said this, one of the officers standing by gave Jesus a blow, saying, "Is that the way You answer the high priest?"** δέ (*ch*; "Now/And") αὐτοῦ αὐτός (*npgm3s*) εἰπόντος εἶπον (*gen. absolute ptc./a/a/gm-s*; "when or after He had said"; The *gen. absolute* sets apart what Jesus' said from the action of the main clause to follow) ταῦτα οὗτος (*near dem. pro./an-p*; "these things") εἷς (*card. adj./nm-s*) τῶν ὁ ὑπηρετῶν ὑπηρέτης (*d.a. + n-gm-p*; "of the officers/of the temple police") παρεστηκῶς παρίστημι (*circ. ptc./PF/a/nm-s*; "standing by/standing near or alongside") ἔδωκεν δίδωμι (*viaa--3s*) τῷ ὁ Ἰησοῦ Ἰησοῦς (*d.a. + n-dm-s*) ῥάπισμα (*n-an-s*; "a blow/a slap/a hit"; used 3x) εἰπών, λέγω (*circ. ptc./a/a/nm-s*; "while saying") Οὕτως οὕτω (*adv*; "Is that the way/in this manner") ἀποκρίνη ἀποκρίνομαι (*vipd--2s*) τῷ ὁ ἀρχιερεῖ; ἀρχιερεύς (*d.a. + n-dm-s*)

GNT John 18:23 ἀπεκρίθη αὐτῷ Ἰησοῦς, Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;

NAS John 18:23 **Jesus answered him, "If I have spoken wrongly, bear witness of the wrong;** Ἰησοῦς, (*n-nm-s*) ἀπεκρίθη ἀποκρίνομαι (*viad--3s*) αὐτῷ αὐτός (*npdm3s*) Εἰ εἰ (*part. intro 1st class cond.*; "If") ἐλάλησα, λαλέω (*viaa--1s*) κακῶς (*adv.*; "wrongly/in contempt/maliciously/with wrong motive"; used 16x) μαρτύρησον μαρτυρέω (*vImp./aa--2s*; "bear witness") περὶ (*pg*) τοῦ ὁ κακοῦ· κακός (*d.a. + ap-gn-s*; "the wrong/evil"; here as "reprehensible or that which has fault or blame"; used 52x) **but if rightly, why do you strike Me?"** δέ (*cc*) εἰ (*cs*; 1st class) καλῶς, (*adv*; "rightly/honorable/with integrity/truly") τί τίς (*interr. pro.*) δέρεις; δέρω (*vipa--2s*; "strike/beat"; used 15x) με ἐγώ (*npa-1s*)

GNT John 18:24 ἀπέστειλεν οὖν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.

GOSPEL OF JOHN

NAS John 18:24 **Annas therefore sent Him bound to Caiaphas the high priest.** ὁ Ἄννας (d.a. + n-nm-s) οὖν (cc) ἀπέστειλεν ἀποστέλλω (viaa--3s; "sent with a commission") αὐτὸν αὐτός (npam3s; ref. Jesus) δεδεμένον δέω (circ. ptc./PF/p/am-s; "having been bound/tied up") πρὸς (pa) Καϊάφαν Καϊάφας (n-am-s) τὸν ὁ ἀρχιερέα. ἀρχιερεύς (d.a. + n-am-s)

ANALYSIS VERSES 22 – 24:

1. John inserts vs.22-23 to enlighten the reader as to how distorted the judicial system of Judaism had really become.
2. In light of the fact that this “hearing” was totally illegal across the board according to the Law, it now becomes obvious as to how extreme those in power had become in their enforcement of judicial proceedings.
3. This is seen in vs.22, **“And when He had said this, one of the officers standing by gave Jesus a blow, saying, ‘Is that the way You answer the high priest?’”**
4. One of the temple police who had brought **Jesus** in was present and acting as bailiff (in charge of prisoner escort and guard of the court).
5. He first hits **Jesus** with a slap or rod and then condemns His words of defense to Annas.
6. Some assume that the guard hit **Jesus** on a whim or because he didn’t like the tone of His voice.
7. The key to the motivation behind it is seen in the genitive absolute construction **“And when He had said this”**.
8. The genitive absolute stands apart from the remainder of the sentence and here is seen as a separate issue from why the guard hit and verbally chastised **Jesus**.
9. In other words, the real reason is not Jesus’ response.
10. It denotes that the bailiff had prior authority by the court to intercede in such fashion if the defendant or accused was considered to be non-cooperative by the court.
11. In other words, if the court did not hear what it wanted to hear, legalities, evidence and truth aside, the accused would essentially be held in “contempt” and could be sentenced accordingly.
12. The prior proof passage John has given is the man born blind where he was essentially held in contempt and thus excommunicated from the synagogue. Joh.9
13. The only principle of law under the Law that could be held forward as a form of “contempt” was “contempt” towards God by blaspheming the name of the Lord. Lev.24:16
14. Under Judaistic legalism, even the courts had established their own laws above the prescribed laws of God regarding judicial proceedings.
15. Those “judges” in charge had essentially set themselves up as “god” and anyone that they construed a heretic and did not bow down to their wishes or agenda could be held in contempt, BD aside.

GOSPEL OF JOHN

16. In addition, the hitting, totally out of line since no sentencing or judgment has been passed, was designed to further intimidate the defendant and make him acquiesce to the court's demands.
17. It denotes a legalistic law practiced by the Sanhedrin in order to get judgments against those that did not conform to their Judaism and circumvent the Law.
18. It was a gross form of abuse of authority.
19. **Jesus** does not take this illegality laying down either, confronts the bailiff, and **answered him, "If I have spoken wrongly, bear witness of the wrong; but if rightly, why do you strike Me?"**
20. **Jesus** now legally challenges the officer and in so many words asks **him** where he has the right to enforce this form of "contempt".
21. **Jesus** had not used any insulting language or any inappropriate speech regarding God in His defense, but only made a legal straightforward protest in observation about the manner in which this "trial" was being conducted.
22. The force of the words "**wrongly**" and "**wrong/evil**" is in the concept of legal fault according to the Law.
23. **He** in effect is saying that **if He** has said something not admissible by the Law, then prove it, or else why are you enforcing a law that does not exist in the Law.
24. **Jesus** not only puts Annas on notice as to his antinomianism but now the bailiff too.
25. **His** words condemn the bailiff's actions and points to the fact that even though he may have been under the authority of the court in his actions, he was still held accountable before God for breaking the Law.
26. **Annas**, knowing that he could not break **Jesus**, **therefore sent Him bound to Caiaphas the high priest.**
27. The term "**sent**/ἀποστέλλω" in vs.24 means to send with a commission.
28. It points to the fact that since **Annas** could not extract any real evidence to exact a sentence of murder that the commission placed upon **Jesus** was to try **Him** on "contempt".
29. And it was this very principle that **Caiaphas** hung his hat on as he finally declares that **Jesus** "*has blasphemed!*" Mat.26:65-66; Mar.14:63-64
30. The irony is that even though they held **Jesus** in contempt under their legalistic laws, they were in real contempt under the Law of God. Luk.22:65
31. While John omits the formal trial, his account with Annas is sufficient for the student of God's word to see the overall agenda and methodology applied by the Jews in their prosecution of Christ.
32. During the period of this "kangaroo" hearing, the Matthew and Mark inform us that **Caiaphas** had assembled essentially the entire Sanhedrin to conduct the "formal" trial of **Jesus** and fills in the details in that regard. Mat.26:57-68; Mar.14:53-65
33. This trial took place in two phases, this continued night (Mat.26:57-68; Mar.14:53-65; Luke's brief mention of it, Luk.22:54,63-65) and very early on the morning of Jesus' crucifixion (Mat.27:1; Mar.15:1a; Luk.22:66-71), which was the trial for the record in seeking to give appearance of complying with the Law.
34. The first phase of the trial was simply a "practice run" by Caiaphas seeking to determine the exact charge to be levied and ensuring that he would have a unanimous verdict of guilty. *Cp. Mat. And Mar.'s account where Caiaphas is feeling out the*

GOSPEL OF JOHN

support of the Sanhedrin in the terms “think” (Mat.26:66) and “how does it seem/appear” (Mar.14:64) in his inquiry to them.

35. With a full support of “jurors”, Caiaphas then reassembles the Sanhedrin, making sure of no absentees and it is the entire counsel that asks **Jesus** if He is the Christ (Luk.22:70) and unanimously voice a guilty verdict (Luk.22:71).
36. Essentially, the trial before the Jews was done under the cloak of darkness, disregarded the Law and the rights of the accused, inadequate to establish anything resembling guilt, had perjury involved and was very brutal at times.
37. The witnesses introduced had obviously been coached by the rulers of the Jews, were not successful and provided inconsistent testimony. Mat.26:59-61; Mar.14:55-59
38. Not until Caiaphas finally asks the big question “Are you Christ, the Son of God”, does Jesus finally respond with the “good confession”, “I am”. Mar.14:61-62

GOSPEL OF JOHN

EXEGESIS VERSES 25 – 27:

GNT John 18:25 Ἦν δὲ Σίμων Πέτρος ἐστῶς καὶ θερμαινόμενος. εἶπον οὖν αὐτῷ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; ἠρνήσατο ἐκεῖνος καὶ εἶπεν, Οὐκ εἰμί.

NAS John 18:25 **Now Simon Peter was standing and warming himself.** δέ (cc) Σίμων (n-nm-s) Πέτρος (n-nm-s) Ἦν εἰμί (viIPFa--3s; periphrastic constr. +) ἐστῶς ἴσθημι (circ. ptc./PF/a/nm-s; "standing") καί (cc) θερμαινόμενος. θερμαίνομαι (circ. ptc./p/d/nm-s; "warming himself"; same as vs.18) **They said therefore to him, "You are not also one of His disciples, are you?" He denied it, and said, "I am not."** εἶπον λέγω (viaa--3p; "they said"; ref. to the slaves and officers of vs.18) οὖν (infer. conj.) αὐτῷ, αὐτός (npdm3s) σύ (npn-2s; emphatic) Μὴ μὴ (neg. +) εἶ; εἰμί (vipa--2s; "are not") καί (adjunct.) "one" supplied ἐκ (pAbl) αὐτοῦ αὐτός (nprgm3s; ref. Jesus) τῶν ὁ μαθητῶν μαθητής (d.a. + n-Ablm-p) ἐκεῖνος (remote dem. pro./nm-s; the remoteness is John's way of expressing that Peter's denials are out of character for him) ἠρνήσατο ἀρνέομαι (viad--3s; "denied/renounced/disavowed"; same as 1:20; 13:38; 18:25) καί (cc) εἶπεν, λέγω (viaa--3s) Οὐκ οὐ (neg. +) εἰμί. εἰμί (vipa--1s)

GNT John 18:26 λέγει εἷς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενῆς ὧν οὐ ἀπέκοψεν Πέτρος τὸ ὠτίον, Οὐκ ἐγώ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ;

NAS John 18:26 **One of the slaves of the high priest, being a relative of the one whose ear Peter cut off, *said,** εἷς (card. adj./nm-s) ἐκ (pAbl; "off/from") τῶν ὁ δούλων δοῦλος (n-Ablm-p) τοῦ ὁ ἀρχιερέως, ἀρχιερεύς (d.a. + n-gm-s; "the high priest"; ref. Caiaphas) ὧν εἰμί (circ. ptc./p/a/nm-s; "while being") συγγενῆς (ap-nm-s; lit. "to be born with" hence, "relative/ kinsman/related by blood"; used 11x) οὗ ὅς (rel. pro./gm-s; "of the one whose/of whom") τὸ ὠτίον, (d.a. + n-an-s; "the ear") Πέτρος (n-nm-s) ἀπέκοψεν ἀποκόπτω (viaa--3s; "cut off/amputate"; same as vs.10) λέγει λέγω (vipa--3s) **"Did I not see you in the garden with Him?"** Οὐκ οὐ (neg. +) ἐγώ (npn-1s +) εἶδον ὀράω (viaa--1s; "Did I not see") σε σύ (npa-2s; ref. Peter) ἐν (pL) τῷ ὁ κήπῳ κήπος (d.a. + n-dm-s; "the garden"; ref. Garden of Gethsemene) μετ' μετὰ (pg) αὐτοῦ; αὐτός (nprgm3s; ref. Jesus)

GOSPEL OF JOHN

GNT John 18:27 *πάλιν οὖν ἠρνήσατο Πέτρος, καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.*

NAS John 18:27 **Peter therefore denied it again; and immediately a cock crowed.**

Πέτρος, (n-nm-s) οὖν (infer. conj.) ἠρνήσατο ἀρνέομαι (viad--3s; "denied") "it" supplied πάλιν (adv.; "again") καί (cc) εὐθέως (adv.; "immediately/at once") ἀλέκτωρ (n-nm-s; "a cock/rooster"; same as 13:38) ἐφώνησεν. φωνέω (viaa--3s; "sounded/crowed")

ANALYSIS VERSES 25 – 27:

1. As John forgoes the “formal” trial of Jesus, already establishing the “ground work” under which it would be held, he returns back to Peter’s denials.
2. Only John lets us know that His first denial as recorded in Joh.18:17 and Mat.16:71-72 occurred during the interrogation by Annas.
3. It is during the first phase of the dual trial that the remainder of Peter’s denials occur.
4. John resumes by picking up where he had left **Peter** after his 1st denial in vs.17 now in vs.25a, “**Now Simon Peter was standing and warming himself**”.
5. It is at this point that the synoptics actually begin their accounts of his denials. Mat.26:69; Mar.14:66-67; Luk.22:55
6. It is interesting as Matthew and Luke record **Peter** as “sitting” by the fire **warming himself** and John recalls him “**standing**”.
7. That all accounts are accurate, the diversity of posture points to the nervousness of **Peter** at this time not being able to relax in one place and “up and down” while at the fire.
8. As was pointed out in the analysis of vs.17, the fulfillment of Jesus’ prophesy only required **Peter** to deny Christ 3 times before **a cock crowed** and that the rooster indeed would crow twice.
9. The prophesy therefore does not “limit” the number of times **Peter** could deny Christ, only that it set a minimum number of times before the rooster would crow or before it completed its dual crowing call.
10. All four gospels record that **Peter** denied Christ 3 times and that a rooster crowed to satisfy the minimum number of denials prophesied and the prophesy in general.
11. Mark is the only gospel that records that the rooster **crowed** twice. Mar.14:72
12. It is obvious that more than 3 denials occurred overall when the gospels are harmonized.
13. The exact number of denials has been debated over and over by theologians with as few as four and as many as nine.
14. The simplest harmonizing in conforming to the prophesy is to view the accounts as depicting individual situations or settings in which **Peter denied** Christ with statements that included repetitive negations to fit the accusations of each setting, such as with the 1st denial. Joh.18:17 cp. Mat.26:71-72

GOSPEL OF JOHN

15. Following this approach, the number of “times” **Peter denied** Christ can be organized to reveal five.
16. John now picks up with Peter’s second occasion of denial in vs.25b, “**They said therefore to him, ‘You are not also one of His disciples, are you?’ He denied it, and said, ‘I am not’**”.
17. As noted, this setting of denial is also recorded in the synoptics. Mat.26:69-70; Mar.14:66-68; Luk.22:55-57
18. By putting the accounts all together, this particular scenario reveals:
 - A. Another servant-girl, separate from the first one at the outer gate, approaches **Peter** inquiring as to his affiliation with **Jesus** to which he sates he doesn’t know or understand what she is talking about (Mat.26:70; Mar.14:68) and that he doesn’t know **Jesus** (Luk.22:57).
 - B. The slaves and officers sitting around the fire (Joh.18:18) obviously hear the conversation and **they** too join in the questioning. Cp. Mat.26:70, “...*he denied it before them...*” and our verse 25, “***They said therefore to him...***”
 - C. He then denies specifically to the entire group assembled that he is **not** one of Jesus’ **disciples** (Joh.18:25).
19. After this bombardment, **Peter** seeks to find relief in another area away from these as Mark records, “*And he went out onto the porch/vestibule*” . Mar.14:68c
20. It seems that to allude those in the courtyard, **Peter** seeks refuge by slipping in through a part of this large house to an outer or front porch/portico/colonnade (προαύλιον; the front part of a Roman-type house; while it might refer to a courtyard, it makes no sense that **Peter** after his confrontation would leave the outer courtyard and then return back right after the fact).
21. It is there that he encounters a house maid and male servant, both who also think he is one of the **disciples**. Mar.14:69 cp. Luk.58:58 *where Luke denotes “another/ἕτερος” meaning another of a different kind from the woman at the second denial in vs.57, and could also indicate a servant of different function from those working outside in the courtyard and at the gate.*
22. **Peter** responds to both by addressing the male servant, “*Man, I am not*”. Luk.22:58
23. This concludes three full denial settings.
24. Luke then informs us that about an hour passed before any further denials took place. Luk.22:59a
25. This would be the approximate time for the bulk of the first phase of Jesus’ trial to take place.
26. It is then that Peter’s 4th denial occurs and where John concludes his third written recording in vs.26, “**One of the slaves of the high priest, being a relative of the one whose ear Peter cut off, said, ‘Did I not see you in the garden with Him?’**”.
27. It is this denial that corresponds with Luke’s recorded 3rd denial of the insistent man in Luk.22:59
28. Only John informs us that this man was a relative of Malchus, **whose ear Peter cut off** earlier in **the garden** of Gethsemane. Joh.18:10
29. This particular slave belonged to **the high priest** Caiaphas, since he was the last **high priest** contextually in view. Vs.24
30. This slave was part of the arresting party that evening and was an eyewitness to the event.

GOSPEL OF JOHN

31. That this slave recorded in John is the same as recorded in Luke is seen in Luke's account of his certainty of recognizing **Peter** as being with **Jesus**. Luk.22:59b
32. It is Luke's account that tells us that as **Peter** was in the very process of denying this slave's accusations that **a cock crowed**. Luk.22:60, "*and immediately, while he was still speaking (παραχρημα –immediately; ἔτι – yet; λαλοῦντος –circ. ptc. denoting attendant circumstances i.e., while speaking), a cock crowed*".
33. John simply records that "**Peter therefore denied it again; and immediately a cock crowed**".
34. It was while in the very midst of Peter's 4th denial that the rooster crowed the first time.
35. That an hour had passed, the 1st phase of Jesus' trial was being completed and as a short recess had been called in order to regroup the Sanhedrin for formal sentencing, the outer court would now be inundated with many people.
36. That the 2nd phase was soon to commence is seen in the fact that the rooster crowing harkened the beginning of day, at which time that phase was instituted. Mat.27:1; Mar.15:1a; Luk.22:66ff
37. It is in this setting that Peter's 5th and final denial is recorded in Mat.26:73-74 and Mar.14:70b-72.
38. Though there was a lapse of about an hour between Peter's 3rd and 4th denial and he probably felt a little more at ease and was now milling about back in the outer court area, with the last slave's direct and insistent accusation and now essentially the entire mass present, when they start questioning him, he basically loses all control under fear.
39. Not only does he deny their accusation, but he also engages in oath taking and essentially says "God can kill him" if he even knows **Jesus**.
40. It is then that Mark tells us that the rooster **crowed** a second time. Mar.14:72a
41. During this period of recess in the trial, **Jesus** is now also present and has eye contact with **Peter**, who then remembers the prophecy. Luk.22:61 cp. Mar.14:72b
42. **Peter** then leaves and under due remorse, breaks down and cries bitterly. Luk.22:62 cp. Mar.14:72d
43. Again, all 4 gospels record the latitude given in fulfillment of the prophecy by recording three denials before the **cock** completed its crowing cycle, while Luke denotes the fulfillment of two crows by the rooster.
44. Only by harmonizing all 4 gospels does the student see the specific and technical fulfillment of the prophecy as intended by **Jesus** i.e., that **Peter** would deny Christ fully on 3 separate occasions before the rooster crowed even once and that indeed, the rooster would crow twice.
45. While +V would accept even the general accounts of fulfillment, BD leaves no room for anyone to "nit-pick" and claim non-fulfillment on "legal" technicalities.
46. The chronological order of the denials as they are presented in their written order in each gospel is as follows:
 - A. Denial setting one. Joh.18:17; Mat.26:71-72
 - B. Denial setting two. Mat.26:69-70; Mar.14:66;-68b; Luk.22:55-57; Joh.18:25
 - C. Denial setting three. Mar.68c-70a; Luk.22:58
 - D. Denial setting four, during which the rooster crowed the first time. Luk.22:59-60; Joh.18:26-27

GOSPEL OF JOHN

- E. Denial setting five after which the rooster crowed a second time. Mat.26:73-74;
Mar.14:70b-72
47. John in his written order of denial maintains a chronological order and by picking Peter's fourth denial as his chosen third denial recorded, with **immediately** a cock crowing in vs.27, covers both bases of fulfillment in general as well as technically being specific.
 48. That is, the phrase, "**immediately a cock crowed**" could be understood as the crowing that occurred during this 4th chronological denial or as the 2nd crowing that occurred shortly after.
 49. In so doing, he maintains not only chronological accuracy in the recording, but views fulfillment of the prophecy in both the general and most technical ways.
 50. In other words, his account could be interpreted as recording three denials before the **cock** completed its crowing cycle or three denials had already occurred when the **cocked crowed** the first time.
 51. Just an amusing little insight.
 52. That John only focuses in on the interrogation by Annas, omitting the rest of the trial proceedings and then refocuses back on Peter's denials is in keeping with the general theme of the gospel that Jesus was Deity.
 53. In His interview with Annas, Jesus revealed he knew Annas' hidden thoughts and intents behind the interview and in recording Peter's denials, he revealed the accuracy behind Jesus' prophecy, both accounts pointing towards His omniscience.

GOSPEL OF JOHN

EXEGESIS VERSE 28:

GNT John 18:28 Ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον· ἦν δὲ πρωΐ· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν ἀλλὰ φάγωσιν τὸ πάσχα.

NAS John 18:28 **They *led Jesus therefore from Caiaphas into the Praetorium, and it was early;** Ἄγουσιν ἄγω (vipa--3p; historical present) τὸν ὁ Ἰησοῦν Ἰησοῦς (d.a. + n-am-s) οὖν (infer. conj.) ἀπὸ (pAbl; "from/away from") τοῦ ὁ Καϊάφα Καϊάφας (d.a. + n-Ablm-s; the d.a. correlates Caiaphas as "the" residing high priest responsible to execute the legalities) εἰς (pa) τὸ πραιτώριον· (d.a. + n-an-s; "the Praetorium"; originally referred to the headquarters in a Roman field camp or the tent in which the commander resided; it refers to the palace or fortress in which the governor or procurator of a Roman province lived; it could refer to the magnificent palace in Jerusalem built by Herod the Great for himself or to the Castle Antonia that housed the Roman troops; used 8x) δέ (cs; "and/now") ἦν εἰμί (viIPFa--3s) πρωΐ· (adv. of time; "early morning"; in Jewish time reckoning, the fourth watch of the night from 3 to 6 a.m.; used 16x) **and they themselves did not enter into the Praetorium in order that they might not be defiled, but might eat the Passover.** καί (cc) αὐτοὶ αὐτός (nprnm3p; emphatic; ref. the Sanhedrin counsel) οὐκ οὐ (neg. +) εἰσῆλθον εἰσέρχομαι (viaa--3p; "enter") εἰς (pa) τὸ πραιτώριον, (d.a. + n-an-s) ἵνα (conj. purpose) μὴ (neg. +) μιανθῶσιν μιαίνω (vsap--3p; "not be defiled/made unclean"; here ref. to ceremonial defilement; lit. to dye another color or stain; used 5x) ἀλλά (strong advers.) φάγωσιν ἐσθίω (vsaa--3p; "might eat") τὸ πάσχα. (d.a. + n-an-s; "the passover meal")

ANALYSIS VERSE 28:

1. John now moves forward from the 2nd phase of Jesus' trial by the Jews to the Roman phase coordinating with the synoptics in Mat.27:2; Mar.15:1b-5 and Luk.23:1.
2. It is during this interlude that Matthew records Judas Iscariot's reaction to the guilty verdict the Jews have handed down upon **Jesus**. Mat.27:3-10
3. After returning his "blood money" to the Sanhedrin, Judas committed suicide by hanging himself.

GOSPEL OF JOHN

4. The Sanhedrin took the returned money and bought the very field when Judas committed suicide, and their acquisition is attributed to Judas himself via his action of “*wickedness*”. Cp. Act.1:18-19
5. The account in Acts informs us that even his suicide was a catastrophe and that the tree from which he hung himself, the limb broke, and as it was obviously hanging over a cliff of some height, Judas fell headfirst and split open spilling his guts.
6. Judas “*remorse*” is not repentance leading to saving faith, as some think, though he publicly acknowledge his sin and truly felt shame for betraying “*innocent blood*”.
7. Jesus statement of Mat.26:24 and his reference to Judas as “*the son of perdition*” in Joh.17:12 is proof positive he never attained to saving faith.
8. Obviously, the entirety of Judas’ actions and the Sanhedrin’s actions of purchase did not have to happen in one day and Sunday would have been adequate.
9. John gives the longest and most detailed account surrounding this 1st phase (of 3) of the Roman trial by Pilate.
10. The synoptics deal mostly with the legal charge that the Jews were bringing against **Jesus** i.e., He was a political rebel seeking to overthrow Roman government to establish His own kingdom. Mat.27:11-14; Mar.15:2-5; Luk.23:2-5
11. After the formal charge of “blaspheme” had been leveled upon **Jesus** by the Sanhedrin, “**They led Jesus therefore from Caiaphas into the Praetorium, and it was early**”.
12. Although blaspheme carried with it the death penalty, as vassals of Rome, the Jews did not have the legal right to execute the death penalty. Cp. vs.31
13. **Therefore**, it was necessary for them to transfer the case to the Roman prefect in charge, one Pontius Pilate.
14. He was in Jerusalem at the time, due to the fact that feast times caused Jewish nationalistic sentiment to run high and uprisings became a strong possibility.
15. In order to keep close tabs on the situation, Pilate and his troops were there to handle crowd control.
16. **Jesus** was taken to **the Praetorium**, a technical term used to designate headquarters of Roman superiors located in the provinces under Roman rule.
17. There is speculation that **the Praetorium** in view was Herod’s palace made available for Pilate’s stay and use.
18. However, it appears that it was probably the Tower of Antonia, where the Roman troops barracked, since Luke informs us that Pilate sent **Jesus** to Herod, who being the superior of the two would have rank to commandeer Herod’s palace. Luk.23:7
19. The entire Sanhedrin accompanied the prisoner transfer with **Caiaphas** (cp. Luk.23:1) and John tells us **it was early** morning.
20. It was customary for Roman authorities to hold court very early in the day and there is no evidence of any preliminary collusion between Pilate and the Jews in this case.
21. To look at the hours of 6-7 AM is not out of the question.
22. John tells us that the Jews were not willing to go into the residence of Pilate in vs.28b, “**and they themselves did not enter into the Praetorium in order that they might not be defiled, but might eat the Passover**”.
23. Their refusal of entry was due to Jewish custom and their belief that contact with a Gentile’s residence would render them ceremonially unclean (Act.10:28 cp. 11:3) and disqualify them from eating **the Passover** meal.

GOSPEL OF JOHN

24. Apparently, entry **into** the house did not include the colonnade/porch area or courtyard.
25. The Mishnah stated that the dwelling places of the gentiles are unclean.
26. One commentary pointed out that some interpreters accuses John of error here when he points out that ceremonial defilement would last only until the end of that day and at sundown, they would be able to **eat the Passover** since it was technically a new day. Cp. Lev.22:4-7 *regarding priests*
27. However, the Gentiles were regarded as disposing of their abortions by throwing them down the drain, which would then place one under the law of contact with a dead body rendering one unclean for 7 days. Cp. Num.19:11,14 cp. Mat.23:27
28. John includes this aspect of the Jews to continue to note the hypocrisy of legalism by which they operated.
29. While these men were scrupulous in their observance of ceremonial law, they are busily engaged in conspiracy to murder an innocent man.
30. Their depravity is seen in their meticulous legalism while violating the weightier matters of truth and justice.
31. They observed ritual conduct that had no moral repercussions, a charge already leveled against them by **Jesus**. Mat.23:13ff esp. vs.23
32. For these Jews, their actions are only for appearance sake and are a “crust” of godliness not acceptable before God. 2Tim.3:1-5

GOSPEL OF JOHN

EXEGESIS VERSES 29 – 32:

GNT John 18:29 ἐξῆλθεν οὖν ὁ Πιλάτος ἔξω πρὸς αὐτοὺς καὶ φησίν, Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου;

NAS John 18:29 **Pilate therefore went out to them, and *said, "What accusation do you bring against this Man?"** ὁ Πιλάτος (*d.a. + n-nm-s; "The Pilate"; means "armed with a spear/lance"; actually his nickname or cognomen; used 55x*) ἐξῆλθεν ἐξέρχομαι (*viaa--3s*) ἔξω (*adv.; "outside"*) πρὸς (*pa*) αὐτοὺς αὐτός (*npam3p; ref. the Jews*) καὶ (*cc*) φησίν, φημί (*vipa--3s; "said/made known/declared"; implies previous communication; same as 1:23; 9:38*) Τίνα τίς (*interr. pro./af-s; "What?"*) κατηγορίαν κατηγορία (*n-af-s; "accusation/charge" here a legal indictment; used 3x*) φέρετε φέρω (*vipa--2p; "are you bringing/carrying/bearing"*) κατὰ (*pg; "down upon/against"*) τούτου; οὗτος (*near dem. pro./gm-s +*) τοῦ ὁ ἀνθρώπου ἄνθρωπος (*d.a. + n-gm-s; ref. Jesus*)

GNT John 18:30 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Εἰ μὴ ἦν οὗτος κακὸν ποιῶν, οὐκ ἂν σοι παρεδώκαμεν αὐτόν.

NAS John 18:30 **They answered and said to him, "If this Man were not an evildoer, we would not have delivered Him up to you."** ἀπεκρίθησαν ἀποκρίνομαι (*viad--3p; "They answered"*) καὶ (*cc*) εἶπαν λέγω (*viaa--3p*) αὐτῷ, αὐτός (*npdm3s; ref. Pilate*) Εἰ εἰ (*part. intro. 1st class cond.*) οὗτος (*near dem. pro./nm-s; "this one/this man"*) μὴ (*neg. +*) ἦν εἰμί (*viIPFa--3s; "were not"*) κακὸν κακός (*ap-an-s; "evil"*) ποιῶν, ποιέω (*circ. ptc./p/a/nm-s; "while doing" hence, "evildoer"; here in the sense of lawbreaker*) ἂν (*part. of uncertainty; "then why?" not translated*) οὐκ οὐ (*neg. +*) παρεδώκαμεν παραδίδωμι (*viaa--1p; "we would not have delivered up/handed over"*) αὐτόν. αὐτός (*npam3s; ref. Jesus*) σοι σύ (*npd-2s*)

GNT John 18:31 εἶπεν οὖν αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτόν ὑμεῖς καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. εἶπον αὐτῷ οἱ Ἰουδαῖοι, Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα·

GOSPEL OF JOHN

NAS John 18:31 Pilate therefore said to them, "Take Him yourselves, and judge Him according to your law." ὁ Πιλάτος, (d.a. + n-nm-s) οὖν (infer. conj.) εἶπεν λέγω (viaa--3s) αὐτοῖς αὐτός (npdm3p; ref. the Jews) Λάβετε λαμβάνω (vImp.aa--2p; "Take/Receive back") αὐτὸν αὐτός (npam3s; ref. Jesus) ὑμεῖς σύ (npn-2p; "yourselves") καί (cc) κρίνατε κρίνω (vImp.aa--2p; "judge") αὐτόν. αὐτός (npam3s; ref. Jesus) κατά (pa) ὑμῶν σύ (npg-2p) τὸν ὁ νόμον νόμος (d.a. + n-am-s) **The Jews said to him, "We are not permitted to put anyone to death,"** οἱ ὁ Ἰουδαῖοι, Ἰουδαῖος (d.a. + ap-nm-p) εἶπον λέγω (viaa--3p) αὐτῷ αὐτός (npdm3s; ref. Pilate) Ἡμῖν ἐγώ (npd-1p; emphatic) οὐκ οὐ (neg. +) ἔξεστιν ἔξεστι (vipa--3s; "are not permitted/it is not lawful/are not authorized"; here in the legal sense of establishment law under Rome; same as 5:10) ἀποκτεῖναι ἀποκτείνω (compl. inf./aa-; "to kill/put to death/execute capital punishment") οὐδένα· οὐδεῖς (apcam-s; "anyone/no one/not even one")

GNT John 18:32 ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῆ ὃν εἶπεν σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν.

NAS John 18:32 that the word of Jesus might be fulfilled, which He spoke, signifying by what kind of death He was about to die. ἵνα (conj. purpose) ὁ λόγος (d.a. + n-nm-s) τοῦ ὁ Ἰησοῦ Ἰησοῦς (d.a. + n-gm-s) πληρωθῆ πληρώω (vsap--3s; "might be fulfilled/finished/completed") ὃν ὅς (rel. pro./am-s; ref. the word) εἶπεν λέγω (viaa--3s) σημαίνων σημαίνω (circ. ptc./p/a/nm-s; "while giving a sign/signifying beforehand/indicating/foretelling/prophesying"; same as 12:33) ποίῳ ποῖος (interr. adj./Im-s; "what kind of/sort of/nature of"; points to the instrument used, here for His death) θανάτῳ θάνατος (n-dm-s; "death") ἤμελλεν μέλλω (viIPFa--3s; "He was about to/would take place/would undergo" +) ἀποθνήσκειν. ἀποθνήσκω (compl. inf./pa-; "to die")

ANALYSIS VERSES 29 – 32:

1. This is the first mention in John of Pontius **Pilate** and the Roman phase of Jesus' trial.

GOSPEL OF JOHN

2. **Pilate** is mentioned in each of the gospels, but John provides the fuller account and gives us some insight into the man and his personality and character.
3. Outside of the NT, we have information from two primary external sources, Philo and Josephus, however it is clear that Philo was strongly prejudiced against **Pilate** and most commentaries warn of his lack of objectivity in this regard.
4. Philo was a Jewish allegorist that came from a wealthy and influential family and lived in Alexandria in Egypt during the 1st century.
5. Many consider him to be the first “theologian”, though his allegorical approach to the OT was an admixture of pagan philosophy and was ecumenical in practice.
6. Josephus was a Jewish historian and is a principal external source for one to extract reliable and objective information of Jewish history between 100 BC and 100 AD.
7. Pilate’s praenomen (first or given name) is unknown; his nomen (family/inherited name), Pontius, is of uncertain meaning, some connecting it with “bridge” or “fifth”.
8. **Pilate** is actually his cognomen (nickname), likely a military nickname meaning lance, spear or javelin.
9. He was a member of the Equestrian or Roman middle class.
10. While the details of his career before becoming the prefect of Judea is unknown, it is obvious coming from the middle class that he advances himself through a series of civil or military appointments before becoming the procurator of a province.
11. He was the 5th procurator ruling over the area of Judea, Samaria and Idumea, west to Gaze and east to the Dead Sea.
12. He took over the kingdom of Archelaus, the son of Herod the Great from his wife Malthace, disposed by Rome in 6AD for misgovernment.
13. He was married (Mat.27:19) and stationed at Ceasarea while maintaining a guard in Jerusalem.
14. He was in full charge of the army with military power and administrative powers as well.
15. His authority over all persons in the area was virtually absolute, with the exception of Roman citizens, having full judicial powers of life and death and possessing the ability to reverse decisions made by the Sanhedrin.
16. He was the Roman governor that appointed the high priest and exercised some control over the temple and its funds.
17. His control over the corban money (religious contributions to the temple treasury), caused outrage among the Jews when he appropriated some of it to finance an aqueduct of 25 miles to bring water to Jerusalem from the highlands south of the city.
18. The Jews considered this action sacrilegious and reacted with violence that caused Pilate’s soldiers to kill the rioters.
19. It is logical that at least in part this event has bearing on the situation recorded in Luk.13:1.
20. He had further outraged the Jews by sending soldiers into Jerusalem with Roman military standards bearing emblems that the Jews considered idolatrous.
21. This had been tried unsuccessfully before by Pilate’s predecessors, but when he once again reversed this decision, he met with great Jewish resistance.
22. He finally had to yield when he observed the willingness of the Jews to die for their cause.

GOSPEL OF JOHN

23. It was these types of political and religious problems that made Judea a difficult province to govern, with obvious tensions already existing between **Pilate** and the Jews.
24. The latter incident reveals Pilate's poor judgment, stubbornness and weakness to back down when faced with strong opposition.
25. It denotes he had no real commitment to that he deemed right, had no real "backbone" and was willing to compromise to advance himself.
26. **Pilate** begins the proceedings and **therefore went out to them, and said, "What accusation do you bring against this Man?"**
27. The verb "**said**/φημί" indicates that prior communication had occurred between **Pilate** and the Jews prior to this face to face audience.
28. Through the dialogue between them, one can ascertain at least the gist of that conversation as being "we have brought to you a man to be executed".
29. As **Pilate** sets up his portable "bema/judgment" seat, he demands to know on what grounds that prosecution of this nature is justified.
30. The Jews do not respond to his question, but circumvent it and **they answered and said to him, "If this Man were not an evildoer, we would not have delivered Him up to you"**.
31. That **they** respond in such fashion indicates at least two things:
 - A. They were hypocritical in their own approach to authority by not answering his question, something they continually held others in "contempt" for in their own court of law.
 - B. They were incensed that **Pilate** would even question the entire body of the Sanhedrin as to their reasoning for wanting someone executed.
32. It points to their combined arrogance as a legalistic governing body that they were "above the Law" and did not need anyone to question their reasoning or motives.
33. Further, it reveals their total disrespect and disdain for **Pilate** and the fact they were under the Roman yoke.
34. It would not be out of the question that **Pilate**, accustomed to the Jews and their nature, intentionally exercised his authority now in order to "get their goat". (*Rather than just meeting with them personally and handling the matter that way.*)
35. Though Philo is known to over exaggerate some of Pilate's activities, there is always some core of truth in exaggerations and he states that he was known for "*his continual murders of people untried and uncondemned...*", a statement not rebutted by any other historians.
36. While **Pilate** obviously did not always execute his office in this manner, it is just as obvious that he had a reputation of not truly caring whether justice is served in a matter and that reputation precedes him.
37. Knowing the character and relationship between both **Pilate** and the religious leaders sets the "flavor" of the modus operandi of this trial.
38. In other words, Pilate's true concern and motivation is not the guilt or innocence of **Jesus**, but is enmeshed in a desire to "twit" the Jews, but yet to avoid any real damaging repercussions coming back on his head.
39. The trial will reflect a battle of "wills" between the two parties.

GOSPEL OF JOHN

40. That **Pilate** finally “caves” into their demands points strongly to the fact that any declarations or attempts he may make as to Jesus’ innocence and release is motivated in order to “best” the Jews, skirt any “public” image damage and out of fear.
41. That Pilate’s approach is so motivated, ironically it will place him in a position as really being the only advocate in defense of Christ.
42. After the religious leaders condescending retort to **Pilate**, he **therefore said to them, “Take Him yourselves, and judge Him according to your law”**.
43. It is ludicrous to think that **Pilate** has somehow forgot that the Jews cannot execute capital punishment apart from Roman approval.
44. The Romans generally respected the laws and customs of conquered peoples allowing them a great deal of latitude in the administration of justice.
45. However, they jealously guarded the right of capital punishment and in 6 AD this prerogative was expressly reserved for the prefect, when Judea formally became a Roman province.
46. His statement is a retort to their condescending remark of vs.30 and essentially is saying, “Alright, if you don’t want to submit to my authority and play by the rules, go do it your own way” or “you don’t cooperate, neither will I”.
47. His reply invokes the only response from the religious leaders in seeking to maintain their agenda as **the Jews said to him, “We are not permitted to put anyone to death”**.
48. You can almost see the “smug” look of satisfaction on Pilate’s face as they openly are forced to admit to the yoke of his and Rome’s authority.
49. In vs.32, John observes that the purpose of this dialogue points to the very veracity and power of God in the matters of historical prophecy and states, **“that the word of Jesus might be fulfilled, which He spoke, signifying by what kind of death He was about to die”**.
50. It denotes that God, who controls history, knew in eternity past the national situation of **the Jews** at this point in history and was able to perfectly formulate His plan accordingly.
51. The fulfillment of Jesus’ words is in regard to the manner and instrument of death that He prophesied He would undergo. Joh.3:14; 8:28; 12:32,34
52. John now points to the historical reality that Israel would have to execute their Messiah under Roman crucifixion, since at this time in history, they could not carry out capital punishment in any other way.
53. While stoning was the normal method of execution for the charge of blasphemy that they have condemned **Jesus** with (cp. Lev.24:16), their hands are tied and the only way they can kill Him is at the hands of the Romans and in accordance with Christ’s own words.
54. Crucifixion was the method that had to be employed in order to fulfill the words of **Jesus** and OT prophecy. Psa.22 esp. vs.16c; cp. Deu.21:23 explained in Gal.3:13
55. John points to the fact that even in **the Jews** seeming success in their murder of **Jesus**, they were completely frustrated in bringing it to fruition with any semblance of integrity of the Law attached and in fact were forced to actually fulfill God’s plan for Messiah in their evil endeavors.
56. This points to the principle of Rom.8:28.

GOSPEL OF JOHN

57. Luke's account reveals that Pilate's counter retort and that the reality is once again in front of **the Jews** that they need his cooperation in this regard, is sufficient for them to respond with the charges they want to levy again **Jesus**. Luk.23:2
58. Realizing that **Pilate** was not going to "rubber-stamp" their decisions, they are now forced to "play the game".
59. While the trial will be relatively short, it will be an uphill battle for **the Jews** and it is obvious God frustrates them essentially every step of the way.
60. They lead in with trumped up charges that **Jesus** was a tax evader (cp. Mat.22:17-21) and political dissident seeking to overthrow Rome and establish His own kingdom, a charge tantamount to sedition/treason in the eyes of Rome.
61. It is the final charge that arrests Pilate's attention, as we will see in vss.33ff.

GOSPEL OF JOHN

EXEGESIS VERSES 33 – 35:

GNT John 18:33 Εἰσῆλθεν οὖν πάλιν εἰς τὸ πραιτώριον ὁ Πιλάτος καὶ ἐφώνησεν τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;

NAS John 18:33 **Pilate therefore entered again into the Praetorium, and summoned Jesus, and said to Him, "Are You the King of the Jews?"** ὁ Πιλάτος (*d.a. + n-nm-s*) οὖν (*infer. conj.*) Εἰσῆλθεν εἰσέρχομαι (*viaa--3s; "entered"*) πάλιν (*adv.; "again"*) εἰς (*pa*) τὸ πραιτώριον (*d.a. + n-an-s; "the Praetorium"*) καί (*cc*) ἐφώνησεν φωνέω (*viaa--3s; "summoned/called"*) τὸν ὁ Ἰησοῦν Ἰησοῦς (*d.a. + n-am-s*) καί (*cc*) εἶπεν λέγω (*viaa--3s*) αὐτῷ, αὐτός (*nrpm3s*) Σὺ σύ (*nrn-2s*) εἶ εἰμί (*viра--2s*) ὁ βασιλεὺς (*d.a. + n-nm-s; "the King/Monarch"*) τῶν ὁ Ἰουδαίων; Ἰουδαῖος (*d.a. + ap-gm-p*)

GNT John 18:34 ἀπεκρίθη Ἰησοῦς, Ἄπο σεαυτοῦ σὺ τοῦτο λέγεις ἢ ἄλλοι εἰπὸν σοι περὶ ἐμοῦ;

NAS John 18:34 **Jesus answered, "Are you saying this on your own initiative, or did others tell you about Me?"** Ἰησοῦς, (*n-nm-s*) ἀπεκρίθη ἀποκρίνομαι (*viad--3s*) σύ (*nrn-2s; emphatic*) λέγεις λέγω (*viра--2s*) τοῦτο οὗτος (*near dem. pro./an-s; "this thing"*) Ἄπο ἀπό (*pAbl +*) σεαυτοῦ (*reflex. pro./Ablm2s; "from yourself/on your own initiative"*) ἢ (*cc; "or"*) ἄλλοι ἄλλος (*pro.-nm-p*) εἰπὸν λέγω (*viaa--3p; "say/tell"*) σοι σύ (*nrp-2s*) περὶ (*pg; "concerning/about"*) ἐμοῦ; ἐγώ (*nrp-1s*)

GNT John 18:35 ἀπεκρίθη ὁ Πιλάτος, Μῆτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας;

NAS John 18:35 **Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests delivered You up to me; what have You done?"** ὁ Πιλάτος, (*d.a. + n-nm-s*) ἀπεκρίθη ἀποκρίνομαι (*viad--3s*) ἐγώ (*nrn-1s*) Μῆτι (*interr. neg. expects a no answer +*) εἰμί; εἰμί (*viра--1s; "am not"*) Ἰουδαῖός Ἰουδαῖος (*a--nm-s*) "am I?" supplied τὸ σὸν σός (*d.a. + possess. pro.-nn2s; "Your own/what is yours"*) τὸ ἔθνος (*n-nn-s; "nation"; lit. in Grk., "the nation which is yours"*) καί (*cc*) οἱ ὁ ἀρχιερεῖς ἀρχιερεῖς (*d.a. + n-nm-p; "the chief priests"*) παρέδωκάν παραδίδωμι (*viaa--3p;*

GOSPEL OF JOHN

"delivered up/gave over") σε σύ (npa-2s; ref. Jesus) ἐμοί· ἐγώ (npd-1s; ref. Pilate) τί τίς (interr. pro./an-s; "what?") ἐποίησας; ποιέω (viaa--2s; "have you done")

ANALYSIS VERSES 33 – 35:

1. The charges brought against **Jesus** are of such a serious nature that **Pilate** is forced to seek to resolve the matter.
2. To not do so would obviously place him in a bad situation with Rome if the charges were found to be true.
3. Knowing that **the Jews** already consider **Jesus** guilty, he decides to go back inside and investigate the matter himself as John records in vs.33, "**Pilate therefore entered again into the Praetorium, and summoned Jesus, and said to Him, 'Are You the King of the Jews?'**"
4. In all of the gospel accounts, **Pilate** directly asks **Jesus** this question. Mat.27:11; Mar.15:2; Luk.21:3
5. From the Roman perspective, the only charge of any real weight was that of sedition, committing insurrection against the authority of Caesar.
6. It is this charge that if **Jesus** was guilty, the death penalty would be invoked.
7. As **Pilate** observes this quiet man before him, who was obviously not dressed as royalty, he is totally skeptical as to any veracity behind the charges.
8. As he observed the hostility and hatred of **the Jews** and the calm demeanor of **Jesus**, who was bound and beaten, to him such a charge would seem ludicrous.
9. He knew the nature of **the Jews** and that they "chafe" at Roman rule and now they have become such Roman patriots that they freely hand over one of their own that they say wants to set them free from such oppression?
10. His question likely expressed some of the contempt he felt for the situation and the utterly ridiculous notion that **Jesus** was any sort of public enemy.
11. His question was designed to provoke **Jesus** into an admission or denial of guilt.
12. The synoptics only report His affirmation of the fact that indeed He was a **King**. Mat.27:11; Mar.15:2; Luk.23:3
13. **Jesus** responds with a question of His own, vs.34, "**Jesus answered, 'Are you saying this on your own initiative, or did others tell you about Me?'**"
14. **Jesus** shows total discretion about how He deals with **Pilate** and the issue of kingship.
15. On the one hand it would be wrong to deny the fact that He was the Messiah, the **King** of Israel; likewise it would be equally misleading to suggest that He was engaging in any conspiracy against Caesar.
16. Paul makes reference of this in 1Tim.6:13, as he cites the example of **Jesus** before **Pilate**.
17. Though He confirms the fact that He is a **King**, He quickly qualifies it to circumvent any erroneous ideas about His kingdom. Vs.36
18. The issue that **Pilate** had to resolve was whether **Jesus** was a political rebel with designs of revolting against Rome or merely a religious mystic that had stirred up **the Jews**.

GOSPEL OF JOHN

19. **Jesus** question appeals to the initial reaction of incredulity that **Pilate** has portrayed and essentially is saying, “Do you really believe this or is it something people are typing to put in your head?”
20. **Jesus** appeals to Pilate’s “street smartness” and common sense that he is so inclined to follow and by implication is telling him his first gut reaction is correct.
21. Yet, **Jesus** still uses the opportunity to tell **Pilate** the real truth of the matter.
22. That **Jesus** applies such finesse in His defense points to the fact, for any that may try to label Him as such, that He does not have any “death wish” and is not some “suicidal martyr” trying to make a “name” for Himself.
23. While He knows that the POG will be fulfilled in this scenario, He still employs an approach to seek true justice for His Person, if the individuals involved would be so inclined.
24. **Pilate** replies with contempt at **Jesus** suggestion in vs.35, “**Pilate answered, ‘I am not a Jew, am I? Your own nation and the chief priests delivered You up to me; what have You done?’**”
25. His response smacks of racial arrogance and sarcasm with his reference to being “**a Jew**”.
26. It denotes that he took Jesus’ question as to somehow inferring that he might somehow lower himself and be listening to Jewish teaching.
27. Pilate’s first remark in and of itself points to his own –V and that he really has no true interest in the truth of this matter.
28. It denotes his personal arrogance that first must be overcome if he was to ever be +V.
29. It is Pilate’s first attempt at trying to absolve himself of having to face the reality of truth, even while it is staring him in the face.
30. This is seen in that he puts **Jesus** on notice that he is not the one that has brought charges, but His own people.
31. Jesus’ question has caused **Pilate** to see his “conscience” regarding **Jesus**, but knowing that he is not willing to commit himself to the cause of the truth, smothered any intellectual honest peeking out and changes the issue.
32. He lets **Jesus** know that the only issue that he is interested in is whether or not He has done something that offended Roman law or not, and therefore just answer the question.

GOSPEL OF JOHN

EXEGESIS VERSES 36 – 38A:

GNT John 18:36 ἀπεκρίθη Ἰησοῦς, Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται οἱ ἐμοὶ ἠγωνίζοντο, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.

NAS John 18:36 **Jesus answered, "My kingdom is not of this world.** Ἰησοῦς, (n-nm-s) ἀπεκρίθη ἀποκρίνομαι (viad--3s) ἡ ἐμὴ ἐμός (d.a. + possess. pro.-nfls; "My/what I possess") Ἡ ὁ βασιλεία (d.a. + n-nf-s; "kingdom") οὐκ οὐ (neg. +) ἔστιν εἰμί (vira--3s) ἐκ (pAbl) τούτου· οὗτος (near dem. pro./Abl/m-s) τοῦ ὁ κόσμου κόσμος (d.a. + n-Ablm-s) **If My kingdom were of this world, then My servants would be fighting,** εἰ (part. intro. 2nd class cond.) ἡ ἐμὴ, ἐμός (d.a. + possess. pro.-nfls) ἡ βασιλεία (d.a. + n-nf-s) ἦν εἰμί (viIPFa--3s) ἐκ (pAbl) τούτου οὗτος (near dem. pro.-Abl/m-s) τοῦ ὁ κόσμου κόσμος (n-gm-s) "then" supplied οἱ ὁ ἐμοὶ ἐμός (d.a. + possess. pro.--nm1p) οἱ ὁ ὑπηρέται ὑπηρέτης (d.a. + n-nm-p; "servants/subordinates"; used of the temple police; here ref. to Jesus' disciples) ἠγωνίζοντο ἀγωνίζομαι (viIPFd--3p; lit. to contend in a contest, to struggle, complete or fight; "would have been fighting"; used 8x) **that I might not be delivered up to the Jews;** ἵνα (conj. purpose) μὴ (neg. +) παραδοθῶ παραδίδωμι (vsap--1s; "might not be delivered up") τοῖς ὁ Ἰουδαίοις· Ἰουδαῖος (d.a. + ap-dm-p) **but as it is, My kingdom is not of this realm."** δέ (ch) νῦν (adv.; "now/at the present/as it is") ἡ ἐμὴ ἐμός (d.a. + possess. pro.-nfls) ἡ βασιλεία (d.a. + n-nf-s; "kingdom") οὐκ οὐ (neg. +) ἔστιν εἰμί (vira--3s) ἐντεῦθεν. (adv.; "from here/from this place/of this realm")

GNT John 18:37 εἶπεν οὖν αὐτῷ ὁ Πιλάτος, Οὐκοῦν βασιλεὺς εἶ σύ; ἀπεκρίθη ὁ Ἰησοῦς, Σὺ λέγεις ὅτι βασιλεὺς εἰμι. ἐγὼ εἰς τοῦτο γεγέννημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ· πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς.

NAS John 18:37 **Pilate therefore said to Him, "So You are a king?"** ὁ Πιλάτος, (d.a. + n-nm-s) οὖν (infer. conj.) εἶπεν λέγω (viaa--3s) αὐτῷ αὐτός (npdm3s; ref. Jesus) Οὐκοῦν (interr. adv. with infer. force expecting an affirmative response; "So

GOSPEL OF JOHN

then/Not therefore Yes?") *σύ*; (nprn-2s) *εἶ εἰμί* (vipa--2s) *βασιλεύς* (n-nm-s; "a king")
Jesus answered, " You say correctly that I am a king. *ὁ Ἰησοῦς*, (d.a. + n-nm-s)
ἀπεκρίθη ἀποκρίνομαι (viad--3s) *Σὺ σύ* (nprn-2s) *λέγεις λέγω* (vipa--2s)
 "correctly/rightly" supplied *ὅτι* (conj. intro. indir. disc.) *ἐγώ* (nprn-1s) *εἰμι. εἰμί*(vipa--1s)
βασιλεύς (n-nm-s) **For this I have been born, and for this I have come into the world, to bear witness to the truth.** *εἰς* (pa +) *τοῦτο οὗτος* (near dem. pro./an-s; "into this thing/For this") *γεγέννημαι γεννάω* (viPFp--1s; "I have been born") *καί* (cc) *εἰς* (pa +) *τοῦτο οὗτος* (near dem. pro./an-s; "for this") *ἐλήλυθα ἔρχομαι* (viPFa--1s; "I have come") *εἰς* (pa) *τὸν ὁ κόσμον, κόσμος* (d.a. + n-am-s) *ἵνα* (conj. purpose) *μαρτυρήσω μαρτυρέω* (vsaa--1s; "I might bear witness") *τῇ ἡ ἀληθείᾳ· ἀλήθεια* (d.a. + n-df-s; "to the truth") **Everyone who is of the truth hears My voice.**
 " *πᾶς* (a--nm-s; "Everyone/All") *ὁ ὧν εἰμί* (d.a. + adj. ptc./p/a/nm-s; "who is") *ἐκ* (pAbl) *τῆς ἡ ἀληθείας ἀλήθεια* (d.a. + n-Ablf-s) *ἀκούει ἀκούω* (vipa--3s; "keep on hearing") *μου ἐγώ* (nprg-1s) *τῆς ἡ φωνῆς. φωνή* (d.a. + n-gf-s; "voice")

GNT John 18:38a λέγει αὐτῷ ὁ Πιλάτος, τί ἐστὶν ἀλήθεια;

NAS John 18:38a **Pilate *said to Him, "What is truth?"** *ὁ Πιλάτος*, (d.a. + n-nm-s) *λέγει λέγω* (vipa--3s) *αὐτῷ αὐτός* (nprdm3s) *τί τις* (interr. pro./nn-s) *ἐστὶν εἰμί* (vipa--3s) *ἀλήθεια*; (n-nf-s; "truth")

ANALYSIS VERSES 36 – 38A:

1. **Jesus** responds to Pilate's curt reply of no real interest in the truth regarding the Person of Christ and **answered, "My kingdom is not of this world"**.
2. In His response, **Jesus** does not deny He is a **king**, since to do so would be a denial to the truth of BD.
3. While on the surface it may seem **Jesus** is avoiding Pilate's question as to "what have You done?" of vs.35, it does answer the intent of Pilate's question, "what have You done in terms of evidence of guilt via actions of insurrection against Rome?"
4. His answers declare simply, "Nothing!"
5. That **Jesus** openly declares that His **kingdom is not of this world** is a declaration that the charges brought against Him is spiritual or "religious" in nature and has nothing to do with the physical **world** of the time.

GOSPEL OF JOHN

6. He denotes that any right of rulership He has proclaimed in no way interferes with Rome's sovereign powers.
7. Jesus' **kingdom** is not one that originates out of the **world**, but from heaven and is governed by different standards than that of the typical human **kingdom**.
8. His **kingdom** is not subject to time, death, war, etc., and it will ultimately conquer all other earthly kingdoms and displace them. Dan.2:34-35; 44-45
9. He then points to the physical evidence to support His claim as He continues, "**If My kingdom were of this world, then My servants would be fighting, that I might not be delivered up to the Jews**".
10. He appeals to logic and common sense and tells **Pilate** that if He really were a contender against Rome, **then** would there not be evidence of armed conflict between Jesus' followers and those that have brought Him to **Pilate**?
11. Yet has He not been brought in a beaten man, subjugated and passive, with no indication whatsoever of any battle skirmish between His supposed army and **the Jews**?
12. This obviously would appeal as great evidence to a man like **Pilate** that was used to seeing subjugation through the Roman military might and power.
13. **Jesus** then reemphasizes that the **kingdom** He claims is of no threat to Rome as He concludes vs.36, "**but as it is, My kingdom is not of this realm**".
14. Jesus' seeming redundancy is designed to make sure **Pilate** understands that the conflict between **the Jews** and **Jesus** is over "Biblical" and "religious" matters, not as they are proposing.
15. In other words, the real conflict is internal, not external involving Rome.
16. It becomes clear that **Pilate** hears *correctly* what **Jesus** is saying in vs.37, "**Pilate therefore said to Him, 'So You are a king?'**"
17. His question is phrased in such a way as to expect a strong affirmative answer and could be better translated, "**So then, You are a king?**"
18. That **Pilate** clearly understands Jesus' proclamation that the real problem is internal and religious in nature is seen in vs.33 and the parallel accounts that record **Pilate** as stating, "*Are you the King of the Jews?*" Mat.27:11; Mar.15:2; Luk.23:3
19. **Pilate** has clearly put two and two together, knowing the nature of **the Jews** and that this whole ordeal is a "religious" and internal "political" squabble amongst them.
20. Though **Pilate** remains puzzled obviously to all of the spiritual and ultimate physical ramifications of Jesus' claim, he is thoroughly convinced that there was no **truth** to the charges of treason against Caesar.
21. The irony is that **Pilate** is more receptive to Jesus' claim than the religious leaders.
22. **Jesus** lets Pilate's words speak for **Him**, and He does not deny it as He **answered**, "**You say correctly/rightly that I am a king**".
23. He then goes on to explain the rightful reason that He has made this claim and states, "**For this I have been born, and for this I have come into the world, to bear witness to the truth. Everyone who is of the truth hears My voice**".
24. His purpose for so doing is to once again respond even to curiosity that resides in **Pilate** and in addition provides **Pilate** with the basic doctrine of Messiahship that is behind **the Jews** hatred for **Him**.
25. He provides the basic truths of the hypostatic union when He deals with the concept of His birth and His coming **into the world**.

GOSPEL OF JOHN

26. His birth refers to the birth of His physical humanity.
27. His coming **into the world** refers to His Deity. Cf. Joh.1:9; 16:28; 17:18
28. His purpose for this union was to testify as **to the truth**.
29. **Truth** is one of the attributes of God and deals with that which is objectively real, that which is what it purports to be, that which is not feigned or faked, but which corresponds in all regards to what it claims.
30. He informs **Pilate** that all **that** are **of the truth**, a synonym for +V, hear His **voice**.
31. The nature of +V is such that **the truth** commends itself to the person in a way it does not to those that are –V.
32. Occupation with **the truth**, as opposed to all the other things that the cosmos occupies itself, distinguishes those that are +V from those that are –V.
33. **Jesus** utilizes this situation in which **Pilate** obviously sees that between **Jesus** and **the Jews**, it is **Jesus** that has been giving him **the truth** of the matter and builds on that acknowledgment by **Pilate** to continue with **the truth** of His Person, thus testing if +V exists.
34. That **Pilate** is –V is seen in his reply in vs.38a, as he **said to Him, “What is truth?”**
35. His reply is cynical in nature and in so many words lets **Jesus** know that he has no continued interest in **the truth** past what his own agenda in this situation wants to hear.
36. Pilate’s statement is his second copout of being put in a situation that he must face reality and he uses a rationalization, common to probably most –V unbelievers, and that is how can anyone really determine **the truth**.
37. The fact of the matter is that –V, to whatever degree, really has no true interest in **the truth**.
38. His brief question ends the interrogation and he does not wait for further response from **Jesus**.

GOSPEL OF JOHN

EXEGESIS VERSES 38B – 40:

GNT John 18:38b Καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθεν πρὸς τοὺς Ἰουδαίους καὶ λέγει αὐτοῖς, Ἐγὼ οὐδεμίαν εὕρισκω ἐν αὐτῷ αἰτίαν.

NAS John 18:38b **And when he had said this, he went out again to the Jews, and *said to them, "I find no guilt in Him.** *Καί (cc) εἰπὼν λέγω (circ. ptc./a/a/nm-s; "when/after he had said"; ref. Pilate) τοῦτο οὗτος (near dem. pro./an-s) ἐξῆλθεν ἐξέρχομαι (viaa--3s) πάλιν (adv.) πρὸς (pa) τοὺς ὁ Ἰουδαίους Ἰουδαῖος (d.a. + ar-am-p) καί (cc) λέγει λέγω (vira--3s) αὐτοῖς, αὐτός (npdm3p) Ἐγὼ (nprn-1s) εὕρισκω (vira--1s; "I find/have discovered") οὐδεμίαν οὐδεῖς (neg. card. adj./af-s; "no/not even one") αἰτίαν. αἰτία (n-af-s; "cause/reason/grounds"; as formal legal term "guilt/charge/ground for accusation"; used 20x) ἐν (pL) αὐτῷ αὐτός (npLm3s; ref. Jesus)*

GNT John 18:39 ἔστιν δὲ συνήθεια ὑμῖν ἵνα ἕνα ἀπολύσω ὑμῖν ἐν τῷ πάσχα· βούλεσθε οὖν ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;

NAS John 18:39 **"But you have a custom, that I should release someone for you at the Passover;** *δέ (cc; "But/Now") ὑμῖν σύ (npd-2p; ref. the Jews) ἔστιν εἰμί (vira--3s +) συνήθεια (n-nf-s; "habitual/familiar/repeated practice/ intimate/a customary thing"; lit. "you keep on being habitual", hence "you have a custom";) ἵνα (conj. purpose) ἀπολύσω ἀπολύω (vsaa--1s; "release/set free/pardon"; used 66x) ἕνα εἷς (card. adj./am-s; "one man/someone") ὑμῖν σύ (npd-2p; "to/for you") ἐν (pL; of time; "at") τῷ τό πάσχα· (d.a. + n-Ln-s; "the Passover") **do you wish then that I release for you the King of the Jews?"** *βούλεσθε βούλομαι (vipd--2p; "Do you wish/have a mind set/are so inclined/desire"; used 37x) οὖν (infer. conj.) ἀπολύσω ἀπολύω (vsaa--1s; "I might release") ὑμῖν σύ (npd-2p) τὸν ὁ βασιλέα βασιλεύς (d.a. + n-am-s; "the King") τῶν ὁ Ἰουδαίων; Ἰουδαῖος (d.a. + ar-gm-p)**

GNT John 18:40 ἐκράυγασαν οὖν πάλιν λέγοντες, Μὴ τοῦτον ἀλλὰ τὸν Βαραββᾶν. ἦν δὲ ὁ Βαραββᾶς ληστής.

GOSPEL OF JOHN

NAS John 18:40 **Therefore they cried out again, saying, "Not this Man, but Barabbas." Now Barabbas was a robber.** οὖν (*infer. conj.*) ἐκραύγασαν κραυγάζω (*viaa--3p; "they cried out with a loud voice/shouted out"*) πάλιν (*adv.; "again"; Matthew records that Pilate put this question before them more than once*) λέγοντες, λέγω (*circ. ptc./p/a/nm-p*) Μὴ μὴ (*neg. +*) τοῦτον οὗτος (*near dem. pro./am-s*) ἀλλά (*strong advers.*) τὸν ὁ Βαραββᾶν. Βαραββᾶς (*d.a. + n-am-s*) δέ (*cs*) ὁ Βαραββᾶς (*d.a. + n-nm-s*) ἦν εἰμί (*viIPFa--3s*) ληστής. (*n-nm-s; "robber/strong armed bandit, usually part of a brigand/gang/revolutionary/ insurrectionist"; same as 10:1,8*)

ANALYSIS VERSES 38B – 40:

1. Pilate having concluded his interview with Jesus, an interview in sharp contrast to the treatment Jesus received at the hands of **the Jews**, returns to the assembled Sanhedrin in vs.38b, “**And when he had said this, he went out again to the Jews**”.
2. He openly declares Jesus’ innocence and **said to them, “I find no guilt in Him”**.
3. Pilate’s verdict is that upon his own interrogation with the accused, he sees **Him** as no threat to Rome and not the revolutionary they have made **Him** out to be.
4. The emphasis of his verdict is not that Jesus is morally perfect (though in reality true), but that He has not done anything worthy of punishment.
5. As we will see, this begins a series of declarations of Jesus’ innocence by Pilate during the trial. Joh.19:4,6
6. At this point in the narrative, John leaps forward to the events that culminate in the actual crucifixion and we are indebted to the synoptics to fill in the details.
7. The first thing that occurred when Pilate announces his verdict is that **the Jews** recoil with vociferous (enthusiastic and loud vocal response) condemnation of Jesus. Mat.27:12; Mar.15:3; Luk.23:5
8. Jesus has answered the charges and refuses to make any further statement in His own defense, a fact that astonished Pilate. Mat.27:14; Mar.4-5
9. As one commentary states, “Why should Jesus respond any further when He had been acquitted of the charges by the Roman governor?”
10. At one point in their insistence, they indicate that Jesus had started His ministry in Galilee. Luk.23:5
11. Pilate sees that he is making no progress with **the Jews** and after hearing that Jesus operated in Galilee, sees an opportunity for a change of venue and decides that he can rid himself of this case by deferring to the jurisdiction of Herod Antipas.
12. This Herod was a son of Herod the Great (Mat.2:1ff,16) and he figures the most prominently in the NT accounts, being ruler of Galilee during the ministry of John the Baptist and Christ.

GOSPEL OF JOHN

13. He was an extremely secular Jew that was more interested in his own desires and career than in spiritual matters.
14. He demonstrates this graphically when he marries the current wife of his half brother, Philip, a woman named Herodias.
15. John the Baptists denounced the marriage publicly due to the Mosaic injunction forbidding marriage to a brother's wife. Lev.18:16; 20:21
16. For this he was ultimately killed at the request of Herodias and her daughter. Mat.14:3-11; Mar.6:14-28
17. His relationship to Jesus is observed in three episodes that are recorded in the gospels.
18. The first is the fact that Herod was somewhat fearful of Jesus, believing him to possibly be the resurrection of John the Baptists, whom Herod had beheaded. Mat.14:1-2; Mar.6:14-16
19. The second episode is recorded just before Jesus approaches Jerusalem for the final time. Luk.13:31-33
20. Herod feared that Jesus, a popular and successful communicator with the people, was heading a more dangerous movement than John the Baptist that caused him no end of worry.
21. He attempts to get Jesus to leave his territory, using the threat of violence to accomplish his ends.
22. Herod's threat was simply that, since he was still afraid of the masses that had not forgiven him for his many offenses, not the least being the murder of John.
23. Jesus sees through his ruse and calls him a fox, an animal that is weak and uses cunning deceit to achieve its aims.
24. The final encounter occurs during this phase of the trial process and is recorded in Luk.23:6-12.
25. It results as an attempt for Pilate to now extricate himself from the case in lieu of **the Jews** consistency of "grass roots" pressure to conform to their verdict.
26. In part, it was an attempt to appeal for a change of "venue" (change of county or state in which a trial is held) in order for Pilate to "duck" his responsibilities as judge or at the minimum gain support for his decision. Luk.23:7
27. A secondary motive for Pilate was to improve his relationship with Antipas that had been strained by the massacre in Galilee. Luk.13:1
28. Herod was quite pleased to see Jesus, and especially under these circumstances in which he could do as he pleased.
29. However, his receptiveness was strictly for entertainment value and not due to any "love lost" for Jesus.
30. In fact, another round of abuse towards Jesus occurred. Luk.23:11
31. While Pilate did not escape his responsibility, he did gain Herod's support and in fact that day was the end of hostilities between Herod Antipas and Pilate. Luk.23:14b-15 cp. vs.12
32. After Herod tires of his antics, he sends Jesus back to Pilate. Luk.23:11
33. Pilate is now between a rock and a hard place; fearing the wrath of **the Jews** intent upon Jesus' execution, fearing any action that would bring Roman displeasure on him and loosing face, knowing that Jesus is innocent by his (Pilate's) own admission and failing to secure a change of venue.

GOSPEL OF JOHN

34. Upon Jesus' return, Pilate recalls the religious leaders and once again declares Jesus innocent of sedition and his intention to release him. Luk.23:16
35. To cater to the Jew's bloodthirstiness, he promises to punish Jesus before His release. (*Punishment was not easy street under Roman hands.*)
36. In addition, in order to further placate them, he invokes their privilege to have one prisoner released thinking that since Jesus would be punished and he is expressing a totally amenable attitude for a prisoner release, this might be acceptable to them.
37. This is where John now picks up in vs.39, "**But you have a custom, that I should release someone for you at the Passover; do you wish then that I release for you the King of the Jews?**" Cp. Mat.27:15; Mar.15:6
38. The **custom** in view is not attested to outside the NT, but was attributed to **the Jews** as a habitual pressure place upon Pilate as seen in the phrase "**you have a custom**".
39. In Luk.23:17 it tells us that Pilate was "*obliged/ἀνάγκη/of necessity/compulsion/force*" indicating a release not done out of an act of "free will" and hence his reasoning that if he freely offered now to apply this **custom** it would help pacify **the Jews**.
40. Again, we can see the character of Pilate peeking through as he refers to Jesus as the "**King of the Jews**".
41. It is his subtle way of letting the religious leaders know that he knows their problem is internal (cp. Mat.27:18; Mar.15:10) and a not so subtle way of twitting them and rubbing it in their face.
42. While Pilate's plan at this point has some tactical merit, he at the same time is "cutting off his nose to spite his face" as this comment is unmerited and will do nothing other than incite further their anger.
43. Matthew tells us that during this phase, Pilate's wife approaches him and strongly warns him to do the right thing with respect to Jesus. Mat.27:19
44. God directly intervenes on behalf of Pilate and even that coupled with knowing that Jesus is innocent, he will still fail to execute justice.
45. It becomes clear that after Pilate invokes the privilege of **custom** that others of the crowd that had or by now gathered at the trial considered His proposition as acceptable. Mar.15:8
46. However, the religious leaders saw this detrimental intrusion and had others offset these requests, knowing that Rome had another prisoner imprisoned at the time, one **Barabbas**, suggesting him as the candidate they wanted released. Mat.27:16; Mar.15:7
47. It becomes obvious that during this stage the crowds were somewhat evenly divided and Pilate therefore tells them to make up their mind. Mat.27:17
48. The religious leaders then get in full gear, starting "coaching" the crowd until finally the vast majority of them starting crying out to release **Barabbas**. Mat.27:20; Mar.15:11
49. Pilate then as a course of absolute confirmation to their choice, once again asks which of the men they want released, at which time **they unequivocally therefore cried out again, saying, "Not this Man, but Barabbas"**. Cp. Mat.27:21; Luk.23:18
50. John simply informs his readers that **Barabbas was a robber/strong-armed bandit**.
51. He was in fact a notorious and dangerous criminal, actually being guilty of the crime with which Jesus was charged. Mar.15:7; Luk.23:19

GOSPEL OF JOHN

52. He was a strong-armed bandit that either masqueraded as a freedom fighter or was a member of the zealots, and was a local hero to some. Mat.27:16
53. Pilate continues to take issue with the case and after the crowd makes their voice known asks what he should then do with Jesus. Mat.27:22a; Mar.15:12; Luk.23:20
54. The religious leaders in their coaching also convinced the masses of the necessity to kill Jesus and they responded to Pilate to "*crucify Him*". Mat.27:23b; Mar.15:13; Luk.23:21
55. Pilate is totally floored at the hatred and animosity being exuded by **the Jews** and essential tells them that their desires are bogus and a third time tells them that as rightful judge he finds Jesus innocent and will only punish and release him. Mat.27:22-23a; Mar.15:14a; Luk.23:22
56. It is essentially at this point that John then continues his narrative in Chptr.19, where Pilate scourges Jesus and again seeks to release Him.