

The Gospel of John

Lesson 12 John 18:13 - John 19:17

From the Garden of Gethsemane, the cohort of soldiers and Sanhedrin officials take Jesus to the court of the high priest, a Sabbath's day's journey back across the Kidron Valley in Jerusalem.

Jesus led to the court of the high priest, April 7th AD 30, after Midnight Matthew 26:57; Mark 14:53; Luke 22:54; John 18:13-14

John ^{18:13} and led Him to Annas first; for he was father-in-law of Caiaphas, who was high priest that year. 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.¹²⁹

Annas is the father-in-law of Caiaphas and the previous high priest. Why Annas is officiating at the court we do not know. Nevertheless, he has the opportunity to question Jesus first.

Peter follows at a distance

Matthew 26:58; Mark 14:54; Luke 22:54; John 18:15-16

John ^{18:15} Simon Peter was following Jesus, and so was another disciple. Now that disciple was known to the high priest, and entered with Jesus into the court of the high priest, ¹⁶ but Peter was standing at the door outside. So the other disciple, who was known to the high priest, went out and spoke to the doorkeeper, and brought Peter in.

Simon Peter has followed Jesus to Annas, but Peter is not alone. There is another disciple with him, one whom the high priest knows. We do not know how well this disciple is known by the high priest and, in reality, it does not matter. What does matter is that he is known and he is allowed into the room while they are questioning Jesus. Who is the disciple with Peter? Everything recorded in this gospel is John's eye witness account.¹³⁰ This disciple has to be an eye witness of the event; therefore, the disciple is John. John goes to the doorkeeper and convinces her to let Peter come into the room.

Peter's 1st denial - girl doorkeeper

Matthew 26:69-70; Mark 14:66-68; Luke 22:55-57; John 18:17-18

John ^{18:17} Then the slave-girl who kept the door said to Peter, "You are not also *one* of this man's disciples, are you?" He said, "I am not." ¹⁸ 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 was also with them, standing and warming himself.

The girl doorkeeper knows that John is one of Jesus' disciples and John has just asked her to allow Peter to come into the house. The girl's question is only natural for the circumstances. She goes to him by the fire, asks her question and Peter's reply is his first denial and an outright lie.

¹²⁹ John 11:50

¹³⁰ John 21:24

Annas questions Jesus

John 18:19-24

John ^{18:19} The high priest then questioned Jesus about His disciples, and about His teaching. ²⁰ Jesus answered him, "I have spoken openly to the world; I always taught in synagogues and in the temple, where all the Jews come together; and I spoke nothing in secret. ²¹ "Why do you question Me? Question those who have heard what I spoke to them; they know what I said." ²² When He had said this, one of the officers standing nearby struck Jesus, saying, "Is that the way You answer the high priest?" ²³ Jesus answered him, "If I have spoken wrongly, testify of the wrong; but if rightly, why do you strike Me?" ²⁴ So Annas sent Him bound to Caiaphas the high priest.

Annas asks Jesus what might be considered preliminary questions about His disciples and teaching. He wants to know if Jesus has taught them that He is the Messiah or just a regular teacher. Annas should know the answers to his own questions because he has been in the temple when Jesus taught. In addition, all of the Sanhedrin have also heard the teachings of the Lord. "Ask them," Jesus says.

The direction of the Lord's attention changes when the officer strikes Him. The Lord asks the officer, "If I have spoken wrongly, testify of the wrong; but if rightly, why do you strike Me?" The officer cannot answer and Annas is frustrated, so he sends Jesus on to Caiaphas.

John alone gives this account because he is the only apostle allowed in the court room.

Peter's 2nd denial - by the fire

Matthew 26:71-72; Mark 14:69-70; Luke 22:58; John 18:25

John ^{18:25} Now Simon Peter was standing and warming himself. So they said to him, "You are not also one of His disciples, are you?" He denied it, and said, "I am not."

It has been a cold night and Peter is still by the same fire where he first denied the Lord. The other men by the fire ask Peter the same question, and Peter makes his second denial. All four gospel writers hear Peter's lie.

Peter's 3rd denial - relative of Malchus

Matthew 26:73-75; Mark 14:70-72; Luke 22:59-62; John 18:26-27

John ^{18:26} 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 Peter then denied it again, and immediately a rooster crowed.

The third denial occurs and the rooster crows. By this time in history, the Jews have adopted the Roman division of time. Each watch lasts three hours. The first watch begins at sunset and ends at 9:00 PM. The second occurs between 9:00 PM and 12:00 AM. Prior to accepting the Roman time system, the Jews called it the first crow. The third watch begins at 12:00 PM and continues until 3:00 AM and it is called the second crow in the Jewish system.

John does not record the beatings of Jesus, the testimony of the false witnesses or Caiaphas' condemnation. John is not present for these events; he is in the Praetorium where Jesus is taken next.

List of events in the life of Jesus from the other Gospels not included in John's Gospel

EVENT	SCRIPTURE PASSAGE
The Guards beat Jesus.	Luke 22:63-65
False witnesses testify against Jesus.	Matthew 26:59-61; Mark 14:55-59
Caiaphas condemns Jesus and sends him to Pilate.	Matthew 26:62-66; Mark 14:60-64; Luke 22:66-71
The Sanhedrin strike Jesus.	Matthew 26:67-68; Mark 14:65

Jesus led from Caiaphas to Praetorium

John 18:28

John ^{18:28} Then they led Jesus from Caiaphas into the Praetorium, and it was early; and they themselves did not enter into the Praetorium so that they would not be defiled, but might eat the Passover.

The religious officials do not follow Jesus and the officers into the Praetorium, the palace built by Herod the Great, because if they do, they will not be clean and therefore, they cannot continue to celebrate the Passover observance for the next seven days. ¹³¹ The religious leaders are in a very narrow legal predicament according to their religious laws. They are guilty of two violations of Jewish laws and one Roman law. First, a trial for a capital case can not be held at night. Second, the condemnation of a prisoner can not be made on the same day as the trial. According to Roman law, the Sanhedrin is no longer allowed to condemn a person to death which is the reason they have brought Jesus to Pilate's palace. They need Pilate to condemn Jesus to death. At 6:00 AM they send Jesus to Pilate, but in the meantime, Matthew is an eyewitness to Judas' remorse before the Sanhedrin.

An event in the life of Jesus from the other Gospels not included in John's Gospel

EVENT	SCRIPTURE PASSAGE
Judas is remorseful and throws the money back at the priests.	Matthew 27:1-10; Acts 1:16-20

Jesus before Pilate

Matthew 27:1-14; Luke 23:1-7; John 18:29-38

²⁹ Therefore Pilate went out to them and said, "What accusation do you bring against this Man?" ³⁰ They answered and said to him, "If this Man were not an evildoer, we would not have delivered Him to you." ³¹ So Pilate said to them, "Take Him yourselves, and judge Him according to your law." The Jews said to him, "We are not permitted to put anyone to death," ³² to fulfill the word of Jesus which He spoke, signifying by what kind of death He was about to die. ³³ Therefore Pilate entered again into the Praetorium, and summoned Jesus and said to Him, "Are You the King of the Jews?" ³⁴ Jesus answered, "Are you saying this on your own initiative, or did others tell you about Me?" ³⁵ Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests delivered You to me; what have You done?" ³⁶ Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting so that I would not be handed over to the Jews; but as it is, My kingdom is not of this realm." ³⁷ Therefore Pilate said to Him, "So You are a king?" Jesus answered, "You say correctly that I am a king. For this I have been born, and for this I have come into the world, to testify to the truth. Everyone who is of the truth hears My voice."

¹³¹ Herod also built a palace in Caesarea.

Pilate comes out of the palace to speak with the Jews because they cannot legally enter the public facility during the Passover season. The Jews imply that Jesus has led the people against the government, "We found this man misleading our nation and forbidding to pay taxes to Caesar, and saying that He Himself is Christ, a King." ¹³²

Pilate takes Jesus into the palace and questions Him about the allegation. Jesus answers each of the allegations and Jesus seems to expect Pilate to surrender to the desires of the Jews but he does not. Instead, Pilate sends Jesus to King Herod, an event recorded in Luke and Mark. After interrogating Jesus, Herod sends Him back to Pilate.

List of events in the life of Jesus from the other Gospels not included in John's Gospel

EVENT	SCRIPTURE PASSAGE
Jesus is interrogated by Herod.	Luke 23:8-10
Herod's soldiers mock Jesus.	Mark 15:1-5; Luke 23:11-12

Pilate releases Barabbas

Matthew 27:15-26; Mark 15:6-15; Luke 23:13-25; John 18:38-40

John ^{18:38} Pilate said to Him, "What is truth?" And when he had said this, he went out again to the Jews and said to them, "I find no guilt in Him. ³⁹ "But you have a custom that I release someone for you at the Passover; do you wish then that I release for you the King of the Jews?" ⁴⁰ So they cried out again, saying, "Not this Man, but Barabbas." Now Barabbas was a robber.

All of the Gospels offer the details of Pilate's attempt to release Jesus. Pilate resorts to the Passover custom of the Roman government to appease the Jews with a prisoner release, so he offers them Barabbas, a known Jewish murderer and instigator of insurrection. It is a calculated offer and Pilate expects the crowd to choose Jesus over Barabbas, but he is mistaken. Could it be that Jesus died on the cross that Pilate intended for Barabbas?

Pilate's soldiers crown and mock Jesus

Matthew 27:27-30; Mark 15:16-20; John 19:1-3

John ^{19:1} Pilate then took Jesus and scourged Him. ² And the soldiers twisted together a crown of thorns and put it on His head, and put a purple robe on Him; ³ and they *began* to come up to Him and say, "Hail, King of the Jews!" and to give Him slaps *in the face*.

The scourging Jesus endures is illegal in Roman rule because Jesus is a Roman citizen and He has not been officially condemned. Perhaps Pilate uses the scourging to see if the Jews will now allow him to let Jesus go free since he has already proclaimed Him innocent. ¹³³ However, the scourging and the insults from Pilate do not deter the Jew's desires; they want Jesus dead.

Pilate tries to release Jesus

John 19:4-7

John 19:⁴ Pilate came out again and said to them, "Behold, I am bringing Him out to you so that you may know that I find no guilt in Him." ⁵ Jesus then came out,

¹³² Luke 23:2

¹³³ John 18:38

wearing the crown of thorns and the purple robe. Pilate said to them, "Behold, the Man!" ⁶ So when the chief priests and the officers saw Him, they cried out saying, "Crucify, crucify!" Pilate said to them, "Take Him yourselves and crucify Him, for I find no guilt in Him." ⁷ The Jews answered him, "We have a law, and by that law He ought to die because He made Himself out to be the Son of God."

Again, Pilate attempts to release Jesus even to the point stating that Jesus is innocent. Jewish law states that any man who claims to be God should die, but they do not have the authority to enforce that law. Yielding to the desires of the crowd, Pilate orders the innocent Man to be crucified.

Pilate questions Jesus again

John 19:8-11

John 19:⁸ Therefore when Pilate heard this statement, he was even more afraid; ⁹ and he entered into the Praetorium again and said to Jesus, "Where are You from?" But Jesus gave him no answer. ¹⁰ So Pilate said to Him, "You do not speak to me? Do You not know that I have authority to release You, and I have authority to crucify You?" ¹¹ Jesus answered, "You would have no authority over Me, unless it had been given you from above; for this reason he who delivered Me to you has the greater sin."

Pilate is still struggling with the taunts of the Jews and his decision to crucify Jesus. He marvels at the Lord's answers to his questions. He wants to release Jesus, but Jesus will not allow him to do so. Jesus has come to the world to be the final sacrifice for sin as the Innocent Lamb of God, and Pilate has provided the proof that He is innocent of all crimes and allegations. Therefore, the plan is being fulfilled.

Who delivered Jesus to Pilate? It was Caiaphas. We must not forget that Caiaphas has his authority from God too, but he has used his authority to further his own personal agenda. For Caiaphas, if Jesus does not die, the entire nation will change and never be the same. If Caiaphas could see into the future, he might have changed his mind because his world of faith changes anyway at the moment of Christ's death.

Pilate tries to release Jesus again

John 19:12

John 19:¹² As a result of this Pilate made efforts to release Him, but the Jews cried out saying, "If you release this Man, you are no friend of Caesar; everyone who makes himself out to be a king opposes Caesar."

Because Pilate does not want to pass judgment on Jesus and tries again to release Him, the crowd changes its charge from blasphemy to threatening the authority of Caesar. When the crowd proclaimed Jesus as the King of Israel during His triumphal entry the Sunday before, the threat to Caesar was established. Now the Sanhedrin has placed Pilate in a no win situation. If he does not give Jesus the death penalty, he will lose favor with the Jews; if he lets Jesus go free, he is guilty of letting a threat to the government continue.

Pilate sentences Jesus

John 19:13-16

¹³ Therefore when Pilate heard these words, he brought Jesus out, and sat down on the judgment seat at a place called The Pavement, but in Hebrew, Gabbatha. ¹⁴ Now

it was the day of preparation for the Passover; it was about the sixth hour. And he said to the Jews, "Behold, your King!" ¹⁵ So they cried out, "Away with *Him*, away with *Him*, crucify *Him*!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." ¹⁶ So he then handed *Him* over to them to be crucified.

Caught in the cross-hairs of toil and trouble, Pilate finally sits on the judgment seat and delivers the sentence. It is after 6:00 AM when the verdict is made. Mark states that it is 9:00 AM, but he is speaking of the actual time of the crucifixion. It is also the day of preparation for the Sabbath of the Passover week, meaning all work and meal preparation have to be completed that day for the following day's celebration.

John misses the journey of Jesus through the streets of Jerusalem with the cross and moves directly to Golgotha.

List of events in the life of Jesus from the other Gospels not included in John's Gospel

EVENT	SCRIPTURE PASSAGE
Jesus carries the cross for a short distance.	John 19:17
Simon of Cyrene is enlisted to bear Jesus' cross.	Matthew 27:31-32; Mark 15:20-21; Luke 23:26
Jesus speaks to weeping women before him.	Luke 23:27-32

Jesus is brought to Golgotha, Friday April 7th, 9:00 AM

Matthew 27:33; Mark 15:22; Luke 23:32-33; John 19:17

John 19:¹⁷ They took Jesus, therefore, and He went out, bearing His own cross, to the place called the Place of a Skull, which is called in Hebrew, Golgotha.

Jesus is not the only one carrying a cross that day. Two other men are crucified with Him. Each criminal is required to carry his own cross to his death, yet in Jesus' case, another is allowed to carry His cross part of the way. John does not tell us about Simon of Cyrene who is pulled out of the crowd to help Jesus, but the other Gospels do. Neither does John recount the soldiers' offer of wine to kill the pain or His crucifixion.