



Sunday School Lesson
John 18:1-38
 by Lorin L. Cranford
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Betrayal



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This study, leading up to Easter Sunday, focuses on the Thursday night and Friday morning activities of the Passion Week (*Passio Christi*). John's perspective on these events is very distinct, in spite of the *Passio Christi* material in the fourth gospel being closer to the Synoptic Gospel accounts than any of the other material in John's story of Jesus. A quick glance at the [outline of the life of Christ](#) included in this study will reveal both the difference and some of the common points. Even where the gospel accounts overlap one another, John's depiction will remain very different from those found in Matthew, Mark and Luke. This study will give some attention to these parallels in order to highlight the uniqueness of John's account. For a detailed study of the entire *Passio Christi*, see my "Lecture Notes" on this topic at <http://cranfordville.com/NT-Lec325.html#3.2.5.5>. The below study will come off the conclusions developed in this material.



I Context

As we have done in the past, we will use material from previous studies in the Contextual segments, where they are relevant. Most of the material was originally covered in the study on [John 15:1-16:4](#), located at Cranfordville under [NT Bible studies](#).

The fourth gospel stands distinctly apart from the first three gospels, the Synoptic Gospels, of Matthew, Mark, and Luke. John's very different way of telling the story of Jesus comes, in part, out of a different literary approach from that in the Synoptic Gospels. This we will explore under the Literary section below.

a. Historical

The **external historical** context of the fourth gospel revolves around the attempt to identify the time, place and purpose of the composition of this gospel. J.N. Sanders ("The Gospel of John," *Interpreters Dictionary of the Bible*, iPreach) effectively summarizes many of these issues:

Written, according to tradition, by John the son of Zebedee, this gospel stands as the last of the four

canonical gospels in the NT, consistently with its traditional date of composition; though some early MSS—notably Codex Bezae (D) and the Washington Codex (W)—put first the two gospels considered of apostolic authorship, Matthew and John, with Luke and Mark in third and fourth place respectively.

John was highly valued in ancient times as the "spiritual gospel," first so called by Clement of Alexandria, and was perhaps the single most influential book of the NT in the fashioning of early Christian dogma.

Since the beginning of the period of modern critical study, however, there has been much controversy about its authorship, place of origin, theological affiliations and background, and historical value. Already in the late second century certain conservative and otherwise orthodox Christians, the so-called "Alogi," denied its apostolic authorship. This was, however, on the grounds of its teaching, which they judged unorthodox, and not because of any authentic alternative tradition. In the modern period too, dogmatic presuppositions have played a considerable part, if not always consciously, in the controversy about this

gospel. Conservative scholars have been at pains to uphold its apostolic authorship, and others to deny it, both sides tacitly agreeing that it constituted a bulwark of orthodoxy. It has not always been sufficiently realized by both parties to the controversy that to settle the question of its authorship would not necessarily decide that of its value. Even if it could be proved that it was not the work of an apostle and eyewitness of the events it purports to describe, it would not follow necessarily that its testimony is intrinsically inferior to that of the other gospels, and vice versa.

The real focal point of the controversy about John is therefore not the problem of authorship, but the question why it differs as it does from the other gospels. Only if the latter question is satisfactorily answered can there be any hope of understanding the origin, purpose, and value of John.

In regard to this latter point, Sanders offers a helpful summation of the origin and purpose of this gospel that merits serious attention:

Whoever it was who put John in its present form and published it, whether he was its author or its editor, the Beloved Disciple or another, he offered it to the church and to the world as evidence for the claim that Jesus is the Christ, the Son of God (20:31), furnished by a selection of Jesus' own acts—the "signs"—expounded in the discourses, and by the testimony of individuals, primarily of the Beloved Disciple.

There are six signs, one less than the perfect number seven, and, both by this fact and by their content, they lead up to the final and perfect sign, the death and resurrection of Christ. The first sign, the changing of water into wine, symbolizes Christ's ministry as the substitution of the wine of the gospel for the water of the law; the second and third, two miracles of healing, show Christ as the bringer of life and forgiveness—the paralyzed man by the pool represents the sinner whom the law cannot save; the fourth shows him as the bringer of the real manna; the fifth illustrates that "in him was life, and the life was the light of men." by the curing of the blind man; the sixth, the raising of Lazarus, shows Christ as victor over death and prepares immediately for his own resurrection. The inner meaning of these events is expounded in the discourses, which are held together by the themes which run through them and give the gospel its unity. The fact that the main themes are stated in the Prologue suggests that the Prologue is integral to the gospel, which is, in fact, an exposition of its meaning. It is difficult to imagine the Prologue as an originally independent hymn to the Logos, subsequently attached to the gospel, though this has been suggested.

The discourses may well have originated in sermons expounding the "signs": the feeding of the

multitude and the discourse associated with it would be an appropriate Easter sermon, and, indeed, it may be that the association of the signs with feasts gives a clue to the occasions on which these sermons were preached. They were then formed into the gospel, and may have undergone a certain amount of rearrangement by the editor, thus giving rise to the phenomena explained by some critics as due to dislocation of the text (see § A2 above). The present order, however, is clearly intentional, even if it is not according to the author's intention.

It is not easy to date the gospel at all precisely. Much of its material, even in the discourses, may be primitive, but it may have been gradually brought into shape during a lifetime of preaching, and the traditional date for its publication, late in the first century, fits the evidence of its early use by Ignatius. A man who was a youth at the time of the Crucifixion could well have published the gospel in the nineties when he was himself, as the tradition asserts, an old man, perhaps the last survivor of those who had seen the Lord.

Published at Ephesus at that time, the gospel must have been designed not only to remind the church of vital truths about its Lord, but also to win from the mystery cults and Gnosticism those pagans who sought salvation.

The **internal history** of our passage centers on actions that took place in and around ancient Jerusalem. In John the events begin in the garden of Gethsemane, then moves to the house of Annas, then to Caiaphas' house, and then to Pilate's headquarters. Having some idea of the location of these places will aid our understanding of the events.

The garden: John 18:1 simply identifies the location as a garden located "across the Kidron valley." Luke 22:39 identifies this as "the Mount of Olives." Mark 14:32, followed by Mt. 26:36, locates this as "Gethsemane." Mk. 14:26 and Mt. 26:30 have identified Gethsemane as being located on the Mount of Olives. This would place the garden on the east side of Jerusalem. The precise location is not certain.

The place where Jesus went to pray during the night on which he was betrayed (Gk. *chorion* "field"; Matt. 26:36; Mark 14:32) and where he often met with his disciples (Luke 22:39; John 18:2). It was named for a press that was located there, perhaps in a cave since the cool underground temperatures would have been preferable for pressing olives. According to John 18:1 a garden was situated at the foot of the Mount of Olives.

Tradition identifies a grotto near the so-called Tomb of the virgin as Gethsemane. This grotto is now under the care of the Franciscans, and across the road from it lies a garden with some ancient olive trees. Between 1919



Kidron Valley looking toward Mt. of Olives

and 1924 the Church of All Nations was built here, within which is the traditional Rock of the Agony. The actual garden of Gethsemane was probably somewhere near these shrines, but the tradition offers no certainty and is subject to objection. For example, although it is possible for olive trees to live for more than two thousand years, Josephus reports that in the siege of Jerusalem under Titus (A.D. 70) all the trees within the circumference of 20 km. (12 mi.) were cut down *BJ* v.12.4 [523].

Myers, A. C. (1987). *The Eerdmans Bible dictionary*. Rev., augm. translation of: *Bijbelse encyclopedie*.

Rev. ed. 1975. (Page 413). Grand Rapids,

Mich.: Eerdmans.

Annas house:

Annas was the fountainhead for several high priests during the beginning Christian century after himself being deposed from this position in AD 15. The location of his house cannot be determined with certainty. Perhaps it was in the southwest sector of the old walled city near the home of Caiaphas in the Essene Quarter.

The person Annas is important in the background of the story because of his influence

over the events.

A Jewish high priest, the son of Seth. He was installed ca. A.D. 6 by Quirinius, governor of Syria, and deposed in 15 by Gratus, procurator of Judea. He retained considerable influence afterward, however, partly because of his great wealth. Evidence of his continued power is provided by New Testament accounts of the beginning of John the Baptist's ministry ("in the high priesthood of Annas and Caiaphas," Luke 3:2), the trial of Jesus and his appearance before Caiaphas (John 18:13, 24), and the trial of Peter and John (Acts 4:6). He may have been the high priest mentioned at John

18:19, 22, for according to Jewish law he would still have been the official representative of that office.

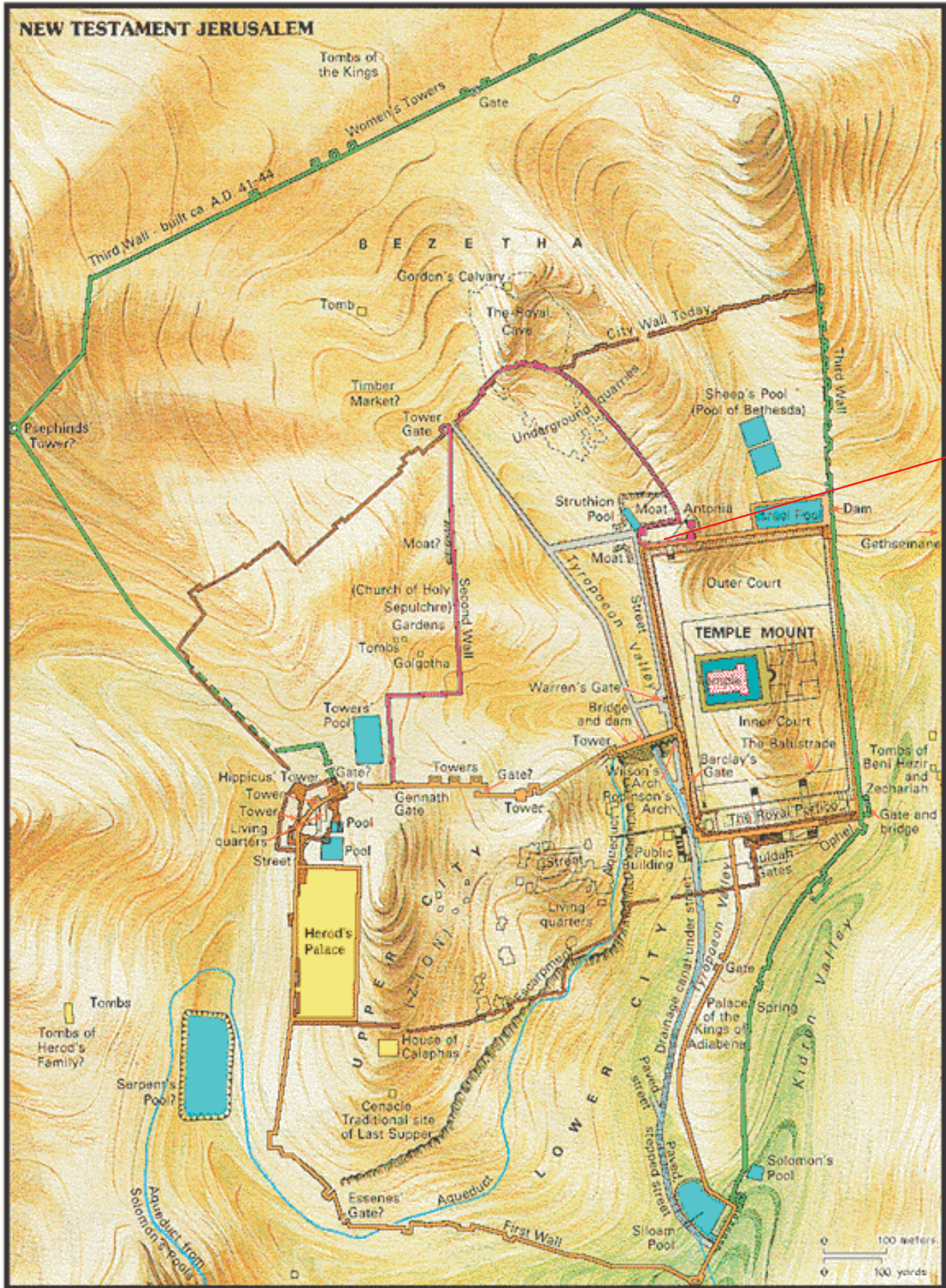
All of Annas' five sons became high priests, as did his son-in-law Caiaphas.

(Myers, A. C. (1987). *The Eerdmans Bible dictionary*. Rev., augm. translation of: *Bijbelse encyclopedie*. Rev. ed. 1975. (Page 58). Grand Rapids, Mich.: Eerdmans.)

Caiaphas' house: Although precise location of



Model of Herod's Palace



this is uncertain, most scholars suggest that it was located in the Essene Quarter in the old walled city of Jerusalem. This would have been fairly close to Herod's palace in the upper city which was on higher elevation than the temple area.

Pilate's headquarters: Two possibilities for the location of this have been set forth. *First*, an older view is that Pilate, during his visits to Jerusalem from his headquarters in Caesarea Philippi on the Mediterranean coast, used Herod's Palace as his headquarters. *Second*, at the north edge of the larger temple grounds was the Fortress of Antonia from which the Roman military kept watch over events in the temple and the surrounding area. In either instance, the building (τὸ πραιτώριον, v. 32) was very large and adequate for conducting the interrogation of Jesus

The time frame of these events is helpful as well. The beginning event in the garden took place either late Thursday night or very early Friday morning. The events at the two homes of the high priests finish off



Antonia Fortress across the temple outer court

the night and the appearance before Pilate is after sunup on Friday morning.

The challenge comes when one attempts to fit these events into the sequence of events in the synoptic gospels. I have included [the more detailed presentation](#) at the back of this study, but in clipping just the material related to John 18 one can see several chronological challenges in trying to understand the sequence of events from late Thursday evening until noon Friday.

Only John includes an appearance before both

Matthew:

Mark:

Luke:

John:

V. Final Week and Crucifixion

21:1-27:66
(34%)

11:1-15:47
(34%)

19:29-23:56
(20%)

11:55-19:42
(33%)

H. Friday, Redemptive Accomplishment

26:47-27:61

14:43-15:47

22:47-23:56

18:2-19:42

157. Arrest in the garden
26:47-56

86. Arrest in the garden
14:43-50

147. Arrest in the garden
22:47-53

74. Arrest in the garden
18:1-11

87. The young man who fled
14:51-52

148. Peter's denial
22:54-62

75. Trial before Annas (1)
18:12-14

158. Trial before Caiaphas
26:57-68

88. Trial before the high priest
14:53-65

149. Mockery in high priest's house
22:63-65

76. Peter's denial (1)
18:15-18

159. Peter's denial
26:69-75

89. Peter's denial
14:66-72

150. Trial before the Sanhedrin
22:66-71

77. Trial before Annas (2)
18:19-24

160. Trial before Sanhedrin
27:1-2

90. Trial before the Sanhedrin
15:1

151. Trial before Pilate
23:1-5

78. Peter's denial (2)
18:25-27

161. Judas' death
27:3-10

91. Trial before Pilate
15:2-15

152. Trial before Herod
23:6-12

79. Trial before Pilate
18:28-38a

162. Trial before Pilate
27:11-26

153. Trial before Pilate
23:13-25

80. Jesus sentenced to die
18:38b-19:16a

Annas and Caiaphas. Peter's denials are attached to the appearance before Annas in John's account, at least the first denial (18:15-18). The second denial in John (18:25-27) can be located in the courtyard of Caiaphas' house. It is possible to identify the synoptic accounts only with John's second denial account. But in Matthew (27:57-68) the two denials are attached to the appearance before Caiaphas. Luke and Mark only make reference to Jesus being taken before a high priest and do not indicate whether it is Annas or Caiaphas.

John makes no mention of the trial before the Sanhedrin emphasized in the synoptic gospels. John's brief reference in vv. 24 and 28 may imply this trial, but it isn't clear: v. 24 "Then Annas sent him bound to Caiaphas the high priest" and v. 28 "Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning." Assuming this to be the case, it becomes clear that John placed his emphasis upon the appearance before Annas and then Pilate, while the synoptic gospels stress the appearance before the Sanhedrin and then Pilate. The reason for the charge against Jesus then becomes different in John. In the synoptics it is blasphemy based on his claim to be King of the Jews. In John no legitimate basis for charge can be found and the Jewish leadership is just determined to rid themselves of Jesus without any legal basis. They make no formal accusation to Pilate against Jesus - in John's presentation.

Some folks are bothered by these different presentations and feel the need to modify the texts of one or more of the gospel writers in order to make everything sync together. In the early centuries of copying the gospel texts these efforts show up in the different readings of various copies of each of the gospels, attempting to harmonize all of the accounts. But the earliest and most reliable copies do not attempt this. Even a few modern commentaries will strain hard to achieve the same effect in their interpretation of these texts.

Yet, another way of looking at this material is possible, and -- in my view -- preferable. Let the tensions stand and take this as a sign of the independency of each gospel writer to frame the account as his saw fit to meet the needs of his initial readers. This independency gives greater assurance of the historical trustworthiness of the essential sequence

of events. The variations among the gospel writers are insignificant to the essential story of Jesus' arrest and trial. The unique details of each writer provide richer insight into the events of that evening and morning. The interpretative slant of each gospel writer gives us a better multidimensional perspective, rather than a flat, one dimensional view.

b. Literary

The larger literary **genre** issue is, of course, that of the nature of a [gospel](#) as an ancient literary form. Unique to the ancient world, this form drew elements from ancient history and biography in order to present the story of Jesus in a highly individualized manner to the initial readers of each gospel. Not only was each gospel writer concerned with recounting the historical life of Jesus, he was equally concerned -- if not more so -- with interpreting the religious significance of Jesus to his readers in ways

that would help them serve the Lord better. This challenges the modern reader who has been trained to look hard for factual history in any biography. Lack of such undermines the credibil-

We profit greatly in letting the tensions in the gospel accounts about the details of Jesus' arrest and trial stand as is, rather than attempting to harmonize them into a one dimensional perspective.

ity of the story and weakens any interpretation of the significance -- religious, political, cultural etc. -- of the central character in the biography. Thus for the past three hundred years plus in biblical interpretation the debate has ragged back and forth about the historical reliability of the Bible. Yet, as the various "Quests for the Historical Jesus" have demonstrated over the past 150 years, once a "historical Jesus" has been culled out of the gospel texts, such a Jesus is no basis for the religious phenomena called Christianity that has transformed countless millions of lives as well as cultures for the past 2,000 years. Something essential is lost -- the living breath of God in the pages of scripture that can change and transform human life.

One must come back to explore again the nature of "gospel" as a literary form. The clue is not to superimpose down on to it the rigid demands of modern historiography. Basic, general expectations -- yes. Rigid, empirical precision -- no. More important is the theological understanding of Jesus by each gospel writer -- something that Redactional Criticism taught us over half a century ago.

The sub-genre of John 18 is that it stands as a

part of the [Passion Narrative](#) of the story of Jesus. The story of the final days of Jesus' life on earth climaxed by his death on Good Friday was the first part of that story to come together in a rather cohesive manner over some three decades of oral transmissions before the written gospels, starting in the 60s of the first century. As the [sermons in the book of Acts](#) amply demonstrate the death of Jesus was one of the central points in the apostolic preaching of the gospel. Of the various segments of Jesus'

early ministry that the four gospel writers cover, they come together more at this point than any other. Yet, even here they retain their individual distinctiveness in telling this part of the story as well. Most of John 18 revolves around a series of episodic narratives describing specific events that took place from late Thursday evening to about noon on Friday. Many of these episodes are dialogical, that is, they are built around conversations mostly between Jesus and other individuals.

II. Message

Although chapter eighteen contains numerous short episodic narratives, they can be grouped together around three major series of events being described: Jesus' arrest in the garden (vv. 1-11); his being interrogated before Jewish religious authorities (vv. 12-27); and his being interrogated by Pilate (vv. 28-38). The final appearance before Pilate actually extends in the Johannine text to 19:16a). The scene changes in the narratives signal the perimeters of each narrative. The common theme then becomes the basis for grouping them together under the three listings. Some attention will be given to parallels in the synoptic gospels in order to highlight the distinctiveness of John's account.

a. Arrest, vv. 1-11

Greek NT

<18:1> Ταῦτα εἰπὼν Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τοῦ Κεδρὼν ὅπου ἦν κήπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ. <18:2> ἦδει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν τὸν τόπον, ὅτι πολλάκις συνήχθη Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ. <18:3> ὁ οὖν Ἰούδας λαβὼν τὴν σπεῖραν καὶ ἐκ τῶν ἀρχιερέων καὶ ἐκ τῶν Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὄπλων. <18:4> Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτὸν ἐξῆλθεν καὶ λέγει αὐτοῖς, Τίνα ζητεῖτε; <18:5> ἀπεκρίθησαν αὐτῷ, Ἰησοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς, Ἐγὼ εἰμι. εἰστήκει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν μετ' αὐτῶν. <18:6> ὡς οὖν εἶπεν αὐτοῖς, Ἐγὼ εἰμι,

NASB

1 When Jesus had spoken these words, He went forth with His disciples over the ravine of the Kidron, where there was a garden, in which He entered with His disciples. 2 Now Judas also, who was betraying Him, knew the place, for Jesus had often met there with His disciples. 3 Judas then, having received the Roman cohort and officers from the chief priests and the Pharisees, came there with lanterns and torches and weapons. 4 So Jesus, knowing all the things that were coming upon Him, went forth and said to them, "Whom do you seek?" 5 They answered Him, "Jesus the Nazarene." He said to them, "I am He." And Judas also, who was betraying Him, was stand-

NRSV

1 After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. 2 Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. 3 So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. 4 Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" 5 They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. 6 When Jesus said to

NLT

1 After saying these things, Jesus crossed the Kidron Valley with his disciples and entered a grove of olive trees. 2 Judas, the betrayer, knew this place, because Jesus had gone there many times with his disciples. 3 The leading priests and Pharisees had given Judas a battalion of Roman soldiers and Temple guards to accompany him. Now with blazing torches, lanterns, and weapons, they arrived at the olive grove. 4 Jesus fully realized all that was going to happen to him. Stepping forward to meet them, he asked, "Whom are you looking for?" 5 "Jesus of Nazareth," they replied. "I am he," Jesus said. Judas was standing there with them when Jesus identified himself. 6 And as he

ἀπῆλθον εἰς τὰ ὀπίσω καὶ ἔπεσαν χαμαί. <18:7> πάλιν οὖν ἐπηρώτησεν αὐτούς, τίνα ζητεῖτε; οἱ δὲ εἶπαν, Ἰησοῦν τὸν Ναζωραῖον. <18:8> ἀπεκρίθη Ἰησοῦς, εἶπον ὑμῖν ὅτι ἐγὼ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν· <18:9> ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν ὅτι Οὓς δέδωκάς μοι οὐκ ἀπόλεσα ἐξ αὐτῶν οὐδένα. <18:10> Σίμων οὖν Πέτρος ἔχων μάχαιραν εἵλκυσεν αὐτὴν καὶ ἔπαισεν τὸν τοῦ ἀρχιερέως δοῦλον καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτάριον τὸ δεξιόν· ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος. <18:11> εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ, Βάλε τὴν μάχαιραν εἰς τὴν θήκην· τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατήρ οὐ μὴ πῖω αὐτό;

ing with them. 6 So when He said to them, "I am He," they drew back and fell to the ground. 7 Therefore He again asked them, "Whom do you seek?" And they said, "Jesus the Nazarene." 8 Jesus answered, "I told you that I am He; so if you seek Me, let these go their way," 9 to fulfill the word which He spoke, "Of those whom You have given Me I lost not one." 10 Simon Peter then, having a sword, drew it and struck the high priest's slave, and cut off his right ear; and the slave's name was Malchus. 11 So Jesus said to Peter, "Put the sword into the sheath; the cup which the Father has given Me, shall I not drink it?"

them, "I am he," they stepped back and fell to the ground. 7 Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." 8 Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." 9 This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." 10 Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. 11 Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

said, "I am he," they all fell backward to the ground! 7 Once more he asked them, "Whom are you searching for?" And again they replied, "Jesus of Nazareth." 8 "I told you that I am he," Jesus said. "And since I am the one you want, let these others go." 9 He did this to fulfill his own statement: "I have not lost a single one of those you gave me." 10 Then Simon Peter drew a sword and slashed off the right ear of Malchus, the high priest's servant. 11 But Jesus said to Peter, "Put your sword back into its sheath. Shall I not drink from the cup the Father has given me?"

Notes:

The context here is the departure of Jesus and the Twelve from the upper room after a series of teachings by Jesus that began in 13:31 after Judas had left the group. They entered the garden, called Gethsemane elsewhere. In the synoptics the emphasis is for Jesus to pray in preparation for his arrest and crucifixion ([Mt. 26:36-46](#) // [Mk. 14:32-42](#) // [Lk. 22:39-46](#)). John bypasses the praying of Jesus and goes immediately to the betrayal of Judas. This meeting place in the garden was well known to Judas and thus he knew where to lead the authorities in his betrayal of Jesus. A comparison of this part of the narrative with the synoptics can be helpful.

Mt. 26:47-56 NRSV

47 While he was still speaking, Judas, one of the twelve, arrived; with him was a large crowd with swords and clubs, from the chief priests and the elders of the people. 48 Now the betrayer had given them a sign, saying, "The one I will kiss is

Mk. 14:47-56 NRSV

47 While he was still speaking, Judas, one of the twelve, arrived; with him was a large crowd with swords and clubs, from the chief priests and the elders of the people. 48 Now the betrayer had given them a sign, saying, "The one I will kiss is

Luke 22:47-53 NRSV

47 While he was still speaking, suddenly a crowd came, and the one called Judas, one of the twelve, was leading them. He approached Jesus to kiss him; 48 but Jesus said to him, "Judas, is it with a kiss that you are betraying the Son

Jhn. 18:1-11 NRSV

2 Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. 3 So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with



the man; arrest him." 49 At once he came up to Jesus and said, "Greetings, Rabbi!" and kissed him. 50 Jesus said to him, "Friend, do what you are here to do." Then they came and laid hands on Jesus and arrested him. 51 Suddenly, one of those with Jesus put his hand on his sword, drew it, and struck the slave of the high priest, cutting off his ear. 52 Then Jesus said to him, "Put your sword back into its place; for all who take the sword will perish by the sword. 53 Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? 54 But how then would the scriptures be fulfilled, which say it must happen in this way?" 55 At that hour Jesus said to the crowds, "Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I sat in the temple teaching, and you did not arrest me. 56 But all this has taken place, so that the scriptures of the prophets may be fulfilled." Then all the disciples deserted him and fled.

Note the similarities in all four accounts: 1) Judas brought out to the garden a large group of authorities to arrest Jesus; 2) Jesus assertively speaks to the authorities; 3) Peter takes out his sword and strikes one of the servants.

Some of John's distinctives include 1) more details about those who came with Judas. The group included Roman soldiers as well as Jewish temple police. The Roman soldiers were there to prevent trouble while the temple police were there to arrest Jesus and take him back to their leaders. John omits Judas' kiss of betrayal that is in the synoptics. 2) When Jesus identifies himself as "I am he" these men "drew back and fell to the ground" (v. 6). G.R. Beasley-Murray (*WBC*) has a helpful explanation of this:

The reply of Jesus, "*I am (he)*," may be seen as a normal self-identification, but we are almost certainly

of Man?" 49 When those who were around him saw what was coming, they asked, "Lord, should we strike with the sword?" 50 Then one of them struck the slave of the high priest and cut off his right ear. 51 But Jesus said, "No more of this!" And he touched his ear and healed him. 52 Then Jesus said to the chief priests, the officers of the temple police, and the elders who had come for him, "Have you come out with swords and clubs as if I were a bandit? 53 When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness!"

intended to recognize its overtones, as throughout this Gospel (cf. esp. 6:20; 8:28, 54). Bultmann is right in rejecting the notion that the *psychological* effect of the personality of Jesus caused the reaction of the crowd, but questionable in speaking of the *miraculous* effect produced by the words of Jesus (639). The reality of the *mysterium tremendum* before the presence of God (especially through a vision) is frequently illustrated in the Bible (e.g., Ezek 1:28; Dan 10:9; Acts 9:4; Rev 1:17), and it is not a phenomenon limited to Jews. It is entirely comprehensible that the Jewish constables of the temple were awed by the "I am" uttered by Jesus in the garden (cf. the reaction to him in the temple, reported in John 7:46), and their shrinking back could have produced what is described in v6; moreover, we should not dismiss as absurd an awesome effect of Jesus on the Roman soldiers in that situation (note the unexplained 19:8—"Pilate was *the more* afraid"). Was the Evangelist mindful of some pertinent sayings in the Psalms (e.g., Pss 27:2; 34:4; 56:9)?



3) Jesus insisted on the authorities allowing the disciples to leave. The synoptics simply say that they fled for their lives in abandoning Jesus.

lanterns and torches and weapons. 4 Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" 5 They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. 6 When Jesus said to them, "I am he," they stepped back and fell to the ground. 7 Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." 8 Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." 9 This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." 10 Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. 11 Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

The connection of all this to us today? This stands as a vivid reminder that Jesus went to bat for sinful humanity, including each of us. He knew ahead of time what was going to happen, but he didn't flinch or run away. Nor did he use the spiritual power at his disposal to dispense with these soldiers and police. He willingly submitted to their actions in order to achieve the greater end that was the mission of his entire life: our redemption. Even while being arrested, John stresses his concern for the disciples and their safety.

His example should inspire us to be willing to take our stands for him in the willingness to suffer abuse and humiliation just as he did. Such is not easy under any circumstance, but is necessary. One caution: make sure your stances are indeed for Christ and represent a walk in His steps. Some so-called Christians these days are taking stances, but they are more for self aggrandizement, than under the leadership of the Holy Spirit. Nothing for the glory of God is achieved through such.

b. Jewish Trials, vv. 12-27

Greek NT

12 So the Roman cohort and the commander and the officers of the Jews, arrested Jesus and bound Him, 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.

<18:15> Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος καὶ ἄλλος μαθητῆς. ὁ δὲ μαθητῆς ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ καὶ συνεισηλθεν τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, <18:16> ὁ δὲ Πέτρος εἰστήκει πρὸς τῆς θύρας ἔξω. ἐξῆλθεν οὖν ὁ μαθητῆς ὁ ἄλλος ὁ γνωστὸς τοῦ ἀρχιερέως καὶ εἶπεν τῇ θυρωρῷ καὶ εἰσήγαγεν τὸν Πέτρον. <18:17> λέγει οὖν τῷ Πέτρῳ ἡ παιδίσκη ἡ θυρωρός, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; λέγει ἐκεῖνος, Οὐκ εἰμί. <18:18> εἰστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακίαν πεποιηκότες,

NASB

12 So the Roman cohort and the commander and the officers of the Jews, arrested Jesus and bound Him, 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.

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. 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

NRSV

12 So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. 13 First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. 14 Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

15 Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, 16 but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. 17 The woman 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 police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them

NLT

12 So the soldiers, their commanding officer, and the Temple guards arrested Jesus and tied him up. 13 First they took him to Annas, the father-in-law of Caiaphas, the high priest that year. 14 Caiaphas was the one who had told the other Jewish leaders, "Better that one should die for all."

15 Simon Peter followed along behind, as did another of the disciples. That other disciple was acquainted with the high priest, so he was allowed to enter the courtyard with Jesus. 16 Peter stood outside the gate. Then the other disciple spoke to the woman watching at the gate, and she let Peter in. 17 The woman asked Peter, "Aren't you one of Jesus' disciples?" "No," he said, "I am not." 18 The guards and the household servants were standing around a charcoal fire they had made because it was cold. And Peter stood there with them, warming himself.

ὅτι ψυχὸς ἦν, καὶ ἐθερμαίνοντο· ἦν δὲ καὶ ὁ Πέτρος μετ' αὐτῶν ἐστὼς καὶ θερμαινόμενος.

<18:19> Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδασκαλίας αὐτοῦ. <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. <18:21> τί με ἐρωτᾷς; ἐρώτησον τοὺς ἀκηκοότας τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι οἶδασιν ἃ εἶπον ἐγώ. <18:22> ταῦτα δὲ αὐτοῦ εἰπόντος εἷς παρεστηκῶς τῶν ὑπηρετῶν ἔδωκεν ῥάπισμα τῷ Ἰησοῦ εἰπών, Οὕτως ἀποκρίνη τῷ ἀρχιερεῖ; <18:23> ἀπεκρίθη αὐτῷ Ἰησοῦς, Εἰ κακῶς ἐλάλησα μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις; <18:24> ἀπέστειλεν οὖν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.

<18:25> Ἦν δὲ Σίμων Πέτρος ἐστὼς καὶ θερμαινόμενος. εἶπον οὖν αὐτῷ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; ἠρνήσατο ἐκεῖνος καὶ εἶπεν, Οὐκ εἰμί. <18:26> λέγει εἷς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενῆς ὧν οὐ ἀπέκοψεν Πέτρος τὸ ὠτίον, Οὐκ ἐγὼ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ; <18:27> πάλιν οὖν ἠρνήσατο Πέτρος, καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

fire, for it was cold and they were warming themselves; and Peter was also with them, standing and warming himself.

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.

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." 26 One of the slaves of the high priest, being a relative of the one whose ear Peter cut off, asked, "Did I not see you in the garden with Him?" 27 Peter then denied it again, and immediately a rooster crowed.

and warming himself.

19 Then the high priest questioned Jesus about his disciples and about his teaching. 20 Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. 21 Why do you ask me? Ask those who heard what I said to them; they know what I said." 22 When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" 23 Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" 24 Then Annas sent him bound to Caiaphas the high priest.

25 Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." 26 One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" 27 Again Peter denied it, and at that moment the cock crowed.

19 Inside, the high priest began asking Jesus about his followers and what he had been teaching them. 20 Jesus replied, "What I teach is widely known, because I have preached regularly in the synagogues and the Temple. I have been heard by people everywhere, and I teach nothing in private that I have not said in public. 21 Why are you asking me this question? Ask those who heard me. They know what I said." 22 One of the Temple guards standing there struck Jesus on the face. "Is that the way to answer the high priest?" he demanded. 23 Jesus replied, "If I said anything wrong, you must give evidence for it. Should you hit a man for telling the truth?" 24 Then Annas bound Jesus and sent him to Caiaphas, the high priest.

25 Meanwhile, as Simon Peter was standing by the fire, they asked him again, "Aren't you one of his disciples?" "I am not," he said. 26 But one of the household servants of the high priest, a relative of the man whose ear Peter had cut off, asked, "Didn't I see you out there in the olive grove with Jesus?" 27 Again Peter denied it. And immediately a rooster crowed.

Notes:

This passage alternates between Jesus' appearance before the high priests (vv. 12-14 & 19-24) and Peter's denials (vv. 15-18 & 25-27).

Jesus is first taken to Annas (vv. 12-14). He is introduced as the father-in-law of [Caiaphas](#) then serving as high priest. Annas had been in that position until some 15 years earlier (AD 6-15) when he was disposed from it by Pilate's predecessor, Valerius Gratus. By this time the Jewish high priesthood was an annual appointment by the [Roman governor of Judea](#). Usually the position came through the highest bribe paid to the governor. The influence of Annas is seen in that members of his family controlled the high priesthood from AD 6-41 with the exception of AD 16-17. More space is devoted to [Caiaphas](#) who is identified as the one who had accidentally predicted the death of Jesus with his statement: "it was better to have one person die for the people."

The questioning of Jesus before the high priest Annas is given in vv. 19-24. This material is not found in the synoptic accounts. Annas' interrogation of Jesus focused on the identity of Jesus' disciples and



his teaching (v. 19). Jesus responded with a mild rebuke of Annas in asserting that everything that Jesus had said and done had been in public where anyone could listen and understand. This brought a blow to Jesus by one of those guarding him with a reprimand for speaking thusly to the high priest (v. 22). Jesus defended himself vigorously with the chal-

lenge to prove that what he had said to Annas was untrue. Jesus is then bound and sent to Caiaphas (v. 24) and from Caiaphas' house he is sent to Pilate (v. 28). It is this segment -- omitted by John -- that the synoptic writers focus on in their account. They will depict it as a meeting of the Sanhedrin with Caiaphas presiding over the meeting: [Mt. 26:59-68](#) // [Mk. 14:55-65](#) // [Lk. 22:67-71](#). In this the emphasis is made that the charge of blasphemy is trumped up as an accusation to bring against him before Pilate.

The two denials of Jesus by Peter are the other segments in these verses. The first one, vv. 15-18, is paralleled somewhat by the synoptics.

Mt. 26:58, 69-72 NRSV

But Peter was following him at a distance, as far as the courtyard of the high priest; and going inside, he sat with the guards in order to see how this would end.

69 Now Peter was sitting outside in the courtyard. A servant-girl came to him and said, "You also were with Jesus the Galilean." 70 But he denied it before all of them, saying, "I do not know what you are talking about." 71 When he went out to the porch, another servant-girl saw him, and she said to the bystanders, "This man was with Jesus of Nazareth." 72 Again he denied it with an oath, "I do not know the man."

Mk. 14:54, 66-68 NRSV

Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, warming himself at the fire.

66 While Peter was below in the courtyard, one of the servant-girls of the high priest came by. 67 When she saw Peter warming himself, she stared at him and said, "You also were with Jesus, the man from Nazareth." 68 But he denied it, saying, "I do not know or understand what you are talking about." And he went out into the forecourt. Then the cock crowed.

Lk. 22:53b-54 NRSV

But Peter was following at a distance. 55 When they had kindled a fire in the middle of the courtyard and sat down together, Peter sat among them. 56 Then a servant-girl, seeing him in the firelight, stared at him and said, "This man also was with him." 57 But he denied it, saying, "Woman, I do not know him." 58 A little later someone else, on seeing him, said, "You also are one of them." But Peter said, "Man, I am not!"

Jhn. 18:15-18 NRSV

15 Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, 16 but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. 17 The woman 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 police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

John introduces an unnamed disciple whose prior knowledge of the servants of the high priest allow both he and Peter to gain entrance into the courtyard in order to watch the proceedings. John's location of the girl's question to Peter is different from the synoptics (at the front gate rather than inside the courtyard) but is the same essential question: You

Mt. 26:73-75 NRSV

73 After a little while the bystanders came up and said to Peter, "Certainly you are also one of them, for your accent betrays you." 74 Then he began to curse, and he swore an oath, "I do not know the man!" At that moment the cock crowed. 75 Then Peter remembered what Jesus had said: "Before the cock crows, you will deny me three times." And he went out and wept bitterly.

Mk. 14:69-72 NRSV

9 And the servant-girl, on seeing him, began again to say to the bystanders, "This man is one of them." 70 But again he denied it. Then after a little while the bystanders again said to Peter, "Certainly you are one of them; for you are a Galilean." 71 But he began to curse, and he swore an oath, "I do not know this man you are talking about." 72 At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him, "Before the cock crows twice, you will deny me three times." And he broke down and wept.

Lk. 22:58-62 NRSV

58 A little later someone else, on seeing him, said, "You also are one of them." But Peter said, "Man, I am not!" 59 Then about an hour later still another kept insisting, "Surely this man also was with him; for he is a Galilean." 60 But Peter said, "Man, I do not know what you are talking about!" At that moment, while he was still speaking, the cock crowed. 61 The Lord turned and looked at Peter. Then Peter remembered the word of the Lord, how he had said to him, "Before the cock crows today, you will deny me three times." 62 And he went out and wept bitterly.

Jhn. 18:25-27 NRSV

25 Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." 26 One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" 27 Again Peter denied it, and at that moment the cock crowed.

These accounts differ more in their details, but again stress Peter's repeated denial of his knowledge of Jesus. The posing of this final question to Peter comes from different individuals in the narratives, but generates the same response from Peter: his denial. John puts the question in the mouth of one of the slaves who had been a part of the group that arrested Jesus in the garden.

All four gospels mention the crowing of the rooster after the final denial. John doesn't explain the significance of that, but the synoptic writers remind us that Jesus had predicted Peter's denial. This had been recorded by all four gospel writers:

John 13:38 (NRSV): "Jesus answered, 'Will you lay down your life for me? Very truly, I tell you, before the cock crows, you will have denied me three times.'"

Matt. 26:34 (NRSV): "Jesus said to him, 'Truly I tell you, this very night, before the cock crows, you will deny me three times.'"

Mk. 14:30 (NRSV): "Jesus said to him, 'Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times.'"

Lk. 22:34 (NRSV): "Jesus said, 'I tell you, Peter, the cock will not crow this day, until you have denied three times that you know me.'"

are one of the disciples of Jesus. Peter emphatically denies knowledge of Jesus. As some have pointed out, Peter did not deny Jesus. Rather he denied his discipleship to Jesus. The synoptics pose a second denial a little later. The second denial in John comes in vv. 25-27 and is paralleled by the synoptics.

Luke has perhaps the most penetrating depiction with his statement, "The Lord turned and looked at Peter." That gaze of Jesus at Peter with the sound of the rooster crowing was the humiliating moment in Peter's life. After his bragging pledge to stand with Jesus no matter what, he had failed miserably to keep his promise. The good news about all this is the latter story of Peter, forgiven and restored to a place of leadership as the early chapters of Acts clearly illustrate.

The connection to us? Two aspects at least jump out at us. Jesus faced a jury not seeking the facts, but an excuse to execute him. Nothing resembling justice is present in these proceedings. Such is typical. Religious hatred seldom concerns itself with justice or fairness. It merely seeks a way to vent its anger with some semblance of legitimacy. This was true for Jesus; it is still true today, even inside Christian circles.

Second, Peter's failure is both inexcusable and encouraging. He had made boasts without real commitment and now miserably failed to keep those. For that he justly stands condemned. The encouraging

side is his restoration and forgiveness that came later. From that we can find encouragement for forgiveness of our miserable failures to serve faithfully.

c. Roman Trial, vv. 28-38

Greek NT

<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. <18:29> ἔξῃλθεν οὖν ὁ Πιλάτος ἔξω πρὸς αὐτούς καὶ φησίν, Τίνα κατηγορίαν φέρετε [κατὰ] τοῦ ἀνθρώπου τούτου; <18:30> ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Εἰ μὴ ἦν οὗτος κακὸν ποιῶν, οὐκ ἂν σοι παρεδώκαμεν αὐτόν. <18:31> εἶπεν οὖν αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. εἶπον αὐτῷ οἱ Ἰουδαῖοι, Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα· <18:32> ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ ὃν εἶπεν σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν. <18:33> Εἰσῆλθεν οὖν πάλιν εἰς τὸ πραιτώριον ὁ Πιλάτος καὶ ἐφώνησεν τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; <18:34> ἀπεκρίθη Ἰησοῦς, Ἀποσεαυτοῦ σὺ τοῦτο λέγεις ἢ ἄλλοι εἶπόν σοι περὶ ἐμοῦ; <18:35> ἀπεκρίθη ὁ Πιλάτος, Μήτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας; <18:36> ἀπεκρίθη Ἰησοῦς, Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν

NASB

28 Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. 29 So Pilate went out to them and said, "What accusation do you bring against this man?" 30 They answered, "If this man were not a criminal, we would not have handed him over to you." 31 Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "We are not permitted to put anyone to death." 32 (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.) 33 Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" 34 Jesus answered, "Do you ask this on your own, or did others tell you about me?" 35 Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" 36 Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fight-

NRSV

28 Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. 29 So Pilate went out to them and said, "What accusation do you bring against this man?" 30 They answered, "If this man were not a criminal, we would not have handed him over to you." 31 Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "We are not permitted to put anyone to death." 32 (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.) 33 Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" 34 Jesus answered, "Do you ask this on your own, or did others tell you about me?" 35 Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" 36 Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fight-

NLT

28 Jesus' trial before Caiaphas ended in the early hours of the morning. Then he was taken to the headquarters of the Roman governor. His accusers didn't go in themselves because it would defile them, and they wouldn't be allowed to celebrate the Passover feast. 29 So Pilate, the governor, went out to them and asked, "What is your charge against this man?" 30 "We wouldn't have handed him over to you if he weren't a criminal!" they retorted. 31 "Then take him away and judge him by your own laws," Pilate told them. "Only the Romans are permitted to execute someone," the Jewish leaders replied. 32 This fulfilled Jesus' prediction about the way he would die. 33 Then Pilate went back inside and called for Jesus to be brought to him. "Are you the King of the Jews?" he asked him. 34 Jesus replied, "Is this your own question, or did others tell you about me?" 35 "Am I a Jew?" Pilate asked. "Your own people and their leading priests brought you here. Why? What have you done?" 36 Then Jesus answered, "I am not an earthly king. If I were, my followers

ἐκ τοῦ κόσμου τούτου· εἶ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμῆ, οἱ ὑπηρεῖται οἱ ἐμοὶ ἠγωνίζοντο [ἄν], ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμῆ οὐκ ἔστιν ἐντεῦθεν. <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. <18:38> λέγει αὐτῷ ὁ Πιλάτος, Τί ἐστιν ἀλήθεια;

Notes:

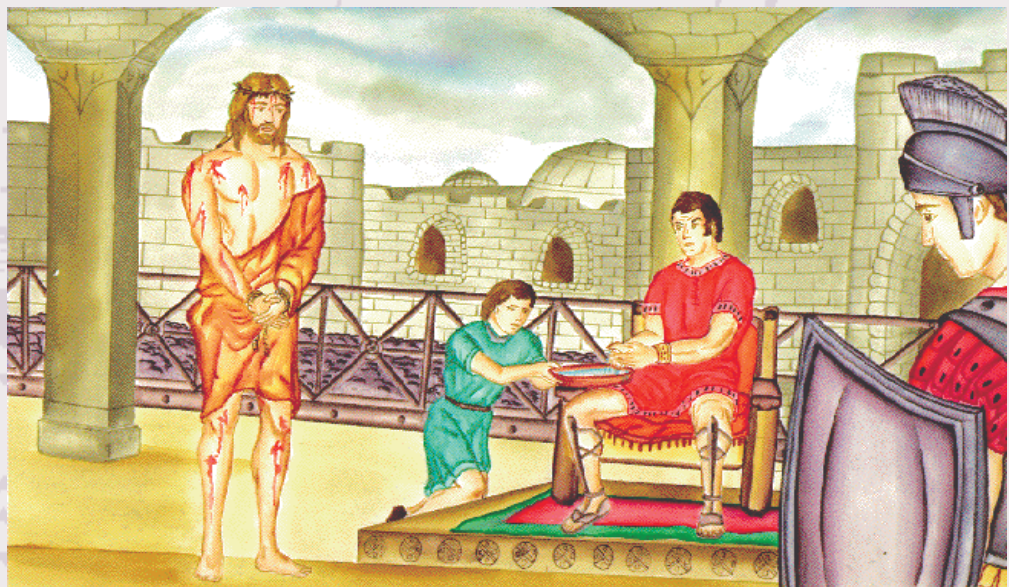
This section is not set up according to the natural contours of the Johannine text. The various segments of the appearance before Pilate in John's gospel includes 18:28-19:16. The scenes in this include: 1) Jewish leaders bring the charge against Jesus (18:28-32); 2) Pilate privately interrogates Jesus (18:33-38a); 3) Pilate goes outside to meet with religious leaders again (18:38b-40); 4) after having Jesus flogged Pilate presents him to the religious authorities again (19:1-7); 5) Pilate privately interrogates Jesus again (19:8-11); 6) Pilate seeks to release Jesus again in the face of the people's opposition (19:12); 7) Pilate pronounces Jesus' death sentence before the people (19:13-16). We will only consider the first two of these scenes in this study.

The synoptic gospels again demonstrate their individuality with a somewhat different sequence of events. The public/private aspects of Pilate's interrogation of Jesus are present. Pilate protests that no basis for executing Jesus has been brought by the Jewish leaders, but they override him essentially with mob pressure. The one very distinctive aspect in Luke's account (23:6-12) is Pilate's sending Jesus

ing to keep me from being handed over to the Jews. But as it is, my kingdom is not from here." 37 Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." 38 Pilate asked him, "What is truth?"

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would have fought when I was arrested by the Jewish leaders. But my Kingdom is not of this world." 37 Pilate replied, "You are a king then?" "You say that I am a king, and you are right," Jesus said. "I was born for that purpose. And I came to bring truth to the world. All who love the truth recognize that what I say is true." 38 "What is truth?" Pilate asked.



to Herod Antipas to interrogate Jesus in a futile effort to shift responsibility off onto Herod. This doesn't work and so Pilate attempts to release Jesus as the prisoner of gratitude at the Passover Feast. But the crowds demand Barabbas instead. John 18:39-40 picks this up also. Finally Pilate gives into the crowd's demands and hands Jesus over to the religious authorities to be executed.

Scene 1 (vv. 28-32) sets Jesus before Pilate at his palace early on Friday morning. John alone notes that the religious leaders would not enter into the palace for fear of being contaminated by a Gentile. This would forfeit their participation in the Passover celebration that would begin at sundown that evening.

Pilate accommodates them and goes outside his palace to meet with them. When they were asked what charges they were bringing against Jesus, they respond arrogantly that they didn't need to specify

the specific charges. All they wanted was Pilate's approval of their execution plans. Luke 23:2 provides a different perspective with their response to Pilate's question: "1 Then the assembly rose as a body and brought Jesus before Pilate. 2 *They began to accuse him, saying, 'We found this man perverting our nation, forbidding us to pay taxes to the emperor, and saying that he himself is the Messiah, a king.'* 3 Then Pilate asked him, 'Are you the king of the Jews?' He answered, 'You say so.' 4 Then Pilate said to the chief priests and the crowds, "I find no basis for an accusation against this man." 5 But they were insistent and said, 'He stirs up the people by teaching throughout all Judea, from Galilee where he began even to this place.'" This may help explain Pilate's private interrogation of Jesus (vv. 33-38a) largely about whether Jesus claimed to be the King of the Jews. Mk. 15:3

adds "Then the chief priests accused him of many things." Thus John seeks to highlight the baselessness of the decision to execute Jesus, and to stress the arrogance of the Jewish religious leaders in their conduct before Pilate. In Roman law, Jesus had done nothing to deserve death, and Pilate clearly saw this.

In scene 2 where Pilate privately interrogates Jesus (vv. 33-38a), John puts the issue of the King of the Jews on the table. For the synoptic writers this had been discussed publicly before the religious leaders (Mt. 27:11 // Mk. 15:2 // Lk. 23:2-3). In their account Jesus gave a simple answer that all include: "You have said so."

Jesus' answer in John is more detailed: "34 **Jesus** answered, 'Do you ask this on your own, or did others tell you about me?' 35 **Pilate** replied, 'I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?' 36 **Jesus** answered, 'My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here.' 37 **Pilate** asked him, 'So you are a king?' **Jesus** answered, 'You say that I am a king. For this



I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice."

At the end of this exchange the topic shifts to the issue of truth. This prompts Pilate to end the conversation in John's narrative with the philosophical question: "What is truth?" The irony is that the very image of Truth was standing before him and Pilate couldn't recognize it. Pilate's Greco-Roman background defined truth in terms of abstract consistency of facts or actions. He was bothered by the pressure to act inconsistently with principles of Roman law. But covering his own behind ultimately became more important to him. Yet, Jesus was defining truth as the reflection of God's very character and being.

Jesus' mission on earth was to bear witness to God as the sovereign Ruler over all the universe. His contention was that those who belong to God as Truth would recognize Truth (=the presence of God) in the teachings of Jesus. Sadly, Pilate had not a clue as to what Jesus was talking about.

What a sad scene! The representative of the

most powerful nation on the earth at that time stood in complete ignorance before Jesus. Pilate stood judged and condemned by his own ignorance!

Jesus was indeed the King in charge that day. His kingdom was not a measly political power that was here today and then gone tomorrow. Pilate had committed his life to that kind of kingdom, and eventually it would destroy him after he was removed from his position in Judea and shipped off to Lybia North Africa where he would commit suicide. He missed the opportunity of a life time to respond to Jesus as the Truth of God.

Jesus stood trial for us. It was unjust and a sham. But he endured it anyway so that he could die an atoning death for us sinners. We stand before him like Pilate did. May we see him as Truth indeed, and commit our lives to him!

Summary Outline¹
of
THE LIFE OF CHRIST

	Matthew:	Mark:	Luke:	John:
I. Background and preparation for ministry	1:1-2:23 (4%) ²	- (11%)	1:1-2:52 (2%)	1:1-18
II. Beginning of public ministry	3:1-4:11 (3%)	1:1-13 (2%)	3:1-4:14 (5%)	1:19-4:54 (16%)
III. Galilean ministry	4:12-18:35 (51%)	1:14-9:50 (53%)	4:14-9:56 (24%)	4:46-7:9 (15%)
IV. Later Judean-Perean ministry	19:1-20:34 (6%)	10:1-52 (8%)	9:57-19:28 (35%)	7:10-11:54 (28%)
V. Final Week and Crucifixion	21:1-27:66 (34%)	11:1-15:47 (34%)	19:29-23:56 (20%)	11:55-19:42 (33%)
A. Friday, arrival at Bethany	----	----	----	11:55-12:1
B. Saturday, prophetic anointing	26:6-13	14:3-9	----	12:2-11
C. Sunday, Messianic Manifestation	21:1-11	11:1-11	19:29-44	12:12-19
D. Monday, Messianic Authority	21:12-19	11:12-18	19:45-48	12:20-50
E. Tuesday, Controversy and Teaching	21:20-26:16	11:19-14:11	20:1-22:6	-
F. Wednesday, rest (no record)				
G. Thursday, farewells	26:17-46	14:12-42	22:7-46	13:1-18:1
H. Friday, Redemptive Accomplishment	26:47-27:61	14:43-15:47	22:47-23:56	18:2-19:42
157. Arrest in the garden 26:47-56	86. Arrest in the garden 14:43-50	147. Arrest in the garden 22:47-53	74. Arrest in the garden 18:1-11	
158. Trial before Caiaphas 26:57-68	87. The young man who fled 14:51-52	148. Peter's denial 22:54-62	75. Trial before Annas (1) 18:12-14	
159. Peter's denial 26:69-75	88. Trial before the high priest 14:53-65	149. Mockery in high priest's house 22:63-65	76. Peter's denial (1) 18:15-18	
160. Trial before Sanhedrin 27:1-2	89. Peter's denial 14:66-72	150. Trial before the Sanhedrin 22:66-71	77. Trial before Annas (2) 18:19-24	
161. Judas' death 27:3-10	90. Trial before the Sanhedrin 15:1	151. Trial before Pilate 23:1-5	78. Peter's denial (2) 18:25-27	
162. Trial before Pilate 27:11-26	91. Trial before Pilate 15:2-15	152. Trial before Herod 23:6-12	79. Trial before Pilate 18:28-38a	
163. Mockery of the soldiers 27:27-31	92. Mockery of the soldiers 15:16-20	153. Trial before Pilate 23:13-25	80. Jesus sentenced to die 18:38b-19:16a	
164. Simon of Cyrene 27:32	93. Simon of Cyrene 15:21	154. Simon of Cyrene 23:26	81. Way to Golgotha 19:16b-17	

Matthew:	Mark:	Luke:	John:
165. Vinegar refused 27:33-34	94. Wine refused 15:22-23	155. Words to the women 23:27-31	
166. Parting his garments 27:35	95. Parting his garments 15:24	156. Two thieves 23:32-33	82. Two thieves 19:18
167. His accusation 27:36-37	96. His accusation 15:25-26	157. Parting his garments 23:34	83. His accusation 19:19-22
168. Two thieves 27:38	97. Two thieves 15:27-28	158. Mockery 23:35-57	84. Parting his garments 19:23-24
169. Mockery 27:39-44	98. Mockery 15:29-32	159. His accusation 23:38	85. Women watched 19:25
		160. Repentant thief 23:39-43	86. Jesus' word to Mary 19:26-27
170. Jesus' Death 27:45-50	99. Jesus' Death 15:33-37	161. Death 23:44-46	87. Vinegar accepted 19:28-29
171. Temple veil torn 27:51	100. Temple veil torn 15:38		88. Death 19:30
172. Resurrection of saints 27:52-53		162. Centurion's declaration 23:47	89. Jesus' side pierced 19:31-37
173. Centurion's declaration 27:54	101. Centurion's declaration 15:39	163. People's response 23:48	
174. Women watched 27:55-56	102. Women watched 15:40-41	164. Disciples and women watch 23:49	
175. Burial 27:57-61	103. Jesus' Burial 15:42-47	165. Burial 23:50-56	90. Burial 19:38-42

I. Saturday, Guard posted at the Tomb
27:62-66

VI. Resurrection appearances and ascension
28:1-20 (2%)

A. The Empty Tomb
28:1-8

B. The Appearances to His Disciples
28:9-20

16:1-20 (3%)

16:1-8

16:9-20

24:1-53 (5%)

24:1-12

24:13-53

20:1-21:25 (6%)

20:1-10

20:11-21:25

Greek NT

<18:1> Ταῦτα εἰπὼν Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τοῦ Κεδρὼν ὅπου ἦν κήπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ. <18:2> ἦδει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν τὸν τόπον, ὅτι πολλάκις συνήχθη Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ. <18:3> ὁ οὖν Ἰούδας λαβὼν τὴν σπεῖραν καὶ ἐκ τῶν ἀρχιερέων καὶ ἐκ τῶν Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὄπλων. <18:4> Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτὸν ἐξῆλθεν καὶ λέγει αὐτοῖς, Τίνα ζητεῖτε; <18:5> ἀπεκρίθησαν αὐτῷ, Ἰησοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς, Ἐγὼ εἰμι. εἰστήκει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν μετ' αὐτῶν. <18:6> ὡς οὖν εἶπεν αὐτοῖς, Ἐγὼ εἰμι, ἀπῆλθον εἰς τὰ ὀπίσω καὶ ἔπεσαν χαμαί. <18:7> πάλιν οὖν ἐπηρώτησεν αὐτούς, Τίνα ζητεῖτε; οἱ δὲ εἶπαν, Ἰησοῦν τὸν Ναζωραῖον. <18:8> ἀπεκρίθη Ἰησοῦς, Εἶπον ὑμῖν ὅτι ἐγὼ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν· <18:9> ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν ὅτι Οὐς δέδωκάς μοι οὐκ ἀπόλεσα ἐξ αὐτῶν οὐδένα. <18:10> Σίμων οὖν Πέτρος ἔχων μάχαιραν εἵλκυσεν αὐτήν καὶ ἔπαισεν τὸν τοῦ ἀρχιερέως δοῦλον καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτάριον τὸ δεξιόν· ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος. <18:11> εἶπεν οὖν ὁ

NASB

1 When Jesus had spoken these words, He went forth with His disciples over the ravine of the Kidron, where there was a garden, in which He entered with His disciples. 2 Now Judas also, who was betraying Him, knew the place, for Jesus had often met there with His disciples. 3 Judas then, having received the Roman cohort and officers from the chief priests and the Pharisees, came there with lanterns and torches and weapons. 4 So Jesus, knowing all the things that were coming upon Him, went forth and said to them, "Whom do you seek?" 5 They answered Him, "Jesus the Nazarene." He said to them, "I am He." And Judas also, who was betraying Him, was standing with them. 6 So when He said to them, "I am He," they drew back and fell to the ground. 7 Therefore He again asked them, "Whom do you seek?" And they said, "Jesus the Nazarene." 8 Jesus answered, "I told you that I am He; so if you seek Me, let these go their way," 9 to fulfill the word which He spoke, "Of those whom You have given Me I lost not one." 10 Simon Peter then, having a sword, drew it and struck the high priest's slave, and cut off his right ear; and the slave's name was

NRSV

1 After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. 2 Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. 3 So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. 4 Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" 5 They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. 6 When Jesus said to them, "I am he," they stepped back and fell to the ground. 7 Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." 8 Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." 9 This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." 10 Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. 11 Jesus

NLT

1 After saying these things, Jesus crossed the Kidron Valley with his disciples and entered a grove of olive trees. 2 Judas, the betrayer, knew this place, because Jesus had gone there many times with his disciples. 3 The leading priests and Pharisees had given Judas a battalion of Roman soldiers and Temple guards to accompany him. Now with blazing torches, lanterns, and weapons, they arrived at the olive grove. 4 Jesus fully realized all that was going to happen to him. Stepping forward to meet them, he asked, "Whom are you looking for?" 5 "Jesus of Nazareth," they replied. "I am he," Jesus said. Judas was standing there with them when Jesus identified himself. 6 And as he said, "I am he," they all fell backward to the ground! 7 Once more he asked them, "Whom are you searching for?" And again they replied, "Jesus of Nazareth." 8 "I told you that I am he," Jesus said. "And since I am the one you want, let these others go." 9 He did this to fulfill his own statement: "I have not lost a single one of those you gave me." 10 Then Simon Peter drew a sword and slashed off the right ear of Malchus, the high priest's servant. 11 But Jesus said to Peter, "Put your sword back

Ἰησοῦς τῷ Πέτρῳ, Βάλε τὴν μάχαιραν εἰς τὴν θήκην· τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατήρ οὐ μὴ πῶ αὐτό;

<18:12> Ἦ οὖν σπεῖρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν καὶ ἔδησαν αὐτὸν <18:13> καὶ ἤγαγον πρὸς Ἄνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου· <18:14> ἦν δὲ Καϊάφας ὁ συμβουλευσας τοῖς Ἰουδαίοις ὅτι συμφέρει ἓνα ἄνθρωπον ἀποθανεῖν ὑπὲρ τοῦ λαοῦ.

<18:15> Ἦ κολοῦθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος καὶ ἄλλος μαθητῆς, ὃ δὲ μαθητῆς ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ καὶ συνεισηλθεν τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, <18:16> ὃ δὲ Πέτρος εἰστήκει πρὸς τῆς θύρας ἔξω. ἔξῃθεν οὖν ὁ μαθητῆς ὁ ἄλλος ὁ γνωστὸς τοῦ ἀρχιερέως καὶ εἶπεν τῇ θυρωρῷ καὶ εἰσήγαγεν τὸν Πέτρον. <18:17> λέγει οὖν τῷ Πέτρῳ ἡ παιδίσκη ἡ θυρωρὸς, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; λέγει ἐκεῖνος, Οὐκ εἰμί. <18:18> εἰστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν πεποιηκότες, ὅτι ψῦχος ἦν, καὶ ἐθερμαίνοντο· ἦν δὲ καὶ ὁ Πέτρος μετ' αὐτῶν ἐστῶς καὶ θερμαινόμενος.

<18:19> Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδαχῆς αὐτοῦ. <18:20>

Malchus. 11 So Jesus said to Peter, "Put the sword into the sheath; the cup which the Father has given Me, shall I not drink it?"

12 So the Roman cohort and the commander and the officers of the Jews, arrested Jesus and bound Him, 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.

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. 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.

19 The high priest then questioned Jesus

said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

12 So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. 13 First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. 14 Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

15 Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, 16 but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. 17 The woman 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 police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

19 Then the high priest questioned Jesus about his disciples and about his teaching. 20 Jesus answered, "I have spoken openly to the world; I have always

into its sheath. Shall I not drink from the cup the Father has given me?"

12 So the soldiers, their commanding officer, and the Temple guards arrested Jesus and tied him up. 13 First they took him to Annas, the father-in-law of Caiaphas, the high priest that year. 14 Caiaphas was the one who had told the other Jewish leaders, "Better that one should die for all."

15 Simon Peter followed along behind, as did another of the disciples. That other disciple was acquainted with the high priest, so he was allowed to enter the courtyard with Jesus. 16 Peter stood outside the gate. Then the other disciple spoke to the woman watching at the gate, and she let Peter in. 17 The woman asked Peter, "Aren't you one of Jesus' disciples?" "No," he said, "I am not." 18 The guards and the household servants were standing around a charcoal fire they had made because it was cold. And Peter stood there with them, warming himself.

19 Inside, the high priest began asking Jesus about his followers and what he had been teaching them. 20 Jesus replied, "What I teach is widely known, because I have preached regularly in the synagogues and the Temple. I have been heard by people everywhere, and I teach nothing

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. <18:21> τί με ἐρωτᾷς; ἐρώτησον τοὺς ἀκηκοότας τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι οἶδασιν ἃ εἶπον ἐγώ. <18:22> ταῦτα δὲ αὐτοῦ εἰπόντος εἷς παρεστηκῶς τῶν ὑπηρετῶν ἔδωκεν ῥάπισμα τῷ Ἰησοῦ εἰπών, Οὕτως ἀποκρίνη τῷ ἀρχιερεῖ; <18:23> ἀπεκρίθη αὐτῷ Ἰησοῦς, Εἰ κακῶς ἐλάλησα μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις; <18:24> ἀπέστειλεν οὖν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.

<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. <18:26> λέγει εἷς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενῆς ὢν οὗ ἀπέκοψεν Πέτρος τὸ ὠτίον, Οὐκ ἐγὼ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ; <18:27> πάλιν οὖν ἠρνήσατο Πέτρος, καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

<18:28> Ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον· ἦν δὲ πρωΐ· καὶ αὐτοὶ οὐκ εἰσηλθόντες εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν ἀλλὰ φάγωσιν τὸ πάσχα. <18:29> ἐξῆλθεν οὖν ὁ Πιλάτος ἐξω πρὸς αὐτοὺς καὶ

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.

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." 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.

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. 29 Therefore Pilate went out to them

taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. 21 Why do you ask me? Ask those who heard what I said to them; they know what I said." 22 When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" 23 Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" 24 Then Annas sent him bound to Caiaphas the high priest.

25 Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." 26 One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" 27 Again Peter denied it, and at that moment the cock crowed.

28 Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. 29 So Pilate went out to them and said, "What accusation do you bring against this man?" 30 They an-

ing in private that I have not said in public. 21 Why are you asking me this question? Ask those who heard me. They know what I said." 22 One of the Temple guards standing there struck Jesus on the face. "Is that the way to answer the high priest?" he demanded. 23 Jesus replied, "If I said anything wrong, you must give evidence for it. Should you hit a man for telling the truth?" 24 Then Annas bound Jesus and sent him to Caiaphas, the high priest.

25 Meanwhile, as Simon Peter was standing by the fire, they asked him again, "Aren't you one of his disciples?" "I am not," he said. 26 But one of the household servants of the high priest, a relative of the man whose ear Peter had cut off, asked, "Didn't I see you out there in the olive grove with Jesus?" 27 Again Peter denied it. And immediately a rooster crowed.

28 Jesus' trial before Caiaphas ended in the early hours of the morning. Then he was taken to the headquarters of the Roman governor. His accusers didn't go in themselves because it would defile them, and they wouldn't be allowed to celebrate the Passover feast. 29 So Pilate, the governor, went out to them and asked, "What is your charge against

φησίν, Τίνα κατηγορίαν φέρετε [κατὰ] τοῦ ἀνθρώπου τούτου; <18:30> ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Εἰ μὴ ἦν οὗτος κακὸν ποιῶν, οὐκ ἄν σοι παρεδώκαμεν αὐτόν. <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· <18:32> ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ ὃν εἶπεν σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν. <18:33> Εἰσηλθὲν οὖν πάλιν εἰς τὸ πραιτώριον ὁ Πιλάτος καὶ ἐφώνησεν τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; <18:34> ἀπεκρίθη Ἰησοῦς, Ἀποσεαυτοῦ σὺ τοῦτο λέγεις ἢ ἄλλοι εἶπόν σοι περὶ ἐμοῦ; <18:35> ἀπεκρίθη ὁ Πιλάτος, Μήτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας; <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 [ἄν], ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν. <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

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

answered, "If this man were not a criminal, we would not have handed him over to you." 31 Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "We are not permitted to put anyone to death." 32 (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.) 33 Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" 34 Jesus answered, "Do you ask this on your own, or did others tell you about me?" 35 Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" 36 Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here." 37 Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." 38 Pilate asked him, "What is truth?"

After he had said this, he went out to the Jews again and told

this man?" 30 "We wouldn't have handed him over to you if he weren't a criminal!" they retorted. 31 "Then take him away and judge him by your own laws," Pilate told them. "Only the Romans are permitted to execute someone," the Jewish leaders replied. 32 This fulfilled Jesus' prediction about the way he would die. 33 Then Pilate went back inside and called for Jesus to be brought to him. "Are you the King of the Jews?" he asked him. 34 Jesus replied, "Is this your own question, or did others tell you about me?" 35 "Am I a Jew?" Pilate asked. "Your own people and their leading priests brought you here. Why? What have you done?" 36 Then Jesus answered, "I am not an earthly king. If I were, my followers would have fought when I was arrested by the Jewish leaders. But my Kingdom is not of this world." 37 Pilate replied, "You are a king then?" "You say that I am a king, and you are right," Jesus said. "I was born for that purpose. And I came to bring truth to the world. All who love the truth recognize that what I say is true." 38 "What is truth?" Pilate asked.

Then he went out again to the people and told them, "He is not guilty of any crime. 39 But you have a custom of asking me to release

τῆ ἀληθείᾳ· πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς. <18:38> λέγει αὐτῷ ὁ Πιλάτος, Τί ἐστὶν ἀλήθεια;

Καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθεν πρὸς τοὺς Ἰουδαίους καὶ λέγει αὐτοῖς, Ἐγὼ οὐδεμίαν εὐρίσκω ἐν αὐτῷ αἰτίαν. <18:39> ἐστὶν δὲ συνήθεια ὑμῖν ἵνα ἓνα ἀπολύσω ὑμῖν ἐν τῷ πάσχα· βούλεσθε οὖν ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων; <18:40> ἐκράυγασαν οὖν πάλιν λέγοντες, Μὴ τοῦτον ἀλλὰ τὸν Βαραββᾶν. ἦν δὲ ὁ Βαραββᾶς ληστής.

who is of the truth hears My voice." 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.

them, "I find no case against him. 39 But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?" 40 They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit.

someone from prison each year at Passover. So if you want me to, I'll release the King of the Jews." 40 But they shouted back, "No! Not this man, but Barabbas!" (Barabbas was a criminal.)

Greek Text Diagram

- 18:1 Ταῦτα εἰπὼν
1 **Ἰησοῦς ἐξῆλθεν**
σὺν τοῖς μαθηταῖς αὐτοῦ
πέραν τοῦ χειμάρρου τοῦ Κεδρῶν
ὅπου ἦν κῆπος,
εἰς ὃν εἰσῆλθεν αὐτὸς
καὶ
οἱ μαθηταὶ αὐτοῦ.
- 18:2 δὲ
2 **ἤδει καὶ Ἰούδας... τὸν τόπον**
ὁ παραδιδούς αὐτὸν
ὅτι πολλάκις συνήχθη Ἰησοῦς ἐκεῖ
μετὰ τῶν μαθητῶν αὐτοῦ.
- 18:3 οὖν
3 **ὁ Ἰούδας ἔρχεται**
ἐκεῖ
μετὰ φανῶν καὶ λαμπάδων καὶ ὄπλων.
ἐκ τῶν ἀρχιερέων
καὶ
ἐκ τῶν Φαρισαίων
λαβὼν τὴν σπεῖραν... καὶ... ὑπηρέτας
- 18:4 οὖν
4 **Ἰησοῦς... ἐξῆλθεν**
καὶ
5 ----- **λέγει αὐτοῖς,**
α *Τίνα ζητεῖτε;*
- 6 18:5 **ἀπεκρίθησαν αὐτῷ,**
β *Ἰησοῦν τὸν Ναζωραῖον.*
- 7 **λέγει αὐτοῖς,**
γ *Ἐγώ εἰμι.*
- 8 δὲ
εἰστήκει καὶ Ἰούδας
ὁ παραδιδούς αὐτὸν
μετ' αὐτῶν.
- 18:6 οὖν
9 **ἀπῆλθον**
ὡς εἶπεν αὐτοῖς, Ἐγώ εἰμι,
εἰς τὰ ὀπίσω
καὶ
10 **ἔπεσαν χαμαί.**

18:7 οὖν
πάλιν
11 **ἐπηρώτησεν αὐτούς,**
δ *Τίνα ζητεῖτε;*

12 δὲ
οἱ εἶπαν,
ε *Ἰησοῦν τὸν Ναζωραῖον.*

13 18:8 **ἀπεκρίθη Ἰησοῦς,**
ζ *Εἶπον ὑμῖν*
ὅτι ἐγὼ εἰμι·
οὖν
εἰ ἐμὲ ζητεῖτε,
ι *ἄφετε τούτους ὑπάγειν·*

18:9 ἵνα πληρωθῇ ὁ λόγος
ὃν εἶπεν
Οὕς δέδωκάς μοι
ὅτι...οὐκ ἀπάλεσα ἐξ αὐτῶν οὐδένα.

18:10 οὖν
ἔχων μάχαιραν
14 **Σίμων Πέτρος...εἵλκυσε αὐτὴν**
καὶ
15 **ἐπαισεν τὸν τοῦ ἀρχιερέως δούλον**
καὶ
16 **ἀπέκοψεν αὐτοῦ τὸ ὠτάριον τὸ δεξιόν·**
δὲ
17 **ἦν ὄνομα τῷ δούλῳ Μάλχος·**

18:11 οὖν
18 εἶπεν ὁ Ἰησοῦς τῷ Πέτρῳ,
θ *Βάλε τὴν μάχαιραν*
εἰς τὴν θήκην·
η *τὸ ποτήριον...οὐ μὴ πῖω αὐτό;*
ὃ δέδωκέν μοι ὁ πατήρ

18:12 οὖν
19 **Ἡ σπεῖρα**
καὶ
ὁ χιλιάρχος
καὶ
οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν
καὶ
20 **ἔδησαν αὐτὸν**
18:13 καὶ
21 **ἤγαγον**
πρὸς Ἄνναν
πρῶτον·
γάρ

22 ἦν πενθερός τοῦ Καϊάφα,
ὃς ἦν ἀρχιερεὺς
τοῦ ἐνιαυτοῦ ἐκείνου·

18:14 δὲ
23 ἦν Καϊάφας
ὁ συμβουλεύσας τοῖς Ἰουδαίοις
/-----|
ὅτι συμφέρει ἓνα ἄνθρωπον ἀποθανεῖν
ὑπὲρ τοῦ λαοῦ.

18:15 δὲ
24 Ἦκολούθει τῷ Ἰησοῦ Σίμων Πέτρος καὶ ἄλλος μαθητής·

δὲ
25 ὁ μαθητής ἐκεῖνος ἦν γνωστός τῷ ἀρχιερεῖ
καὶ
26 ----- συνεισηλθεν τῷ Ἰησοῦ
εἰς τὴν αὐλὴν τοῦ ἀρχιερέως,

18:16 δὲ
27 ὁ Πέτρος εἰστήκει
πρὸς τῇ θύρᾳ
ἔξω.

οὖν
28 ἐξηλθεν ὁ μαθητής
ὁ ἄλλος ὁ γνωστός τοῦ ἀρχιερέως

καὶ
29 (ὁ μαθητής) εἶπεν τῇ θυρωρῷ
καὶ
30 εἰσήγαγεν τὸν Πέτρον·

18:17 οὖν
31 λέγει οὖν τῷ Πέτρῳ ἡ παιδίσκη
ἡ θυρωρός,

κ ἐκ τῶν μαθητῶν
Μὴ καὶ σὺ...εἶ τοῦ ἀνθρώπου τούτου;

32 λέγει ἐκεῖνος,
λ *Οὐκ εἰμί.*

18:18 δὲ
33 εἰστήκεισαν οἱ δούλοι
καὶ
οἱ ὑπηρέται
ἀνθρακιὰν πεποηκότες,
ὅτι ψῦχος ἦν,
καὶ

34 ἐθερμαίνοντο·
δὲ

35 ἦν καὶ ὁ Πέτρος... ἐστὼς
καὶ
36 θερμαινόμενος.

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

38 18:20 ἀπεκρίθη αὐτῷ Ἰησοῦς,

μ
ν
ξ
ο
π
ρ
18:21
π
ρ
18:22
39
σ
40 18:23
τ
φ
18:24
41
οὖν
ἀπέστειλεν αὐτὸν ὁ Ἄννας
δεδεμένον
πρὸς Καϊάφαν τὸν ἀρχιερέα.

παρρησία
Ἐγὼ... λελάληκα τῷ κόσμῳ,
πάντοτε
ἐγὼ... ἐδίδαξα
ἐν συναγωγῇ
καὶ
ἐν τῷ ἱερῷ,
ὅπου πάντες οἱ Ἰουδαῖοι συνέρχονται,
καὶ
ἐν κρυπτῷ
---... ἐλάλησα οὐδέν.

τί με ἐρωτᾷς;

ἐρώτησον τοὺς ἀκηκοτάς

τί ἐλάλησα αὐτοῖς·

ἴδε
οὗτοι οἶδασιν

ἃ εἶπον ἐγώ.

Οὕτως ἀποκρίνη τῷ ἀρχιερεῖ;

Εἰ κακῶς ἐλάλησα
μαρτύρησον περὶ τοῦ κακοῦ·

δὲ
εἰ καλῶς,
τί με δέρεις;

18:25

δὲ

42 Ἦν Σίμων Πέτρος ἐστῶς
καὶ
θερμαινόμενος .

οὖν

43 εἶπον αὐτῷ,
χ *Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ;*

44 ἠρνήσατο ἐκεῖνος

καὶ

45 εἶπεν,
ψ *Οὐκ εἰμί.*

46 18:26 λέγει εἷς
ἐκ τῶν δούλων τοῦ ἀρχιερέως ,

συγγενῆς ὄν

οὗ ἀπέκοψεν Πέτρος τὸ ὠτίον ,

ω *Οὐκ ἐγὼ σε εἶδον*
ἐν τῷ κήπῳ
μετ' αὐτοῦ;

18:27

οὖν

πάλιν

47 ἠρνήσατο Πέτρος ,
καὶ
48 εὐθέως ἀλέκτωρ ἐφώνησεν .

18:28

οὖν

49 Ἄγουσιν τὸν Ἰησοῦν
ἀπὸ τοῦ Καϊάφα
εἰς τὸ πραιτώριον .
δὲ

50 Ἦν
πρωῖ .
καὶ
51 αὐτοὶ οὐκ εἰσῆλθον
εἰς τὸ πραιτώριον ,
ἵνα μὴ μιανθῶσιν
ἀλλὰ
φάγωσιν τὸ πάσχα .

18:29

οὖν

52 ἐξῆλθεν ὁ Πιλάτος

ἔξω

πρὸς αὐτοὺς

καὶ

53 φησίν ,
αα *Τίνα κατηγορίαν φέρετε*

[κατὰ] τοῦ ἀνθρώπου τούτου;

54 ^{18:30} ἀπεκρίθησαν

καὶ

55 εἶπαν αὐτῷ,

οβ

Εἰ μὴ ἦν οὗτος κακὸν ποιῶν,
οὐκ ἂν σοι παρέδώκαμεν αὐτόν.

^{18:31}

οὖν

56 εἶπεν αὐτοῖς ὁ Πιλάτος,

ογ

Λάβετε αὐτὸν ὑμεῖς

καὶ

κατὰ τὸν νόμον ὑμῶν

οδ

κρίνατε αὐτόν.

57 εἶπον αὐτῷ οἱ Ἰουδαῖοι,

οε

Ἥμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα·

^{18:32}

ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ

ὃν εἶπεν

σημαίνων

ποιῶ θανάτῳ ἤμελλεν ἀποθνήσκειν.

^{18:33}

οὖν

58 Εἰσήλθεν... ὁ Πιλάτος

πάλιν

εἰς τὸ πραιτώριον

καὶ

59 ἐφώνησεν τὸν Ἰησοῦν

καὶ

60 εἶπεν αὐτῷ,

αζ

Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;

61 ^{18:34} ἀπεκρίθη Ἰησοῦς,

αι

Ἀπὸ σεαυτοῦ σὺ τοῦτο λέγεις

ἢ

οθ

ἄλλοι εἶπόν σοι περὶ ἐμοῦ;

62 ^{18:35} ἀπεκρίθη ὁ Πιλάτος,

οη

Μήτι ἐγὼ Ἰουδαῖός εἰμι;

οκ

τὸ ἔθνος τὸ σὸν

καὶ

οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί·

ολ

τί ἐποίησας;

63 ^{18:36} ἀπεκρίθη Ἰησοῦς,

ομ

Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου·

αν
ει... ἦν ἡ βασιλεία ἡ ἐμή,
οἱ ὑπηρεταὶ οἱ ἐμοὶ ἠγωνίζοντο [ἄν],
ἵνα μὴ παραδοθῶ
τοῖς Ἰουδαίοις·

αξ
δε
νῦν
ἡ βασιλεία ἡ ἐμή οὐκ ἔστιν
ἐντεῦθεν.

18:37 οὖν
64 **εἶπεν αὐτῷ ὁ Πιλαῶς,**
αξ *Οὐκοῦν βασιλεὺς εἶ σύ;*
65 **ἀπεκρίθη ὁ Ἰησοῦς,**
ω *Σὺ λέγεις ὅτι βασιλεὺς εἰμι.*
απ *ἐγὼ εἰς τοῦτο γεγέννημαι*
ορ *καὶ*
εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον,
οσ *ἵνα μαρτυρήσω τῇ ἀληθείᾳ·*
πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς.

66 18:38 **λέγει αὐτῷ ὁ Πιλαῶς,**
αφ *Τί ἐστὶν ἀλήθεια;*

Καὶ
τοῦτο εἰπὼν
πάλιν
67 **ἐξῆλθεν**
πρὸς τοὺς Ἰουδαίους
καὶ
68 **λέγει αὐτοῖς,**
αχ *Ἐγὼ οὐδεμίαν εὐρίσκω ἐν αὐτῷ αἰτίαν.*

18:39 δε
αψ *ἔστιν συνήθεια ὑμῖν*
ἵνα ἓνα ἀπολύσω ὑμῖν
ἐν τῷ πάσχα·
οὖν
ω *βούλεσθε*
ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;

18:40 οὖν
69 **ἐκραύγασαν**
πάλιν
λέγοντες,
βα *Μὴ τοῦτον*
ββ *ἀλλὰ*
τὸν Βαραββᾶν.
δὲ
70 **ἦν ὁ Βαραββᾶς ληστής.**