





2018



READING JOHN

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SEQUENCE

- Reading and reactions
- Outline of John 18-19
- Comparisons
- Transfer to Caiaphas
- Peter's first denial
- Interrogation of Jesus by Annas
- Peter's second and third denials
- And so...
- Prayer

OUTLINE OF JOHN 18-19

A. John 18:1-12

Arrest of Jesus ("I am")

B. John 18:13-27

Jesus before Annas / Peter's denial ("I have spoken openly to the world")

C. John 18:28-19:16a

Jesus before Pilate ("I came to testify to the truth")

D. John 19:16b-42

Crucifixion and burial of Jesus ("It is finished")

OUTLINE IN DETAIL

- 18:1-3 The arrival in the Garden of Gethsemane (incl. **Peter**)
- 18:4-9 The encounter of Jesus with the arresting party
- 18:10-11 **Peter's** action and his rebuke by Jesus
- 18:12-14 Jesus is brought to the high priest
- 18:15-18 **Peter's** first denial
- 18:19-24 Jesus examined by the high priest / brought to Caiaphas
- 18:25-27 **Peter's** second and third denials

MARK 14:53-15:1	MATTHEW 26:57-27:1	LUKE 22:54-23:1	JOHN 18:12-28A
Jesus / HP / chief priests / elders / scribes	Jesus / HP Caiaphas / scribes / elders	Jesus / house of the HP	Jesus is taken by cohort and tribune, first to Annas and then to Caiaphas the HP.
Peter follows inside the <i>aule</i> of the HP and sits by a blazing fire	Peter following until the <i>aule</i> of the HP; enters inside, and sits with attendants to see the end	Peter follows; they kindle a fire in the middle of the <i>aule</i> ; Peter sits in their midst	Peter and another disciple follow; the BD enters the <i>aule</i> of the HP; gets Peter in. FIRST DENIAL. servants, attendants, charcoal fire
Sanhedrin / false witness / HP questions / "I AM" / garments / blasphemy / death sentence	Sanhedrin / false witness / HP question / "You have said it" / garments / blasphemy / death	Peter's THREE DENIALS	HP questions about teaching and disciples; taught openly/ Jesus challenges the court.
Spit / strike / mock/ slap	Spit / strike / mock/ slap	Help / mock / blaspheme	Attendant slaps and rebukes Jesus, who complains about the treatment
Peter's THREE DENIALS	Peter's THREE DENIALS	Day, assembly; they lead Jesus way to their Sanhedrin	Annas sends Jesus to Caiaphas; Peter's SECOND and THIRD DENIALS
Early / consultation / send him to Pilate	Early / consultation / send him to Pilate	Messiah? Son of God? Multitude leads him to Pilate	They lead Jesus from Caiaphas to the praetorium; it is early.

JOHN 18:13-27

Transfer of Jesus to Annas

FIRST DENIAL BY PETER

Interrogation of Jesus by Annas

attendant slaps him

SECOND / THIRD DENIALS BY PETER

Transfer of Jesus to Caiaphas / Pilate

TRANSFER TO ANNAS

John 18:13 They brought him first to Annas, for he was the father-in-law of Caiaphas, who was high priest that year.

14 (Now it was Caiaphas who had advised the Jewish leaders that it was to their advantage that one man die for the people.)

V.14 makes the link to 11:47-53 explicit.

TRANSFER TO ANNAS

- **Annas** the son of Seth (**AD 6–15**)
 - * Annas the son of Seth (ad 6–15)
 - * Eleazar the **son of Annas** (16–17)
 - * **Caiaphas** - properly called Joseph son of Caiaphas (**18–36**), who had married the **daughter of Annas** (John 18:13)
 - * Jonathan the **ben of Annas** (36–37 and 44)
 - * Theophilus **son of Annas** (37–41)
 - * Matthias **ben Annas** (43)
 - * Annas **ben Annas** (63)

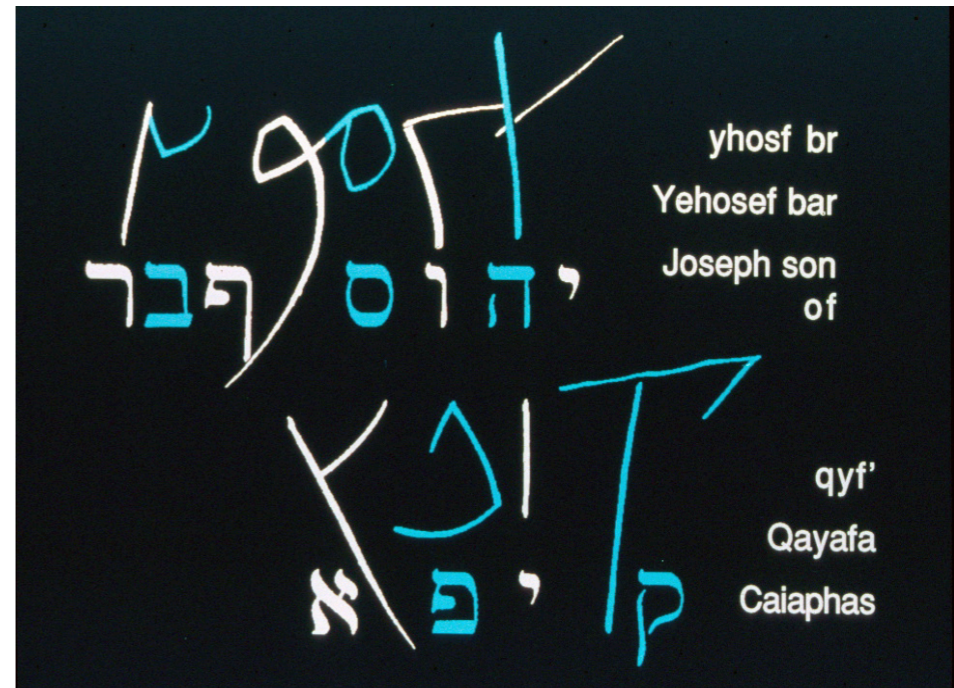
TRANSFER TO ANNAS

- **Caiaphas** is frequently described as the high priest involved in the Jewish trial of Jesus. Served as high priest from 18 to 36.
- Luke 3:2 locates John the Baptist's wilderness appearance at the time of the high priesthood of **Annas** and of **Caiaphas**. This phrase is difficult to interpret because never more than one person served that office at a time.
- According to Josephus, however, Annas was high priest roughly between AD 6 and 15, and **Caiaphas** between 18 and 36 (*Ant.* 18.2.1-2; 18.4.3).
- If Josephus is correct, it was *not* **Annas** but **Caiaphas** who was high priest both at the time of John the Baptist and during the early Christian period.

TRANSFER TO ANNAS

- **ANNAS** had been appointed High Priest by Quirinius, the governor of Syria and served AD 6–15 (Josephus *Ant.* 18.2.1–2 [26–27]).
- In John 18:13–14 **Caiaphas** is clearly identified as the high priest in power; however, the account implies that Annas is the high priest who first interrogated Jesus. These references to Annas as high priest reflect the power and influence that high priests continued to exert after their deposition (*b. Pesach. 57a*).

TRANSFER TO ANNAS



TRANSFER TO ANNAS

John 11:45 Then many of the people, who had come with Mary and had seen the things Jesus did, believed in him. **46** But some of them went to the Pharisees and reported to them what Jesus had done. **47** So the **chief priests** and the **Pharisees** called the **council** together and said, "What are we doing? For this man is performing many miraculous signs. **48** If we allow him to go on in this way, everyone will believe in him, and the **Romans** will come and take away our sanctuary and our nation."

John 11:49 Then one of them, **Caiaphas**, who was **high priest that year**, said, "You know nothing at all! **50** **You do not realise that it is more to your advantage to have one man die for the people than for the whole nation to perish.**" **51** (Now he did not say this on his own, but because **he was high priest that year**, he prophesied that Jesus was going to die for the Jewish nation, **52** and not for the Jewish nation only, but to gather together into one the children of God who are scattered.) **53** So from that day they planned together to kill him.

TRANSFER TO ANNAS

John 5:18 For this reason the **Jewish leaders** were trying even harder to kill him, because not only was he breaking the Sabbath, but **he was also calling God his own Father, thus making himself equal with God.**

John 8:58 Jesus said to them, "I tell you the solemn truth, **before Abraham came into existence, I am!**"

John 10:30 "The Father and I are one." **31** The **Jewish leaders** picked up rocks again to stone him to death.

FIRST DENIAL BY PETER

John 18:15 Simon Peter and **another disciple** followed (!) them as they brought Jesus to Annas. (Now the **other disciple** was acquainted with the high priest, and **he** went with Jesus into the high priest's courtyard.)

16 But Simon Peter was left standing outside by the door. So the **other disciple** who was acquainted with the high priest came out and spoke to the slave girl who watched the door, and brought Peter inside. (Ironic in the light of John 20:5!)

17 The girl who was the doorkeeper said to Peter, "You're not one of this man's disciples too, are you?" He replied, "I am not. (lit. "**ouk eimi**" – an ironic reversal of egō eimi from the arrest scene.) **18** (Now the slaves and the guards were standing around a **charcoal fire** they had made, warming themselves because it was cold. Peter also was standing with them, warming himself.) NB John 21

JESUS BEFORE ANNAS

John 18:19 While this was happening, the high priest questioned Jesus about his disciples and about his teaching.

20 Jesus replied, "I have spoken publicly to the world. I always taught in the synagogues and in the temple courts, where all the Jewish people assemble together. I have said nothing in secret.

21 Why do you ask me? Ask those who heard what I said. They know what I said."

JESUS BEFORE ANNAS

- It is evident that this scene is not a trial.
- Annas questions are always in indirect speech.
- This is in contrast with Mark 14:53-65; 15:1.
- Missing: Temple saying - already in 2:18-22.
- Missing: Jesus as Messiah - already in 10:22-39.
- Missing: mocking (a trace is left in the slap).
- The verdict was already given: John 11:47-53.
- Focus here: activity of Jesus and identity as God's Son.
- Jesus' defence leaves Annas speechless.

JESUS BEFORE ANNAS

“Perhaps there is no Jewish trial in the Fourth Gospel because the whole first part of the Gospel, chaps. 2-12, is a “trial” in which charges are made, witnesses are brought, and verdict is rendered. John has dramatically reversed the characters in the drama, so that it is the Jews who are on trial, with Jesus himself the eschatological judge.”

E. Boring and F. Craddock,

The People's New Testament Commentary, p. 348.

JESUS BEFORE ANNAS

John 18:20 Jesus replied, "I have spoken **publicly** to the world. I always taught in the synagogues and in the temple courts, where all the Jewish people assemble together. I have said nothing in secret.

Openly (parrēsia) 0-1-0-9

Mark 8:32; **John 7:4, 13, 26; 10:24; 11:14, 54; 16:25, 29; 18:20**

JESUS BEFORE ANNAS

John 18:20 Jesus replied, "I have spoken **publicly** (en parrēsia) to the world. I always taught in the synagogues and in the temple courts, where all the Jewish people assemble together. I have said nothing in secret.

John 7:4 For no one who seeks to make a **reputation** (en parrēsia) for himself does anything in secret. If you are doing these things, show yourself to the world."

John 16:29 His disciples said, "Look, now you are speaking **plainly** (en parrēsia) and not in obscure figures of speech! **30** Now we know that you know everything and do not need anyone to ask you anything. Because of this we believe that you have come from God."

John 6:59 Jesus said these things while he was teaching **in the synagogue in Capernaum.** **60** Then many of his disciples, when they heard these things, said, "This is a difficult saying! Who can understand it?"

JESUS BEFORE ANNAS

John 18:20 Jesus replied, "I have spoken publicly to the world. I always taught in the synagogues and in the temple courts, where all the Jewish people assemble together. **I have said nothing in secret. (en kruptō elalēla ouden)**

Isa 45:18 For this is what the LORD says,
the one who created the sky-
he is the true God,
the one who formed the earth and made it;
he established it,
he did not create it without order,
he formed it to be inhabited-
"I am the Lord, I have no peer.

19 I have not spoken in secret, (ouk en kryphē lelalēka)
in some hidden place.
I did not tell Jacob's descendants,
'Seek me in vain!'
I am the Lord, **(egō eimi egō eimi kyrios)**
the one who speaks honestly,
who makes reliable announcements.

JESUS BEFORE ANNAS

John 18:22 When Jesus had said this, one of the high priest's officers who stood nearby struck him on the face and said, "Is that the way you answer the high priest?" **23** Jesus replied, "If I have said something wrong, confirm what is wrong. But if I spoke correctly, why strike me?"

The dilemma leaves the officer speechless.

24 Then Annas sent him, still tied up, to Caiaphas the high priest.

JESUS BEFORE ANNAS

Acts 23:1 Paul looked directly at the council and said, "Brothers, I have lived my life with a clear conscience before God to this day." **2 At that the high priest Ananias ordered those standing near Paul to strike him on the mouth. 3** Then Paul said to him, "God is going to strike you, you whitewashed wall! Do you sit there judging me according to the law, **and in violation of the law you order me to be struck?**"

4 Those standing near him said, "Do you dare insult **God's high priest?**" **5** Paul replied, "I did not realise, brothers, that he was the high priest, for it is written, '*You must not speak evil about a ruler of your people.*'"

John 11:48 If we allow him to go on in this way, **everyone will believe in him, and the Romans will come and take away our sanctuary and our nation.**"

John 12:19 Thus the Pharisees said to one another, "You see that you can do nothing. **Look, the world has run off after him!**"

John 7:52 They replied, "You aren't from Galilee too, are you? **Investigate carefully and you will see that no prophet comes from Galilee!**"

John 7:15 Then the Jewish leaders were astonished and said, "**How does this man know so much when he has never had formal instruction?**"

John 10:24 The Jewish leaders surrounded him and asked, "**How long will you keep us in suspense? If you are the Christ, tell us plainly.**"

John 10:36 do you say about the one whom the Father set apart and sent into the world, '**You are blaspheming,**' because I said, 'I am the Son of God'?"

John 5:18 For this reason the Jewish leaders were trying even harder to kill him, because not only was he breaking the Sabbath, **but he was also calling God his own Father, thus making himself equal with God.**

SECOND AND THIRD DENIALS

John 18:25 Meanwhile Simon Peter was standing in the courtyard warming himself.

They said to him,

“You aren’t one of his disciples too, are you?”

Peter denied it:

“I am not!”

26 One of the high priest’s slaves, **a relative of the man whose ear Peter had cut off**, said,

“Did I not see you in the orchard with him?”

27 Then Peter **denied** it again, and immediately a rooster crowed.

SECOND AND THIRD DENIALS

- Malchus mentioned again.
- Doorkeeper: lowest slave, keeping out undesirables.
- Contrast: earlier “courage” and later cowardice.
- Contrast: *before* the rooster crows three times.
- No “cursing and swearing”.
- No “he went out and wept”.
- No “Jesus glanced at him”.
- There will be a reconciliation – but only in chapter 21.
- Annas was eventually wordless and so is Peter.
- For the rest of the Passion Narrative, Peter is absent.
- The last word/sound is given to the rooster...fulfilling Jesus’ words.

SECOND AND THIRD DENIALS

1 John 2:22 Who is the liar but the person who **denies** that Jesus is the Christ? This one is the antichrist: the person who **denies** the Father and the Son. **23** Everyone who **denies** the Son does not have the Father either. The person who **confesses** the Son has the Father also.

John 1:20 He **confessed**—he did **not deny** but **confessed**—“I am not the Christ!”

John 13:38 Jesus answered, “Will you lay down your life for me? I tell you the solemn truth, the rooster will not crow until you have **denied** me three times!

AND SO...

John 18:28 Then they brought Jesus from **Caiaphas** to the Roman governor's residence. (Now it was very early morning.) They did not go into the governor's residence so they would not be ceremonially defiled, but could eat the Passover meal.

- The discussion with Caiaphas is inconsequential.

29 So Pilate came outside to them and said, "What accusation do you bring against this man?" **30** They replied, "If this man were not a criminal, we would not have handed him over to you."

AND SO...

- Everyone has been silenced – Annas, the officer, Peter.
- Only Jesus speaks.
- This is moment of revelation/ glorification/disclosure.

WHO IS JESUS HERE?

John 7:13 *However, no one **spoke openly** about him for fear of the Jewish leaders.*

John 7:26 Yet here he is, **speaking publicly**, and they are saying nothing to him. Do the rulers really know that this man is the Christ?

John 16:25 “I have told you these things in obscure figures of speech; a time is coming when I will no longer speak to you in obscure figures, but **will tell you plainly** about the Father.

John 16:29 His disciples said, “Look, now **you are speaking plainly** and not in obscure figures of speech!

John 18:20 Jesus replied, “**I have spoken publicly** to the world. I always taught in the synagogues and in the temple courts, where all the Jewish people assemble together. I have said nothing in secret.

WHO IS JESUS HERE?

John 8:12 Then Jesus **spoke** out again, "I am the light of the **world**. The one who follows me will never walk in darkness, but will have the light of life."

John 8:26 I have many things to say and to judge about you, but the Father who sent me is truthful, and the things I have heard from him I **speak** to the **world**."

John 14:30 I will not **speak** with you much longer, for the ruler of this **world** is coming. He has no power over me,

John 16:33 I have **told** you these things so that in me you may have peace. In the **world** you have trouble and suffering, but take courage-I have conquered the **world**."

John 17:13 But now I am coming to you, and I am **saying** these things in the **world**, so they may experience my joy completed in themselves.

John 18:20 Jesus replied, "**I have spoken publicly to the world**. I always taught in the synagogues and in the temple courts, where all the Jewish people assemble together. I have said nothing in secret.

PRAYER

Loving God, you gave us your Son Jesus
as our way, our truth and our life.

As we follow him,
help us all to be true to what we believe
and so to come to the fullness of life in him,
Jesus, who lives and reigns with you
in the unity of the Holy Spirit,
God for ever and ever.
Amen.



CONVERSATION

