**14.2** John’s description of the Passion varies somewhat from the Synoptics’ representation. John’s purpose in this is to show how wrongly accused Jesus was and how He willingly accepted His fate and did not combat the wrongdoers. In John’s account we read that Jesus was betrayed by Judas Iscariot, arrested and taken to Annas. He is then handed over for a formal hearing by the current high priest Caiaphas. In order that Caiaphas could secure an execution, Jesus is taken to Pontius Pilate in hopes he will order Jesus crucified. Having found no fault with Jesus personally, Pilate asks the Jews what to do with him. They demand Jesus be crucified which Pilate reluctantly gives in to. Jesus is then flogged and crucified. Joseph of Arimathea takes the body to a tomb for a hasty burial before the Sabbath. On the 3rd morning, Jesus rises to greet the women at the well before meeting the disciples who were still in hiding.

**15.2** Jesus commissions Peter to offset the three time offense of denying Christ during his Passion. Peter denied Jesus three times while he suffered. Perhaps to help alleviate any guilt that Peter felt, Jesus took him aside and asked him three times “Peter do you love me?”, to which Peter responded three times to the affirmative. This (at least literarily) offsets the three times Peter claimed to *not* love Jesus.

**15.3** The closing of John’s Gospel dispels the idea that it was written by someone other than the apostle himself due to wording in the closing statements of the book. In closing, John refers to “we”, considered by some to be referring to a group of John’s followers. In fact, John was really referring to himself and the other apostles. “We know this testimony to be true”, means the apostles knew first hand that all that was recorded about Jesus in the Gospels was true. John further clarifies his sole authorship by referring to himself as “I”. A group of followers would not refer to themselves collectively as “I”.