

JOHN 18:12-27 | JESUS BEFORE ANNAS AND CAIAPHAS

- Verse 12 –
 - The **band** (typically 600 men) and the **captain** (a leader of 1,000 soldiers - χιλίαρχος [chiliarchos], from the root *chilioi*, 1,000).
 - Clearly Jesus had many followers (likely with Him), and was considered a *clear and present danger* to the Romans and the Jewish leadership.
- Verse 13 –
 - Jesus was led to **Annas first**, even though he was *not* the high priest. However, he *had been* high priest, deposed some 33 years earlier by the Romans.
 - He had five sons serve as high priest, and his son-in-law, Caiaphas. Likely Annas held the legal expertise as well as much political power.
 - After Annas interviewed Jesus, he sent Him to Caiaphas (v. 24).
- Verse 14 –
 - This refers to Caiaphas’ testimony in John 11:50. In the context of that passage we learn that the verdict had been pre-arranged, now they just needed a charge against Him.
- Verse 15 –
 - The boldness of these two men is commendable. While Simon Peter would soon deny the Lord, he was also willing to go.
 - But who was **another disciple**? Speculation abounds.
 - Many say that it is John, but there is nothing (if anything) to go on, and no evidence that John **was known unto the high priest**.
 - The word **known** is γινωσκω [ginosko], the word for personal knowledge by experience, implying a relationship.
 - It would more likely be Nicodemus or Joseph of Arimathea than John.
 - Though Lazarus was very likely known by the high priest, but he surely would not have gone, in light of John 12:10.
- Verses 16-18 –
 - The scene is not perfectly clear. It looks as if the other disciple went in, later giving instructions to the doorkeeper to let Peter in. Peter was unaware of the instruction, and so when the **damsel that kept the door** came to Peter, she spoke condescendingly. Peter, not knowing his friend had summoned him, denied knowing Jesus, and thus did not come into the quarters.
 - Instead, Peter remained with **the servants and the officers** (chiliarh).
 - It appears that the *band* had gone back to their station, likely Antonia’s Fortress, on the Temple Mount.
- Verse 19 –
 - Both uses of the word **of** are περι [peri], “about” or “concerning.” The **high priest** was interrogating Jesus in order to discover something upon which to implicate Jesus. As we shall see, Jesus will “plead the fifth.”

- Verses 20-21 –
 - Notice that Jesus did not answer the high priest’s inquiry. He refuses to speak **of his disciples, and of his doctrine** (v. 20).
 - Rather, Jesus chastises the high priest, telling him, in effect to gather his own information, for information about the disciples and doctrine were widely available.
 - Jesus hides nothing, but feels no need to make it easy for the high priest.
- Verse 22 –
 - **One of the officers** of the high priest, taking offense at the independence of Jesus, **struck Jesus with the palm of his hand.**
 - The word *ράπισμα* [rapisma] is often considered to be a strike **with the palm**, but the word does not require it. A rod or other weapon could have been used.
 - This was the first of the physical abuse of Jesus (outside of the arrest itself).
 - It would be highly illegal in modern investigations, and likely was in Jerusalem at the time as well.
 - It certainly would not have lived up to the standards of Torah, of which the high priest was to exemplify.
- Verse 23 –
 - Again, Jesus defiantly turns the interrogation around, this time to the officer, who is told to **bear witness of the evil** or give explanation to his behavior. There seems to be no response (for none could be given).
- Verse 24 –
 - Having come to an end of his investigation (with no results, it seems), Annas **sent him bound unto Caiaphas.**
 - Note that Caiaphas is the **high priest** and that Annas was called the same in verse 19. Annas was a previous high priest, and the title seems to be perpetual (as is customary with our own government officials).
- Verses 25-27 –
 - The *other disciple* of verse 15 is no more seen nor mentioned.
 - Peter, still in the courtyard, has no indication that the other disciple has made it known they were together (or so it seems). One wonders what would have happened had Peter entered the gate with the doorkeeper in verses 16-17.
 - Now Peter gives the second and third denial. Whether these two inquiries have the knowledge of the doorkeeper is unknown, but they certainly recognize him as one of Jesus’ men.
 - This is Peter’s worst moment, recorded for all time. The Bible makes no efforts to “clean up” the flaws of its most important men. This could be seen as evidence of authenticity.
 - Note: see *Appendix 160, The Companion Bible* for an interesting discussion on the denials of Peter.