



International Bible Study Commentary

Verse-by-Verse Bible Lessons Thru the Bible

L.G. Parkhurst, Jr.

John 18:12-24 Commentary **New American Standard Bible**

Questions for Discussion and Thinking Further

follow the verse-by-verse [*International Bible Study Commentary*](#). **Study Hints for Discussion and Thinking Further** will help with class preparation and in conducting class discussion: these hints are available on the *International Bible Study Commentary* website along with the *International Bible Lesson* that you may want to read to your class as part of your Bible study. You can discuss each week's commentary and lesson at the [*International Bible Study Forum*](#).

(John 18:12) So the Roman cohort and the commander and the officers of the Jews, arrested Jesus and bound Him,

Judas accompanied and led those who arrested Jesus. Jesus knew all that would happen to Him and gave himself over to them willingly without a fight. Binding Jesus as a criminal would have been a common practice, and surely Judas knew from seeing Jesus quiet a raging storm on the Sea of Galilee that if Jesus wanted, He could easily break His bonds. Could Jesus' fighting and escaping death have been one of the devil's devious plans?

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

Prior to the Roman occupation of Jerusalem, Jewish leadership appointed a high priest for life. Under Roman rule, depending on their cooperation and corruption the high priest was selected and removed at the pleasure of Roman authorities. Rome conquered Jerusalem in A.D. 63. Appointed by the Romans, Annas served as high priest from A.D. 6 to 15, and he arranged for his four sons and his son-in-law Caiaphas to serve as high priests. Jesus was arrested and crucified sometime between A.D. 30 and 33, while Caiaphas served as high priest. While Annas lived he was head of the family, and Caiaphas and his sons deferred to Annas. Therefore, Jesus was first taken to Annas. Though the Bible does not tell us, Annas' family probably lived in a large family compound or palace for they were rich, influential, and dishonest, and they conspired together with the Roman authorities to remain in power. It seems plausible that with all the interest in arresting and killing Jesus, and having failed before, that Caiaphas may have been in the same courtyard with Annas, so Jesus was taken only a short distance across the courtyard to be questioned by him. The courtyard was quite large to contain as many people as it did. As high priests, Annas and his sons controlled the religious environment. They became increasingly wealthy from their management of the temple and especially the Court of the Gentiles where sacrificial animals (that had to be perfect, as determined

by a corrupt priesthood) were sold, and where Roman and other foreign coins were exchanged for temple shekels. Money with the face of a Roman emperor or other person could not be offered in the temple because these coins were considered idolatrous. This business was highly profitable for the high priests and priesthood. Jesus cleansed this temple court telling the priests and the crowds, “Stop making my Father's house a marketplace!” (John 2:16). Because Jesus cleansed the temple, Annas and Caiaphas had personal reasons for wanting Jesus killed before He caused them more trouble and lost them more money. The Court of the Gentiles did not stay clean very long, and from reading the accounts of the temple cleansings by Jesus in the gospels, Jesus may have cleansed the temple at least in the first year of His ministry and in the last year of His ministry.

(John 18:14) Now Caiaphas was the one who had advised the Jews that it was expedient for one man to die on behalf of the people.

Before a council meeting of the chief priests and the Pharisees, in John 11:49-50, John wrote, “But one of them, Caiaphas, who was high priest that year, said to them, ‘You know nothing at all! You do not understand that it is better for you to have one man die for the people than to have the whole nation destroyed.’” After Jesus rose from the dead, Peter told the high priests and the council (Sanhedrin) in Acts 5:29-32, “We must obey God rather than any human authority. The God of our ancestors raised up Jesus, whom

you had killed by hanging him on a tree. God exalted him at his right hand as Leader and Savior that he might give repentance to Israel and forgiveness of sins. And we are witnesses to these things, and so is the Holy Spirit whom God has given to those who obey him.” Yes. Jesus did “die for the people,” but not with the results that Caiaphas intended. Caiaphas planned Jesus’ death so he and his family could stay in power over the people and the temple. In A.D. 70, the Romans destroyed the temple, the sacrificial system, and the priesthood when they destroyed Jerusalem.

(John 18:15) Simon Peter was following Jesus, and so was another disciple. Now that disciple was known to the high priest, and entered with Jesus into the court of the high priest,

According to Jewish law, one who was arrested could call witnesses in his defense. Perhaps Peter and John thought they could follow Jesus to serve as witnesses on His behalf. But Jesus did not call witnesses in His defense, and we learn in Mark 14:56, “Many gave false testimony against him, and their testimony did not agree.” It took two eyewitnesses to convict someone of a crime. Of course, there would be nothing just or legal about Jesus’ trial before the high priest. Though the rest of Jesus’ disciples fled in fear when the soldiers arrested Jesus, Peter and John courageously followed Jesus. John found no need to recount everything the other gospels report about the arrest of Jesus, but we learn from Luke 22:49-50 that

Jesus' healed the ear of Malchus after Peter cut off his ear with his sword (see John 18:10). So, Peter had extraordinary courage to follow Jesus, and if Jesus had not healed the ear of Malchus, then the guards would have been looking for Peter to arrest and crucify him too. Despite the risks, Peter followed Jesus. John had less reason for concern about his safety, for the high priest knew him (the Bible does not tell us how he knew him). They became eyewitnesses of His trial for those who hear the gospel and for all who read the Bible. In any event, we know that at least two of Jesus' followers witnessed His trial (Nicodemus may have attended as a member of the Sanhedrin). All Jesus' disciples would see Him after He rose from the dead.

(John 18:16) 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.

Since John stayed as close to Jesus as possible and since some of the slaves of the high priest knew him, John went inside the courtyard, but Peter was not allowed through the gate. When John realized Peter was not with him, he went back and brought him into the courtyard too.

(John 18:17) Then the slave-girl who kept the door *said to Peter, "You are not also one of this man's disciples, are you?" He *said, "I am not."

Though Peter showed great courage, Peter did not have enough courage to testify that he was one of Jesus' disciples until after Jesus rose from the dead and filled Peter with the Holy Spirit (see Acts 5:29-32 as noted above in John 18:14). Hence, we have additional good evidence that Jesus did rise from the dead, for Peter began to show more than extraordinary courage when he preached on the Day of Pentecost and when he was later tried by the Sanhedrin for preaching about Jesus. So, answering a slave woman (who could easily call on the guards nearby to arrest him) Peter denied that he was a disciple of Jesus, as Jesus foretold him. In John 13:37, Peter had told Jesus, "Lord, why can I not follow you now? I will lay down my life for you." And in John 13:38, Jesus replied, "Will you lay down your life for me? Very truly, I tell you, before the cock crows, you will have denied me three times." As He had prayed, Jesus did not lose any of His disciples.

(John 18:18) 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.

Peter mingled with the slaves and the police to keep warm around the fire. Even though he had cut off Malchus' ear, Jesus had healed him. Perhaps he had no fear that they would recognize him in the dark as a disciple of Jesus.

(John 18:19) The high priest then questioned Jesus about His disciples, and about His teaching.

If the trial had been just, the high priest would not have asked Jesus to testify against himself or incriminate himself by asking Jesus' questions. In a just trial, two or more witnesses would be called to testify against the defendant, and two of them must agree that they had seen the defendant commit a crime, and in Jesus' case a crime that deserved death. Instead, the high priest tried to entrap Jesus by asking Jesus questions about His teachings. In Matthew 22:15, we learn how the Pharisees had tried to entrap Jesus by asking questions and how they had failed. Annas also tried to entrap Jesus at His trial by asking questions, but Jesus saw no point in throwing His pearls before swine (see Jesus' sermon in Matthew 7:6).

(John 18:20) 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.

In accordance with the law, Jesus told the high priest that since He had spoken openly, witnesses could be called to testify for or against Him. In a legal trial, He was not compelled to testify for or against himself. Importantly, Jesus told the high priest that He always spoke "openly to the world" and He had "said nothing in secret." Therefore, we know that there are no ancient or contemporary books

or ancient or modern societies (no matter what they claim) that possess “the secret teachings of Jesus.” Jesus gave no secret teachings, so none exist. Jesus spoke openly to the world to save the world. When His disciples did not understand Him (His parables, for example), Jesus explained himself, and they recorded in the Bible what Jesus explained. Jesus taught in easily accessible and important places where anyone who wanted to hear what He taught could hear Him. Priests and others in authority heard Him teach in synagogues and in the temple, so they knew what He taught, and they could easily testify to what He said.

(John 18:21) “Why do you question Me? Question those who have heard what I spoke to them; they know what I said.”

Legally, Annas should not have asked Jesus any questions, so Jesus asked him, “Why do you ask me?” Though our translations make it seem so, Jesus’ question of the high priest was not rude or sarcastic. Since Jesus had spoken openly and had said nothing in secret, He told the high priest that witnesses could testify if He had committed a crime. Jesus had no need to call Peter or John to testify in His behalf, for many people had heard what Jesus taught, and Peter and John could not have added to His defense.

(John 18:22) When He had said this, one of the officers standing nearby struck Jesus, saying, “Is that the way You answer the high priest?”

One of the temple police did not like Jesus' reason for His refusal to answer the questions of the high priest, so he struck Jesus on the face and accused Jesus of not answering the high priest appropriately.

(John 18:23) Jesus answered him, “If I have spoken wrongly, testify of the wrong; but if rightly, why do you strike Me?”

Though Jesus' hands were bound, in word and deed Jesus practiced what He taught in His Sermon on the Mount in Matthew 5:39, “But I say to you, Do not resist an evildoer. But if anyone strikes you on the right cheek, turn the other also.” Striking someone on the right cheek was meant as an insult. Jesus had spoken rightly, and the one who struck Him had no reason to strike Him, but Jesus' question could have led the officer to examine himself and repent—we do not know his response to Jesus' question.

(John 18:24) So Annas sent Him bound to Caiaphas the high priest.

With Jesus' hands still bound, Annas sent Jesus to Caiaphas, who as high priest that year had the legal responsibility to put Jesus on trial and convict Jesus of a crime—a crime that deserved death according to their interpretation of Jewish law. John did not repeat what Matthew recorded about Jesus' trial before Caiaphas, which can be read in Matthew 26:57-75. In my opinion, the house of Caiaphas and the house of Annas were houses in a large palace and their large houses shared the same

courtyard. Peter's denial of Jesus seems to be in the same courtyard during the questioning by Annas and the trial by Caiaphas. The Bible does not give us all the details that we would like to know, and it does not answer all our questions, but I believe Caiaphas and some Pharisees were nearby when Annas questioned Jesus; so, Annas simply turned Jesus over to Caiaphas for conviction before they took Jesus to Pilate, for Pilate to sentence Jesus to die by crucifixion as the Old Testament had prophesied and Jesus had foretold.

Questions for Discussion and Thinking Further

1. Why do you think both Roman soldiers and temple police were sent to arrest of Jesus?
2. Who were the two priests who tried Jesus? Who prophesied about Jesus? What did he prophesy? Was his prophecy true? How do you know?
3. Who do you think was the "another disciple"? Give a reason for your answer. Who did he know that enabled him to stay close to Jesus?
4. How did Jesus speak in the world? What did He say in secret? Why is knowing this important to believers in Jesus?
5. What did Jesus testify to that was wrong that led the Him to be struck?

© 2021 by L.G. Parkhurst, Jr. All Rights Reserved.

Permission Granted for Not for Profit Use.

Contact: P.O. Box 1052, Edmond, Oklahoma, 73083 and lgp@theiblf.com.