(1) JESUS TAKEN TO ANNAS

v.12 Then the detachment/cohort of troops and the captain/officers of the Jews bound Him.
- This was common practice of the Romen and even Jewish soldiers
- Seems Jesus stayed "bound" through Annas & Caiaphas - v.24
- Romen soldiers most likely returned to the Antonia Fortress
- Jesus is about to go to the highest Jewish court: The Sanhedrin

v.13 And they led Him away to Annas first, who was the father-in-law to Caiaphas, who was the High Priest that year.
- Most likely Jesus was led to Annas' house
  - The High Priest was given a house next to the Temple
  - very possible that Annas & Caiaphas shared this house (No mention of Jesus leaving to go see Caiaphas)
  - The High Priest's house had a courtyard and as typical of a residence... a "servant Girl" would attend the door,
    "servant girl kept the door..." 18:17
    "Peter knocked on the door of the gate and a servant girl named Rhoda came to answer" Acts 12:13
- This house and its position of High Priest was given for Life (Roman Catholic, Vatican, Pope for life and his house mirror this)

★ Annas was the legitimate high priest chosen by the Jews...
- Caiaphas was almost like a vassal chosen by Rome
- This helps explain why Jesus was taken to Annas first AND
- why the same location/courtyard housed both Annas and Caiaphas
  - Annas held office from 6 AD – 15 AD
  - then Valerius Grotus (Pilate's Predecessor) deposed him for Caiaphas
    Josephus Antiquities 20:198

v.14 Now it was Caiaphas who advised the Jews that it was expedient that one man should die for the people.
- This was recorded in John 11:49 regarding if the Sanhedrin should leave Jesus alone OR Kill Him.
- It was determined it is better for the Nation to Kill Him

(2) PETER FOLLOWS YET DENIES BEING A DISC.

v.15 And Simon Peter followed Jesus and so did another Disciple
- Peter and "another" unknown Disciple follow Jesus to Annas
- Tradition yields this unknown Disciple as John...
  Yet evidence would cause Doubt

v.15 Now, this disciple was known to the high priest and he went into the courtyard (of the house) of the high priest.
- John was most likely known to be a disciple of Jesus
  - And therefore NOT allowed in
  - Also, very doubtful John was that close w/ the high priest to be let into his courtyard.
- Known: γνωστος (intimate knowledge)
- most likely, this was a secret disciple like Nicodemus or Joseph of Arimathea
  - They both were on the Sanhedrin and "known" to the high priest
  - Probably been in the courtyard many times

★ Even had enough weight to tell the servant girl to let Peter inside

v.16 But Peter stood at the door/gate outside. Then the other disciple, who was known to the high priest, went out and spoke to her who kept the door, and brought Peter inside.
- The servant girl had some concerns/doubts...

v.17 The servant girl who kept the door said to Peter, "You are not also one of this Man's disciples, are you?"
- The question implies he is not
- Peter just has to simply agree w/ her to get out of danger

v.17 Peter said, "I am not"
- John is writing a beautiful double narrative for emphasis

★ John is simultaneously writing about how
1) Jesus stands up to authority in the face of danger while...
2) Peter cowers down to servants to avoid Danger
- There's no doubt John is emphasizing this disparity w/
  - Peter's 3 denials... "I am NOT" 17, 25, 27
  - Jesus' 3 "I ams" v. 5, 6, and 8

v.18 Now, the servants and officers who had made a fire of coals stood there, for it was cold, and they warmed themselves
- according to the Mishnah, servants were allowed to keep a fire to stay warm during the day in the courtyard — Mishnah Tamid 1:1
  - This confirms it was a private courtyard and...
  - confirms this was an illegal hearing as it was conducted "at night" (after Seder supper)

v.18 And Peter stood with them and warmed himself
- blending in the group: comforted

(3) ANNAS INTERROGATES JESUS

v.19 The high priest then asked Jesus about His disciples & doctrine
- The questioning about His disciples is most likely regarding its size of His following
- Potential conspiracy or uprising

★ The latter question is the real focus: His doctrine/Teaching

★ The Jews presented Jesus to Pilate as a "Political" problem...
- however, the real problem they had w/ Him was His Theology (He's the Messiah calls God Abba, come to Him, NOT the Temple)
  "The Jews answered Him, "We have a law and according to our Law He ought to die because He makes Himself to be the Son of God" John 19:7
- These proceedings are highly illegal as the Sanhedrin required "witnesses" to prove guilt
  Mishnah Sanhedrin 6:2

v.20 Jesus answered him, "I spoke openly to the world. I always taught in the synagogues of the Temple where the Jews meet and in secret I have said nothing.
- The verbiage of speaking openly and never speaking in secret comes from Yahweh speaking in Isaiah
  "For thus says the LORD Yahweh, who created the heavens who is God, who formed the earth and made it, who established it, who did not create it in vain, who formed it to be inhabited: I AM the LORD (Yahweh) and there is NO other. I have NOT spoken in secret or in a dark place of the earth, I do not say to seek Me in vain, I the LORD speak righteousness, I declare things that are right (Καλως accurate)
  ...who has declared from the beginning, who has told it from that time? Have not I, the LORD And there is no other God besides Me, a just God and a Savior. There is none besides Me. Look to Me and be saved all you ends of the earth. For I am God and there is no other. The word has gone out of My mouth in righteousness, That to Me every knee shall bow and every tongue confess. He shall say in the LORD I have righteousness To Him men shall come and not be ashamed! Isaiah 45:18-24
★ Fulfilled by Jesus according to Paul - Phil 2:10-11
- Jesus is making the case that they can get witnesses if needed
- He spoke "openly"
  παρρησια: freely, plainly boldly, openly
- very open/honest about His doctrine
- "nothing in secret" means He did NOT have a secret doctrine
  — He did explain His doctrine privately at times when the Disciples were confused...

★ BUT NO SECRET DOCTRINE
- They did not have to question His disciples... they could ask anyone/ (this was a way to protect His disciples)

v.21 Why do you ask Me? Ask those who have heard Me what I said to them. Indeed, they know what I said.
- Again, Jesus is protecting His Disciples from interrogation/harm (The Good Shepherd - John 10)
- Also, Jesus is now requiring them to follow Torah: Get Witnesses

v.22 And when He had said these things, one of the officers who stood by struck Jesus with the palm of his hand, saying, "Do you answer the high priest like that?"
- apparently, this response came across as disrespectful
- resulting in a "sharp blow to the face"

★ Jesus does turn the other cheek, But also challenges him as well

v.23 Jesus answered him, "If I have spoken evil, bear witness of the evil
- accusations need evidence or a witness to prove the evil

★ Jesus, and us, should also ask for evidence of accusations

★ False accusations will come and we can combat them by asking for "evidence"

v.23 But if I spoke well, why do you strike Me?
evil: κακως (ill, incorrectly)
well: καλως (good, accurate) Truth Hurts
- speaking well (accurately) will get one in harms way
  — As Jesus demonstrates
  — or we can speak ill and be "warmed by the fire", like Peter.

★ Christianity is NOT for the cowardly

v.24 Annas then sent Him bound to Caiaphas the high priest.
- Annas knew he wasn't getting anywhere w/ Jesus
- And if Annas really wanted Jesus killed...
  - he would need Caiaphas and Pilate to agree
- So off Jesus went bound (still bound OR re-bound after the interrogation)

(4) PETER'S 2nd and 3rd Denial: I AM NOT

v.25 Now Simon Peter stood and warmed himself
- Peter was w/ the group at the fire

★ It is convicting, but at the same time, it would be odd for him to be by himself
- odd in a small courtyard to NOT be w/ the group getting warm

v.25 Therefore, they said to him, "You are not also one of His disciples, are you?"
- when it says "they", it most likely means one of the guys spoke for the group
  - Luke tells us it was a man Luke 22:58

v.25 Peter denied it (being a disciple) and said, "I am not."
- In the Greek, this is emphatic

★ Something to learn & consider
- Jesus did warn His listeners:
  "If you confess Me before men, him I will confess before My Father who is in heaven. But whoever denies Me before men, him I will also deny before My Father who is in heaven." Matt 10:32-33
- We can learn from the totality of scripture what this means
- Paul stumbled and fell, but that does not mean he is damned
- Denying God continually is not the same as falling to temptation

v.26 One of the servants of the high priest, a relative of him whose ear Peter cut off, said, "Did I not see you in the garden with Him?"
- So, apparently this man was in the group that came to arrest Jesus
- In fact, his family member is Malchus
  — It was dark in the garden
  — It is barely lit in the courtyard with a charcoal fire
  — It is inconceivable to him that Peter would be in the courtyard

★ So he poses the Question...

v.27 Peter then denied it again and immediately a rooster crowed
- according to Mark, Peter actually cursed and swore...
  "Then Peter began to curse and swear, "I do NOT know this Man of whom you speak!" Mark 14:71
- NOT only did the rooster crow, but it was at this time that Jesus was being transferred from Annas to Caiaphas

★ And as Jesus was re-bound and transferred through the courtyard...
- Peter and Jesus' eyes met
  "And the Lord turned and looked at Peter. Then Peter remembered the word of the Lord, how He said to him, "Before the rooster crows, you will deny Me three times" Luke 22:61

★ Jesus' words are sure & true
- He knows our faults
- But lives to restore us

★ He sought out Peter as He seeks us as well
- God seeks (John 4)
- We seek (Matt 7)

★ When we find each other we Rejoice!

- Peter jumped in the sea and swam to Jesus,