

The Deity of Christ Seen in the Evil of Men John 18:12–27 (NKJV)

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This Narrative is set in Contrast, It is as stark as night and day, black and white. Holiness and Evil. God and Man.

The purity and faithfulness of Christ is set on the blackness of the sin and faithlessness of Peter.

Jesus, is seen as one with

Courage, obedience faithfulness Honesty, integrity Selflessness and self sacrifice .

Peter is seen as one with

Fear, denial, sin, faithlessness, dishonest, hypocrisy, self-centeredness, Self preservation

There is intentional and purposeful. The Holy Spirit wants to show us the 2 dramas occurring at the same time

Authur Pink adds,

The central thing is plainly Christ's appearing before Annas and afterwards before Pilate, but the narrative is *interrupted* again and yet again to tell of the apostle's awful fall. Most vividly does this point a solemn lesson. God is not the author of confusion: it is sin which produces *disorder* and *hinders* the Spirit from taking the things of *Christ* and showing them unto us!

Pink, A. W. (1923–1945). [*Exposition of the Gospel of John*](#) (p. 987). Swengel, PA: Bible Truth Depot.

John's purpose is to show the Deity of Christ, the Glory of the Son of God in the face of Evil, and the Sinfulness and evil of man and by implication from the rest of the Gospel, the grace and forgiveness of Christ in His Death for that sinner.

John intentionally leaves out a lot of the details that the other 3 Gospels record, and we will too to preserve the intent of the text. I will still however bring in those elements that help to clarify what the narrative is saying.

The Voluntary Sacrifice is Bound

The Cowardly Convert Conforms

The Voluntary Sacrifice is Blameless

The Fearful Follower Forsakes

1. The Voluntary Sacrifice is Bound

“...the Savior’s perfections are prominently displayed: His lowliness and dignity: His immeasurable superiority over all who surrounded Him, friends or foes, and His complete submission before those in the seat of human authority. As the Son of God we see Him exposing the wickedness of all with whom He comes into contact; as the Son of man He carried Himself meekly before those who acted more like fiends than humans.”

Pink, A. W. (1923–1945). [*Exposition of the Gospel of John*](#) (p. 986). Swengel, PA: Bible Truth Depot.

12 **Then** the detachment of troops and **the captain** and the officers of the Jews arrested Jesus and bound Him.

Then—better therefore

oun: therefore, then, (and) so

Original Word: οὐν

Part of Speech: Conjunction

Transliteration: oun

Phonetic Spelling: (oon)

Definition: therefore, then, (and) so

Usage: therefore, then.

3767 oún (a conjunction) – therefore, now then, accordingly so. 3767 (oún) occurs 526 times in the NT and is typically translated "therefore" which means, "By extension, here's how the dots connect."

John 18:10–11 (NKJV)

¹⁰ Then Simon Peter, having a sword, drew it and struck the high priest's servant, and cut off his right ear. The servant's name was Malchus.

¹¹ So Jesus said to Peter, **"Put your sword into the sheath. Shall I not drink the cup which My Father has given Me?"**

The fact that the words *the detachment of soldiers with its commander* (cf. notes on v. 3) precede *and the Jewish officials* may suggest that the Roman auxiliaries surged forward and took greater prominence after Peter's abortive strike. There was scarcely any reason to arrest Peter if Jesus had healed Malchus—although, apparently, John simply assumes the healing, for he does not report it

Carson, D. A. (1991). *The Gospel according to John* (p. 580). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

12 Then the detachment of troops

John 18:3 (NKJV)

³ Then Judas, having received a detachment of *troops*, and officers from the chief priests and Pharisees, came there with lanterns, torches, and weapons.

The Greek (*tēn speiran*) makes it clear that these were not Jews, but ‘*the cohort* (of Roman auxiliaries)’. A full auxiliary cohort had a paper strength of 1,000 men, *i.e.* 760 foot soldiers and 240 cavalry, and was led by a ‘chiliarch’ (lit. ‘leader of a thousand’, often translated ‘tribune’; v. 12, ‘commander’). In practice a cohort normally numbered 600 men; but in any case the noun *speira* can refer to a ‘maniple’ of only 200 men

Carson, D. A. (1991). [*The Gospel according to John*](#) (p. 577). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

12 Then the detachment of troops and the captain

The chief captain (ὁ χιλιάρχος [*ho chiliarchos*]). They actually had the Roman commander of the cohort along (cf. Acts 21:31), not mentioned before

Robertson, A. T. (1933). [*Word Pictures in the New Testament*](#) (Jn 18:12). Nashville, TN: Broadman Press.

chiliarchos: a chiliarch, a commander of a thousand

Original Word: χιλίαρχος, ου, ὁ

Part of Speech: Noun, Masculine

Transliteration: chiliarchos

Phonetic Spelling: (khil-ee'-ar-khos)

Definition: a chiliarch, a commander of a thousand

Usage: a commander of a thousand men, a military tribune.

v.12 — — — the **officers** of the Jews

hupéretés: an underling, servant

Original Word: ὑπηρέτης, ου, ὁ

Part of Speech: Noun, Masculine

Transliteration: hupéretés

Phonetic Spelling: (hoop-ay-ret'-ace)

Definition: an underling, servant

Usage: a servant, an attendant, (a) an officer, lictor, (b) an attendant in a synagogue, (c) a minister of the gospel.

5257 hypēretēs (from 5259 /hypó, "under" and ēressō, "to row") – properly, a rower (a crewman on a boat), an "under-rower" who mans the oars on a lower deck; (figuratively) a subordinate executing official orders, i.e. operating under direct (specific) orders.

The **officers of the Jews** (members of the temple police force) were also accompanied by some of their superiors (Luke 22:52). The presence of high-ranking officials reveals the explosiveness of the situation. Both the Romans and the Jews feared that arresting Jesus might spark a riot by the militantly nationalistic crowds that had hailed Him as the Messiah only a few days earlier.

MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 315). Chicago, IL: Moody Publishers.

12 Then the detachment *of troops* and the captain and the officers of the Jews arrested Jesus and bound Him.

In this, we see the horrible hardness of the human heart. The Binding unbelief that refuses to acknowledge the Son of God.

“Behold here the amazing hardness of unconverted men. The company of those who arrested the Savior was made up of men of marked differences; it was composed of Gentiles and Jews, soldiers and servants of the priests and Pharisees, heathen and those who belonged to the covenant people of Jehovah. But in one respect they were all alike—

they were *blind* to the glories of Him whom they apprehended. Both parties had witnessed a signal exhibition of His power, when by a word from His lips He had thrown them all to the ground. Both parties had witnessed His tender mercy, when they saw Him heal the torn ear of the first to lay rough hands on Him. Yet, both remained insensible and unmoved, and now proceeded to coolly carry out their odious business of binding the incarnate Son of God.

Pink, A. W. (1923–1945). [*Exposition of the Gospel of John*](#) (p. 987). Swengel, PA: Bible Truth Depot.

Incredibly, the soldiers and temple policemen acted as if nothing miraculous had happened and mechanically carried out their orders. Their stubborn obtuseness graphically illustrates the terrible power of sin and Satan to blind the minds and harden the hearts of the unregenerate (2 Cor. 4:4). They are literally “dead in [their] trespasses and sins” (Eph. 2:1).

MacArthur, J. F., Jr. (2008). [*John 12–21*](#) (p. 315). Chicago, IL: Moody Publishers.

Terrible indeed is the state of the natural man. Let us not wonder, then, at the unbelief and hardness of heart which we see on every side to-day; these things were manifested in the presence of the

Savior, and will continue until He returns in judgment.

Pink, A. W. (1923–1945). [*Exposition of the Gospel of John*](#) (p. 987). Swengel, PA: Bible Truth Depot.

The degree of hardness and insensibility of conscience to which men may attain, when they live twenty or thirty years without the slightest contact with religion, is something awful and appalling. God and the things of God seem to sink out of sight and disappear from the mind's eye. The world and the things of the world seem to absorb the whole attention. In such cases we may well believe miracles would produce little or no effect, as in the case before us. The eye would gaze on them, like the eye of a beast looking at a romantic landscape, without any impression being made on the heart. He who thinks that seeing a miracle would convert him into a thorough Christian has got much to learn.

Let us not wonder if we see cases of hardness and unbelief in our own day and generation. Such cases will continually be found among those classes of mankind, who from their profession or position are completely cut off from means of grace. Twenty or thirty years of total irreligion, without the influence of Sunday, Bible, or Christian teaching, will make a man's heart hard as the nether mill-stone. His conscience at last will seem dead, buried, and gone. He will appear past feeling.

Painful as these cases are, we must not think them peculiar to our own times. They existed under Christ's own eyes, and they will exist until Christ returns. The Church which allows any portion of a population to grow up in practical heathenism, must never be surprised to see a rank crop of practical infidelity.

Ryle, J. C. (1880). [*Expository Thoughts on John*](#) (Vol. 3, pp. 224–225). New York: Robert Carter & Brothers.

“Behold also the amazing *condescension of* our Lord Jesus Christ. We see the Son of God taken prisoner and led away bound like a malefactor—arraigned before wicked and unjust judges—insulted and treated with contempt. And yet, this unresisting Prisoner had only to will His deliverance, and He would at once have been free. He had only to command the confusion of His enemies, and they would at once have been confounded. Above all, He was One who knew full well that Annas and Caiaphas, and all their companions, would one day stand before His judgment-seat and receive an eternal sentence. He knew all these things and yet condescended to be treated as a malefactor without resisting. One thing at any rate is very dear: the love of Christ to sinners is ‘a love that passeth knowledge.’ To suffer for those who are in some

sense worthy of our affection, is suffering that we can understand. To submit to ill-treatment quietly, when we have no power to resist, is submission that is both graceful and wise. But to suffer voluntarily, when we have the power to prevent it, and to suffer for a world of unbelieving and ungodly sinners, unasked and unthanked—this is a line of conduct which passes man’s understanding. Never let us forget that *this is* the peculiar beauty of Christ’s sufferings when we read the wonderful story of His cross and passion. He was led away captive, and dragged before the high priest’s bar, not because He could not help Himself, but because He had set His heart on saving sinners—by bearing their sins, by being treated as a sinner, and by being punished in their stead” (Bishop Byle).

Pink, A. W. (1923–1945). [*Exposition of the Gospel of John*](#) (p. 988). Swengel, PA: Bible Truth Depot.

12 Then the detachment *of troops* and the captain and the officers of the Jews arrested Jesus and bound Him.

arrested

sullambanó: to collect, i.e. to take, by impl. to take part with, spec. to conceive

Original Word: συλλαμβάνω

Part of Speech: Verb

Transliteration: sullambanó

Phonetic Spelling: (sool-lam-ban'-o)

Definition: to collect, to take, by implication to take part with, to conceive

Usage: I seize, apprehend, assist, conceive, become pregnant.

37.109 συλλαμβάνω^a: to seize and to take along

with—‘to seize, to catch, to take, to arrest.’ ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ᾧν συνέλαβον ‘because of the catch of fish which they have taken’ Lk 5:9; Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσιν Ἰησοῦν ‘Judas, who was the guide of the men who arrested Jesus’ Ac 1:16

Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 484). New York: United Bible Societies.

and bound Him.

deó: to tie, bind

Original Word: δέω

Part of Speech: Verb

Transliteration: deó

Phonetic Spelling: (deh'-o)

Definition: to tie, bind

Usage: I bind, tie, fasten; I impel, compel; I declare to be prohibited and unlawful.

to bind (tie) v. — to make fast; tie or secure, with or as if with a rope.

Why did they bind him?

1. For Practical Reasons

Judas had instructed them of the need too.

Matthew 26:48 (NKJV)

⁴⁸ Now His betrayer had given them a sign, saying, “Whomever I kiss, He is the One; **seize** Him.”

37.110 κρατέω^c; ἐπιλαμβάνομαι^b; ἐπιβάλλω τὰς χεῖρας/ τὴν χεῖρα (ἐπί) (an idiom, literally ‘to lay hands on’); **ἐκτείνω τὰς χεῖρας ἐπί** (an idiom, literally ‘to stretch out hands upon’); **πιάζω^b**: to take a person into custody for alleged illegal activity — ‘to seize, to arrest.’

Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 484). New York: United Bible Societies.

Reasons

1. The obvious power He had displayed over the last 3 years in miracles

2. They had attempted to seize Him on numerous occasions, however unsuccessfully

Luke 4:28–30 (NKJV)

²⁸ So all those in the synagogue, when they heard these things, were filled with wrath, ²⁹ and rose up and thrust Him out of the city; and they led Him to the brow of the hill on which their city was built, that they might throw Him down over the cliff. ³⁰ Then passing through the midst of them, He went His way.

John 8:59 (NKJV)

⁵⁹ Then they took up stones to throw at Him; but Jesus hid Himself and went out of the temple, going through the midst of them, and so passed by.

2.For Biblical Reasons

To fulfill OT Prophecy and types of Christ.

The Types, Like Isaac on the altar

Genesis 22:9 (NKJV)

⁹ Then they came to the place of which God had told him. And Abraham built an altar there and placed the wood in order; and he bound Isaac his son and laid him on the altar, upon the wood.

The Sacrificial System pictured Christ.

Psalm 118:27 (NKJV)

²⁷ God *is* the Lord,
 And He has given us light;
 Bind the sacrifice with cords to the horns of the
 altar.

3.For Soteriological Reasons

He was bound to set us Free.

John 8:34 (NKJV)

³⁴ Jesus answered them, “Most assuredly, I say to you, whoever commits sin is a slave of sin.

John 8:36 (NKJV)

³⁶ Therefore if the Son makes you free, you shall be free indeed.

John 8:32 (NKJV)

³² And you shall know the truth, and the truth shall make you free.”

Romans 6:6–7 (NKJV)

6 knowing this, that our old man was crucified with *Him*, that the body of sin might be done away with, that we should no longer be slaves of sin. **7** For he who has died has been freed from sin.

Inherent in the binding of Christ is the loosing of the sinner.

By Christ being Bound and sent to the Cross, we are set free from our guilt of sin, our penalty of Sin and the dominance of sin.

13 And they led Him away to Annas first, for he was the father-in-law of Caiaphas who was high priest that year.

13 And they led Him away to Annas first
After seizing Jesus, they **led Him to Annas first.**

This preliminary hearing, recorded only by John, marked the first of the three phases of Jesus' religious trial before the Jewish authorities. The second phase was before Caiaphas and the Sanhedrin ([Matt. 26:57–68](#); [Mark 14:53–65](#); [Luke 22:54](#)); the third was after sunrise the next morning as the authorities confirmed the decision reached at the earlier hearing ([Matt. 27:1](#); [Mark 15:1](#); [Luke 22:66–71](#)). The Lord's civil trial also

had three phases: before Pilate (**Matt. 27:2, 11–14; Mark 15:1–5; Luke 23:1–5; John 18:28–38**); before Herod (**Luke 23:6–12**); and then before Pilate again (**Matt. 27:15–26; Mark 15:6–15; Luke 23:13–25; John 18:39–19:16**).

(For further information about Jesus' trials, see Robert L. Thomas and Stanley N. Gundry, *A Harmony of the Gospels* [Chicago: Moody, 1979], 329–37.)
MacArthur, J. F., Jr. (2008). *John 12–21* (p. 315). Chicago, IL: Moody Publishers.

Annas

Although he no longer held office at the time, **Annas** was the most powerful figure in the Jewish hierarchy. He had been the high priest from a.d. 6 to a.d. 15, when he was removed from office by Valerius Gratus, Pilate's predecessor as governor. He could still properly carry the title of high priest (vv. 15, 16, 19, 22), in much the same way that former presidents of the United States are still referred to as president after they leave office. Annas's title, however, was more than a mere courtesy. Many Jews, resentful of the Romans' meddling in their religious affairs, still considered Annas to be the true power (especially since according to the Mosaic law **high priests served for life**; cf. Num. 35:25).

Further, after his removal from office, five of Annas's sons and one of his grandsons served as high priest. He was also the **father-in-law of**

Caiaphas, who was high priest that year (i.e., at that time; John is not implying that the high priests served for only one year). Thus, Leon Morris concurs, “There is little doubt but that ... the astute old man at the head of the family exercised a good deal of authority. He was in all probability the real power in the land, whatever the legal technicalities” (*The Gospel According to John*, The New International Commentary on the New

Testament [Grand Rapids: Eerdmans, 1979], 749).

The New Testament places the beginning of John the Baptist’s ministry “in the high priesthood of Annas and Caiaphas” (Luke 3:2; cf. Acts 4:6), as though they jointly held the office.

Remembering this, we may understand our Lord being “led away to Annas first,” and then passed on by him to Caiaphas. So intimate were the relations between the two, that in Luke 3:2 we are told that “Annas and Caiaphas were high priests.” In Acts 4:6, Annas is called “the high priest.” Yet it is very certain that Caiaphas was the acting high priest the year that our Lord was crucified. John distinctly asserts it.

Ryle, J. C. (1880). *Expository Thoughts on John* (Vol. 3, p. 228). New York: Robert Carter & Brothers.

Annas was a proud, ambitious, and notoriously greedy man. Evidently a significant source of his income came from the concessions in the temple. He received a share of the proceeds from the sale of sacrificial animals; frequently those brought by the people would be rejected and those for sale at the temple (for exorbitant prices) would be approved as an offering. Annas also profited from the fees the money changers charged to exchange foreign

currency into the Jewish money that alone could be used to pay the temple tax (cf. 2:14). So infamous was his greed that the outer courts of the temple, where those transactions took place, became known as the Bazaar of Annas

(see Alfred Edersheim, *The Life and Times of Jesus the Messiah* [repr.; Grand Rapids: Eerdmans, 1974], 1:371–72).

MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 316). Chicago, IL: Moody Publishers.

Annas had a special hatred for Jesus, who had twice disrupted his business operations by cleansing the temple (John 2:13–16; Matt. 21:12–13). Perhaps he had Jesus brought to him because he “wanted to be the first to gloat over the capture of this disturbing Galilean”

(William Barclay, *The Gospel of John*, vol. 2 [Louisville: Westminster John Knox, 2001], 264).

MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 316). Chicago, IL: Moody Publishers.

14 Now it was Caiaphas who **advised** the Jews that it was expedient that one man should die for the people.

John’s parenthetical note refers to the incident recorded in 11:49–53:

- 49** And one of them, Caiaphas, being high priest that year, said to them, “You know nothing at all,
- 50** nor do you consider that it is expedient for us that one man should die for the people, and not that the whole nation should perish.”
- 51** Now this he did not say on his own *authority*; but being high priest that year he prophesied that Jesus would die for the nation,
- 52** and not for that nation only, but also that He would gather together in one the children of God who were scattered abroad.
- 53** Then, from that day on, they **plotted** to put Him to death.

[The New King James Version](#). (1982). (Jn 11:49–53). Nashville: Thomas Nelson.

Joseph **Caiaphas** had been appointed high priest in a.d. 18 by Valerius Gratus, the same Roman prefect who had deposed his father-in-law Annas three years earlier. He remained in office until a.d. 36 when the Romans removed him. Caiaphas’s tenure as high priest was one of the longest in the first century, which reveals his cunning and opportunistic nature.

advised

33.294 συμβουλεύω: to tell someone what he or she should plan to do—‘to advise, to counsel

Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 421). New York: United Bible Societies.

symbouleúō (from **4862** /sýn, "identify with" and **1011** /bouleúō, "to plan," which is derived from **1012** /boulé, "a resolute plan") – properly, to consult (counsel) together, like when people plan something out together with high resolve (keeping to their pre-set goals).

That he proposed killing Jesus to preserve his and the Sanhedrin’s power (cf. 11:48) demonstrates his utter ruthlessness.

MacArthur, J. F., Jr. (2008). *John 12–21* (pp. 316–317). Chicago, IL: Moody Publishers.

Let us note how the great wicked men of this world—the Sennacheribs and Neros, and bloody Marys, and Napoleons—are used by God as His saws and axes and hammers to do His work and carry out the Building of His Church, though they are not themselves in the least aware of it. Indeed Caiaphas helps forward the one great sacrifice for the sins of the world!

Ryle, J. C. (1880). *Expository Thoughts on John* (Vol. 3, p. 230). New York: Robert Carter & Brothers.

Now with Jesus, Permissively and voluntarily in the Hands of His Enemies.

We take a look at Peter again.

2. The Cowardly Convert Conforms

¹⁵ And Simon Peter followed Jesus, and so *did* another disciple. Now that disciple was known to the high priest, and went with Jesus into the courtyard of the high priest. ¹⁶ But Peter stood at the door 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 in. ¹⁷ Then the servant 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.”

¹⁸ Now the servants and officers who had made a fire of coals stood there, for it was cold, and they warmed themselves. And Peter stood with them and warmed himself.

15 And Simon Peter followed Jesus,

Matthew 26:58 (NKJV)

⁵⁸ But Peter followed Him at a distance to the high priest's courtyard...

Mark 14:54 and Luke 22:54 say the same

from afar adv. — at or from or to a great distance; far.

Luke 16:23 (NKJV)

²³ And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom.

“...lovingly anxious to see what was done to Him, yet not bold enough to keep near Him like a disciple. Any one can see that the unhappy disciple was under the influence of very mixed feelings. Love made him ashamed to run away and hide himself. Cowardice made him afraid to show his colors, and stick by his Lord's side.

Ryle, J. C. (1880). *Expository Thoughts on John* (Vol. 3, p. 230). New York: Robert Carter & Brothers.

15 And Simon Peter followed Jesus, and so did another disciple.
Now that disciple was known to the high

priest, and went with Jesus into the courtyard of the high priest.

The most common suggestion of who this is, is John,

The disciple whom Jesus Loved. The one that is unnamed in the the Gospel of John,

He never names himself

Some more contemporary and older scholars have suggested that it could not be John because it would be unlikely that a fisherman would have had such access to the High Priest,.

15 Now that disciple **was known** to the high priest

acquainted *adj.* — having the status of someone whom another knows personally; perhaps on the level of a friend with all the accompanying privileges.

28.30 **γνωστός^b, ἡ, όν:** pertaining to being well known or well acquainted with—‘acquaintance, well known

Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 337). New York: United Bible Societies.

It is argued that John would not have had this kind of relationship, but most like another unnamed disciple other than the eleven that was in Jerusalem.

Plus John being a Galilean Fishers-man would have given himself away by his speech as follower of Christ as Peter did.

Matthew 26:73 (NKJV)

⁷³ And a little later those who stood by came up and said to Peter, “Surely you also are *one* of them, for your speech betrays you.”

Also,

Finally, Acts 4:13 makes it very plain that the high priest was *not* personally acquainted with either Peter or John! Who, then, was this “other disciple”? The answer is, We do not know. It may have been Nicodemus or Joseph of Arimathaea, but we cannot be sure.

Pink, A. W. (1923–1945). [*Exposition of the Gospel of John*](#) (p. 992). Swengel, PA: Bible Truth Depot.

Acts 4:13 (NKJV)

¹³ Now when they saw the boldness of Peter and John, and perceived that they were uneducated and untrained men, they marveled. And they realized that they had been with Jesus.

But on the other hand,

John...does not hesitate to provide the names of other prominent inquirers and followers in the Jerusalem area, *viz.* Nicodemus and Joseph of Arimathea.

The oblique manner of reference, ‘another disciple’, calls to mind the ‘beloved disciple’ who is so regularly unnamed. This is the more striking when we remember the close connection between the beloved disciple and Peter (13:23–24; 20:2–10; 21:20–24) —

John 13:23–24 (NKJV)

²³ Now there was leaning on Jesus’ bosom one of His disciples, whom Jesus loved. ²⁴ Simon Peter therefore motioned to him to ask who it was of whom He spoke.

John 20:2 (NKJV)

² Then she ran and came to Simon Peter, and to the other disciple, whom Jesus loved, and said to them, “They have taken away the Lord out of the tomb, and we do not know where they have laid Him.”

a close connection confirmed by the Synoptists (under the reasonable assumption that the beloved disciple is John the Apostle).

Carson, D. A. (1991). [The Gospel according to John](#) (p. 582). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

Ultimately

The answer is, We do not know. It may have been Nicodemus or Joseph of Arimathaea, but we cannot be sure.

And the point of John by including the other disciple here is not to draw attention to that disciple, but rather as a necessary person in the narrative to place our attention on the sin of Peter.

The other disciple is only mentioned to point out Peters actions

16 But Peter stood at the door 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 in.

17 Then the servant 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.”

Peter outright lied, blatantly, and in your face lie.
No beating around the bush, not stuttering, no, I’m sorry, you must have mistaken me for someone else.

But this is worse.

He didn't lie to the Roman guard, or the Elders or High Priest, who had authority to arrest him.

Rather He lies to a slave girl.

17 Then the **servant girl** who kept the door said to Peter, “You are not also *one* of this Man's disciples, are you?”

παιδίσκη, ης f: a female slave—‘slave girl, slave woman.’

Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 741). New York: United Bible Societies.

diminutive of παις [*pais*]

The form of the question suggests either that the expected answer is ‘No’, or, more likely in this context, that the question is a ‘cautious assertion’ (M. I, pp. 192–193). The question may not have been hostile so much as cynical.

Carson, D. A. (1991). *The Gospel according to John* (p. 583). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

So there was no threat here at all. She was no one to be feared.

Yet, it is apparent that as Peter had followed afar off, he had been calculating, predetermining what to say, so as not to get caught, not to be aligned with Christ.

This is one of the most astonishing reactions by Peter.

All four Gospels relate Peter's sad lapse. The point is not the raw fact that Peter disowned his Lord, but that he did so as a disciple, an intimate disciple

Carson, D. A. (1991). *The Gospel according to John* (p. 581). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

Had he been more timid and a lot less self assertive in the past and more humble and less sure of himself, we might not be surprised by his response.

But Peter repeatedly affirmed his unwavering commitment to Christ. He would not falter, He would not fail, He would not stumble, He would not deny, He would die for Him, He would give his life for Him.

John 13:36–37 (NKJV)

³⁶ Simon Peter said to Him, “Lord, where are You going?”

Jesus answered him, “Where I am going you cannot follow Me now, but you shall follow Me afterward.”

³⁷ Peter said to Him, “Lord, why can I not follow You now? I will lay down my life for Your sake.”

Luke 22:33 (NKJV)

³³ But he said to Him, “Lord, I am ready to go with You, both to prison and to death.”

Mark 14:27–31 (NKJV)

²⁷ Then Jesus said to them, “All of you will be made to stumble because of Me this night, for it is written:

*‘I will strike the Shepherd,
And the sheep will be scattered.’*

²⁸ “But after I have been raised, I will go before you to Galilee.”

²⁹ Peter said to Him, “Even if all are made to stumble, yet I *will not be*.”

Matthew 26:33 (NKJV)

³³ Peter answered and said to Him, “Even if all are made to stumble because of You, I will never be made to stumble.”

οὐδέποτε: an indefinite negated point of time
—‘never, not ever, at no time.’

Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 627). New York: United Bible Societies.

³⁰ Jesus said to him, “Assuredly, I say to you that today, *even this night, before the rooster crows twice, you will deny Me three times.*”

³¹ But he spoke more vehemently, “If I have to die with You, I will not deny You!”

And they all said likewise.

Jesus had warned Peter

Matthew 26:40–41 (NKJV)

⁴⁰ Then He came to the disciples and found them sleeping, and said to Peter, “**What! Could you not watch with Me one hour? ⁴¹ Watch and pray, lest you enter into temptation. The spirit indeed *is* willing, but the flesh *is* weak.**”

Proverbs 16:18–19 (NKJV)

¹⁸ Pride *goes* before destruction,
And a haughty spirit before a fall.
¹⁹ Better *to be* of a humble spirit with the lowly,
Than to divide the spoil with the proud

Proverbs 11:2 (NKJV)

² When pride comes, then comes shame;
But with the humble *is* wisdom.

Proverbs 18:12 (NKJV)

¹² Before destruction the heart of a man is
haughty,
And before honor *is* humility.

Proverbs 29:23 (NKJV)

²³ A man's pride will bring him low,
But the humble in spirit will retain honor.

Isaiah 2:11 (NKJV)

¹¹ The lofty looks of man shall be humbled,
The haughtiness of men shall be bowed down,
And the Lord alone shall be exalted in that day.

1 Timothy 3:6 (NKJV)

⁶ not a novice, lest being puffed up with pride he fall into the *same* condemnation as the devil.

Proverbs 28:26 (NKJV)

²⁶ He who trusts in his own heart is a fool,
But whoever walks wisely will be delivered.

Jeremiah 17:5–10 (NKJV)

⁵ Thus says the Lord:

“Cursed *is* the man who trusts in man
And makes flesh his strength,
Whose heart departs from the Lord.

- 6 For he shall be like a shrub in the desert,
And shall not see when good comes,
But shall inhabit the parched places in the
wilderness,
In a salt land which is not inhabited.
- 7 “Blessed *is* the man who trusts in the Lord,
And whose hope is the Lord.
- 8 For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.
- 9 “The heart *is* deceitful above all *things*,
And desperately wicked;
Who can know it?
- 10 I, the Lord, search the heart,
/ test the mind,
Even to give every man according to his ways,
According to the fruit of his doings.

Ryle, J. C

How little we know our own hearts! Twelve hours
before Peter would have told us this lie was
impossible

Ryle, J. C. (1880). [*Expository Thoughts on John*](#) (Vol. 3, p. 233). New York: Robert Carter & Brothers.

Jesus had warned Peter

Matthew 26:40–41 (NKJV)

⁴⁰ Then He came to the disciples and found them sleeping, and said to Peter, “**What! Could you not watch with Me one hour? ⁴¹ Watch and pray, lest you enter into temptation. The spirit indeed *is* willing, but the flesh *is* weak.**”

But not all are like Peter
Some are like
Paul the Apostle

Acts 20:22–24 (NKJV)

²² And see, now I go bound in the spirit to Jerusalem, not knowing the things that will happen to me there, ²³ except that the Holy Spirit testifies in every city, saying that chains and tribulations await me. ²⁴ But none of these things move me; nor do I count my life dear to myself, so that I may finish my race with joy, and the ministry which I received from the Lord Jesus, to testify to the gospel of the grace of God.

Acts 21:10–14 (NKJV)

¹⁰ And as we stayed many days, a certain prophet named Agabus came down from Judea. ¹¹ When he had come to us, he took Paul's belt, bound his *own* hands and feet, and said, "Thus says the Holy Spirit, 'So shall the Jews at Jerusalem bind the man who owns this belt, and deliver *him* into the hands of the Gentiles.' "

¹² Now when we heard these things, both we and those from that place pleaded with him not to go up to Jerusalem. ¹³ Then Paul answered, "What do you mean by weeping and breaking my heart? For I am ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus."

¹⁴ So when he would not be persuaded, we ceased, saying, "The will of the Lord be done."

But not all are like Paul
Some are like Peter.

Augustine remarks, "Behold that most firm pillar of the Church, touched but by one breath of danger, trembles all over. Where is now that boldness of promising, — that confident vaunting of himself?"

Ryle, J. C. (1880). [*Expository Thoughts on John*](#) (Vol. 3, p. 233). New York: Robert Carter & Brothers.

18 Now the servants and officers who had made a fire of coals stood there, for it was cold, and they warmed themselves. And Peter stood with them and warmed himself.

for it was cold,
and suggests that the story has come from one who was present, and who shivers as he recalls how cold it was in the open court. Jerusalem is 2400 feet above sea-level, and it is chilly at midnight in spring-time.

Bernard, J. H. (1929). [*A critical and exegetical commentary on the Gospel according to St. John*](#). (A. H. McNeile, Ed.) (p. 598). New York: C. Scribner' Sons.

And Peter
stood with them and warmed
himself.

Peter,
stood,— Perf. act Part. Having stood and remaining
with them
warmed Himself - Pres Midd was warming himself

After being self-confident when he should have been humble, and sleeping when he ought to have been praying, he could not have done a more foolish thing than to flutter round the fire, and place himself within reach of temptation

Ryle, J. C. (1880). *Expository Thoughts on John* (Vol. 3, p. 230). New York: Robert Carter & Brothers.

Peter took his stand, In the wrong place at the wrong time.

Earlier, Judas took his stand

John 18:4–6 (NKJV)

⁴ Jesus therefore, knowing all things that would come upon Him, went forward and said to them, “**Whom are you seeking?**”

⁵ They answered Him, “Jesus of Nazareth.”

Jesus said to them, “**I am He.**” And Judas, who betrayed Him, also stood with them. ⁶ Now when He said to them, “**I am He,**” they drew back and fell to the ground.

Now Peter is with them taking his stand

1 Corinthians 15:33–34 (NKJV)

³³ Do not be deceived: “Evil company corrupts good habits.” ³⁴ Awake to righteousness, and do not sin;.....

v.18 And Peter
stood with them and warmed
himself.

Moments earlier He was ready to take on the whole army, with Christ present and knowing believing He had his back.

Now separated from Christ, he is distant, cowardly, and cold.

And Peter is cold in more ways than one.

How profoundly and solemnly significant! The Christian who follows Christ “afar off” will soon be chilled and grow cold spiritually; then will recourse be had to fleshly stimulants for warmth and comfort. And the enemies of Christ—the world, the flesh, and the Devil—will provide their “fire”—their places and means of cheer!

Pink, A. W. (1923–1945). [*Exposition of the Gospel of John*](#) (p. 994). Swengel, PA: Bible Truth Depot.

Standing in the crowd Peter now stand with the enemy, denying Him, fearful of being pointed out. He has Compromised. He is failed.

J.C Ryle,

And who can doubt that while he warmed his hands he felt cold, wretched, and comfortless in his own soul?" (Bishop Ryle).

Pink, A. W. (1923–1945). [*Exposition of the Gospel of John*](#) (p. 995). Swengel, PA: Bible Truth Depot.

Peter has compromised. He has failed, he is unfaithful. He has dishonored, denied and disobeyed His Lord. He is shown himself to be a hypocrite, unreliable and disrespectful. He is not committed, and is full of evil and sin. He is self-centered , self-preserving and a lover of self rather than God. Everything he said he wouldn't do He did, and everything he said would do, he didn't.

May I add in contrast to Peter , that it was this same Cold night that Jesus agonized, and sweat as

it were great drops of blood as he anticipated the horrors of the Cross.

It is this same cold Night that Jesus is not offered a fire to warm himself. He is cold, arrested, separated from his disciples that He loves, having experienced the betrayal of one of His own, and now the denial of Peter, He is treated like the worst of criminals.

But He is faithful, obedient, selfless and sacrificial, offering Himself up to pay for the sin Peter is committing. Willing to endure wrath and the shame in order to forgive Peter and restore Him, so he can be one of the Greatest Apostles and preachers of the Church.

1.The Voluntary Sacrifice is Bound

2. The Cowardly Convert Conforms

3. The Voluntary Sacrifice is Blameless

¹⁹ The high priest then asked Jesus about His disciples and His doctrine.

²⁰ Jesus answered him, “I spoke openly to the world. I always taught in synagogues and in the temple, where the Jews always meet, and in secret I have said nothing. ²¹ Why do you ask Me? Ask those who have heard Me what I said to them. Indeed they know what I said.”

Jesus’ trial before the Jewish authorities was a sham, since His fate had already been determined. This informal hearing before Annas was no exception.

Rather than bringing charges against the Lord and producing evidence to substantiate them as in any legal proceeding, Annas **questioned Jesus about His disciples, and about His teaching.**

This blatant attempt to get the Lord to incriminate Himself was illegal. Just as the Fifth Amendment to the United States Constitution does today, Jewish law protected the accused from being forced to testify against himself. It was Annas’s responsibility to inform Jesus of the charges against Him. Instead, he asked vague, general questions, hoping to uncover a crime to justify the death sentence that had already been decided on

MacArthur, J. F., Jr. (2008). [*John 12–21*](#) (p. 320). Chicago, IL: Moody Publishers.

Jesus, however, was well aware of the law.
Therefore

20 Jesus answered him, “I spoke openly to the world. I always taught in synagogues and in the temple, where the Jews always meet, and in secret I have said nothing.

The Lord had no ulterior motive, no secret plan, no hidden agenda known only to an inner cadre of followers. He had openly preached the saving gospel of the kingdom

MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 320). Chicago, IL: Moody Publishers.

21 Why do you ask Me? Ask those who have heard Me what I said to them. Indeed they know what I said.”

This was not an act of insolent defiance, but a demand that the requirements of the law for legitimate accusers and accusations be observed. The Lord unmasked Annas’s hypocrisy, and challenged him to present his case and call his witnesses.

MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 321). Chicago, IL: Moody Publishers.

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?”

rhapisma: a blow (with a stick or the palm of the hand)

Original Word: ῥάπισμα, ατος, τό

Part of Speech: Noun, Neuter

Transliteration: rhapisma

Phonetic Spelling: (hrap'-is-mah)

Definition: a blow (with a stick or the palm of the hand)

Usage: a slap, blow on the cheek with the open hand.

The Greek word signifies “gave a blow on the face,” whether with his hand or with a stick is not determined; personally, we believe it was with the latter, and thus fulfilled

Pink, A. W. (1923–1945). [Exposition of the Gospel of John](#) (p. 998). Swengel, PA: Bible Truth Depot.

Micah 5:1 (NKJV)

5 Now gather yourself in troops,
 O daughter of troops;
 He has laid siege against us;
 They will strike the judge of Israel with a rod on the
 cheek.

Embarrassed by his master's loss of face (and likely seeking to curry Annas's favor

To strike a prisoner, especially one not accused of a crime, was illegal

Jesus, however, maintained a majestic calm;

“while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously” (1 Peter 2:23)

MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 321). Chicago, IL: Moody Publishers.

23 Jesus answered him, “If I have spoken evil, bear witness of the evil; but if well, why do you strike Me?”

deró: to skin, to thrash

Original Word: δέρω

Part of Speech: Verb

Transliteration: deró

Phonetic Spelling: (der'-o)

Definition: to skin, to thrash

Usage: I flay, flog, scourge, beat.

Christ's logic was impeccable. If He was wrong about the proper legal procedure, they should have corrected Him instead of hitting Him. But if (as He did) the Lord spoke accurately, what justifiable reason was there for striking Him? Once again Jesus demanded a fair trial—which His opponents had no intention of giving Him.

MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 321). Chicago, IL: Moody Publishers.

23 Jesus answered him, “If I have spoken evil, bear witness of the evil; but if well, why do you strike Me?”

This verse along with verse 20, 21 tell us that Jesus was willing to say.

You can check out everything I have said in that last 3 years of my ministry and you will find nothing wrong in what I have said.

I never spoke an evil word. Made a wrong accusation, misrepresented the truth, told a lie, blasphemed, cursed.

The one area where man is sure prone to sin is with the tongue,

James 3:2 (NKJV)

² For we all stumble in many things. If anyone does not stumble in word, he *is* a perfect man, able also to bridle the whole body.

James 3:6 (NKJV)

⁶ And the tongue *is* a fire, a world of iniquity. The tongue is so set among our members that it defiles the whole body, and sets on fire the course of nature; and it is set on fire by hell.

James 3:8 (NKJV)

⁸ But no man can tame the tongue. *It is* an unruly evil, full of deadly poison.

Its a nasty little snake.....

but Jesus never did

1 Peter 2:21–22 (NKJV)

²¹ For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps:

²² *“Who committed no sin,
Nor was deceit found in His mouth”;*

John 8:45–46 (NKJV)

45 **But because I tell the truth, you do not believe Me.**

46 **Which of you convicts Me of sin? And if I tell the truth, why do you not believe Me?**

2 Corinthians 5:21 (NKJV)

21 For He made Him who knew no sin *to be* sin for us, that we might become the righteousness of God in Him.

Hebrews 4:15 (NKJV)

15 For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all *points* tempted as *we are*, yet without sin.

24 Then Annas sent Him bound to Caiaphas the high priest.

bound- Perf pass part. having been bound.

deó: to tie, bind

Original Word: δέω

Part of Speech: Verb

Transliteration: deó

Phonetic Spelling: (deh'-o)

Definition: to tie, bind

Usage: I bind, tie, fasten; I impel, compel; I declare to be prohibited and unlawful.

having been bound in the garden, He remains bound.

Realizing that he was getting nowhere with his questioning of Jesus, **Annas sent Him bound to Caiaphas the high priest.** Only **Caiaphas**, the reigning **high priest**, could bring legal charges against Jesus before Pilate.

As they led Jesus away, the focus shifted back to the courtyard, where the final act in the drama of Peter's denial was about to play out.

MacArthur, J. F., Jr. (2008). [John 12-21](#) (p. 321). Chicago, IL: Moody Publishers.

1.The Voluntary Sacrifice is Bound

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4. The Fearful Follower Forsakes

25 Now Simon Peter stood and warmed himself. Therefore they said to him, “You are not also *one* of His disciples, are you?”

This would be more literally rendered, “was standing and warming himself.”

The expression seems to indicate, that all the time during which Annas was questioning and examining our Lord, Peter was standing by the fire in another part of the hall, and warming himself comfortably among the enemies of our Lord, like one of them

Ryle, J. C. (1880). [*Expository Thoughts on John*](#) (Vol. 3, p. 239). New York: Robert Carter & Brothers.

Becoming suspicious of this stranger, **they said to him, “You are not also one of His disciples, are you?”** Here was a chance for Peter to redeem himself and be courageously honest

He denied *it* and said, “I am not!”

Once again, however, **he denied it, and said, “I am not.”** But the repeated questioning of Peter by the others had aroused the suspicions of **one of the slaves of the high priest.**

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?”

Making a bad situation for Peter far worse, this individual was **a relative of the one whose ear Peter cut off** (Malchus) earlier that evening in Gethsemane. He challenged Peter with the most specific (and dangerous) accusation of all: “**Did I not see you in the garden with Him?**”

27 Peter then denied again; and immediately a rooster crowed.

” Being a disciple of Jesus was not a crime as of yet, but assaulting a man with a sword was. Panic-stricken, Peter emphatically **denied** for the third time any knowledge of Jesus.

MacArthur, J. F., Jr. (2008). [John 12-21](#) (p. 322). Chicago, IL: Moody Publishers.

arneomai: to deny, say no

Original Word: ἀρνέομαι

Part of Speech: Verb

Transliteration: arneomai

Phonetic Spelling: (ar-neh'-om-ahee)

Definition: to deny, say no

Usage: (a) I deny (a statement), (b) I repudiate (a person, or belief).

720 arnéomai – properly, deny (refuse); hence, contradict, refuse to affirm or to confess (identify with); disown (repudiate).
See also

Matthew 26:74 (NKJV)

⁷⁴ Then he began to curse and swear, *saying*, “I do not know the Man!”
Immediately a rooster crowed.

Calvin remarks on the course of a backslider, “At first the fault will not be very great; next, it becomes habitual; and at last, after the conscience has been laid asleep, he who has accustomed himself to despise God will think nothing unlawful, but will dare to commit the greatest wickedness.”

Henry remarks, “The sin of lying is a fruitful sin, and therefore exceeding sinful. One sin needs another to support it, and that needs another.”

Ryle, J. C. (1880). [*Expository Thoughts on John*](#) (Vol. 3, p. 240). New York: Robert Carter & Brothers.

27 Peter then denied again; and immediately a rooster crowed.

There was nothing uncommon in this, of course. Every one knows that cocks crow at night. But the bird's familiar crow no doubt sounded in Peter's ear like a clap of thunder, because it awoke him to a sense of his sin and his fall.

Ryle, J. C. (1880). *Expository Thoughts on John* (Vol. 3, p. 240). New York: Robert Carter & Brothers.

John 13:38 (NKJV)

³⁸ Jesus answered him, **“Will you lay down your life for My sake? Most assuredly, I say to you, the rooster shall not crow till you have denied Me three times.**

Luke 22:60–62 (NKJV)

⁶⁰ But Peter said, “Man, I do not know what you are saying!”

Immediately, while he was still speaking, the rooster crowed. ⁶¹ And the Lord turned and looked at Peter. Then Peter remembered the word of the Lord, how He had said to him, **“Before the rooster crows,**

you will deny Me three times.” ⁶² So Peter went out and wept bitterly.

But why is it that the Holy Spirit has made so prominent the sin of Simon in this portion of Scripture? Why has He broken into His account of what befell the Savior, by mentioning the threefold denial? Why, especially, after having previously recorded the same in each of the Synoptics?

Ah, is it not to emphasize the *need* of Christ’s atoning death, by showing us the *character* of those for whom He died! Was it not His design to show how fearfully sin *had* “abounded” before He portrayed the super-abounding of *grace*! Was it not suitable that He should first paint a *dark* background, so that the *perfections* of the Holy One might be brought into sharper relief! What comes out so plainly all through John—never more so than in these closing incidents—is Christ glorifying the Father in a scene where the ruin of sin was *complete* and *universal*.

Pink, A. W. (1923–1945). [*Exposition of the Gospel of John*](#) (p. 987). Swengel, PA: Bible Truth Depot.

As long as the world stands, Peter’s fall will be an instructive example of what even a great saint

may come to if he neglects to work and pray,—of the mercy of Christ in restoring such a backslider,—and of the honesty of the Gospel writers in recording such a history.

Let it never be forgotten that Peter's fall is one of those few facts which all four Gospel writers carefully record for our learning.

Ryle, J. C. (1880). [*Expository Thoughts on John*](#) (Vol. 3, pp. 240–241). New York: Robert Carter & Brothers.