place” in Matt., where see notes.  
  
**the cup**] A striking allusion to the prayer  
in Gethsemane; for the image does not elsewhere   
occur in our Evangelist. See Matt.  
xx. 22, and the parallel places.   
  
**shall  
I not drink it?**] literally, **Am I not to  
drink it?** for this, as Bengel remarks, was  
the tendency of Peter’s struggle against  
what was about to happen.  
  
**12—24.**] Peculiar to John. *Jesus   
before the Jewish High Priests*:—see below.   
  
**12.**] The **officers of the  
Jews** were those sent by the Sanhedrim.  
Luthardt remarks: “He before whose  
aspect, and whose declaration, **I am  
he**, the whole band had been terrified   
and cast to the ground, now suffers  
himself to be taken, bound, and led away.  
This contrast the Evangelist has in mind  
here. To apprehend and bind ONE, all  
gave their help: the cohort, the captain,  
and the Jewish officers. This the Evanpelt   
brings prominently forward, to shew  
how deep the impression of that previous  
incident still was: only *by the help of all*  
did they feel themselves secure. And thus  
it was ordered, that the disciples might  
escape with the more safety.”  
  
  
**13.**] On Annas, see note Luke iii. 2. The  
influence of Annas appears to have been  
very great, and Acts iv. 6, he is called *the  
High Priest*, in the year following this.  
The narrative evidently rests upon some  
arrangement with regard to the High  
Priesthood now unknown to us, but   
accountable enough by foreign influence and  
the deterioration of the priestly class  
through bribes and intrigues, to which  
Josephus and the Talmud sufficiently testify.   
This *hearing* is entirely distinct  
from that in the other Gospels. *There*,  
no questions are asked of Jesus about His  
disciples or doetrine (ver. 19): *there*, winesses   
are produced, and the whole proceedings   
are after a legal form. That  
hearing was in a public court of justice,  
before the assembled Sanhedrim ; this was  
a private and informal questioning. That  
Annas should be so often called ‘the High  
Priest,’ is no objection to this view: see  
on Luke as above: see also note on ver.  
24. The *two* hearings are maintained to  
be *one and the same* by many, among  
whom are Grotius, Bengel, Tholuck, &c.:  
—the view here taken is maintained by  
Chrysostom, Augustine, Olshausen, Neander,   
and others.   
  
**14.**] See ch. xi, 49—  
52 and notes; also on the words, **that year**,  
ver, 13.   
  
**15.**] **the other disciple** is  
here mentioned for the first time. There  
is no reason to doubt the universal   
persuasion that by this name John intends  
*himself*, and refers to the mention in ch.  
xiii. 23 of a disciple whom Jesus loved.  
The idea that it was *Judas Iscariot*, is  
surely too absurd to need confutation.  
The details mentioned concerning him,  
that he *followed Jesus*, that he was known  
to the High Priest (as a matter of individual   
notice), and the whole character of  
the incident, will prevent any real student  
of St. John’s style and manner from entertaining   
such a supposition for a moment.  
*How* John was *known to the High Priest*,  
we have no means of forming a conjecture.  
  
  
The palace of the High Priest was  
probably the dwelling of both Annas and  
Caiaphas.   
  
**16. her that kept the door**]  
It was not unexampled to have female  
porters among the Jews. See Acts xii. 13.  
  
  
**17.**] See the whole subject of  
Peter’s denials discussed in notes on Matt.