7—17. ST. JOHN. 615   
   
 12i Zhen the band and the captain and officers of the   
 Jews took Jesus, and bound him, Band ‘led him away exee Matt.   
 to f Annas first; for he was father in law to Caiaphas, rtuke iis 2,   
   
 which was [ie] high priest that same year. 14 & Now geh.xi.so,   
   
 Caiaphas was he, which gave counsel to the Jews, that it   
 was expedient that one man should die for the people.   
 15 And Simon Peter followed Jesus, and so did ¥ another   
 disciple: that disciple was known unto the high priest,   
 and went in with Jesus into the palace of the high priest.   
   
 16 But Peter stood at the door without. Then went out   
   
 K that other disciple, which was known unto the high   
 priest, and spake unto her that kept the door, and brought   
 V7 Then saith the damsel that kept the door   
 in Peter   
 i yender, So. U omit. ¥ vender, the other.   
 place” in Matt., where sce notes.   
 the cup] A striking allusion to the prayer no questions are asked of Jesns about His   
 in Gethsemane; for the image does not clse- disciples or doetrine (ver. 19): there, wit   
 where oceur in our Evangelist. See Matt. nesses are produeed, and the whole pro-   
 xx. 22, and the parallel places. shall ceedings are after a legal form. That   
 I not drink it?] literally, Am I not to hearing was in a public court of justice,   
 drink it? for this, as Bengel remarks, was before the assembled Sanhedrim ; this was   
 the tendeney of Peter’s struggle against a private and informal questioning. That   
 what was about to happen. Annas should be so often ealled ‘the High   
 12—24.] Peculiar to Jol. Jesus be- Priest,’ is no ohjeetion to this view: see   
 fore the Jewish High Priests:—sce be- on Luke as above: see also note on ver.   
 low. 12.] The officers of the 24. The two hearings are maintained to   
 Jews were those sent by the Sanhedrim. be one and the same by many, among   
 Luthardt remarks: “He before whose whom are Grotius, Bengel, Tholuck, &e.:   
 aspect, and whose declaration, I am —the view here taken is maintained by   
 he, the whole band had been terri- Chrysostom, Augustine, Olshausen, Nean-   
 fied and cast to the ground, now suffers der, and others. 14.] See ch. xi,   
 himself to be taken, bound, and led away. 52 and notes; also on the words, that year,   
 This contrast the Evangelist has in mind ver, 13. 15.] the other disciple is   
 here. To apprehend and bind Ovg, all here mentioned for the first There   
 gave their help: the cohort, the eaptain, is no reason to doubt the universal per-   
 and the Jewish officers. This the Evan- suasion that by this name John intends   
 pelt brings prominently forward, to shew. himself, and refers to the mention in eh.   
 iow deep the impression of that previous xiii. 23 of a diseiple whom Jesus loved.   
 ineident still was: only by the help of all The idea that it was Judas Iscariot, is   
 did they feel themselves secure. And thus surely too absurd to need econfutation.   
 it was ordered, that the diseiples might The details mentioned coneerning him,   
 eseape with the more safety.” that he followed Jesus, that he was known   
 18.] On Annas, see note Luke iii. The to the High Priest (as a matter of indi-   
 influence of Annas appears to have been vidual notice), and the whole eharacter of   
 very great, and Aets iv. 6, he is called the ineident, will any real student   
 High Priest, in the year following this. of St. John’s style and manner from enter-   
 ‘The narrative evidently rests upon some taining such a supposition for a moment.   
 arrangement with regard to the High How Sohn was known to the High Priest,   
 Priesthood now unknown to us, but ac- we have no means of forming a conjecture.   
 countable enough by foreign influence and The palace of the High Priest was   
 the deterioration of the priestly class probably the dwelling of both Annas and   
 through bribes and intrignes, to which Caiaphas. 16. her that kept the door]   
 Josephus and the Talmud sufficiently tes- It was not unexampled to have female   
 tify. This hearing is entirely distinct porters among the Jews. Sce Acts xii.   
 from that in the other Gospels, There, 17.] See the whole subject of   
 Peter’s denials discussed in notes on Matt.