

Who is Jesus?: Questioned John 18:12-13,19-24

12 So the band of soldiers and their captain and the officers of the Jews arrested Jesus and bound him. **13** First they led him to Annas, for he was the father-in-law of Caiaphas, who was high priest that year. **14** It was Caiaphas who had advised the Jews that it would be expedient that one man should die for the people.

19 The high priest then questioned Jesus about his disciples and his teaching. **20** Jesus answered him, "I have spoken openly to the world. I have always taught in synagogues and in the temple, where all Jews come together. I have said nothing in secret. **21** Why do you ask me? Ask those who have heard me what I said to them; they know what I said." **22** When he had said these things, one of the officers standing by struck Jesus with his hand, saying, "Is that how you answer the high priest?" **23** Jesus answered him, "If what I said is wrong, bear witness about the wrong; but if what I said is right, why do you strike me?" **24** Annas then sent him bound to Caiaphas the high priest.

The Account

- **V.12** – From the garden, the soldiers, their captain and the Jewish officers (all of whom fell down at the words of Christ) led him away, bound and arrested.
- **V.13** – Annas is first. He is the father in law of Caiaphas, so there is a familial order in this political family. Annas formerly held that position and had some authority (most likely retaining the title although not the position – like presidents)
- **V.14** – Caiaphas is described and coming next. John points out the needed reminder that Caiaphas is the one who prophesied unknowingly and is perfectly fulfilling the plan of God. Does he feel like he has choice? Sure. Let's go further and see Christ's passion continue with Annas and his line of questioning.
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- **V.19** – Annas starts with questioning Jesus about his disciples and his teaching (why start here? To discover the goal of his "movement" and to find offense) – the main issue again is the IDENTITY of Jesus. That is the real issue even today, is it not?
- **V.20** - Jesus answers plainly (and this is bulk of the response of Christ in this line of questioning): I have spoken openly to the world (consistent Johannine reference to men – kosmos) and

he has done so in plain sight, where teaching normally occurs (synagogues and temple – again, emulated by the apostles). He has said nothing in secret (implied?) – the point is CONSISTENCY and not CONSPIRACY, as they were proposing

- **V.21** – Jesus turns this around and begins questioning them:
1) Why do you ask me? We know that Jesus knows all (even in the garden account) but often asks to force the issue at the hands of men. 2) He then tells them to ask those who heard him speak and they can tell them the truth. (Jesus is speaking with knowledge of their own legal system)
- **V.22** – it's at this statement that the physical sufferings of Christ begin (being bound and led away aside). This open or back-handed slap is because the officer believed him to be disrespectful to the high priest. – This is irregular. Roman rule of law was the forerunner to our own. There is an order to it and usually the defense (once accusation was made) would be called on to give witnesses and there would not have been abuses like this. Jesus is provocative!
- **V.23** – Jesus speaks plainly and in righteousness. He tells him that if he is wrong, prove it; otherwise there's no reason to strike him – This gives some force and toughness to "turn the other cheek", which some take to be passive and "wimpish". Simply we are not to take revenge, but be willing to take the hits when we are in the righteous position. This should be our Christian position.
- **V.24** – with nothing left to say, Annas moved Jesus along to Caiaphas – this was necessary in order for Jesus to make it Pilate. Proper legal channels would begin with the reigning high priest.

The Doctrine

- A) Doctrine of Christ
 - a. Fully human
 - b. Fully divine
 - i. Omniscient (**v.4**)
 - ii. Omnipotent (**John 10:18**)
 - iii. **John 11:49-53**, "**49** But one of them, Caiaphas, who was high priest that year, said to them, "You know nothing at all. **50** Nor do you understand that

it is better for you that one man should die for the people, not that the whole nation should perish.”
51 He did not say this of his own accord, but being high priest that year he prophesied that Jesus would die for the nation, **52** and not for the nation only, but also to gather into one the children of God who are scattered abroad. **53** So from that day on they made plans to put him to death.”

c. The Lamb of God

- i. Being led as to slaughter
- ii. Innocent
- iii. Treated as guilty before anything proven
- iv. **Phil. 2:5-8**, “**5** Have this mind among yourselves, which is yours in Christ Jesus, **6** who, though he was in the form of God, did not count equality with God a thing to be grasped, **7** but made himself nothing, taking the form of a servant, being born in the likeness of men. **8** And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.”

B) Doctrine of Man

a. Created by Christ

- i. **John 1:3**, “All things were made through him, and without him was not any thing made that was made.”
- ii. **Col. 1:15-16**, “**15** He is the image of the invisible God, the firstborn of all creation. **16** For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him.”

b. Inherent Sin

C) Doctrine of the Word

- a. Inerrant
- b. Infallible
- c. Unified (consistency with written record and Christ’s speech as the very “speech” [logos] of God)
- d. Sufficient (**2 Tim.3:16-17**, “**16** All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, **17** that the man of God may be competent, equipped for every good work.”)

- i. What Jesus has said is enough
- ii. Annas inquires about His doctrine (revealed in His speech)
- iii. **Spurgeon**, “I have heard it said that there are certain truths in God’s Word which it is better for us not to preach. It is admitted that they are true, but it is alleged that they are not edifying. I will not agree to any such plan; this is just going back to old Rome’s method. Whatsoever it has seemed good to God’s wisdom to reveal, it is wise for God’s servants to proclaim. Who are we that we are to judge between this truth and that and to say that this we are to preach, and that we are to withhold? This system would make us to be, after all, the judges of what Christ’s gospel is to be. It must not be so among us, beloved; that would be assuming a responsibility, which we are quite unable to bear. I believe that it is because the doctrines of grace have been too much kept from the pulpit, that the pews are getting so empty. Leave the doctrines of grace out of the preaching, and you have left the marrow and fatness out of it. What is there to make the people rush to your houses of prayer, and crowd them, if there be no preaching of the election of grace, — no declaration of particular redemption, and effectual calling, no proclamation of the blessed final perseverance of the saints! If you leave these glorious truths out of your preaching, you have put on the table nothing but the horseradish and the parsley, but the joint of meat is conspicuous by its absence.”
- iv. Emulated by the apostles
 1. **1 Cor.1:17**, “For Christ did not send me to baptize but to preach the gospel, and not with words of eloquent wisdom, lest the cross of Christ be emptied of its power.”
 2. **Rom.16:17-18**, “**17** I appeal to you, brothers, to watch out for those who cause divisions and create obstacles contrary to the doctrine that you have been taught; avoid them. **18** For such persons do not serve our Lord Christ, but their own appetites, and by smooth talk and flattery they deceive the hearts of the naive.”

D) Doctrine of Salvation

- a. God
 - i. This is God's plan
 - ii. Christ perfectly performs God's plan
- b. Man
 - i. Plots in vain
 - ii. Caiaphas (**Acts 4:27-28**, "**27** for truly in this city there were gathered together against your holy servant Jesus, whom you anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, **28** to do whatever your hand and your plan had predestined to take place.")
 - iii. Enemies of Christ
 - 1. **Eph.2:1-3**, "**2:1** And you were dead in the trespasses and sins **2** in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience— **3** among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind."
 - 2. **Phil.3:18-19**, "**18** For many, of whom I have often told you and now tell you even with tears, walk as enemies of the cross of Christ. **19** Their end is destruction, their god is their belly, and they glory in their shame, with minds set on earthly things."
- c. Christ
 - i. Suffering savior
 - ii. Every scourge
 - iii. **2 Cor.5:21**, "For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God."
- d. Response

- B) Jesus commended simply His public life and teaching to these men, and it would be enough to incriminate Him. Do you live and speak your faith in such a way that you would be "guilty" of following Christ?
- C) For some of you, I fear you are too much like Annas. You keep asking questions, you keep getting plain answers, but it's not what you want to hear, so you dismiss Christ. What are you looking for? What answer will be enough to cause you to realize that you needed Jesus to die in your place because you are a sinner? What question must be answered in order for you to realize that apart from Christ there is no hope for living a life full of joy in pleasing God? You are spinning like a broken record, but you must hear the plain speech... JESUS IS GOD...HE DIED FOR SINNERS LIKE YOU AND ME... APART FROM HIM THERE IS NO SALVATION... FOR THOSE WHO FOLLOW CHRIST THEY MUST REPENT OF THE SIN (TURN AROUND) AND HAVE FAITH IN CHRIST (FOLLOWING HIM IN TRUST!

The Application

- A) Has Jesus provoked you to some unreasonable response? For the captors, they struck Him without due charge. For His disciples, they would leave their all to go after Him.