

SCRIPTURE READING FOR MARCH 27, 2022 @ CAPC OAKLAND

John 18:12-27
COMMON ENGLISH BIBLE

¹² Then the company of soldiers, the commander, and the guards from the Jewish leaders took Jesus into custody. They *bound* him ¹³ and led him first to Annas. He was the father-in-law of Caiaphas, the high priest that year. (¹⁴ Caiaphas was the one who had advised the Jewish leaders that it was better for one person to die for the people.)

¹⁵ Simon Peter and another disciple followed Jesus. Because *this other disciple was known to the high priest*, he went with Jesus into the high priest's courtyard. ¹⁶ However, Peter stood outside near the gate. Then the other disciple (the one known to the high priest) came out and spoke to the woman stationed at the gate, and she brought Peter in. ¹⁷ The servant woman stationed at the gate asked Peter, "*Aren't you one of this man's disciples?*"

"**I'M NOT**," he replied. ¹⁸ The servants and the guards had made a fire because it was cold. They were standing around it, warming themselves. Peter joined them there, standing by the fire and warming himself.

¹⁹ Meanwhile, the chief priest questioned Jesus about his disciples and his teaching. ²⁰ Jesus answered, "I've spoken openly to the world. I've always taught in synagogues and in the temple, where all the Jews gather. I've said nothing in private. ²¹ Why ask me? Ask those who heard what I told them. They know what I said."

²² After Jesus spoke, one of the guards standing there slapped Jesus in the face. "Is that how you would answer the high priest?" he asked.

²³ Jesus replied, "If I speak wrongly, testify about what was wrong. But if I speak correctly, why do you strike me?" ²⁴ Then Annas sent him, *bound*, to Caiaphas the high priest.

²⁵ Meanwhile, Simon Peter was still standing with the guards, warming himself. They asked, "*Aren't you one of his disciples?*" Peter denied it, saying, "**I'M NOT**."

²⁶ A servant of the high priest, a relative of the one whose ear Peter had cut off, said to him, "*Didn't I see you in the garden with him?*" ²⁷ Peter denied it again, and immediately a rooster crowed.

LANGUAGE NOTES & TEXTUAL CONNECTIONS

The gospel of John one of the four stories of the good news of Jesus (Gospel means good news) which tells his life, actions, words and mission. It's believed that John's account is the last one written as his retelling of the story reflects considerable theological reflection and uses metaphors and poetic language. In this year's proposed readings we're focusing on the passion story (of the crucifixion) of Jesus in John. Each text we'll consider focuses on a particular person. Here we see Peter – the ardent, always-sticking-his-hand-up-first-disciple who encapsulates the depth of the human condition in his response to the passion of Jesus.

bound:: Notice how Jesus is bound and led at the beginning and the end of the simultaneously told stories while Peter and John are free to follow of their own free will. The word for bound in Greek is the same word used for the linen wrappings that envelope the returned-to-new-life-Lazarus in John 11:44 – that Jesus says to his disciples to untie/unbind. It's also the same word for the linen wrappings which had bound and enveloped the body of the crucified Jesus but which were found lying on the ground in the tomb by the women on Easter morning in John 19:40.

this other disciple was known to the high priest :: Here we see that Peter doesn't belong – as a follower of Jesus who has been arrested, and also because he seems to be from a lower class or privilege level. He only gets past the "bouncer" at the door because he's with John (a person of privilege).

QUESTIONS FOR REFLECTION & EXAMEN:

- What engaged you, enraged you, or surprised you in these texts?
- This selection is particularly about Peter and his triple denial that Jesus alludes to (foresees) in John chapter 13:36-38:

³⁶ Simon Peter said to Jesus, "Lord, where are you going?"

Jesus answered, "Where I am going, you can't follow me now, but you will follow later."

³⁷ Peter asked, "Lord, why can't I follow you now? I'll give up my life for you."

³⁸ Jesus replied, "Will you give up your life for me? I assure you that you will deny me three times before the rooster crows.

What/Who does Peter deny?

- How is Peter's story similar to your own?
- What invitation do you hear the Spirit of God speaking to you – or to us, as a church – to act, speak, be or change through this word of scripture?

LANGUAGE NOTES & TEXTUAL CONNECTIONS

I'M NOT:: This expression is the opposite (or the undoing) of the same expression used seven times by Jesus in the gospel of John when he says "I **AM**" "the bread of life." (John 6:35, 41, 48, 51)
"the light of the world." (John 8:12)
"the door of the sheep." (John 10:7,9)
"the resurrection and the life." (John 11:25)
"the good shepherd." (John 10:11, 14)
"the way, the truth, and the life." (John 14:6)
"the true vine." (John 15:1, 5)

Throughout the narrative there is a contrast between Jesus who is bound and led, and who has been in public and seen by everyone – who "spoken openly to the world in the synagogues and the Temple"and Peter who is free to follow and move as he pleases and seeks to hide, avoid the public eye at all costs.