

# The Gospel of John

## Chapter 18

### Outline:

- 1-11 Arrest in Gethsemane
  - 1. Judas betrayed Jesus (1-3)
  - 2. Jesus confronted the mob (4-7)
  - 3. Jesus delivered His apostles (8-9)
  - 4. Peter assaulted Malchus (10-11)
- 12-27 Trial by the Jews
  - 1. Jesus led to high priest (12-14)
  - 2. Peter denied Jesus (15-18)
  - 3. Mistreated by Caiaphas (19-24)
  - 4. Peter denied Jesus twice more (25-27)
- 28-40 Trial by Pilate
  - 1. Betrayed into Gentile hands (28-32)
  - 2. Pilate interrogated Jesus (33-38)
  - 3. Jews chose Barabbas (39-40)

**Preparatory Reading:** Matthew 26-27; Mark 14-15; Luke 22-23; Psalm 41; Psalm 109; Isaiah 53.

### Related Links:

- A. *The Glory of the Cross* (includes many more related links at the end) ... <http://www.letgodbetrue.com/pdf/glory-of-the-cross-2.pdf>.
- B. *Prophecy of Caiaphas* (sermon outline of John 11:47-53) ... <http://www.letgodbetrue.com/pdf/prophecy-of-caiaphas.pdf>.
- C. *Judas Iscariot* (slides about the wicked betrayer that should not have been born) ... <http://www.letgodbetrue.com/pdf/judas-iscariot.pdf>.
- D. *The Good Confession of Jesus Christ* (before Pilate from 1 Timothy 6:13) ... <http://www.letgodbetrue.com/pdf/good-confession.pdf>.
- E. *Harmony of the Gospels* (a very simple one by the Blue Letter Bible program) ... <https://www.blueletterbible.org/study/harmony/index.cfm>.

### Introduction:

- A. John had a purpose – for you to believe Jesus is the Christ the Son of God for assurance of salvation.
  - 1. What he did or did not include was subordinate to his loving design by God’s plan (Jn 20:30-31).
  - 2. You can know you have eternal life by believing on Jesus Christ and obeying Him (I John 5:1,13).
  - 3. You can learn enough for gospel conversion by John without Matthew, Mark, or Luke’s accounts.
  - 4. The other Gospels have purposes and themes different from John’s, some of which are identified.
- B. John chapter 18 is quite different from the instructional density of all John’s previous chapters to here.
  - 1. For example, chapters 1 and 3 have profound doctrinal content there far beyond history of events.
  - 2. But now our writer proceeds with more historical details for the greatest events of our Lord’s life.
  - 3. We can now proceed more quickly without extensive lessons, promises, warnings, prophecies, etc.
  - 4. In the previous special chapters – 14-17 – we chose to fully develop the deep and sublime doctrine.
  - 5. The other Gospels have variations of what is now before us: our Lord’s arrest, trial, and crucifixion.
  - 6. But the other gospels have none of the fabulous material we have just covered in chapters 14-17.
  - 7. John has fewer events recorded, but makes up for little history with greater record of His doctrine.
- C. Other details and events are recorded in the other Gospels; we shall make brief mention of only some.
  - 1. We want to stay focused on John’s gospel for the most part for the continuity of our Lord’s night.
  - 2. A full harmony of the Gospels of our Lord’s arrest, trial, and crucifixion can be an interesting study, but it is usually more an intellectual curiosity than it is a faith and love-building exercise.
  - 3. If we trust every word of God, we know the four varying accounts each have their place, for they give complementary information, but we also know we may proceed based on John’s record alone.

4. A complete reconciliation of all the facts in the four Gospels leads to overall understanding of a timeline and factual details, but it may miss the forest by inspecting each and every tree too much.
  5. By proceeding too slowly, the events of His arrest and trial in a few hours may be stretched out to weeks of sermons, and the personal view of His persecution, purpose, and triumph may be lost.
  6. God in His wise inspiration of four accounts, read individually by over 99% of all Bible readers, contain sufficient detail in each for the intended gospel confirmation and conviction about Jesus.
  7. Harmonies or synopses are arbitrary or hypothetical and may be wrong; each Gospel is an inspired account for its own thematic purpose and style; the Holy Spirit gave them to us independently; if we combine them as we see fit, there is great risk of creating a new record that is not truly scripture.
- D. For maximum benefit, keep His wonderful, personal instruction and concluding prayer to the Father in mind as we cross the brook and enter Gethsemane to literally start the next chapter of Christ's life.

\*\*\*\*\* *Arrest in Gethsemane – Judas Betrayed Jesus – Verses 1-3* \*\*\*\*\*

***1 When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.***

*When Jesus had spoken these words.*

- A. John by the Holy Ghost tells us that Jesus entered Gethsemane after chapters 13-17.
  1. We have read a detailed account of our Lord's personal instruction to His apostles.
  2. The other gospels have none of the very fabulous matter we have studied at length.
  3. We now make transition from His care of them to His fulfilling His Father's will.
- B. The others go from Peter to Gethsemane (Matt 26:35-36; Mk 14:31-32; Lu 22:39-40).
- C. It is hard to fault those that claim John as favorite gospel after reading chapters 14-17.
- D. Our great high priest had ended his teaching and prayer, now it was time for sacrifice.

*He went forth with his disciples over the brook Cedron.*

- A. Jesus and His apostles had made their way from Jerusalem toward Bethany (Jn 14:31).
- B. The Author and Captain of our salvation went boldly forward to engage the enemy.
  1. He knew the hour had come in which He could glorify God (Jn 12:23,27; 13:1; 17:1).
  2. He was intense to do His Father's will in spite of agonizing prayer (Lu 9:51; 12:50).
  3. He was all business with the apostles fully taught and His Father's will confirmed.
  4. With a farsighted view of His reward, He ignored earthly pain (Heb 12:2; II Pet 1:9).
  5. He voluntarily entered the Coliseum of Jews and Gentiles to do battle by suffering.
- C. The brook Cedron was Kidron in the O.T. (II Sam 15:23; I Kgs 15:13; Jer 31:40; etc.).
  1. We could write of Psalm 110:7 and drinking of the brook in the way, but not rightly.
  2. We could write of David crossing as rejected by Absalom and Israel, but not rightly.

*Where was a garden, into the which he entered, and his disciples.*

- A. This garden was Gethsemane, which the other Gospels tell us (Matt 26:36; Mk 14:32).
  1. He knew that Judas knew that this was a common retreat; He also knew as a prophet.

2. The curse came by Satan in another garden, but victory over him began in this one.
3. The greater darkness of a garden did not deter the Champion of our desperate case.
- B. He entered with the eleven, and then He took three apart (Matt 26:36-37; Mark 14:33).
  1. He allowed His favorites the blessed privilege of praying with Him, but they slept.
  2. He exposed their weakness (in spite of oaths contrary) to rightly see His courage.
- C. John passed over His agonizing prayer to His Father and sleeping apostles to move on.
  1. His wrestling with God is written in careful detail in the other three gospel accounts.
  2. John has our Lord's prayer of a totally different kind as we have seen in chapter 17.
  3. Therefore, we trust the living God that inspired this gospel as a standalone account.

## ***2 And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.***

*And Judas also, which betrayed him, knew the place.*

- A. Judas Iscariot, who had conspired with the Jews to betray Jesus to them in private.
- B. Since Judas, (a devil by Jesus' word in John 6:7), had been an apostle, he knew of it.
- C. Never forget how possible it is for a person to be exposed to much truth and reject it.
- D. There was no compunction in this devil to attack Jesus in His private place of prayer.
- E. For much more about Judas Iscariot (slides) ... <http://www.letgodbetrue.com/pdf/judas-iscariot.pdf>.

*For Jesus oftentimes resorted thither with his disciples.*

- A. We know Jesus was familiar with this area and had used it often (Luke 21:37; 22:39).
- B. Since Judas knew Jesus often used the place, he could and did lead the mob to it.
- C. Jesus had likely told the apostles earlier that day where they would spend the night.
- D. Judas being intimately familiar with the surroundings could get a mob there and in it.

## ***3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.***

*Judas then, having received a band of men and officers from the chief priests and Pharisees.*

- A. Judas knew where Jesus visited when in the area, so he took the arresting mob to Him.
- B. It was by chief priests (representatives of God) and Pharisees (most conservative sect).
  1. They gave the order and/or the compensation for servants and soldiers to arrest Jesus.
  2. It is not hard to raise a band, grow a church, or find friends if you oppose godliness.
  3. Christ-hating Jews are not different from liberal and conservative religionists today.
- C. We cannot speculate if the band of men and officers was 20, 200, or 1000, as some say.
  1. Other gospel writers recorded it as a *great multitude* (Matthew 26:47; Mark 14:43).
  2. We shall never follow a multitude to evil (Ex 23:2); we shall serve our little flock.
  3. Jews and Gentiles, high and low, joined against Christ as David wrote (Ps 2:1-2).
  4. We know the gate is broad and the way wide that leads to destruction for most men.

5. Judas, who was not preferred among the apostles, now led a murderous band of men.  
D. The princes of this world, from these officers up to Pilate, knew nothing (I Cor 2:7-8).

*Cometh thither with lanterns and torches and weapons.*

- A. As we read, the Last Supper was at night (Jn 13:30), followed by teaching and travel.
1. Though it was a calendar full moon (Passover), they still needed light for a search.
  2. The first Adam may have hid in the trees from his duty, but not the second Adam.
  3. We are not supplied enough details to know if it was closer to nine or to midnight.
  4. While the elect of the world went to bed that night, their Savior began His suffering.
- B. Their weapons were foolish, but they had no knowledge of His numbers or resistance.
1. When truth cannot be resisted by arguments, enemies resort to murder (Acts 6:10).
  2. Other gospel writers identified their weapons as swords and staves (Matt 26:47,55).
  3. By voice alone, we shall read shortly, Jesus threw them all backward to the ground.
  4. Jesus rebuked their show of force (Matt 26:55; Mark 14:48-49; Luke 22:52-53).
  5. They could not take Him; it was not time; He avoided them (Luke 4:28-30; Jn 8:59).
  6. It was the time for the power of darkness, and we should learn such (Luke 22:53).
  7. The scriptures had to be fulfilled – there must be swords (Zech 13:7; Psalm 22:20).
  8. Never forget that the heritage of the righteous is to mock weapons (Isaiah 54:17).
  9. Their weapons did not help in 70 A.D., and they will not help at His second coming.

\*\*\*\*\* *Arrest in Gethsemane – Jesus Confronted the Mob – Verses 4-7* \*\*\*\*\*

***4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?***

*Jesus therefore, knowing all things that should come upon him.*

- A. Here John gave us insight and a reminder that Jesus was very aware of His soon death.
1. Jesus had known from childhood He had His Father's business to finish (Lu 2:49).
  2. As He got closer to the appointed time, He was committed to it (Luke 9:51; 12:50).
  3. Jesus knew all about Judas and exhorted him to his dastardly deed (John 13:27-30).
  4. This is very different from other men that die, for few if any know it or its details.
  5. Persecution and death take most other men greatly by surprise, but Jesus knew it.
  6. Men that "lay down their lives for their country" did not intend to and fully fight it.
- B. What is *therefore* there for? Knowing His mission and theirs, He went to meet them.
- C. When you know you are doing God's will, then fear nothing that can happen to you.

*Went forth, and said unto them, Whom seek ye?*

- A. Note again, for the second time in four verses, Jesus *went forth* to meet His and our foe.
1. He did not stay in the Garden of Gethsemane and hide, waiting for them to find Him.
  2. He did not pray further in Gethsemane either, for He already knew His Father's will.

3. There is no need to pray for God's revealed will, just ask Phinehas (Num 25:6-15).
  4. He gave up His life in perfect obedience to His Father's will to send Him for us.
  5. They had to make no search of this small garden. Jesus came to them to help them.
- B. He took the bitter cup of His Father's planned bruising and suffering for our salvation.
- C. He refused the crown some tried to give Him, but He allowed the cross to murder Him.

***5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.***

*They answered him, Jesus of Nazareth.*

- A. The band of men sent by the chief priests and Pharisees knew the one Man they wanted.
- B. Jesus is called of Nazareth for being raised in Nazareth, though born in Bethlehem.
1. Instead of a last name, His residence narrowed down His common name Joshua.
  2. Another way a person can be said to be from Nazareth is a Nazarene (Matthew 2:23).
  3. The Jews used this name for Paul as a leader of the sect of the Nazarenes (Acts 24:5).
  4. The Jews did not mind using Nazareth to identify Jesus due to its reproach (Jn 1:46).
- C. Always remember and help others do the same – Nazarene and Nazarite are not related.

*Jesus saith unto them, I am he.*

- A. The Lord was either far enough away or hid himself from their vision for the exchange.
1. He had been in Jerusalem and the temple plenty of times for their easy recognition.
  2. Judas Iscariot had been with Him just hours earlier and knew His appearance well.
  3. He might have hid Himself for various reasons, but He willingly identified Himself.
- B. We need not alter His, *I am he*, by denigrating the italicized *he* to imply Exodus 3:14.
1. We know Jesus was and is Jehovah in His divine nature, but it may not be the point.
  2. We know by more precise grammar and context He intended Jehovah in John 8:58.
  3. But in other contexts, *I am he*, does not intend so much (John 8:24,28; 9:9; 13:19).
  4. We hold italicized *he* as valid as *I am* by every word of God (Ex 3:6; Matt 22:32).
  5. No one loves Jehovah or Jesus more than we do, but we do not alter scripture for it.
- C. What a great difference from guilty criminals that lie and/or flee to protect themselves.

*And Judas also, which betrayed him, stood with them.*

- A. John did not record the betrayal kiss (Matt 26:47-50; Mark 14:43-46; Luke 22:47-48).
1. Was Judas's betrayal kiss before our Lord's own identification here or after it?
  2. This is one of many timeline events to intrigue minds but does the heart no good.
  3. Time can be wasted with no sure result other than distraction from spiritual profit.
  4. We know what occurred: Judas impudently said, *Hail, master*, and then kissed Him.
  5. We know what occurred: Jesus asked this devil, *Friend, wherefore art thou come?*
  6. Jesus had treated Judas as a friend and more for the last three and one-half years.
  7. Scripture is quite clear that Judas will be cast into hell for his sin (Psalm 109:1-20).
  8. For much more about Judas Iscariot ... <http://www.letgodbetrue.com/pdf/judas-iscariot.pdf>.

- B. Consider the vile character of the man that sat at supper with Jesus just hours earlier.
  1. Jesus had rebuffed Judas days earlier for objecting to Mary's anointing (Jn 12:4-8).
  2. He conspired with Jews after that to betray Jesus to them privately (Mat 26:14-16).
  3. Jesus was troubled by Judas at supper, but sent him to his vile deed (Jn 13:18-30).
- C. Consider the character of those that profess Jesus, are baptized, and then betray Him.
  1. Judas had taken sides – he now stood with the enemies of Jesus against the Messiah.
  2. If you choose to oppose godliness, God and Satan will turn you over to impudence.
  3. All men must take sides – and it is much more than words – where do you stand?
  4. Are your dear associates kingdom servants of Christ or worldly family and friends?
  5. You are with Jesus doing His will or you are against Him (Matt 12:30). Beware!

***6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground.***

*As soon then as he had said unto them, I am he.*

- A. There was an immediate and instantaneous effect on the arresting mob by His words.
- B. When Jesus speaks, the Son of God, there is effectual power that accomplishes much.
  1. The Bible starts with the power of His voice and ends with it (Gen 1:3; Rev 4:1).
  2. He raised Lazarus by His voice; He shall raise all dead bodies by it (Jn 5:28-29).
  3. He will soon return from heaven with a shout, and what a glorious shout it will be!
- C. *What a Word Is This!* ... <http://www.letgodbetrue.com/sermons/christ/what-a-word-is-this/sermon.php>.

*They went backward, and fell to the ground.*

- A. A divine blast by Jesus' word stopped His enemies in their tracks and hurled them back.
  1. He could have done much more than He did, but He had a cup to drink, and He did.
  2. Their blindness is no different than conspiring to kill Lazarus for being resurrected.
  3. Their council after Lazarus admits great miracles by Jesus (Jn 11:47-48; 12:10-11).
  4. Such events should cause repentance, but instead it causes wrath for the day of wrath.
  5. Scornful men will attribute the glory or power of God to anything but God. Note it.
  6. Evolution is more idiotic than these men in Gethsemane, yet it is hailed as science.
- B. Since Judas was standing with them, we may assume that he fell to the ground as well.
  1. He saw and heard the Lord Christ show again just a smidgen of His mighty power.
  2. Let each soul in every assembly consider their ways and response to obvious truth.
- C. Let the terrors of the Lord Jesus Christ seize upon the wicked and His coming voice.
  1. This little display of His power while humiliated knocked them down, what next?
  2. His shout of victory that is coming soon will raise every dead body from the earth.
  3. He is coming with ten thousands of His angels to crush the ungodly (Jude 1:14-15).
  4. It is the day of wrath, for mankind has never seen such wrath (Rom 2:5; Rev 6:17).

**7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.**

*Then asked he them again, Whom seek ye.*

- A. He could have easily escaped with the band on the ground, but He would drink His cup.
- B. Since they had fallen to the ground without answering or responding, He asked again.
- C. He clarified their search and identified Himself as their prey to emphasize the warrant.
- D. They were not there for anyone but Jesus of Nazareth, the despised and rejected of men.

*And they said, Jesus of Nazareth.*

- A. They sought no one else but Jesus of Nazareth of Galilee, the Christ (*Messias*) of God.
- B. Did they want more? What could He or would He do to them now? They were blinded.
- C. These were no different than Pharaoh, hardened in their own sins for the dastardly deed.
  - 1. It is hard for us to grasp such blindness, but we can be blinded if we reject the truth.
  - 2. Our God can and will send strong delusion for men to believe lies (II Thess 2:9-12).
  - 3. We must beg God to save us from blindness due to the depravity of our evil hearts.
- D. *Author of Confusion* ... <http://www.letgodbetrue.com/sermons/god/is-god-the-author-of-confusion/sermon.php>.

\*\*\*\*\* *Arrest in Gethsemane – Jesus Delivered His Apostles – Verses 8-9* \*\*\*\*\*

**8 Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:**

*Jesus answered, I have told you that I am he.*

- A. By His repeated clarification, He limited their search to Himself alone and no others.
- B. This first-person identification – testifying against Himself – focused them on Him.
- C. There was no need to examine or interrogate all twelve, the One they sought was clear.

*If therefore ye seek me, let these go their way.*

- A. If your intentions and/or warrant are specifically for me, then let these eleven depart.
  - 1. By a show of power to the band of men, He implied possible peril for touching them.
  - 2. His combination of boldness, identification, and power were used to save the eleven.
  - 3. Since your numbers and weapons prove your concern, your goal has been achieved.
- B. In His hour of greatest need, He chose the cross alone and worked for their freedom.
  - 1. What affection for His disciples in this hour of trouble, yet they fled and denied Him.
  - 2. They will in the not too distant future drink the cup He drank by Himself that night.
  - 3. God is faithful to not tempt us above our ability or not provide escape (I Cor 10:13).
- C. Never forget by Christ's mighty show of strength that He went to the cross voluntarily.

***9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.***

*That the saying might be fulfilled, which he spake.*

- A. John recorded Jesus fulfilling scripture as part of his design for your faith (John 20:31).
- B. The reference here is words spoken by Jesus a little earlier in prayer to God (Jn 17:12).
- C. John will have glorious occasions in these final chapters to confirm earlier prophecies.

*Of them which thou gavest me have I lost none.*

- A. The proper source of this prophecy was our Lord's prayer minutes early (John 17:12).
  - 1. Jesus had preserved His given apostles both naturally and spiritually, not eternally.
  - 2. They traveled hundreds of miles with lots of enemies, but He still had the eleven.
  - 3. Jesus asked them at the end about ever lacking; they said, *Nothing* (Luke 22:35).
  - 4. If Jesus had not delivered them here, they might have denied Him and/or been killed.
  - 5. The chief intent was that they were preserved by Christ for their apostolic ministries.
- B. These words are not to be traced back to His guarantee of eternal life (John 17:2; 6:39).
- C. These words need not be treated as metaphors for the plan and nature of our redemption.
  - 1. Do not run to Abraham with Isaac and a ram caught in a thicket to spiritualize it.
  - 2. Do not run to Elihu with Job and finding a ransom for redemption to spiritualize it.

\*\*\*\*\* *Arrest in Gethsemane – Peter Assaulted Malchus – Verses 10-11* \*\*\*\*\*

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

*Then Simon Peter having a sword drew it.*

- A. Jesus and the apostles traveled many miles in lonely land between Galilee and Judea.
- B. We read in another account that they had two swords among them (Luke 22:36-38).
- C. Jesus saw Peter's use of a sword as violence bringing similar revenge (Matthew 26:52).
  - 1. True religion is a peaceful one, and choosing to use violence will bring violence.
  - 2. Peter would also have perished quickly if he chose to fight maybe 500 by himself.
  - 3. The Jews standing before Him with swords would be destroyed by Roman swords.
  - 4. The RCC used the sword and were overthrown by military power more than once.
  - 5. Islam took up their crescent-moon scimitars and have been defeated many times.
- D. There is a place for a sword in the hand of rulers, God's civil ministers (Rom 13:4).

*And smote the high priest's servant, and cut off his right ear.*

- A. One member of the mob that came after Jesus served the high priest Caiaphas himself.
  - 1. Far from being a mere domestic servant, he was likely there to observe and record.
  - 2. If Peter was able to accomplish this maneuver, Malchus must have been up front.
- B. Peter went for a head shot on poor Malchus, pursuing a fatal blow, cutting off his ear.



- C. We often criticize Peter, and we could here for ignorance, but let us admire his zeal.
- D. If the brief exchange here moved Peter to such a violent response, what of the angels?
  1. Matthew recorded that Jesus explained to Peter about angels helping (Matt 26:53).
  2. Jesus did come with angels in the horrific destruction of Jerusalem (Mat 16:27-28).
  3. Jesus will come yet again with His mighty angels for vengeance (II Thess 1:7-9).
  4. What might have tempted you, if you had been an angel at the arrest of our Lord?
  5. We love the song, *Ten Thousand Angels* ... <https://www.youtube.com/watch?v=mP563vwmQB0>.

*The servant's name was Malchus.*

- A. John had a mind for detail, though we do not know much of value by the name here.
- B. How do we know a reader(s) of this gospel did not check out the facts found here?
- C. We know from Matthew's account that Jesus healed this man's ear (Luke 22:51).
- D. If Jesus had not healed his ear, would not the mob with many swords slain the apostles?

***11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?***

*Then said Jesus unto Peter, Put up thy sword into the sheath.*

- A. Jesus stopped Peter's ignorance and zeal by reminding him of His Father's plan to die.
- B. Neither Peter's love and zeal for Christ nor the angels would hinder Jesus from dying.
- C. We love action or drama stories with friends arriving just in time to help or rescue.
- D. Always consider that fighting for a cause not commanded may be to fight against Jesus.

*The cup which my Father hath given me.*

- A. Legends of the Holy Chalice and/or Holy Grail are profanely inferior to the *cup* here.
  1. Various legends and Catholic fables make it the cup used by Jesus at the Last Supper, which Joseph of Arimathea also used to catch His blood from the cross.
  2. Arthurian legends include their knightly quests to locate this cup for its powers.
  3. The Spirit inspired John to see the Whore of Rome with a cup (Rev 17:4; 18:6).
- B. The role of Jesus' literal *cup* at the Last Supper is for its *content* and for its *covenant*.
  1. Jesus and Paul referred to it for its beverage *content* (Matthew 26:27; Mark 14:23; Luke 22:17; I Corinthians 10:16,21; 11:25-28).
  2. Jesus and Paul referred to it for its *covenant* effect (Luke 22:20; I Corinthians 11:25).
- C. But the cup here used by Jesus is to describe drinking the bitter dregs of God's wrath.
  1. Jesus warned Zebedee's sons about His cup of death (Matt 20:20-23; Mark 10:38).
  2. Jesus reasoned with His Father about it (Matt 26:36-44; Mark 14:36; Luke 22:42).
  3. Drinking a cup is a metaphor of judgment (Jer 49:12; Eze 23:32; Ob 1:16; Lam 4:21).
  4. The cup of wine in the Lord's hand is for the wicked to drink entirely (Ps 75:8; 11:6).
  5. God's wrath is pictured by a cup of bitterness (Rev 14:9-11; Is 51:17,22; Jer 25:15).
  6. This is in stark and total contrast to the cup the Lord gives His people (Psalm 23:5).

- D. It pleased Jehovah God to bruise His Son by torture and death for our sins (Is 53:1-10).
1. He was ordained to this death in God's eternal counsels (I Pet 1:20; Acts 2:23; 4:28).
  2. Though Jesus begged for an alternative in Gethsemane, He submitted to God's will.
  3. The bitter cup Jesus drank had four kinds – physical, psychological, spiritual, divine.

*Shall I not drink it.*

- A. Jesus had reasoned with His Father in agonizing prayer about this cup (Mat 26:36-44).
- B. He would not allow apostles like Peter or the angels to interfere and steal His future joy.
- C. Our Jesus drank the entire cup, including dregs, for one drop would send us all to hell.
- D. For much more of delight about our Lord's cup ... <http://www.letgodbetrue.com/pdf/cup-of-christ.pdf>

\*\*\*\*\* *Trial by the Jews – Jesus Led to High Priest – Verses 12-14* \*\*\*\*\*

***12 Then the band and the captain and officers of the Jews took Jesus, and bound him,***

*Then the band and the captain and the officers of the Jews.*

- A. After identifying Himself, exchanging with Judas and the band, He also corrected Peter.
- B. The band of men and officers were from the chief priests and the Pharisees (John 18:3).
- C. This one captain is described as plural by another writer (Luke 22:4,52); we accept both.
  1. Our news reporters do the same; one report focuses on one; another considers plural.
  2. We accept the Spirit's inspired use of words like *two or three eunuchs* (II Kgs 9:32).
  3. Luke used the plural, and in Acts also identified a temple captain (Acts 4:1; 5:24,26).
- D. You might think being knocked to the ground and the healing of an ear might alter them.
  1. Not only did these men know of other miracles, but these two added to Jesus' power.
  2. Never underestimate total depravity of all men and the rebellion in your own soul.
  3. Thus, we must pray like David against sins secret and presumptuous (Ps 19:12-13).
  4. But this generation was cursed, and their blindness prophesied (Is 6:9-13; 29:9-16).

*Took Jesus, and bound him.*

- A. Remember your Lord Jesus Christ – He resisted their crown; He submitted to their cross.
  1. Having told Peter the Father's will for His life, trial, and death, He gave Himself up.
  2. He had more than enough power to escape, to resist, destroy them, or wipe out earth.
- B. They would not have had any power against Him, if He had not intended their evil deed.
  1. He had walked through their midst and hid Himself before (Luke 4:28-30; Jn 8:59).
  2. He that healed withered hands could have cut off their hands by less than a word.
  3. He could have called twelve legions of angels to destroy this world and deliver Him.
  4. He could have done any infinite number of things to protect Himself or crush them.
- C. What foolish men to think they could bind Him that was Lord over all laws of nature.
  1. Binding Him was stupider than binding Samson with two new ropes (Jdgs 15:9-15).

2. Binding Him was stupider than imprisoning the apostles for preaching (Ac 5:17-25).
  3. Binding Him was stupider than imprisoning Peter with four quaternions (Ac 6:3-11).
  4. The only bonds that truly counted here were God's will and Jesus' submission to it.
- D. We are not told how they bound Him ... arms only, leg irons, chain around neck, etc.
1. Judas told the Jews he would identify Jesus for them, then *hold him fast* (Matt 26:48).
  2. The Jews were filled with such malice and rage that they might have done anything.
  3. The other gospel accounts do not refer to this binding, which this John alone tells us.
  4. It pleased His Father to bruise Him (Is 53:10), which began this quickly after prayer.
- E. God delivered Isaac, Joseph, and Samson for great things; He will soon deliver Jesus.

***13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.***

*And led him away to Annas first; for he was father in law to Caiaphas.*

- A. The band of men from the chief priests and Pharisees took bound Jesus to Annas first.
1. They did not put Jesus in hold until morning, they rushed to condemn Him for Pilate.
  2. They took Him to Annas first for respect, but the Jewish leaders were at Caiaphas's.
  3. Annas will quickly send them on to Caiaphas, as John specifically states (Jn 18:24).
  4. Since Jesus was perfect in all matters of civil law, they had to try Him religiously.
  5. Like Daniel, there was nothing to charge Him with but relative to God (Dan 6:3-5).
  6. Let us live to avoid all offences or crimes except prudent, gracious service to God.
- B. Both Annas and Caiaphas were high priests, making each high priest (Lu 3:2; Ac 4:6).
1. But the functioning high priest in this context of John is clearly Caiaphas, not Annas.
  2. These offices had been perverted by Roman appointments, simony, and other abuses.
  3. They might serve together, or were switched, or one was more official than the other.
  4. Some churches have a pastor and a pastor emeritus (retired; holding title for honor).
- C. There are various reasons we could speculate why they visited Annas before Caiaphas.
1. One reason indicated by the context is that the son-in-law paid regards to his elder.
  2. Annas was older and had been high priest and his five sons also, thus honoring rank.
  3. Caiaphas wanted and needed as much support as he could get to influence Pilate.
  4. We do not know, nor proven by others, the respective hatred these two had for Jesus.
- D. Do not fuss with unknown and unimportant details; see Jesus bound before a high priest.
1. These high priests were inferior to Jesus the Melchisedec high priest (Heb 7:1-28).
  2. They of all people should have known the prophecies and their fulfillment in Jesus.
  3. They of all people should have been the most sympathetic and merciful in judgment.
  4. But they were blinded like many of the Jews for the wrath of God on that generation.
  5. Ministers are blinded in judgment (Is 29:9-16; Jer 8:7-12; I Cor 1:18-19; 3:18-20).

*Which was the high priest that same year.*

- A. Simony was an evil among Jews for offices before Simon the sorcerer (Acts 8:9-24).
1. **Simony.** The act or practice of buying or selling ecclesiastical preferments, etc.

2. The RCC perpetuated this perverse church practice for the next couple millennia.
- B. Josephus and others wrote about Roman appointments and removals of high priests.
- C. Without their own civil rulers, Caiaphas as high priest was the most powerful ruler.
  1. God arranged for this evil man to be high priest that year to lead the murder of Jesus.
  2. Not only had He prophesied, but he led the conspiracy against Jesus (Matt 26:1-5).

***14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.***

*Now Caiaphas was he, which gave counsel to the Jews.*

- A. John had earlier recorded this event between Caiaphas and the Jews (John 11:45-53).
  1. When the Jews feared the effect of Jesus raising Lazarus, Caiaphas had a brainstorm.
  2. We rejoice at this, for God put a prophecy of Jesus' redemption in his corrupt mind.
- B. It is important that you know about this Caiaphas – the most important Jew in Israel.
  1. Caiaphas was high priest, not Annas. He honored his father-in-law and conspired.
  2. Herod was king, but he was an Edomite imposter; Pilate was a governor from Rome.
  3. John recorded additional thing about Caiaphas; the other three recorded the rest.
  4. Jesus held Caiaphas most guilty for His death, not Judas or Pilate (John 19:10-11).
  5. Judas did not deliver Jesus to Pilate – Caiaphas the Jew did (Mat 20:18-19; Jn 18:28).
  6. Caiaphas accused Jesus of blasphemy for claiming to be the Son of God (Mat 26:65).
  7. This man more than any other will bring down Jesus Christ's wrath on the nation.
  8. Jesus told Caiaphas under oath they would see Him coming in glorious vengeance.
  9. He saw a dark crucifixion, an earthquake, the veil rent in two, a partial resurrection, Christ's resurrection with scared soldiers, Pentecost, bold and gifted apostles.
  10. He and Annas had to hear about Jesus again (Acts 4:5-10; 5:17-33; 7:1; 9:1-2).
- C. For more, *The Prophecy of Caiaphas* ... <http://www.letgodbetrue.com/pdf/prophecy-of-caiaphas.pdf>.
- D. For more about Caiaphas, *John 11:45-52* ... <http://www.letgodbetrue.com/pdf/john-eleven.pdf>.

***That it was expedient that one man should die for the people.***

- A. John had earlier recorded this event between Caiaphas and the Jews (John 11:45-53).
  1. His advice to the Jews was to kill one man – Jesus – in order to save their nation.
  2. They loved their cushy jobs living as priests in palaces by the tithes of the people.
  3. They knew the Romans did not allow insurrection and would oppose a new religion.
  4. To keep their offices and income, they needed to destroy Jesus to keep Rome happy.
- B. John recorded that his politically astute idea was a prophecy of Jesus' redemptive death.
  1. What Caiaphas suggested to the Jews was God's use of him for a prophecy of Jesus.
  2. Both the natural political wisdom and the spiritual application were given by God.
  3. This is not new – God had spoken to the false prophet Balaam by his dumb ass.
- C. The wisdom of Caiaphas was to kill Jesus to save Israel from the Romans – the wisdom of God was for the Romans to destroy Israel for killing Jesus (Dan 9:26; Luk 19:41-44).

- D. The wisdom of Caiaphas was to justify the blood of one man for the nation – yet he would very shortly try to avoid guilt for that blood (Matt 23:34-36; 27:25; Acts 5:28).
- E. The wisdom of Caiaphas was to kill one Jew to save all the Jews – the wisdom of God was for one Jew to die to save all elect Gentiles (Is 11:10; Matt 12:18-21, Jn 10:16).
- F. The wisdom of Caiaphas was to sacrifice one for the nation and blame all on him – the wisdom of God was for one to be the Substitute and Scapegoat for salvation of many.
- G. The wisdom of Caiaphas did not defeat God’s plan, but confirmed it (Pr 19:21; 21:30).
- H. Never fear politicians – fear the only God that rules all politicians and manipulates them.
  1. Here before you is this evil and vile world’s most satanic, political conspiracy ever.
  2. The might of Rome’s Empire is in Pilate and Herod, the diabolical Jews in Caiaphas.
  3. John 18 shows Jews and Gentiles – mutual haters – joining together against His Son.
  4. Think! Jews and Gentiles, Romans and Israelites, Pilate and Herod, joined in murder.
  5. What does God say? He laughs derisively. What does He do? He angrily vexes them.
  6. The greater sin was not Rome’s Pilate or Herod, but Jewish Caiaphas (Jn 19:10-11).
  7. Judas had his diabolical role, but Jesus looked past him to Caiaphas (Mat 20:18-19).
  8. What happened to the Jews for this conspiracy? In 40 years they were destroyed.
  9. Jesus warned the daughters of Jerusalem of the great evil coming (Luke 23:27-31).
  10. What happened to Romans for hurting apostles? Herod died of worms (Ac 12:1-25).
  11. What happened to Rome for hurting Jesus and Christians? Overthrown in 476 A.D.
  12. He can easily turn kings to benefit His people (Pharaoh, Cyrus, Darius, King James).
  13. He can easily turn their worst plans for good (Balak, Haman/Ahasuerus, Mehmed).
  14. He can easily squash them and their grand plans (Pharaoh, Sennacherib, Alexander).
- H. For more, *The Prophecy of Caiaphas* ... <http://www.letgodbetrue.com/pdf/prophecy-of-caiaphas.pdf>.
- I. For more about Caiaphas, *John 11:45-52* ... <http://www.letgodbetrue.com/pdf/john-eleven.pdf>.

\*\*\*\*\* *Trial by the Jews – Peter Denied Jesus – Verses 15-18* \*\*\*\*\*

***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.***

*And Simon Peter followed Jesus.*

- A. Peter still had some zeal, or he would not have followed Jesus taken by the Jewish mob.
  1. Jesus had foretold they would all be scattered that night their own ways (Jn 16:32).
  2. Jesus had told the mob that they should arrest Him and let the eleven apostles leave.
  3. Peter had responded with misguided zeal by drawing a sword and attacking a man.
  4. The other gospels tell us that all the apostles did scatter (Matt 26:31,56; Mark 14:50).
  5. Thus, after running from the arrest scene, Peter went back to Jerusalem and Jesus.
  6. Do not be foolishly guilty of taking on burdens or duties too difficult to easily fulfill.
  5. It is a common sin of misguided zeal to imply or promise things hard to maintain.

8. If a command of Christ, even if hard, He will give strength; Peter had no command.
- B. It seems this and the next verse might explain how Peter denied and saw Jesus's look.
  1. The boast of Peter and his terrible fall are recorded in all four gospel accounts.
  2. Everywhere Peter went after publication, all his comrades and hearers knew of it.
  3. Yet, Peter was chosen by Christ and empowered by the Spirit to lead the apostles.
  4. He led the replacement of Judas, led at Pentecost and after, and went to the Gentiles.
- C. Let us never be fair-weather friends of the Lord Jesus, but love Him in life and in death.

*And so did another disciple.*

- A. Two *disciples* of Jesus were there that night at the palace of the high priest Caiaphas.
- B. They both had followed Jesus into Jerusalem, or to Annas, or to Caiaphas's palace here.
- C. The word *disciple* does not have to mean an apostle (John 19:38 cp John 12:42-43).
- D. A disciple of Jesus would have known Peter and likely vice versa for the next event.

*That disciple was known unto the high priest.*

- A. Many assume without much evidence this is John for his modest words of anonymity.
  1. John did refer to himself as *the disciple* Jesus loved (John 19:26-27; 20:2-4; 21:7,20).
  2. John did refer to himself as *that disciple* when related to Peter (Jn 20:8; 21:21-24).
- B. There are several problems with this assumption, and furthermore it does not matter.
  1. Even when John used anonymity, he eventually owned up to the fact (John 21:24).
  2. It is unlikely that a fisherman from Galilee (80 miles) was known to the high priest.
  3. It is unlikely an outspoken apostle of Jesus like John would be tolerated by Caiaphas.
  4. Whoever this disciple was, his reputation was good enough for staff also (Jn 18:16).
  5. It is in Jerusalem; it could have been Nicodemus, Joseph of Arimathea, or a believer.
  6. Joseph was a rich man and disciple (Matt 27:57-58). Priests generally like rich men.
  7. It might have been the man that provided the furnished room for Jesus at Passover.
  8. Remember there were many rulers that believed but did not confess (Jn 12:42-43).
  9. It does not affect the crucifixion history or anything, if it were John or Nicodemus.

*And went in with Jesus into the palace of the high priest.*

- A. This other disciple, whoever he was, was privileged to go into the palace of Caiaphas.
- B. This man's relationship was significant, since Annas and Caiaphas were high rulers.

***16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.***

*But Peter stood at the door without.*

- A. Peter saw the arrest in Gethsemane; he did not know the high priest; he stayed outside.
- B. He knew he had attacked a servant of the high priest, which will be brought up shortly.
- C. It seems this and the next verse might explain how Peter denied and saw Jesus's look.

*Then went out that other disciple, which was known unto the high priest.*

- A. This other disciple, whether John or Joseph of Arimathea, wanted Peter to see Jesus.
- B. For whatever reason – we are not told, this disciple wanted Peter to be a spectator.

*And spake unto her that kept the door, and brought in Peter.*

- A. This disciple, whoever he was, had a good reputation with Caiaphas and also his staff.
- B. Peter would now face questions, hear Jesus questioned, and see His look (Lu 22:61-62).

***17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.***

*Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples?*

- A. Historical evidence for women as maids or porters is unnecessary and fruitless for truth.
- B. First, note that her use of *also* indicates she knew the other man as a privileged disciple.
  - 1. The use of the adverb *also* means there are at least two or more things considered.
  - 2. If this is the case, trusting the grammar, then the other disciple was known as such.
  - 3. If this is the case, trusting the grammar, Peter lied in the hearing of the other disciple.
- C. This temptation is nearly ridiculous. There was no search party for disciples, only Jesus.
  - 1. But the rule stands that pride will bring a fall, so we must stay humble before God.
  - 2. If Malchus had confronted him, "I will have your head for what your attack," maybe.
  - 3. Peter could easily have said, "Yes, I am a disciple of Jesus. What did he do wrong?"

*He saith, I am not.*

- A. Learn – *Wherefore let him that thinketh he standeth take heed lest he fall* (I Cor 10:12).
- B. Learn – *godly sorrow to godly repentance totally clears great sinners* (II Cor 7:9-11).
- C. Learn – *God must keep us back from presumptuous sins in our own strength* (Ps 19:13).
- D. Learn – *Make no provision for the flesh, to fulfil the lusts thereof, even fear* (Ro 13:14).

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

*And the servants and officers stood there.*

- A. What servants and officers? The ones that worked for the high priest and arrested Jesus.
- B. Once we start down the path of compromise, we will go further and further in it.

*Who had made a fire of coals; for it was cold: and they warmed themselves.*

- A. It was cold. Jerusalem is at the latitude of Savannah. Middle of the night is about 50.
- B. It was midnight or later most likely, and they had been exposed for the last 2-3 hours.

*And Peter stood with them, and warmed himself.*

- A. I trust every word of God. Judas stood with them earlier (Jn 18:5). Now it was Peter.
- B. He warmed himself with them, hoping to be perceived as one of them, not as a disciple.
- C. If we walk with the ungodly or stand with sinners, we shall soon be scorers (Ps 1:1).
- D. The fear of man brings a snare, Peter associating with them snared himself (Pr 29:25).
- E. We must be committed to cleave to Christ (Acts 11:23) and encourage each other to it.
- F. We are our brothers' keepers, as Cain denied, but Jesus taught (Heb 3:12-13; 10:23-25).

\*\*\*\*\* *Trial by the Jews – Mistreated by Caiaphas – Verses 19-24* \*\*\*\*\*

***19 The high priest then asked Jesus of his disciples, and of his doctrine.***

*The high priest then asked Jesus of his disciples.*

- A. We were introduced to the politics of Caiaphas earlier – *expediency* (John 11:45-53).
  - 1. Whatever he needed to generate sufficient approval to kill Jesus, he would do it.
  - 2. He did not have any civil charges at this pass, but sought religious incrimination.
  - 3. As the high priest from Moses – it had to be false prophet, blasphemy, or idolatry.
- B. The first approach was to interrogate Jesus and hope he would incriminate Himself.
  - 1. Where was the scriptural warrant for his arrest with 2-3 witnesses and evidence?
  - 2. We are not told what Caiaphas wanted to know about His disciples, so we speculate.
  - 3. He might have asked how many and their organization to charge him with sedition.
  - 4. If he could get Jesus to confess 20,000 or another large number, Pilate would care.
  - 5. Caiaphas did not know the number, for Jesus had traveled widely in and out of Israel.
  - 6. There was not as of yet any formal churches or congregations of believers as Acts 2.
  - 7. It has been popular to accuse Christians of sedition, thus our need for civil obedience.
  - 8. Recall how the Pharisees joined their enemies the Herodians about Roman taxation.

*And of his doctrine.*

- A. Caiaphas hoped for Jesus to incriminate himself in doctrine for a Jewish religious crime.
- B. But Jesus did not fall for condemning Himself; He turned him to His public teaching.
- C. The apostles and others were often accused of preaching against Moses and God's law.
  - 1. Jesus started out the Sermon on the Mount about fulfilling every jot and tittle of it.
  - 2. Stephen was hated and stoned for warning about change and destruction (Acts 6:14).
  - 3. The error of the Jews was simple – they missed the Law's prophecy of Jesus Christ!
  - 4. They had many prophecies (Ge 3; 49; De 18:15-22; Dan 9:24-27; Mal 3:1-6; 4:1-6).
- D. We do not know what Caiaphas asked about Jesus' doctrine, but He avoided explaining.
  - 1. His question was not to learn truth at all, but rather a scorner's hate (Is 29:20-21).
  - 2. The Jews tried to trap Jesus in His words many times (Mark 12:13; Luke 11:53-54).
  - 3. I love the Bible – my handbook – to ignore scorers (II Tim 2:16,23; I Tim 1:4; 4:7).
  - 4. Based on the Bible, Caiaphas likely asked about the law, the temple, Jerusalem, etc.



**20 *Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.***

*Jesus answered him, I spake openly to the world.*

- A. Jesus exposed Caiaphas's effort to get Him to incriminate himself in a dire situation.
- B. Our religion is public and open. We have no secrets. Our website has all our doctrine.
  - 1. Pastors do not learn in monasteries or seminaries, but by public teaching (II Ti 2:2).
  - 2. We reject secrets like the Great Architect, holy underwear, underground baptisteries.
- C. What a condemnation of secret religious groups like Freemasonry, Mormonism, etc.
- D. For more about the secrets of Freemasonry ... <http://www.letgodbetrue.com/pdf/masonry.pdf>.

*I ever taught in the synagogue, and in the temple, whither the Jews always resort.*

- A. Jesus at twelve entertained the Jewish doctors of the law with questions and answers.
  - 1. If they did not have any notes about this child prodigy, it was their fault, not His.
  - 2. He had astonished them all at His understanding and answers in Jerusalem's temple.
- B. Jesus taught in public – He was the prophesied Messiah that would do so (Ps 40:6-10).
  - 1. The singular synagogue here is a collective noun for many (Luke 4:16,31-38; 13:10).
  - 2. The singular temple here is the one temple in Jerusalem (John 2:13-21; 7:14; 8:2,20).
- C. The Jews always went to a synagogue near them or traveled to Jerusalem for the temple.
- D. Paul used the same plan to go where people gathered for God's truth (Ac 17:1-4,10,17).

*And in secret have I said nothing.*

- A. Jesus rebuffed Caiaphas's question with the fact He had no secrets that were not public.
- B. If Jesus' doctrine was wrong in any point, Caiaphas should have lots of witnesses to it.
- C. Caiaphas knew what Jesus taught, for he had sent spies to hear Him and to ensnare Him.
  - 1. Consider this in light of Caiaphas slandering Jesus for sedition (Matthew 22:15-22).
  - 2. Caiaphas did want to learn; he already knew Jesus' doctrine; he sought to trap Jesus.

**21 *Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.***

*Why askest thou me.*

- A. Jesus knew why Caiaphas asked – to incriminate Him, as other attempts – thus a reproof.
- B. If you think it disrespectful, remember Jesus was the Son of God and Caiaphas's Lord.

*Ask them which heard me, what I have said unto them.*

- A. Jesus told Caiaphas if he wanted witnesses of His errors, he could ask His many hearers.
- B. Jesus had many hearers in public venues over several years and had not spoken in secret.

*Behold, they know what I said.*

- A. Jesus knew His hearers could not provide Caiaphas the blasphemy or heresy he sought.
- B. The Jews would have to rely on their ignorance to misconstrue our Lord's statements.
  - 1. They raised His promise to rebuild the temple in 3 days (Matt 26:59-62; Jn 2:18-21).
  - 2. However, the disciples saw the fulfillment of this promise in His body (John 2:22).
  - 3. Jesus could have rebuilt Herod's temple in 3 minutes – Jews! Look at His miracles!

***22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?***

*And when he had thus spoken.*

- A. Jesus did not sin in any way whatsoever, so there is no need to apologize or excuse Him.
  - 1. We hold to the perfect impeccability of Jesus in actual sin and even in ability to sin.
  - 2. Jesus justified breaking the Sabbath (in their perverse view) as Lord of the Sabbath.
- B. Jesus did not issue any apology whatsoever as did Paul in a similar case (Acts 23:1-5).
- C. The offence at His words were His maneuver to avoid their plan for self-incrimination.
- D. They also despised Him as a lowly, backwoods, uneducated, devil-possessed Nazarene.

*One of the officers which stood by struck Jesus with the palm of his hand.*

- A. If you are able to read this clause without emotion or thought, then you have a problem.
  - 1. The first lesson to learn is what the Lord of glory endured for you to go to heaven.
  - 2. The second lesson to learn is how you should bear the little difficulties of this life.
- B. Jesus is bound, and the blow with the palm of his hand was most likely on Jesus' face.
  - 1. Here we compare Matthew's account that gives more explanation (Matt 26:66-68).
  - 2. They blindfolded Him, hit Him, and dared Him to prophesy of them (Lu 22:63-65).
  - 3. The Romans added to facial damage by Pilate's approval (Mat 27:26-31; Jn 19:1-3).
- C. The Bible foretold Jesus' visage and form would be terribly marred (Isaiah 52:13-15).
  - 1. They hurt His face more than the Gospels tell – His beard was ripped off (Is 50:6).
  - 2. Yet in pictures of "Jesus" on trial or on the cross, His face is usually not bad at all.
  - 3. A drawing, painting, or acting of Jesus is a Catholic caricature and/or satanic fraud.

*Saying, Answerest thou the high priest so.*

- A. They, in their low opinion of Him and His avoidance of them, thought Him impudent.
- B. Rank is degraded by men in it resorting to unethical and illegal activities, like Caiaphas.
- C. Jesus did not sin on two accounts – He was always perfect, and He had the higher rank.

***23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?***

*Jesus answered him, If I have spoken evil, bear witness of the evil.*

- A. Jesus did not appeal to His reputation or to His authority – He asked for real evidence.

1. This certain officer, violating ordinary process by hitting Jesus, implied wrongdoing.
  2. Jesus answered quite properly – He had said His doctrine was universally known.
  3. Jesus knew He had not done anything wrong against Moses’ law or any natural law.
- B. Let us be spotless before the world like Daniel when vetted by enemies (Daniel 6:1-5).
- C. It is easy to be caught with a sin of this life and have your ointment spoiled (Eccl 10:1).

*But if well, why smitest thou me.*

- A. Jesus first defended himself against the charge of disrespect or impudence to Caiaphas.
- B. Jesus then defended himself against the unjustified slap by one of the officers at court.
- C. Let us never give our enemies occasion against us except our love of Christ and truth.
- D. Though not clear here, Caiaphas and his council had condemned Jesus of blasphemy.
  1. The other accounts make this clear (Matt 26:57-68; Mark 14:53-65; Luke 22:66-71).
  2. Blasphemy was a capital crime, so the Jews only needed Pilate to execute it for them.

## ***24 Now Annas had sent him bound unto Caiaphas the high priest.***

*Now Annas had sent him bound.*

- A. This transfer had occurred earlier to help us understand how Jesus was before Caiaphas.
- B. We know it occurred earlier by the past perfect tense *had sent* helping us with a timeline.

*Unto Caiaphas the high priest.*

- A. We know nothing found here of what Annas said or did to Jesus. This follows verse 13.
- B. Our beloved writer wants us to know that what just transpired was done by Caiaphas.
  1. John is the only writer that informed us about Caiaphas’s prophecy (John 11:45-53).
  2. John reminded us in this context that this is the Caiaphas of that prophecy (Jn 18:14).
- C. Let all know that the Lord of glory had a few things to say to this man and his cronies.
  1. The others record more with Caiaphas (Matt 26:59-68; Mk 14:55-65; Lu 22:66-71).
  2. Before being taken to Pilate, the Jewish leaders abused and questioned Jesus more.
  3. See the descriptions above by the other gospel writers of facial abuse (John 18:22b).
  4. They had no witnesses to agree except His true statement about the temple in 3 days.
  5. Jesus was silent to their accusations, and He then explained why (Luke 22:67-68).
  6. Caiaphas – the man John told you about – then swore Jesus by Jehovah to speak.
  7. This was proper procedure and what America does (Mat 26:62-63; Le 5:1; Pr 29:24).
  8. Jesus had been silent, but He answered – You got it; I am (Matt 26:64; Mark 14:62).
  9. But He said more – they would see His vengeance (Matt 26:64; Mk 14:62; Lu 22:69).
  10. They did not understand – hear Jesus elsewhere (Matt 16:28; Mark 9:1; Luke 9:27).
  11. He destroyed Jerusalem in 70 A.D. due to this trial (Lu 19:41-44; Matt 21:43; 22:7).
  12. For much more about 70 A.D. ... <http://www.letgodbetrue.com/sermons/prophecy/70ad/sermon.php>.

**25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.**

*And Simon Peter stood and warmed himself.*

A. We found Peter warming himself earlier with the enemies of Jesus Christ (John 18:18).

B. One compromise and lie was not enough, Jesus foretold Peter would deny Him thrice.

*They said therefore unto him, Art not thou also one of his disciples.*

A. Here is Peter's second opportunity tell the truth, but Jesus had given him over to lie.

B. The other gospel accounts tell us that this question was also by a maid (Matt 26:71).

*He denied it, and said, I am not.*

A. Not only did Peter lie about his connection to Jesus, he did so with an oath (Matt 26:72).

B. If God does not save you from presumptuous sins, you will do anything (Psalm 19:13).

**26 One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?**

*One of the servants of the high priest, being his kinsman whose ear Peter cut off.*

A. Peter's misguided zeal in Gethsemane gets him confronted by a relative (Jn 18:10-11).

B. Now this is much more a confrontation than a maid asking a rather innocuous question.

*Saith, Did not I see thee in the garden with him.*

A. Not only did Peter lie about being in Gethsemane, he cursed and swore (Matt 26:73).

B. Peter had boasted too confidently; he has fully failed; he will soon be fully restored.

**27 Peter then denied again: and immediately the cock crew.**

*Peter then denied again.*

A. Peter denied in strongest terms and violent language that he did not know Jesus at all.

B. He has now fulfilled his terrible role in his Lord's prophecy; he has denied Him thrice.

*And immediately the cock crew.*

A. As we would expect in any prophecy of our Lord, the cock crew again (Mark 14:72).

B. Other writers tell us that Peter went out and wept bitterly (Matthew 26:75; Luke 22:62).

C. Jesus looked at Peter when he denied thrice and the cock crew crewed (Luke 22:60-62).

- D. Bitter weeping in repentance and a changed life will bring cleansing and restoration.
1. Jesus gave Peter another chance to affirm he loved Jesus more than the others did.
  2. Jesus charged Peter to feed his sheep and lambs, and Peter led right off in Jerusalem.
  3. Peter was in charge at Pentecost, delivered from prison, and preached to Cornelius.
  4. Peter was a pillar in the great Council, and he wrote two epistles bearing his name.
- E. For the power of godly repentance ... <http://www.letgodbetrue.com/pdf/repentance-factor.pdf>.

\*\*\*\*\* *Trial by Pilate – Betrayed into Gentile Hands – Verses 28-32* \*\*\*\*\*

***28 Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.***

*Then led they Jesus from Caiaphas unto the hall of judgment.*

- A. Though not clear here, Caiaphas and his council had condemned Jesus of blasphemy.
1. The other accounts make this clear (Matt 26:57-68; Mark 14:53-65; Luke 22:66-71).
  2. Blasphemy was a capital crime, so the Jews only needed Pilate to execute it for them.
  3. After accounts of Peter, they took Him to Pilate (Mat 27:1-2; Mark 15:1; Luke 23:1).
- B. These words describe the Jews' cruel betrayal of Jesus from their protection to Gentiles.
1. These Gentiles were not friends – they were foreign, harsh, pagan, taxing invaders.
  2. Jesus had been asked about Pilate killing Jews while they did sacrifice (Luke 13:1).
  3. Jesus prophesied of this dastardly deed to His apostles (Matt 20:18-20; Acts 3:13).
  4. Judas betrayed Jesus to Caiaphas, but Caiaphas betrayed Him to Rome (John 19:11).
  5. Jesus identified this betrayal by Caiaphas, His own high priest, as the greater sin.
- C. It was at this point that Judas Iscariot saw his sin become hateful to the ruin of his soul.
1. Judas apparently thought Jesus would escape easily like He had done at other times.
  2. Being a thief, he must have thought he could make an easy, extra 30 pieces of silver.
  3. The prophecy was fulfilled for this God-hater – his sin became hateful (Ps 36:1-4).
  4. He repented, but it did him no good, whatever it was (Nu 14:40-45; Heb 12:14-17).
  5. Only one Gospel and Acts records Judas' grief and end (Mat 27:3-10; Acts 1:15-20).
  6. He returned the thirty pieces of silver in great grief, but former friends mocked him.
  7. He saw Jesus now as *the* innocent blood, and he knew he had sinned against Him.
  8. He went and hung himself, but even that did not work well, dashing his bowels out.
  9. The chief priests used the 30 pieces of silver to buy the field for burying strangers.
  10. Therefore, the prophecy of Jeremiah was fulfilled regarding the amount and the field.
  11. Solution – Jeremiah spoke it; Zechariah wrote it (Zec 11:12-13 cp Zec 1:4; 7:7,12).
  12. Solution – Judas bought the field via the chief priests (Acts 1:18 cp Matthew 26:7).
  13. Solution – Judas hung himself, falling head first, thus bursting (Mat 27:5; Acts 1:18).
  14. It had been better if Judas had not been born (Matt 26:24), yet fulfilled God's will.
  15. The Jews' hypocrisy about his blood money reveals a twisted morality (Matt 27:6).

16. For much more about Judas Iscariot ... <http://www.letgodbettrue.com/pdf/judas-iscariot.pdf>.
17. For much more about real repentance ... <http://www.letgodbettrue.com/pdf/repentance-factor.pdf>.
- D. The Hall of Judgment was part of the governor's palace where Pilate settled legal issues.
1. When the Jews delivered Jesus to Pilate's civil jurisdiction, His face was messed up.
  2. The Jews had already punished Jesus some, but they accused Him of civil crimes.
  3. Pilate was governor of Judea, part of the tetrarchy of Rome covering Palestine area.
- E. Pilate certainly had some obvious faults, but he did try for several reasons to free Jesus.
1. He declared repeatedly that he could find no fault in Jesus at all (Luke 23:4,14,22).
  2. He added Herod's own assessment of Jesus' innocence to his own (Luke 23:13-15).
  3. He marveled greatly that Jesus did not respond to slander (Matt 27:14; Mark 15:5).
  4. He tried to release Barabbas, a seditious murderer, instead of Jesus (Matt 27:15-21).
  5. He knew the Jews had delivered Jesus to him out of envy (Matt 27:18; Mark 15:10).
  6. His wife's testimony of a dream and warning about Jesus affected him (Matt 27:19).
  7. He feared the possibility that Jesus might actually be the Son of God (John 19:6-9).
  8. He tried to release Jesus after hearing about authority and Caiaphas (Jn 19:10-12).
  9. He washed his hands and said he was free from Christ's innocent blood (Matt 27:24).
  10. He signed Jesus as King of the Jews in three languages against them (Jn 19:19-22).
  11. Peter declared by inspiration Pilate was determined to release Jesus (Acts 3:13-15).
  12. Jesus' confession to Pilate is noteworthy ... <http://www.letgodbettrue.com/pdf/good-confession.pdf>.

*And it was early.*

- A. The rabid zeal of the Jews to commit murder drove them through the night to finish it.
- B. It was early the next day, which means Jesus had then been sleep-deprived for 24 hours.
- C. Jesus had about 10 hours left to His earthly life, much of it hanging on the cruel cross.

*And they themselves went not into the judgment hall, lest they should be defiled.*

- A. For this reason, Pilate had to keep coming out to speak to them (John 18:29,33; 19:4,9).
- B. These overly-scrupulous and superstitious Jews would not even enter a Gentile's house.
  1. Consider how Jesus played their game a little while before healing (Matt 15:21-28).
  2. Peter knew it was wrong with Cornelius, but God had corrected him (Acts 10:28).
  3. Peter would have to explain the whole event to the Jews in Jerusalem (Acts 11:1-3).
- C. The hypocrisy and pettiness of these diabolical monsters is astounding and convicting.
  1. Jesus had condemned their herb tithes while omitting weightier matters (Matt 23:23).
  2. Jesus had condemned their straining at a gnat yet swallowing a camel (Matt 23:24).
  3. Jesus had condemned their hand washing while defrauding parents (Matt 15:1-6).
  4. They viewed touching a Gentile a defilement, yet turned one of theirs over to them.
  5. They allowed, yea craved, these Gentiles to defile Jesus with hands, spit, robe, etc.
  6. They also rejected Judas's blood money though spending it for murder (Matt 27:6).
- D. We must hate this corrupt thinking of valuing ceremonial matters over moral matters.
  1. Like the Jews, Catholics value magisterium's scrupulous rules over Bible godliness.
  2. We do it when we think doctrinal knowledge has any redeeming value of its own.
  3. We do it when we think attendance at services has any redeeming value of its own.

4. We do it when we accept any religious activity as enough to replace loving service.
5. Let us reject scrupulosity about baptism or sonship yet allow any carnal Christianity.

*But that they might eat the passover.*

- A. The word *passover* here refers to the feast after the lamb or the whole feast of Passover.
  1. Did Jesus eat the Passover lamb correctly? the Gospels say He did (Matt 26:17-20).
  2. We have encountered this difficulty before. See the notes for John 13:1 and 13:30.
  3. There is much more to the Passover than just a supper with a lamb in the evening.
  4. Consider how Moses identified a feast following the Passover supper (Nu 28:16-17).
- B. These devils worried about eating the Passover while abusing the true Passover Lamb.
- C. For the much wider meaning of Passover ... <http://www.letgodbetruer.com/pdf/easter-in-acts-12-4.pdf>.
- D. For similar difficulties of John 13:1 and 13:30 ... <http://www.letgodbetruer.com/pdf/john-thirteen.pdf>.

**29 Pilate then went out unto them, and said, What accusation bring ye against this man?**

*Pilate then went out unto them.*

- A. He had to do this, since they would not defile themselves by entering a Gentile's place.
- B. He was used to it, though irritating that his inferiors thought so highly of themselves.

*And said, What accusation bring ye against this man.*

- A. The other Gospels identify blasphemy (Matt 26:59-68; Mark 14:55-65; Luke 22:66-71).
- B. However, they told Pilate about civil crimes (Matthew 27:13; Mark 15:3; Luke 23:1-7).
- C. This is a popular ruse to turn rulers (with the sword) against Christians (Acts 17:6-8).
  1. It is wisdom and safety to obey for wrath and conscience (Rom 13:5; I Pet 2:12-17).
  2. Daniel was perfect in all civil laws, so they had to vet him religiously (Dan 6:1-5).
- D. The Jews would bring this false charge up again when Pilate wavered (John 19:12).
- E. Jesus was famously innocent in civil matters as they knew (Luke 20:20-26; 23:1-2).

**30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.**

*They answered and said unto him.*

- A. Listen to the arrogant self-righteousness of these diabolical, conspiratorial murderers.
- B. They had no evidence for any charge against Jesus, so they will force it by presumption.
- C. While Pilate had military force at his disposal, he knew he could be overrun temporarily.
- D. The Sanhedrin had found Jesus guilty of capital blasphemy, but they dare not state it.
  1. Pilate did not care about religious rules or punishments of the Jews, if done orderly.
  2. Therefore, Pilate put the Jews on the spot, since they had no evidence of civil crimes.
  3. By John's account here, they resorted to their reputations as having obvious cause.
  4. Luke gave further detail that they slandered Jesus about Caesar, but not here, yet.

*If he were not a malefactor, we would not have delivered him up unto thee.*

- A. **Malefactor.** One guilty of a heinous offence against the law; a felon, a criminal.
- B. America says, *Innocent until proven guilty.* Jews said, *Obviously guilty without proof.*
- C. These scrupulous Jewish bastards stood outside to pretend great holiness and justness.

***31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:***

*Then said Pilate unto them, Take ye him, and judge him according to your law.*

- A. Pilate did not care about their laws of blasphemy or any other such religious charge.
- B. He authorized them to go ahead and deal with Jesus their way, but this could not be.
  - 1. Scripture must be fulfilled, which Jesus had prophesied days earlier (Jn 12:32-33).
  - 2. He could not die by Jewish stoning; He must die by crucifixion on a tree (Jn 18:32).

*The Jews therefore said unto him, It is not lawful for us to put any man to death.*

- A. This corruption of law and logic is a lie they were forced into by their murderous plot.
  - 1. They had no fear to stone Jesus for blasphemy (John 5:18; 8:59; 10:31-33; 11:8).
  - 2. They had no fear or guilt about rushing upon Stephen to kill him (Acts 7:57-58).
  - 3. They had pressed Jesus to approve a Jewish stoning death of the woman in adultery.
  - 4. They feared the people to stone Jesus publicly (Matthew 21:26; 26:5; Mark 11:18).
- B. Consider the difference between the crime of blasphemy and treason against Caesar.
  - 1. They had condemned him to die under their law for blasphemy claiming to be Christ.
  - 2. However, to have done so might have brought the wrath of the people upon them.
  - 3. Therefore, knowing it would mean little to Pilate, they charged Him with sedition.
  - 4. And when Pilate wavered due to Jesus' innocence, they pressed Caesar (John 19:12).

***32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.***

*That the saying of Jesus might be fulfilled.*

- A. Similar to the case of Caiaphas, the Jews' choices were working the secret will of God.
  - 1. God has a secret will you do not know, and it will be followed perfectly in all cases.
  - 2. Never doubt God's control and dominion of all events – even the most sinful of all.
  - 3. There is no wrath of man allowed by God beyond what He will use (Psalm 76:10).
  - 4. Peter would later explain God's determinate council to the Jews (Acts 2:23; 4:28).
- B. Jesus had prophesied several times of His death and many details requiring fulfillment.
- C. *Saying* and *sayings* may cover both when the singular is a collective noun for them all.

*Which he spake, signifying what death he should die.*

- A. Jesus had spoken more than once metaphorically about crucifixion (Jn 3:14; 12:32-33).



1. John used the word *signifying* here, meaning the references that were metaphorical.
  2. He had also stated it quite clearly, though not understood (Matt 20:18-19; 26:1-2).
- B. There were also other prophecies requiring crucifixion (Jn 19:36-37; Gal 3:13; Ps 22).
- C. Every detail was perfectly fulfilled to match God's determinate council (Ac 2:23; 4:28).

\*\*\*\*\* *Trial by Pilate – Pilate Interrogated Jesus – Verses 33-38* \*\*\*\*\*

### ***33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?***

*Then Pilate entered into the judgment hall again, and called Jesus.*

- A. Pilate went outside to address the Jews, for they would not defile themselves (Jn 18:28).
- B. He returned to the judgment hall to ask Jesus about their accusation of civil disturbance.
- C. What is Jesus Christ of Nazareth doing in a judgment hall without proof of any crime?
  1. The princes of this world, from Jews to Pilate to Herod, knew nothing (I Cor 2:7-8).
  2. They had united together in the worst conspiracy of all time to their ruin (Ps 2:1-12).
  3. Each of those men and all such men since them will rue the day they mocked Jesus.
- D. It does not end there. Hear Paul, *If any man love not the Lord Jesus Christ* (I Co 16:22).
  1. We cannot overstate the importance of honoring the Son to honor God (Jn 5:17-23).
  2. Paul in addition to this warning also commended sincere lovers of Christ (Eph 6:24).

*And said unto him, Art thou the King of the Jews.*

- A. Pilate had been prompted by the Jews to this question by their civil charge (Lu 23:1-2).
  1. Pilate did not care if Jews' accused their own of religious crimes as long as orderly.
  2. But they had accused Jesus of several serious crimes against the Roman government.
  3. First, they accused Jesus of widespread sedition and insurrection throughout Israel.
  4. Second, they accused Jesus of ordering His followers not to pay taxes to Caesar.
  5. Third, they accused Jesus of claiming that He Himself was the Messiah and a King.
- B. Of course, Pilate's question could only fit his limited concept of kings and kingdoms.
  1. This is no different than Jews accusing Jesus about building the temple in three days.
  2. If all you have is an academic education and a dictionary, the Bible is closed to you.
  3. Jesus was the heavenly king of the Jews; Jesus was not the earthly king of the Jews.
  4. He had a spiritual realm over which He would reign, but not Pilate's earthly realm.
  5. Jesus was no direct threat to Pilate, Herod, or Caesar ... only a future indirect threat.
  6. Jesus was indeed the king of the Jews (John 1:49; 12:13-15; Psalm 2:6-12; Is 9:6-7).
  7. His kingdom was spiritual and among them, so His servants did not fight (Jn 18:36).
- C. Pilate understood and believed enough to declare it to all witnesses (John 19:19-22).

**34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?**

*Jesus answered him, Sayest thou this thing of thyself.*

- A. Jesus, knowing all things, knew the Jews had slandered Him regarding His kingdom.
- B. If Pilate officially and judicially interrogated Jesus, where were witnesses of the crime?
- C. If Pilate unofficially questioned Jesus about being a king, Jesus wanted Pilate to own it.

*Or did others tell it thee of me.*

- A. Jesus, knowing all things, knew the Jews had slandered Him for sedition and tax revolt.
- B. Jesus gave Pilate an opportunity to show a little interest Himself in our Lord's identity.
  - 1. Surely, the governor was aware of at least some miracles Jesus had done everywhere.
  - 2. Jesus, with a bleeding and swollen face, would have helped him if he had sought it.
- C. This approach by Jesus gently reminded Pilate that there was no evidence of sedition.

**35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?**

*Pilate answered, Am I a Jew.*

- A. Pilate was sharp enough to know that the real issue was a Jewish one, not civil rebellion.
- B. Pilate pleaded ignorance of the real cause, though he knew it was Jewish and not civil.

*Thine own nation and the chief priests have delivered thee unto me.*

- A. Pilate told Jesus to consider that Jews, not Romans, had charged Him with capital crime.
- B. Pilate presumed on national loyalty and religious integrity as would ordinarily be wise.
- C. These rabid men had no conscience or compassion on either ground of truth or mercy.

*What hast thou done.*

- A. Pilate sought to know if Jesus would help him sort through the Jews' envious slander.
  - 1. Pilate knew that the Jews had brought Jesus out of envy against Him (Matt 27:18).
  - 2. They brought no charges with evidence or witnesses of sedition (Luke 23:13-15).
- B. Since he could not trust the Jews, Pilate hoped Jesus might shed some light on the case.

**36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.**

*Jesus answered, My kingdom is not of this world.*

- A. The Jewish rulers had accused Jesus to Pilate of being a seditious king (Luke 23:1-5).
  - 1. Their charge of blasphemy would mean nothing to Pilate, so they slandered Jesus.
  - 2. There is hypocrisy even here, for the Jews craved a military Messiah to defeat Rome.

3. He had not done any such thing that the Jews accused Him of (Matthew 22:15-22).
- B. However, Jesus explained that His kingdom was spiritual and was no threat to Caesar.
  1. The reign of Jesus in this dispensation is primarily a spiritual reign over believers.
  2. It began with John the Baptist six months before He fulfilled (Matthew 3:2; 4:17).
  3. His kingdom was entered by those repenting and being baptized (Matt 21:31-32).
  4. They pressed into His kingdom by violent reformation (Matt 11:12; Luke 16:16).
  5. These changes were what every government longs for by citizens (Luke 3:10-14).
  6. Jesus had explained publicly that His kingdom was within men (Luke 17:20-21).
- C. It is important that we remember this axiom of Jesus Christ's kingdom for our wisdom.
  1. Our fight or war is not with this world, but rather with a spirit world (Eph 6:10-18).
  2. We reject Postmillennialism or Reconstructionism to reform earth to His kingdom.
  3. Therefore, we minimize our political concern or involvement to just basic privileges.
  4. We cannot serve God and mammon; we cannot fight the Lord's battles and politics.
  5. We reject state churches, RCC inquisitions, and Islam's jihadists among other errors.
  6. We want Bible truth on politics ... <http://www.letgodbetrue.com/pdf/christian-and-politics-2.pdf>.
- D. Christians should be model citizens to silence our religious adversaries (I Pet 2:12-17).
  1. Jesus taught obedience to Caesar and taxes, though unconstitutional (Mat 22:15-22).
  2. Daniel is the great example of cooperating with a pagan government (Daniel 6:1-5).

*If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews.*

- A. Jesus explained to Pilate that the Jews' slander about His kingdom was obviously false.
  1. If Jesus had ambitions for the throne, He would not have submitted in Gethsemane.
  2. Pilate would have been informed that Jesus was taken peacefully in Gethsemane.
  3. He may have heard that Jesus told Peter to sheath his sword and also healed Malchus.
  4. His arrest was totally inconsistent with His entry to Jerusalem or any royal ambition.
- B. Neither Pilate nor Herod had anything to fear in the way of civil rebellion or uprising.
  1. Jesus taught obedience to Caesar and taxes, though unconstitutional (Mat 22:15-22).
  2. When the Jews tried to make Jesus king, He rejected the terrible idea (John 6:15).
  3. When Jews tried to get Him to adjudicate, He rejected it (Luke 12:13-14; Jn 8:1-11).

*But now is my kingdom not from hence.*

- A. These words explain that the present form of Christ's kingdom was not an earthly one.
  1. **Hence.** I. Of place. 3. *spec.* From this world, from this life. It means not from here.
  2. Jesus' words are a recapitulation of what He had said – I have no worldly kingdom.
- B. The only kingdom Pilate could image was an earthly reign competing with his Rome.
- C. May God keep the hearts and minds of His children as committed to heavenly things.

***37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came***

***I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.***

*Pilate therefore said unto him, Art thou a king then.*

- A. Pilate sought to confirm. The Jews accused Jesus as a king. Jesus admitted His kingdom.
- B. Pilate had asked this before in this record (Jn 18:33), but Jesus had avoided the question.

*Jesus answered, Thou sayest that I am a king.*

- A. This form of speech seems strange, but not really if thought is given to our equivalent.
  - 1. Jesus by these words did not mock Pilate by saying, *You have declared me a king.*
  - 2. Pilate had asked a question; Pilate had not made a statement. Analyze the words.
  - 3. Context proves Jesus by these words agreed with Pilate He was a king (next clause).
  - 4. Matthew recorded it as, *Thou sayest.* Mark and Luke both recorded, *Thou sayest it.*
  - 5. Jesus positively answered Pilate that He was indeed a king by His birth and purpose.
  - 6. Our equivalent expression is, *You got it,* or, *You bet I am,* or any positive agreement.
- B. To prove this positive agreement, go back and compare Jesus' response to Caiaphas.
  - 1. Caiaphas had asked Jesus if He were the Son of God, and Jesus responded similarly.
  - 2. Jesus was silent to their accusations, and He then explained why (Luke 22:67-68).
  - 3. Caiaphas – the man John told you about – then swore Jesus by Jehovah to speak.
  - 4. This was proper procedure and what America does (Mat 26:62-63; Le 5:1; Pr 29:24).
  - 5. Jesus had been silent, but He answered – *You got it; I am* (Matt 26:64; Mark 14:62).
  - 6. Strange to our ears, Jesus' words, *Thou sayest that I am a king,* is positive agreement.

*To this end was I born, and for this cause came I into the world.*

- A. After positively answering that He was a king, Jesus explained His birth and purpose.
- B. We know all the glorious details of Jesus being born king (Gen 3:15; Isaiah 7:14; 9:6-7; Micah 5:2; Matt 2:1-3; Luke 1:31-33,67-75; 2:8-14; Revelation 12:5; 19:16; 22:16).
- C. We know all the glorious details of Jesus role as king (Gen 49:10; Num 24:17; Psalm 2:1-12; 45:1-6; 110:1; Isaiah 11:1-6,10-16; Jeremiah 23:5-6; Zechariah 9:9; etc., etc.).
- D. We are part of a glorious kingdom with a virgin-born king to reign forever and ever.
  - 1. He is king of the fifth kingdom of Daniel, which fills the earth and shall never end.
  - 2. He shall soon destroy the universe, replace the universe, and give it to His brethren.

*That I should bear witness unto the truth.*

- A. The kingdom of Jesus Christ is a spiritual kingdom based in truth and righteousness.
  - 1. Men have corrupted the truth revealed to them by inferior means (Rom 1:18-25).
  - 2. Jesus of Nazareth is the great Apostle of the truth of God (Rom 15:8; Heb 3:1-2).
  - 3. Jesus is the faithful and true witness of absolute, final truth (Rev 3:14; 19:11; 22:6).
- B. Absolute truth is best known by the glorious gospel of Jesus Christ given by Him alone.
  - 1. There is inferior degrees of truth revealed by creation, providence, and conscience.
  - 2. Jesus declared reformation of God's established religion (Jn 4:20-24; Heb 9:1-10).
  - 3. He committed that truth to chosen apostles to spread it worldwide (Matt 28:18-20).

4. They in turn ordained men who ordained men to perpetuate it on earth (II Tim 2:2).
5. Each church is the pillar and ground of the truth in the world (I Timothy 3:15-16).

*Every one that is of the truth heareth my voice.*

- A. The truth – God’s truth of spiritual things – is the measure of men and proof of salvation.
  1. Jesus had declared this axiom and fact in no uncertain terms already (John 8:45-47).
  2. Eternal life is not gained by acquiring truth, but believing Jesus Christ is proof of it.
  3. There may or may not be truth in other matter e.g. politics or medicine, but so what!
- B. We are to measure every man and every doctrine and every spirit by agreement to truth.
  1. David’s glorious commitment to scripture must be ours as well (Ps 119:128,98-100).
  2. This same writer taught that spirits must be tried by apostolic doctrine (I Jn 4:1-6).
- C. Pilate’s response is horrible, but every reader must examine himself regarding the truth.
  1. Paul did not care about conversion or baptism but further examination (II Cor 13:5).
  2. We make our election sure by adding to faith virtue and knowledge (II Peter 1:5-7).

***38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.***

*Pilate saith unto him, What is truth.*

- A. Pilate, likely educated quite well, is similar to the educated today, ignorant about truth.
  1. Like Caiaphas, political expediency was more crucial than absolute morality or truth.
  2. Pilate, though trying to free Jesus, rejected the glorious truth standing before him.
  3. Religious truth? Pilate was part of an empire worshipping a mess of polytheistic lies.
  4. God revealed Creator truth to all men, but man rejected it (Rom 1:18-21; Ps 19:1-6).
  5. Therefore, God rewired their brains to deny the most basic truth (Romans 1:22-32).
  6. Men have lies in their right hands and cannot deliver themselves (Isaiah 44:9-20).
  7. Even one minute spent believing one lie is a terrible travesty and vanity to be hated.
- B. There are many false ideas of truth, which are the result of the devil’s work in sinners.
  1. Truth is situational ethics – whatever fits each unique situation is acceptable truth.
  2. Truth is relatively personal – whatever a person thinks is right is truth for them.
  3. Truth is found in sincerity – whatever a person sincerely believes is truth to them.
  4. Truth is found in science – whatever facts scientists claim to prove must be truth.
  5. Truth is based in popularity – whatever the majority of men hold must be truth.
  6. Truth is determined by antiquity – whatever previous generations taught is truth.
  7. Truth is found in education – whatever the most educated men believe is truth.
  8. Truth is found in personality – charming and powerful men must hold the truth.
  9. Truth is found in feelings – the truth will feel and seem right to a person’s heart.
  10. Truth is found in results – if it works, or the end justifies the means, it is truth.
- C. Truth – inspired facts, morality, and wisdom – is a necessary and glorious gift of God.
  1. Without truth, worship is unacceptable to God, no matter its popularity (Jn 4:20-24).
  2. God must regenerate each man before he will accept or embrace truth (I Cor 2:14).

3. Preaching Bible truth is rejected by most Christians today for fables (II Tim 4:3-4).
  4. Be careful and vigilant! Your heart loves lies and believes them (Jer 17:9; Pr 21:2).
  5. Love truth today, or God can and will send strong delusion for lies (II Thess 2:9-12).
  6. Thus, you must give thanks to God for choosing you to believe truth (II Thess 2:13).
  7. Truth should cause thanks, prayer for more, diligence to seek, and zeal to defend.
  8. *God of Confusion* ... <http://www.letgodbetrue.com/sermons/god-is-god-the-author-of-confusion/sermon.php>.
- D. For much more about truth Pilate denied (2005) ... <http://www.letgodbetrue.com/pdf/what-is-truth.pdf>.

*And when he had said this, he went out again unto the Jews.*

- A. Pilate had to keep coming out to speak to them after asking Jesus (Jn 18:29,33; 19:4,9).
- B. Obviously Pilate rejected the Jews' slander and accepted Jesus' kingdom explanation.
- C. Furthermore, Herod also rejected their slander and saw no evil ambition (Lu 23:6-15).

*And saith unto them, I find in him no fault at all.*

- A. Though vetted by the Jews and two Gentile authorities of Rome, Jesus was impeccable.
  1. Every effort had been made to find fault in Jesus, including slander and abusing Him.
  2. Daniel was found free from offence in Persia, but we know he had his personal sins.
- B. Pilate certainly had some obvious faults, but he did try for several reasons to free Jesus.
  1. He declared repeatedly that he could find no fault in Jesus at all (Luke 23:4,14,22).
  2. He added Herod's own assessment of Jesus' innocence to his own (Luke 23:13-15).
  3. He marveled greatly that Jesus did not respond to slander (Matt 27:14; Mark 15:5).
  4. He tried to release Barabbas, a seditious murderer, instead of Jesus (Matt 27:15-21).
  5. He knew the Jews had delivered Jesus to him out of envy (Matt 27:18; Mark 15:10).
  6. His wife's testimony of a dream and warning about Jesus affected him (Matt 27:19).
  7. He feared the possibility that Jesus might actually be the Son of God (John 19:6-9).
  8. He tried to release Jesus after hearing about authority and Caiaphas (Jn 19:10-12).
  9. He washed his hands and said he was free from Christ's innocent blood (Matt 27:24).
  10. He signed Jesus as King of the Jews in three languages against them (Jn 19:19-22).
  11. Peter declared by inspiration Pilate was determined to release Jesus (Acts 3:13-15).
  12. Jesus' confession to Pilate is noteworthy ... <http://www.letgodbetrue.com/pdf/good-confession.pdf>.

\*\*\*\*\* *Trial by Pilate – Jews Chose Barabbas – Verses 39-40* \*\*\*\*\*

***39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?***

*But ye have a custom, that I should release unto you one at the Passover.*

- A. While Pilate called it a Jewish custom, it was obviously a Roman gift to the conquered.
  1. Matthew's account explains this was a governor's prerogative to them (Matt 27:15).
  2. Military might is a powerful thing, but a far-flung empire also required some gifts.

- 3. For all in authority, rule and punishment have roles, but so does kindness (Pr 29:21).
- B. Since Passover was the Jews' greatest celebration, Rome humored the Jews with a gift.
- C. Pilate brought this matter up because he hoped by this vehicle he might release Jesus.

*Will ye therefore that I release unto you the King of the Jews.*

- A. We know by scripture Pilate hoped they would free Jesus (Matt 27:15-21; Ac 3:13-15).
- B. Matthew wrote that Barabbas was a *notable* prisoner presently imprisoned by Pilate.
  - 1. Barabbas had joined in an insurrection and had committed murder (Mark 15:6-11).
  - 2. Barabbas was guilty of sedition in the city and murder during it (Luke 23:16-25).
  - 3. Barabbas was also a thief, according to our present text, a robber (John 18:39-40).
  - 4. Peter confirmed fifty days later that the Jews preferred a murderer (Acts 3:13-15).
  - 5. **Insurrection.** An armed revolt or rebellion against authority or government rule.
  - 6. **Sedition.** Violent party strife; a factious contest attended with rioting and disorder; a concerted movement to overthrow an established government; a revolt, rebellion.
  - 7. A minor point is, Barabbas means *Son of a Father*. Compare *Barjona* (Matt 16:17).
- C. Pilate and Peter (inspired) thought the Jews should have wanted Jesus over Barabbas.
  - 1. If he were a cutthroat thief and infamous rebel, they should have wanted him dead.
  - 2. The Jews by choosing a murderous seditionist chose to offend Rome to crucify Jesus.
  - 3. The contrast drawn by Peter to the Jewish rulers is stark and weighty (Acts 3:13-15).

***40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.***

*Then cried they all again.*

- A. All the Jews present, chief priests and mob, demanded again in total unity against Jesus.
  - 1. Their previous cry to Pilate is implied in John, recorded elsewhere (Luke 23:1-5).
  - 2. This cry to free Barabbas concluded with their demand for Jesus to be crucified.
  - 3. They were totally united and fully committed that nothing must hinder Jesus' death.
- B. There was no charge, proof, or reason for the rabid hatred of their innocent countryman.
- C. Isaiah's prophecy of being without proper judgment was clearly fulfilled (Isaiah 53:8).

*Saying, Not this man, but Barabbas.*

- A. They made a choice that Peter would confront them about 50 days later (Acts 3:13-15).
- B. Their degrading reference to *this man* in comparison to a cutthroat thief is very telling.
- C. Consider well how the Jews were given opportunity to save Jesus, but chose His death.
- D. Their choice, indicating the devilish control of their hearts, would later haunt them all.

*Now Barabbas was a robber.*

- A. John, by Holy Spirit inspiration, identified the exchange of *a robber* for Jesus the Christ.
  - 1. During His life, Jesus gave gifts of health, freedom from devils, food, peace, truth.
  - 2. During his life, Barabbas had stolen, killed, and attempted to overthrow civil rulers.

3. During His life, Jesus submitted to Caesar and taught His enemies the truth of it.
- B. Peter confirmed both Mark and Luke that Barabbas was a murderer (Acts 3:13-15).
  1. Matthew described Barabbas simply as a notable prisoner held by Pilate (Mat 27:16).
  2. Mark and Luke, respectively, recorded his murder during insurrection and sedition.
- C. The Jews slandered Jesus with sedition but asked Pilate to release one guilty of sedition!
  1. Their hypocrisy had no bounds – just as Jesus preached and warned during His life.
  2. Their hypocrisy had no bounds – to justify the greatest tribulation in world history.