

THE GOSPEL OF JOHN SESSION 20

Review: Last week we went through chapter 17 which is the intercessory prayer of the Lord Jesus for himself, his disciples, for future believers, and for unity among all believers. He affirms that he has finished the earthly work that was given to him to do and requests to return the divine glory he shared with the Father before the world began. He closes by saying that his will is that those that have been given to him may be with him and behold his glory.

John 18:1-3 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. And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. Judas then, having received a band of *men* and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. *The Lord knows his betrayal and arrest are coming quickly. He took the disciples with him to “his place”. The garden at Gethsemane was a place Jesus often went to be away from the public, to pray or to be alone with his disciples. The garden of Gethsemane is a historic and sacred olive grove located at the foot of the Mount of Olives in Jerusalem. Gethsemane means “oil press” and the symbolism parallels that this was a place where olives were crushed for oil, mirroring the deep emotional and spiritual pressure the Lord experienced. The betrayal of Judas is in full effect and he’s leading a host of men to arrest Christ.*

John 18:4-9 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way: That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. *This gospel doesn’t detail the agony that Christ went through in prayer while the others slept. Notice that as the band approaches with torches and weapons that Jesus goes to them and engages them first, showing that he was not afraid but accepted the Father’s will.*

- **The power of the Divine name** – When the arresting party was asked who they were searching for and they answered, “Jesus of Nazareth”, Jesus responded with “I am” the word *he* is in italics meaning that it was added by the translators to make the text more readable. I AM is the name that God revealed to Moses reflecting his eternal

majesty. When Jesus spoke his divine name, a surge of power went forth and knocked the whole crowd down.

- **Kept his disciples safe in the face of danger** – “Let these go their way” this act proves his deep care for the disciples and making sure they remained safe while he was being taken. “I have lost none” means they were spared being arrested and destroyed alongside him.

John 18:10-13 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 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 the band and the captain and officers of the Jews took Jesus, and bound him, And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. *Peter was a man of passion and action! In his desire to save the Lord from this, he cut off the right ear of the servant of the high priest. This offense was punishable by death. Jesus picked up the ear and put it back on to save Peter's life. Then he lets Peter know that this is the will of the Father. His is bound and taken to the house of Annas first.*

John 18:14-18 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people. 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. 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. 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. 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. *John is the disciple that went with Peter following Christ to the palace of the high priest. It's interesting to see the difference in their demeanors. Peter was clearly afraid yet he wanted to see how this would play out. John doesn't appear in the text to be afraid at all because he goes right in to the palace and comes out to get Peter and bring him in. Peter was the chief apostle, but John was closer to the Lord than all the others. Was it his intimate relationship with Christ that gave him this courage? This is the first of Peter's three denials.*

John 18:19-24 The high priest then asked Jesus of his disciples, and of his doctrine. 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. Why askest thou

me? ask them which heard me, what I have said unto them: behold, they know what I said. 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? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? Now Annas had sent him bound unto Caiaphas the high priest. *All that Jesus meant by his response was that his teaching was not private, but public. He was in the temple teaching, he was in the streets teaching, he was in the cities and villages teaching, and he was in the marketplace teaching. He wasn't hiding anything. The officer that struck him assumed that Christ was being flippant with the high priest but he wasn't.*

John 18:25-27 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. 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? Peter then denied again: and immediately the cock crew. *Peter's denials show us what flesh will do under pressure, it falls apart. It's one thing to speak valiantly at the last supper when no danger was present. It's another to be totally out numbered at the high priest's palace with the Lord in handcuffs.*

John 18:28-32 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. Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. 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: That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. *Christ is now brought to Pilate to be dealt with. Pilate doesn't want to get involved but turns the responsibility back on them. I find it humorous that they say "It is not lawful for us to put any man to death" seeing as how they tried to stone Jesus at least two times in this gospel. Jesus could not be stoned to death because he was not a lawbreaker. He must die on the cross of Calvary at the hands of both Jews and Gentiles because all are guilty. All his blood had to be shed and none of his bones could be broken. The cross is the fulfillment of Psalms 22.*

John 18:33-37 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? 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.

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. *This is an interesting exchange between Pilate and the Lord. According to history, Pilate was a stern and uncompromising man that ruled and kept peace by brutality. Pilate starts by asking Jesus if he is the King of the Jews. Jesus wants to know if this was his personal assumption or was he told that by others. Pilate responds with “Am I a Jew” and then states that religious leaders charged him with making himself a king. Jesus makes some interesting statements that we need to pay attention to.*

- **My kingdom is not of this world** – Notice he didn’t say it wasn’t “in the world” he said it wasn’t “of this world” and it isn’t. He is speaking of the kingdom of God which comes from heaven. It didn’t originate on earth and can’t be handed over to him by men.
- **If my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews** – The kingdom of God is spiritual. It must be entered by the new birth and it is within us. It is about converting rebels to righteousness and them submitting to the rule of God in their lives. His servants don’t fight with physical weapons to protect him because his divine rule originates from heaven, not from earthly political systems or military power.
- **To this end was I born, that I should bear witness unto the truth** – His main objective as king is not to conquer territories, but to shed light on who God is and what He wants from us.

John 18:38-40 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*. 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? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber. *Pilate was faced with truth personified. When he flippantly asked “What is truth” it was like throwing away the pearls that were given to him. He doesn’t want to put Christ to death, so he tries to use a Jewish custom as a loophole to keep Christ alive, but the crowd called out for Barabbas.*

Food for thought: There is an obscure passage of scripture related to the arrest of Jesus in Mark’s gospel. After Peter cut’s off the man’s ear the Bible records this - **Mark 14:50-52** And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about *his naked body*; and the young men laid hold on him: And he left the linen cloth, and fled from them naked. *Nobody knows who this young man is, where he came from, what he is doing at this scene or why he is dressed in this fashion. None of it makes*

any sense UNTIL you connect with what we learned tonight during the arrest. There are tombs very close to the garden of Gethsemane. It is my conjecture that the young man mentioned in Mark, was dead. Here's my reasoning... he was nude with a linen cloth cast about him. The dead were covered or shrouded in linen. When Jesus responded to the arresting party with "I AM", a surge of power went forth obviously because the crowd fell backwards. I believe that surge of power raised this young man from the dead and he was coming to Christ because of it, but when the crowd tried to lay hold on him too, he fled.