

For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little.

Isaiah 28:10

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First Love Ministries, Inc.

PRAYER STUDY #206

THE GOSPEL ACCORDING TO JOHN

CHAPTER 18

1. Jesus' betrayal and arrest in the Garden of Gethsemane
2. Peter smites Malchus.
3. Jesus brought before the high priest.
4. Peter denies Christ.
5. Jesus before Pilate.
6. Jesus condemned. Barabbas set free.

Part One-Verses One through Nine

1. When Jesus had spoken these words, He went forth with His disciples over the brook Kidron, where was a garden, into which He entered and His disciples.
2. And Judas also, which betrayed Him, knew the place; for Jesus oft times restorted thither with His disciples.
3. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with latterns and torches and weapons.
4. Jesus therefore, knowing all things that should come upon Him, went forth, and said unto them, **Whom seek ye?**
5. They answered Him, Jesus of Nazareth. Jesus saith unto them, **I am He.** And Judas also, which betrayed Him, stood with them.
6. As soon then as He had said unto them, I am He, they went backward, and fell to the ground.
7. Then asked He them again, **Whom seek ye?** And they said, Jesus of Nazareth.
8. Jesus answered, **I have told you that I am He; if therefore ye seek Me, let these go their way.**
9. That the saying might be fulfilled, which He spake, **Of them which thou gavest Me have I lost none.**

The crossing of Jesus over the Kidron was very symbolic. At that time of year the priests were preparing for Passover and killing the Passover lambs. Their blood was poured on the altar. It is estimated that somewhere between 200,000 and 300,000 lambs would have been

slaughtered because of the large influx of visitors to Jerusalem for the Passover observance. From the altar was a channel that went down to the brook Kidron and drained away. When Jesus crossed the Kidron, it would still be red with blood in preparation for the Passover. He was crossing over into the area where He would be arrested and crucified as the Passover Lamb.

Gethsemane means oil-press. In those days, people could not have private gardens because Jerusalem was so rocky and because manure from animals was not allowed in the city, and thus they could not fertilize their plants. Wealthy people thus had their gardens outside the city on the slopes of the Mount of Olives. Apparently some anonymous (to us) wealthy person gave Jesus a key to the garden gate and gave him the right to come to this garden, which he apparently did often, to pray. The Garden of Gethsemane was full of olive trees, just down the road where Jesus was crucified. Gethsemane olive trees in the garden today are huge. There is a Christian church on site.

It is estimated that this band of soldiers numbered at least 300 to 600 highly trained men. Matthew, Mark and Luke call this band a great multitude and indicated that an enormous and massive crowd came to Gethsemane that night. Passover occurs at a full moon, and it is puzzling why this many men with all these torches and lamps and weapons came to arrest Jesus with his small group of disciples.

Judas in the other Gospels betrays Jesus with a kiss. The kiss in that day was a symbol of deep affection, commitment and covenant. It was given only for the intimate few. Betraying Jesus with a kiss was about as low as a person could go.

Notice that the power of God was so strong in Jesus that when He spoke, "I am He," they all fell backwards. Scripturally, when people are "slain" in the Spirit they fall backwards if they are evil and forward if they are good.

Also notice the compassion and love of Jesus in this situation. He tells the soldiers that He is Jesus and asks them to let His followers go, which they do.

Part Two-Verses Ten through Fourteen

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.

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?**

12. Then the band and the captain and officers of the Jews took Jesus and bound Him.
13. And led Him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.
14. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

This is one of the most unusual stories in the Bible. Malchus was a personal assistant to Caiaphas. He was not some lowly servant as some are led to think because of the scripture. Instead, he was in the garden as the personal representation of the high priest. It was when the soldiers fell backward to the ground that Peter tried apparently to cut Malchus' head off. He missed and just cut off the ear. The irony is that Caiaphas was a Sadducee. The Sadducees did not believe in the resurrection nor in miracles of healing. They regarded most of the supernatural events in the Old Testament as myths and legends. That is one reason why Caiaphas was so opposed to Jesus. Only Luke reports that the Lord healed Malchus' ear. The others report the story but not the healing. This healing ironically was the last miracle Jesus performed during his earthly ministry.

Caiaphas had early on married Anna who was the daughter of Annas. Annas himself was the high priest at the time of this marriage. Annas was a powerful leader and managed to keep the high priest office in his family for years, passing it from son to son and to son-in-law. He was the power behind the throne so to speak, and the Jewish temple guard took Jesus to Annas first before delivering Him to Caiaphas who was the actual high priest. Annas' sons and son-in-law were control freaks. One of the issues Caiaphas had with Jesus is that he could not control Him. He went ballistic when he learned that Jesus had raised Lazarus from the dead and planned Jesus' murder.

Part Three-Verses Fifteen through Twenty-seven

15. And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest and went in with Jesus into the palace of the high priest.
16. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest and spake unto her that kept the door, and brought in Peter.
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.

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.
19. The high priest then asked Jesus of His disciples and of His doctrine.
20. Jesus answered him, **I spake openly to the world; I even taught in the synagogue and in the temple, wither the Jews always resort, and in secret have I said nothing.**
21. **Why asketh thou Me? Ask them which heard Me, what I said unto them; behold, they know what I said.**
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?
23. Jesus answered him, **If I have spoken evil, bear witness of the evil, but if well, why smitest thou Me?**
24. Now Annas had sent him bound unto Caiaphas the high priest.
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.
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?
27. Peter then denied again and immediately the cock crew.

Matthew and Mark report that all the disciples forsook Jesus. Luke says that Peter followed afar off. John says that Peter and another disciple, who most likely was John, followed Jesus. Why was John known by the high priest? We know that Zebedee, John's father, apparently was wealthy, since he was able to hire servants in his fishing profession. Apparently, he also sold salt fish to people in Jerusalem and had a small branch office there. John would have known the high priest because it would possibly have been he that delivered the fish to the high priest's household.

Here Peter denies the Lord three times. It is interesting that Jesus said that Peter would deny him before the cock crows. According to Barclay, roosters were not allowed in the city of Jerusalem. However, the Romans had four watches-6 pm to 9 pm, 9 pm to 12 midnight, 12 midnight to 3 am, and 3 am to 6 am. After the third watch, the guard was changed, and to mark this changing of the guards, there was a trumpet call at 3 am. In Greek and Latin the words that signify this changing of the guards is called the *cock-crow*.

We are quick to criticize Peter in this situation, but where were the other disciples? At least he and that other disciple, whomever he was, were following, even if afar. Why did he follow? Because he loved Jesus.

Part Four-Verses Twenty-eight through Thirty-Eight

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.

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

30. They answered and said unto him, If He were not a malefactor, we would not have delivered Him unto thee.

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,

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

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

34. Jesus answered Him, **Sayest thou this thing of thyself or did others tell it thee of Me?**

35. Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered Thee unto me; what hast Thou done?

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.**

37. Pilate therefore saith 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. Everyone that is of the truth heareth my voice.**

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.

At first Caiaphas charges Jesus in an illegal trial with the sin of blasphemy. Jesus did not try to defend himself. Caiaphas, knowing that the Jews were not authorized to use the death penalty, except in the rare case of stonings, delivered Him to the Romans, claiming that Jesus was guilty of treason for claiming to be the king of the Jews. The Romans had

the authority to put someone to death, and Caiaphas wanted Jesus murdered.

Caiaphas began as high priest in 18 AD and served until he was removed in AD 36. He continued to persecute Christians, even after Jesus was murdered. He ordered the arrest of Peter and John, for example, after they healed the lame man. He was the high priest who ordered Stephen stoned and the high priest who gave Saul of Tarsus written permission to arrest believers in Jerusalem and Damascus.

Pontius Pilate was the Roman governor of Judea. He was later recalled by Tiberius and banished to Vienna, where tradition says he committed suicide in 41 AD. Herbert Lockyer says of Pilate, *“What a different story we would have had if Pilate had obeyed his own conscience and also had followed his wife’s intuition and advice. Pilate held office for some twelve years, and by his covetous and cruel government caused himself to be hated both by the Jews and the Samaritans.*

What a man he was for shrinking responsibilities! He turned Christ over to the Jewish authorities (John 18:31), and then to Herod (Luke 23:7). When Christ was returned to him, he proposed to inflict a minor penalty (Luke 23:22). When he could not silence the cry of the mob for the blood of Christ, he directed attention to Barabbas (Matthew 27:17), and when the die was cast, engaged in a hypocritical ceremony (Matthew 27:24).

C.I. Scofield tells us that the Jewish trial of Jesus was illegal in several ways: *1. The judge was not impartial and did not protect the accused. There is no evidence that the quorum of twenty-three judges was present; the judge took part in the arrest; and they were hostile. 2. The arrest was unlawful because it was carried out under no formal accusation. 3. In criminal trials all sessions had to be started and carried on only during the day. Night sessions were illegal. 4. A verdict of guilty could not be rendered on the same day as the conclusion of the trial. It had to be given on the next day. 5. The search for hostile testimony was illegal. 6. No accused could be convicted on his own evidence, yet they sought replies and admissions from Christ to condemn Him. 7. No valid legal evidence was present against him.*

Also, regarding Roman law: *After Pilate declared Christ innocent, his subsequent acts were all contrary to the letter and spirit of Roman law.*

Part Five-Verses Thirty-Nine and Forty

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?

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

Luke tells us that Barabbas was arrested for not only robbery but also for murder and sedition (exciting a mob against lawful authority). This is the perfect picture of grace. No matter how good we think we are, we ALL, like Barabbas, deserve hell.

IN THE NAME OF THE LORD
Sandi Patti, Gloria Gaither, Phillip McHugh

Crowds have lined the narrow street
To see this Man from Galilee
Just a Carpenter some say leading fools astray
Yet many kneel to give Him praise
And in His eyes they glimpse the power
That sees the hearts of all men
And He knows His Father's mind and He speaks His Father's words
For He comes in the name of the Lord

When my plans have fallen through
And when my strength is nearly gone
When there's nothing left to do but just depend on You
And the power of Your name
And when we call upon Your name
Your strength through our weakness to show
We can know the master plan, We can extend the Master's hand
When we come in the name of the Lord

CHORUS

There is strength in the name of the Lord
There is power in the name of the Lord
There is hope in the Name of the Lord
Blessed is He who comes in the name of the Lord

And His Name will be worshiped forever
Creator, redeemer, and King.