

John - Lesson 18

John Chapter 18

Distributed by: KJV Bible Studies

Website: www.KjvBibleStudies.net

e-mail: mailKjvBibleStudies@gmail.com

Memory verses for this week: *Psa 37:37 Mark the perfect man, and behold the upright: for the end of that man is peace.*

Introduction: In our last week's study, we saw Jesus' conclusion of perhaps the greatest prayer ever recorded in the Word of God. Jesus prayed for our protection and for God to be glorified in His soon death. He asked the Father to protect us and that we might go forth and preach the Gospel to a lost and dying world

Overview of John 18: *The first portion of John 18 records the actual betrayal and arrest of Jesus. He is brought bound to the Jewish authorities who after initially examining Him, send Him to Pilate. John does not provide as many details as the synoptic gospels. Yet, he adds information they do not provide. The last segment of John presents his record of Jesus before Pilate. As is the case throughout his gospel, he fills in details not found in the already written synoptic gospels.*

I. The Betrayal

John 18:1 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.

John 18:2 And Judas also, which betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples.

The phrase, "when Jesus had spoken these words," is a reference to the prayer recorded in chapter 17. It very possibly was uttered as Jesus and His disciples walked to the garden of Gethsemane. John does not name the place, though two other gospels make it clear, Mark 14:32, Matthew 26:36.

The agonizing final prayer of Jesus in the garden which began His actual passion is not recorded by John as the other gospels do in varying degree. John simply records His arrival and entrance to the garden. He records that they crossed over the brook Cedron (i.e., Kidron, literally, the brook of Cedars). It was a park-like place situated at the foot of the Mount of Olives. Judas was well aware of the place for "Jesus oft-times resorted thither there with his disciples." In as much as it was the eve of a holy day, Judas rightly assumed Jesus would go there that night. It is satanic indeed to attack in a time of prayer. Judas followed his true

master well.

In chapters 13 through 17, we saw what is called the Upper Room Discourse which Jesus addressed his disciples about what was about to come. Chapter 17 was the fulfilling climax to this as he prayed for them that they might be empowered to go forth for God after Christ was taken out of the world. In chapters 18-20, we see the fifth division of the Gospel of John which is the witness of Jesus to the world. In this chapter, we see Christ arrested and taken before the high priest.

John's presentation is different than the three synoptic Gospels (Matthew, Mark, and Luke) in that his emphasis is on the humanity of Christ. How Jesus had a human nature, and how much he suffered as our Savior, our sacrifice there on Calvary. As we have seen throughout this study, we see John emphasizing the Deity of Jesus Christ. John presents the glory that awaited Jesus as He suffered, He died, and was resurrected for our justification. No one ever cared for anyone like Jesus did for you and I. And He still loves and cares for us today as He stands before God as our mediator.

We see in verses one and two where Jesus took the disciples to the garden on the other side of the brook Cedron. Brother Bryant and my late cousin Aric Johnson, who was also a minister, have told me of how this little garden moved them as they thought upon Jesus being there and the agony He felt as He knew the hour was upon Him to die for the sins of the world. Judas Iscariot also knew of the garden, and we see him bringing the band of men there to take our Lord.

Luke, in his account of the Gospel, told of the suffering and agony that Jesus felt there in the garden as the time drew near for the conclusion of God's plan of salvation for man.

Luke 22:39 And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

Luke 22:40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

Luke 22:41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

Luke 22:42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

Luke 22:43 And there appeared an angel unto him from heaven, strengthening him.

Luke 22:44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

Luke 22:45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

Luke 22:46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

Luke 22:47 And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

John 18:3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

In planning his betrayal, Judas had received permission from the authorities to have a band of officers and Pharisees. The word band (*speira speira*) is actually of Latin derivation and refers to a contingent of Roman soldiers. Though not explicitly so mentioned, evidently the Jewish authorities in collusion with Judas had made arrangements for Roman reinforcements in the event Jesus' disciples rose to resist His arrest. The mention of "officers of the chief priests" likely is a reference to the Temple police, the Levitical police force of the Temple complex.

The *Pharisees*, Jesus' arch enemies, also came along to witness the conquest of their hated foe and perhaps help identify Him in the night. Though it was the time of the full moon during Passover, they nevertheless brought "lanterns and torches." It may have been cloudy that night. They wanted no mistakes. They came prepared. Necessary light, weapons, and a contingent of Roman reinforcements made the arrest of Jesus a surety even prior to their arrival. His hour had come. As befitting Satan's work, it was an hour of darkness.

John 18:4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

John 18:5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.

What was about to happen was no surprise to Jesus. His omniscience coupled with His foreknowledge gave Him a clear knowledge of what was about to happen. Jesus went to meet the armed band and asked, "Whom seek ye?"

It was dark. Though they had lights with them, that light was not bright. Only Judas knew Him well. (John does not record his treacherous kiss.) Jesus then said, "I am *he*." It is noteworthy that what he precisely said was "I am." The *he* as noted by the italics was inserted by the translators to render the complete phrase in the English language denoting masculinity. It is the same construction which Jesus used in John 8:58. It clearly bespeaks His Deity as was amply recognized by the Pharisees then in attempting to stone Him. As the Pharisees and Jesus well knew, the Old Testament name Jehovah derives from the first person singular of the verb 'to be.' It essentially means, 'I am.'

The Romans had no idea what Jesus was saying, the significance of His reply

did not escape the Pharisees. As prophesied in Psalm 41:9, Judas had lifted up his heel against Him and stood there in the ultimate act of betrayal. One can almost see the eyes of Satan peering through the eyes of Judas. His treachery was complete. He had betrayed the Prince of Glory. He, the son of perdition, would shortly enter into perdition.

John 18:6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

Jesus knew all things. He was God manifested in the flesh.

John 2:24 But Jesus did not commit himself unto them, because he knew all men,

John 2:25 And needed not that any should testify of man: for he knew what was in man.

Judas had sold out our Lord for thirty pieces of silver. Satan had moved into Judas' heart, and he was under control of the wicked one. We see the whole band coming in the night with lanterns and torches and weapons. It appeared that they feared for their lives, and yet Jesus was a mild and even mannered man. He was not given to violence as many were in that day, but taught us to turn the other cheek when others hurt us. How difficult is this to do? It takes great humility to be abused and to not revile back. When Jesus asked them "Whom seek ye?", and identified himself as Jesus, it says they went backwards and fell to the ground.

It seems like anytime men or women are involved in doing evil, they know they are wrong and sometimes are constantly looking back to see if someone is following or watching. But the righteous are not so, but rather are as bold as a lion. God help us all not to be those involved in evil, but be men and women of conviction that are involved in doing good for the glory and honor of God.

Prov 28:1 The wicked flee when no man pursueth: but the righteous are bold as a lion.

When Jesus answered "I am," the entire band of soldiers, police, and Pharisees "went backward, and fell to the ground." As they confronted the Son of God, the presence and power of His Deity repelled them. They had no power over Him except by His permissive will. Clearly, the events which proceeded were with the consent and cooperation of Jesus. Without it, the combined armies of the world could not touch Him.

John 18:7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

John 18:8 Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:

John 18:9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

I think it is significant that they called him “Jesus of Nazareth”, refusing to acknowledge Him for who he truly was. They do not honor Him with the dignity that belongs to the Son of God, but that does not lessen His name one bit. His name is a name above all others. A name that will cause every knee to bow and every tongue to profess that He is King of Kings, and Lord of Lords.

Phil 2:5 Let this mind be in you, which was also in Christ Jesus:

Phil 2:6 Who, being in the form of God, thought it not robbery to be equal with God:

Phil 2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

Phil 2:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Phil 2:9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

Phil 2:10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

Phil 2:11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The bible teaches us that the Word was made flesh, and dwelt among us. Even in this dark hour when He was willingly yielding Himself as the Lamb of God for our justification, Jesus was doing everything for the honor and glory of God. The things that happened here in the garden are a fulfillment of prophecy found in Psalms.

Psa 27:1 A Psalm of David. The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid?

Psa 27:2 When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

Psa 35:4 Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt.

Psa 40:14 Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.

And even as Jesus is about to be taken, rather than be concerned for His own welfare, He asks that the disciples be let go and unharmed. Jesus truly cares for you and I, and we need to never forget the compassion and love He has shown

for us. What a Savior we have. How many times was it recorded that “Jesus had compassion” on men and women, boys and girls. He was moved by their spiritual condition most of all, but he cared about the little things in their life. About their illnesses, even about their hunger. Nothing is too small for us to come to God with when we know Jesus as our Savior.

Mat 9:36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

Mat 9:37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;

Mat 9:38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

Mat 14:14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

Mat 15:32 Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

Jesus repeated his query, “Whom seek ye?” Again, they answered, “Jesus of Nazareth.” Jesus, in answering the same once again, continued, “if therefore ye seek me, let these go their way.” John records that Jesus in so doing made a point to fulfill what He earlier that evening had prophesied. “Of them which thou gavest me have I lost none” (John 17:12). It is noteworthy that John used the phrase “that the saying might be fulfilled.” This was reserved for the fulfillment of Scripture. What is tacitly yet clearly implied is that John gave the same credence to what Jesus said as the written Word of God. Indeed, both are the Word of God.

John 18:10 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.

John 18:11 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?

We see the compulsiveness of Peter to be active for the Lord. So many times, Peter was the first to be involved. Sometimes he got in trouble for what he did as in this case, but when he saw Jesus walking on the water, he still holds the all time record for mortal man walking on the water when Jesus bid him to come unto him. As long as Peter kept his eyes on Jesus, he stayed above water. But when he looked around him, and saw the storm and the waves, he began to sink. There is a message there for you and I to never take our eyes off Jesus. As the storms come, as things look the most helpless, we need to put our eyes firmly on

the Savior and hold on.

Jesus is the solid rock that will never fail us. The arm of flesh will fail you, but Jesus never fails. Is it not amazing that even after cutting off the ear of the high priest's servant, Peter is not arrested? You would have thought they would all have been taken in as accomplices. But you know what? Even in His arrest, Jesus was in command. Not many times does the one who is being arrested tell those taking him what to do. But they were commanded to let the disciples to go. No one else was going to be taken. This was the hour that Jesus was betrayed, and he was going to tread the winepress alone. I thought it interesting that John did not mention that Jesus restored the ear.

Luke 22:50 And one of them smote the servant of the high priest, and cut off his right ear.

Luke 22:51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

Luke 22:52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

Luke 22:53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

We see James warning us to be slow to speak.

James 1:19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

James 1:20 For the wrath of man worketh not the righteousness of God.

As Peter figured out what was taking place, he drew his sword. It was unlawful to carry a weapon on a high holy day. Yet, Peter, apparently fearing exactly what was taking place, evidently had come prepared. He apparently swung it at the closest adversary at hand which turned out to be the servant of the high priest. Only John notes this man's name as *Malchus*. In so doing, he cut off the man's right ear.

It appears that Peter was trying to cut off his head. He most likely held the sword with both hands and swung with all his strength. The unfortunate Malchus in perceiving what was coming, at the last instant, evidently ducked and all Peter got was his ear. Luke's account records that Jesus healed the man's ear (Luke 22:51).

Luk 22:51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

The authorities were looking for Jesus. In the darkness, they may not have identified which of Jesus' disciples was the assailant. In any event, they did not pursue the arrest of Peter. They had their man. Jesus admonished Peter to put

his sword away.

In clear reference to what He had prayed moments before (Luke 22:42), He declared, “the cup which my Father hath given me, shall I not drink it.” In the garden, His humanity dreaded what was coming. Yet, in His Deity, He fully surrendered to His Father’s will. His hour had arrived. The very purpose of His coming to earth was at hand. He would not shrink from it. Jesus willingly submitted Himself to those who had come to take Him.

II. The Arrest of Jesus

John 18:12 Then the band and the captain and officers of the Jews took Jesus, and bound him,

John 18:13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

Whereupon the soldiers along with the officers “took Jesus.” The idea is, they arrested Him and in so doing, “bound him.” Though not recorded explicitly, His hands were probably bound behind His back. As a common criminal, the sinless Son of God, the Prince of Glory, the Creator and God of the universe, was taken away to the kangaroo court of the ages. Satan and his minions must have jumped with glee. A glimpse into the world of Roman-Jewish politics is noted here in verse 13. Jesus was taken “to Annas first.” Annas was not the sitting high priest, though he had been at one time.

Roman politics had removed him from office and eventually had placed his son-in-law, Caiaphas, into the highly political as well as religious seat as high priest. Nevertheless, Annas was held by some to be the rightful high priest. In any event, though not officially in office, nevertheless, he still held great influence.

Matthew Henry talked of how they took our Lord.

They bound him. This particular of his sufferings is taken notice of only by this evangelist, that, as soon as ever he was taken, he was bound, pinioned, handcuffed.

(1.) This shows the spite of his persecutors. They bound him, [1.] That they might torment him, and put him in pain, as they bound Samson to afflict him. [2.] That they might disgrace him, and put him to shame; slaves were bound, so was Christ, though free-born. [3.] That they might prevent his escape, Judas having told them to hold him fast. See their folly, that they should think to fetter that power which had but just now proved itself omnipotent. [4.] They bound him as one already condemned, for they were resolved to prosecute him to the death, and that he should die as a fool dieth, that is, as a malefactor, with his hands bound, [2Sa 3:33](#), [2Sa 3:34](#). Christ had bound the consciences of his persecutors with the power of his word, which galled them; and, to be revenged on him, they laid these bonds on him.

III. Mock Trial Begins

John 18:14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

John notes that this same Caiaphas had prophetically noted that “it was expedient that one man should die for the people.”

*Joh 11:49 And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,
Joh 11:50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.*

They take Jesus as a common thief, as a man who was a great danger to the nation, and bind him to take him in. The verse we read there in Luke pointed out how that Jesus stood before them in the temple teaching, and no man stretched out his hand to take him. Now in the middle of the night, they come to take him as if He was a dangerous man. It was the religious leaders who had plotted all of this. They were afraid of the people, so they go outside the city to take Him. They did not need to bind Jesus.

He came as a Lamb slain before the foundation of the world, and he would offer no resistance. He willingly laid down His life for you and I. Note how in verse 14 we can see how these religious leaders have already determined that He was going to die. Not if He was found guilty by trial, but he was fore-ordained to death. The whole trial was a mockery.

John Gill in his commentary said this about Caiaphas.

Joh 18:14 Now Caiaphas was he which gave council to the Jews,.... The chief priests and Pharisees, who met in council about Jesus, Joh 11:47, the counsel he gave was, **that it was expedient that one man should die for the people**; and which advice was given out of ill will and malice to Christ, and to prevent, as he thought, the people of the Jews being destroyed by the Romans; though the words have a very good sense which he did not understand.

The people Christ was to die for, was not all the, people of the world, nor only the people of the Jews, nor all of them; but all the elect of God, whom God has chosen for his special and peculiar people, and has given to Christ as such: these Christ were to die for, and did, not merely as a martyr, to confirm his doctrine to them, or as an example to teach them meekness, patience, and courage, but in the room and stead of them, as a surety for them; and it was expedient that he should, in such sense, die for them,

because of his suretyship engagements, that he might make satisfaction to the law and justice of God, and procure the salvation of his people, and send forth the Spirit to make application of it to them.

John 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.

John 18:16 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.

Peter had followed Jesus (evidently afar off) to the palace of the high priest. Apparently, the initial proceedings may have taken place in the courtyard of the high priest's home. Presumably, Annas, as father-in-law to the sitting high priest (Caiaphas), had quarters there. John modestly refers to himself as "another disciple." Because he was an acquaintance of the high priest, he was allowed to enter in with Jesus. John is the only disciple which did not forsake Jesus altogether. Peter initially was not allowed in. However, John went and spoke unto the maid who kept the door and she then allowed Peter into the courtyard as well.

Matthew Henry said this about Peter denying Jesus.

In the house of Caiaphas, Simon Peter began to deny his Master, Joh 18:15-18.

1. It was with much ado that Peter got into the hall where the court was sitting, an account of which we have Joh 18:15, Joh 18:16. Here we may observe,

(1.) Peter's kindness to Christ, which (though it proved no kindness) appeared in two things: - [1.] That he *followed Jesus* when he was *led away*; though at first he fled with the rest, yet afterwards he took heart a little, and followed at some distance, calling to mind the promises he had made to adhere to him, whatever it should cost him. Those that had followed Christ in the midst of his honours, and shared with him in those honours, when the people cried Hosanna to him, ought to have followed him now in the midst of his reproaches, and to have shared with him in these. Those that truly love and value Christ will follow him all weathers and all ways. [2.] When he could not get in where Jesus was in the midst of his enemies, he *stood at the door without*, willing to be as near him as he could, and waiting for an opportunity to get nearer. Thus when we meet with opposition in following Christ we must show our good-will.

John 18:17 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.

Simon and John follow along behind. I'm sure they feared for their lives. It is a lot easier to follow behind the Lord not be seen by others as one of His disciples. That way we take no danger of being spotted and accused and mocked. But we

need to be more than followers at a distance, we need to proclaim to the housetops who Jesus is. He is the answer to this world's problems. If we go overseas and feed the poor, we honor God. But they will be hungry again. Preach the gospel to the people, and you transform lives and give them the ability to help themselves. Transform their leaders, and a whole nation can change. But it starts with one soul coming to Jesus Christ, and that person leading another and another.

We see Peter standing at the door without. Where do you stand today before God? Are you inside the door of safety concerning your soul? When Noah shut the door of the ark and the rains came, no one outside the door was saved. A day is coming when all those outside of Christ will likewise perish, and to a much worse destiny than death by drowning. The soul of man lives on, either with God if we know Jesus as our Savior, or in the flames of Hell if we reject Him as our Personal Savior. It is your decision. Don't stand outside the door.

This verse has a broader spiritual context concerning the Holy Spirit and Israel than how I am using it here, but I still want to use the verse.

Rev 3:20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

Rev 3:21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

We see the first denial by Peter that he knew Christ. Remember the words that Jesus had spoken to Peter earlier when he said he was willing to go and die for Christ. He thought he was able, but our flesh is very weak. Only by God's grace do we stand for the cause of Christ.

Mark 14:27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

Mark 14:28 But after that I am risen, I will go before you into Galilee.

Mark 14:29 But Peter said unto him, Although all shall be offended, yet will not I.

Mark 14:30 And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

Mark 14:31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

Jesus had prayed for Peter that his Satan would not sift him as wheat.

Luke 22:31 And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:

Luke 22:32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

Luke 22:33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

Luke 22:34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

Upon entering the courtyard and greater light, the maid which kept the door, asked Peter, "Art not thou also one of this man's disciples?" perhaps gesturing contemptuously toward Jesus. The fact John had intervened to allow Peter to enter should have made it evident. Though she thought he was, her question was framed so it was easy for Peter to say, 'No,' which he did. His first denial had taken place. Indeed, Satan often makes it easy to succumb to sin.

John 18:18 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.

John 18:19 The high priest then asked Jesus of his disciples, and of his doctrine.

John 18:20 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.

It was early spring. The night accordingly was cold. The servants of the high priest and the Temple police had therefore built a fire in the courtyard to warm themselves. In fashion in stark contrast to Psalm 1:1, Peter stood in the way of sinners in warming himself with them. As recorded in verse 24, Annas had meanwhile sent Jesus to Caiaphas the sitting high priest. Evidently, the venue was the meeting hall of the Sanhedrin which was being hastily assembled during the night. Perhaps the reason for taking Jesus to Annas first was to allow the Sanhedrin time to be roused. That having been accomplished, Jesus is now interrogated by the high priest Caiaphas.

He begun by questioning Jesus concerning (a) "of his disciples," and (b) "of his doctrine." He evidently wanted to know on what basis had Jesus assembled His disciples. Were they following Him as just another rabbi, or were they following Him because they believed Him to be the Messiah? He further wanted Jesus to incriminate Himself by testifying He was the Son of God, the long-awaited Messiah. Hence, was the question concerning His doctrine.

Peter stood outside with the servants and officers and warmed himself by the fire as Jesus answered the high priest about his doctrine. We need to be careful that we don't spend too much time warming ourselves by the fires of the wicked. Jesus tells him that he has done nothing in secret, but proclaimed the truth in the synagogue and in the temple. As we said before, the trial was not to seek the truth, but to make an appearance that fairness was being given. The priests

hated Christ without a cause, and it was this evil that helped put Jesus on the Cross of Calvary.

Jesus ignored the question concerning His disciples. As to his teaching, He noted that He had taught “openly to the world.” He had taught in the synagogues. He had taught extensively even that very week in the Temple. Multitudes had heard Him.

It should be noted in what Jesus said next, there was no tone of disrespect or defiance. He rather calmly asked, why ask me? “Ask them which heard me, what I have said unto them: behold, they know what I said.”

IV. Questioning by the High Priest

John 18:21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

John 18:22 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?

Jesus well understood the strategy of these Jewish leaders. He knew the high priest wanted Him to incriminate Himself by His own words. Therefore, He deferred an answer. The last thing the high priest wished was to summon witnesses. It would only give credence to the truth they desperately wished to cover

One of the officers ‘struck Jesus with the palm of his hand.’ Thinking Jesus had thus insulted the high priest by not cooperating, he slapped Jesus across the face. It was intended to add insult to injury. He pompously hissed, “Answerest thou the high priest so?”

Jesus is answering the truth, but the officers, one of the Jews, a man that made up the temple police, takes Jesus’ answer as demeaning to the high priest. He takes the palm of his hand and strikes Jesus. Can you imagine being the one who struck the creator of heaven and earth? I know he did not understand and comprehend that this was God incarnate in the flesh before him, but what a horrible thing to do. And if that man one day saw Jesus for who He truly was and repented of His sins, then he will be in Heaven with us that know Christ as Savior. If not, he will only be remembered as the officer who struck our Savior for telling the truth. Many had heard Jesus teach and preach in the temple, and they knew what He had said and taught. He always opened the scriptures and expounded them to them in a more excellent way.

No one ever taught and understood the Word of God like Jesus.

Luke 4:16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

Luke 4:17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

Luke 4:18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

Luke 4:19 To preach the acceptable year of the Lord.

Luke 4:20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

Luke 4:21 And he began to say unto them, This day is this scripture fulfilled in your ears.

Luke 4:22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

John 18:23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

Jesus replied, "If I have spoken evil, bear witness of the evil." In effect, Jesus said, 'If I have done wrong, produce the evidence thereof.' But if well, "why smitest thou me?" This hearing was at best a mockery of the court system. Proper procedure was not a concern. The fact they met in the middle of the night on a moment's notice bespoke the travesty of justice they were up to. They already knew what they were going to do with Jesus. Their proceedings were only intended to provide a thin veneer of propriety.

They knew they ultimately had to receive approval from the Roman governor, Pontius Pilate, to effect their deed. Though it was the middle of the night, as word was delivered to the members of the Sanhedrin, 'We've finally caught Him,' they must have eagerly arisen and headed straight to the council chambers.

I think it is interesting that the high priest did not reprimand the officer for striking our Lord. And most likely it was because it pleased him. We know that Jesus was willingly laying His life down for you and I that we might have salvation. But he does call to their attention that what they are doing is illegal and contrary to the very Mosaic Law that they so highly esteemed. They have no witness that He has done evil, and yet they smite Him. They are the ones who are breaking the law.

What was wrong with this? First, you were to have no trial that began at night

nor ended at night. A trial was not to begin and end on the same day either. And they certainly were not allowed to strike a prisoner who had not yet been found guilty. Jesus answered the man and asks for an answer... "If I have spoken evil, bear witness of the evil.." He had not ever spoken or done evil, but all through his ministry he was accused of doing wrong and being empowered by Satan himself. But Jesus was from God, and always spoke the truth.

Mark 3:22 And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

Mark 3:23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan?

Mark 3:24 And if a kingdom be divided against itself, that kingdom cannot stand.

Mark 3:25 And if a house be divided against itself, that house cannot stand.

Mark 3:26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

We see Annas had sent Jesus bound unto this high priest, Caiaphas, which we read about last week that wanted one to die that the whole nation not perish. In his mind, Jesus was a great evil one that stood against organized religion, and he needed to be stopped.

John Gill said this about verse 23.

John 18:23

Jesus answered him,.... For the high priest took no notice of him, nor any of the sanhedrim, though the action was so insolent and indecent, both as to the manner in which it was done, and the person, an officer, by whom it was done; and considering the circumstances of it, in the palace of the high priest, in his presence, and before so grand a council, and whilst a cause was trying; and it was a barbarous, as well as an impious action, considering the person to whom it was done. Wherefore Jesus replies to him, without making use of his divine power as the Son of God, or discovering any warmth of spirit, and heat of passion, as a man, mildly and rationally argues with him;

if I have spoken evil, bear witness of the evil: meaning, either if he had, to his knowledge, delivered any wicked doctrine in the course of his ministry, or had at that time said any evil thing of the high priest, or any other person, he desires that he would make it to appear, and give proper proof and evidence of it:

but if well, why smitest thou me? If he had said nothing contrary to truth, reason, and good manners, then he ought not to be used and treated in such an injurious way. And moreover, the officer ought to have been corrected by the Council, and have been made to pay the two hundred "zuzim", or pence, the line for such an affront, according to the Jewish canon, or more, according to the dignity of the person abused (r).

V. Jesus Taken Before High Priest

John 18:24 Now Annas had sent him bound unto Caiaphas the high priest.

I think it is interesting that the high priest did not reprimand the officer for striking our Lord. And most likely it was because it please him. We know that Jesus was willingly laying His life down for you and I that we might have salvation. But he does call to their attention that what they are doing is illegal and contrary to the very Mosaic Law that they so highly esteemed. They have no witness that He has done evil, and yet they smite Him. They are the ones who are breaking the law.

What was wrong with this? First, you were to have no trial that began at night nor ended at night. A trial was not to begin and end on the same day either. And they certainly were not allowed to strike a prisoner who had not yet been found guilty. Jesus answered the man and asks for an answer... "If I have spoken evil, bear witness of the evil.." He had not ever spoken or done evil, but all through his ministry he was accused of doing wrong and being empowered by Satan himself. But Jesus was from God, and always spoke the truth.

Mark 3:22 And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

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Mark 3:25 And if a house be divided against itself, that house cannot stand.

Mark 3:26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

We see Annas had sent Jesus bound unto this high priest, Caiaphas, and the Sanhedrin which we read about last week. Caiaphas was the one who wanted Christ to die that the whole nation not perish. In his mind, Jesus was a great evil one that stood against organized religion, and he needed to be stopped.

John 18:25 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.

John 18:26 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?

John 18:27 Peter then denied again: and immediately the cock crew.

Meanwhile, back in the courtyard around the fire, Peter continued to warm himself. Others present asked, "Art not thou also one of his disciples?" For the second time, Peter denied Him. Finally, a relative of the servant whose ear Peter

had cut off approached him and said, "Did not I see thee in the garden with him?" Peter, perhaps fearing being discovered as the assailant and being charged with attempted murder, denied Him again. "And immediately the cock crew." The synoptic accounts add further details of the rooster crowing twice, of Peter cursing, and of him fleeing in despair as he realized what he done. Jesus now would be taken to Pilate.

If you study the other accounts of the Gospel, you see that Peter went out and wept bitterly. Most likely, when Jesus was taken out, he caught a glimpse of the bloody face where those had beaten and abused Christ. And perhaps Jesus looked over at Peter to remind Him how that earlier He had warned him that he would deny Jesus three times before the night was over. While Peter was denying Jesus, Christ was fulfilling the very things it took for Peter to have forgiveness of those sins that he transgressed against the Holy One. And praise God, even after all this failure, it was Peter that God chose to preach one of the greatest messages ever in a few short days on the day of Pentecost. Even when we fail the Lord miserably, when we come back in true repentance, God is always there to take us back and use us. What a wonderful Savior we have.

John 13:37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

John 13:38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

Mat 26:33 Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

Mat 26:34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

Mat 26:35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

Mat 26:69 Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

Mat 26:70 But he denied before them all, saying, I know not what thou sayest.

Mat 26:71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

Mat 26:72 And again he denied with an oath, I do not know the man.

Mat 26:73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee.

Mat 26:74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

Mat 26:75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out,

and wept bitterly.

Luke 22:59 And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilaeen.

Luke 22:60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

Luke 22:61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

Luke 22:62 And Peter went out, and wept bitterly.

VI. Jesus Taken to Pilate

John 18:28 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.

John 18:29 Pilate then went out unto them, and said, What accusation bring ye against this man?

John 18:30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

Following Jesus' inquisition before Caiaphas, the high priest, they took him "unto the hall of judgment" (which literally is the Praetorium). This probably was the magnificent palace Herod the Great had built in Jerusalem which was occupied by the Roman governor (pro- curator) when in Jerusalem. It conceivably also may have been in the Castle Antonia which was the Roman fortress built adjacent to the temple. It was early, shortly after dawn, preparatory to the Passover. Rabbinical tradition forbade a Jew from entering into the dwelling of a gentile, thus rendering him unclean. Because it was Passover, the Jewish religious leadership remained in the outer court lest they defile themselves just prior to the Passover.

We see the epitome of hypocrisy here in the Jews leading Christ to the judgment hall, but being unwilling to go in since they were keeping themselves pure for the passover. Who was the sacrifice that allows our sins to be forgiven? Jesus Christ of course. He is our passover, the way that God passes over our sins and puts the penalty wholly on Christ. The Just who died for the unjust.

J. Vernon McGee had these words to say about these verses.

"There is quite an interesting byplay here that I want you to see. Here we see "religion" and the person of Jesus Christ side by side. Here is the One who has come to fulfill the Passover. He is going to die on the Cross because they are bringing the death sentence against Him. But because

they want to eat the Passover, these men won't go inside the judgment hall. That would pollute them. They will not do that. Are they meticulously religious? Yet they are plotting the death of the very One who is the fulfillment of the Passover! My friend, how this should cause you to search your heart at this time. Are you merely religious or are you joined to the Lord Jesus Christ? There is another interesting byplay to watch here. The Jews absolutely would not go into the judgment hall and thus contaminate themselves, but they brought Jesus to be taken into the judgment hall to be tried."

Everyone of us needs to examine the motives for why we do what we do. Are we serving God in righteous and truth, or are we just here to make ourselves feel a little bit better about our failures. Maybe we want others to see us serving God. If any reason we are here other than to honor and glorify the Lord, our motives are wrong. And if we are so set in our ways and our little lists that people have to measure up to, how can we be used of the Lord?

We need to forget about worrying about everyone else measuring up, and be certain that we are pure and clean in our own hearts before God. If we can only please one, that one should be God. How do we please Him? By following the commandments, and doing those things that He would have us to do. As our former missionary Buddy Woolbright said a few years back, there is no safer place in the world to be than right in the perfect place of service that God would have us to be. If it is here in our town, or in the remotest area of Africa, God will protect and provide.

Mat 7:1 Judge not, that ye be not judged.

Mat 7:2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

Mat 7:3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Mat 7:4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

Mat 7:5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

The Sanhedrin and the high priests were only too willing to get up in the middle of the night upon hearing Jesus had been caught. However, no doubt, Pilate did not share that willingness. Though it probably was after dawn, it still was very early. He undoubtedly was not happy about being roused by, of all people, the Jewish leadership. He likely went out upon a balcony overlooking the courtyard to meet them. He, presumably in a tone of aggravation, asked, "What accusation bring ye against this man?" The word translated as accusation {kathgoria *kategoria*}, from whence the English word 'category' derives, has the sense of criminal 'charges.'

The reply of the Jewish leadership bordered upon insolence. They were no lovers of Rome or Pontius Pilate. They barely tolerated each other. However, here, the Jews needed the permission of Rome to execute Jesus. Therefore, they rather insolently answered, "If he were not a malefactor, we would not have delivered him up unto thee."

The word translated as malefactor (*kakopoiov kakopoios*) has the sense of 'bad guy,' 'crook,' or essentially a 'criminal.'

John 18:31 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:

John 18:32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

John 18:33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

The Jews failed to inform Pilate that they already had held their own proceedings. (They incidentally violated two provisions of Jewish law: {1} holding a trial for a capital case during the night, and {2} passing condemnation on the same day as the trial.) Pilate not realizing that initially therefore, perhaps with no little irritation, told them, "Take ye him, and judge him according to your law." The Jews protested that it was not legal for them to execute a man. They did not want a fair trial. They wanted legal permission to execute Jesus. John records years later how that statement (and no doubt that which was to follow) fulfilled something Jesus had said in John 12:32-33 concerning the cross. The exact same phrase is used in both places.

Joh 12:32 And I, if I be lifted up from the earth, will draw all men unto me.

Joh 12:33 This he said, signifying what death he should die.

Pilate does not seem to want to have to deal with Jesus at all. He goes in and he comes out. He asks question after question, and finds no fault in Christ. I think Pilate clearly sensed that something was wrong. He tells them to judge Jesus themselves. But they tell him that it was not lawful for them to put Jesus to death, so they want Pilate to do it. We know earlier in our study that Jesus had prophesied that the Jewish religious rulers would condemn Him to death and deliver Him over to the Gentiles. According to the old law, the Jews would had to have stoned him to death. But according to prophecy, Jesus was to be crucified.

In learning the Jews had capital intentions, Pilate therefore grudgingly returned back into the judgment hall and asked Jesus, "Art thou the King of the Jews?"

Though this allegation had not been thus far noted, Pilate no doubt was generally aware of Jesus and His ministry in Jerusalem.

John 18:34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

John 18:35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

John 18:36 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 with His own question. "Sayest thou this thing of thyself, or did others tell it thee of me?" It was Jesus way of respectfully asking how Pilate had heard this of Him although He knew the Sanhedrin were His accusers.

Pilate, scornfully sneered, "Am I a Jew?" Not only was the answer to this rhetorical question obvious, so also is his disdain of Jews in general. In exasperation, he continued, "Thine own nation and the chief priests have delivered thee unto me: what hast thou done?" In essence, Pilate bluntly asked Jesus, 'What did you *really* do?'

Jesus' answer, though perhaps enigmatic to Pilate, nevertheless revealed insight into His entire earthly ministry. His kingdom was not as yet political or physical. If it were, His servants would have fought on His behalf. Notwithstanding Peter's futile attempt to cut off an adversary's head in the garden, Jesus' disciples had never sought physical confrontation or even political aspirations. He, in fact, had fled from even the appearance of such in Galilee. He concluded with the profound truth that His kingdom is "not from thence." It is not of this world. It is not of human politics. It is higher.

Pilate would like to help Jesus, but he does not seem to know how. Jesus questions how that Pilate knew He was the king? Pilate is in the middle, and says that even his own nation have delivered Him up to be condemned. Jesus once again answers with truth that is hard for Pilate to understand... "My kingdom is not of this world..." One day, in the millennial kingdom, Jesus will finally take His proper throne as the king of the Jewish nation. He will one day sit on the throne of David. But not now, not at this time. The Jews are against Christ.

John 18:37 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.

John 18:38 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.

Intrigued, Pilate asked Him again, if He was a king. Jesus replied by merely noting, "Thou sayest that I am a king." In other words, Jesus replied 'You say I am.' Jesus continued, "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."

Jesus stood as truth incarnate. He was the author of truth. His entire ministry bore witness to that end. In a world of perpetual deception and dishonesty, He, as a beacon of light, bore witness to God's truth. Tragically, men love darkness rather than light because their deeds are evil. Pilate replied with his famous cynical answer, "What is truth?"

The irony then and now is that the world and its leadership are often strangers to truth. They swim in a sea of dishonesty, deception, and deviousness. To them, there are no absolutes. Everything is relative. Today you hear the term situational ethics. This is another ploy of humanism. The only truth in situational ethics is you decide what is right or wrong based upon the situation. This isn't truth, it is a lie from Satan.

Pilate very well may not have been trying to be sarcastic. Truth to him was relative, of political advantage, and that which was expedient. Politicians and the world in general, to this day, have not changed. He then returned to his balcony and told the waiting Jews, "I find in him no fault at all." Why was that? I tell you why... there was no fault in him. NONE!

The word translated as fault (*aitia aitia*) literally has the sense of 'cause.' Pilate said, in effect, 'I find in him no cause of charges.'

We know that Jesus is calling out people for His name today which make up the church. But the church will not be the kingdom either. When He takes us out of this world, and comes back, Jesus will establish His kingdom. Pilate asks what is truth? Jesus is truth. The Word of God, which is synonymous with Christ is truth. Jesus is the Word, and the Word is truth. When he returns to the people, Pilate honestly and truthfully says "I find in him no fault at all."

The reason was because there was no sin, no fault, never a bad thing in Jesus' life. And because of that, the world hated Him even more. And the world despises Christians today, because we stand on those truths that Jesus taught and established.

Albert Barnes said this about verse 38 in his commentary.

This question had long agitated the world. It was the great subject of inquiry in all the schools of the Greeks. Different sects of philosophers had held different opinions, and Pilate now, in derision, asked him, whom he esteemed an ignorant fanatic, whether he

could solve this long-agitated question. He might have had an answer. If he had patiently waited in sincerity, Jesus would have told him what it was. Thousands ask the question in the same way. They have a fixed contempt for the Bible; they deride the instructions of religion; they are unwilling to investigate and to wait at the gates of wisdom; and hence, like Pilate, they remain ignorant of the great Source of truth, and die in darkness and in error. All might find truth if they would seek it; none ever will find it if they do not apply for it to the great source of light the God of truth, and seek it patiently in the way in which he has chosen to communicate it to mankind. How highly should we prize the Bible! And how patiently and prayerfully should we search the Scriptures, that we may not err and die forever! See the notes at [Joh 14:6](#).

I find in him no fault - See [Luk 23:4](#).

John 18:39 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?

John 18:40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

As with so many politicians and judges, Pilate was an amoral man. Decisions were made based upon political expediency. Though he, as the Roman governor, did not have to stand for election; he did need the support of the body politic to rule without disruption. To have eruptions and political upheaval at hand would hurt his career. The wish of any Roman official posted to Palestine was to be promoted out of there. It was a backwater of the Roman Empire. His only aspiration was to please his superiors in Rome and be promoted to a better assignment. It would color every part of his dealing with Jesus.

Pilate reminded the Jewish leadership of the custom of releasing a prisoner unto them as a measure of good will toward them during the Passover season. Perhaps in perverse humor, he cynically offered to release Jesus, knowing full well how they would react. Predictably, like throwing a cat into a pack of dogs, they erupted vehemently.

The word translated as cried (*kraugazw kraugadzo*) has the sense of 'shouting.' They shouted back, "Not this man, but Barabbas." John records that Barabbas was a robber. Luke notes that he also was involved in insurgency against Rome and was a murderer. The two thieves with whom Jesus was crucified may well have been a part of Barabbas' band. Jesus likely died upon the cross intended for Barabbas. I promise you we all are guilty and could be legally put on a cross to die, but not Jesus. Jesus was without sin, yet dying in our stead.

The crowd chose a law breaker unto themselves over the sinless Son of God. They unknowingly violated the law they piously upheld while fulfilling the will of the Father.

Perfect righteousness manifested to the natural man brings a most powerful

offense and brings the true nature to the surface. The same holds true today. The gospel offends until it is received.

So because of tradition, Pilate could release someone at the passover. There were two there condemned already. Jesus who had done no wrong, and Barabbas, who was a robber. So Pilate asked which would the people have released. The leaders had stirred up the people to be against Jesus, and they cried out... Barabbas. How horrible that the one who loved them the most was the one that was condemned to the Cross.

Pilate knew that Jesus was innocent. In Matthew, we have these words:

Mat 27:17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

Mat 27:18 For he knew that for envy they had delivered him.

Mat 27:19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

Mat 27:20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

Mat 27:21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

Mat 27:22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified.

Mat 27:23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

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Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

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