



[The Choices](#)

Wayne Braudrick

John 18
November 2, 2025

[Life Change: We choose Jesus](#)

The tension is here
Tension is here
Between who you are and who you could be
Between how it is and how it should be
– John Foreman, *“Dare you to Move”*

Jesus chooses to give Himself up **1-14**

Judas teams with the chief priests

The tension climaxes when these two forces meet

Caiphas unwittingly captures Jesus’ ethic

Peter employs the world’s mindset

Peter now describes Christians as sojourners in this world, exiles who have rights and responsibilities but who recognize this world is not our ultimate reality...In a hostile, pagan society, Peter warns his readers [not to be] a *meddler*. The word translated is ἀλλοτριεπίσκοπος (allotriepiskopos), which Peter may have coined. [It appears] only here not only in the New Testament but also the extant body of Greek literature. Etymologically, it means “someone who is controllingly concerned with other people’s business.” [WB note: I would translate it: “overriding God’s sovereignty to act as bishop over right & wrong.”]
– Karen Jobes, *“Jesus’ Succession Plan”*

Peter chooses to deny Jesus **15-18, 25-27**

Annas chooses to flex his power **19-24**

Pilate chooses moralistic relativism **28-38**

The crowd chooses Barabbas **38-40**

THE
NEW
LIFE

JOHN 13 - 21

PLEASE SILENCE YOUR PHONE

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Between who you are and who you could be
Between how it is and how it should be
– Jon Foreman, “Dare you to move”**



In John 18:

- **Peter chooses denial.**
- **Annas positions for power.**
- **Pilate chooses moralistic relativism.**
- **The crowd selects a murderer over Messiah.**
- **Jesus alone chooses well, fulfilling His mandate and surrendering Himself by His own choice.**

¹ After Jesus had said these things, he went out with his disciples across the Kidron Valley, where there was a garden, and he and his disciples went into it. ² Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. ³ So Judas took a company of soldiers and some officials from the chief priests and the Pharisees and came there with lanterns, torches, and weapons.

⁴ Then Jesus, knowing everything that was about to happen to him, went out and said to them, “Who is it that you’re seeking?”

⁵ “Jesus of Nazareth,” they answered.

“I am he,” Jesus told them.

Judas, who betrayed him, was also standing with them. ⁶ When Jesus told them, “I am he,” they stepped back and fell to the ground.

⁷ Then he asked them again, “Who is it that you’re seeking?”

“Jesus of Nazareth,” they said.

⁸ “I told you I am he,” Jesus replied. “So if you’re looking for me, let these men go.” ⁹ This was to fulfill the words he had said: “I have not lost one of those you have given me.”

¹⁰ Then Simon Peter, who had a sword, drew it, struck the high priest’s servant, and cut off his right ear. (The servant’s name was Malchus.)

¹¹ At that, Jesus said to Peter, “Put your sword away! Am I not to drink the cup the Father has given me?”

¹² Then the company of soldiers, the commander, and the Jewish officials arrested Jesus and tied him up. ¹³ First they led him to Annas, since he was the father-in-law of Caiaphas, who was high priest that year.

¹⁴ Caiaphas was the one who had advised the Jews that it would be better for one man to die for the people.

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John 18 CSB

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Greek: σπεῖραν speiran =
a contingent of troops

¹ After Jesus had said these things, he went out with his disciples across the Kidron Valley, where there was a garden, and he and his disciples went into it.

- **No manmade lights mentioned for the Light of the world.**
- **No marshaling of weapons. (Peter's exception will be rebuked.)**
- **Jesus is sufficient.**

³ So Judas took a company of soldiers and some officials from the chief priests and the Pharisees and came there with lanterns, torches, and weapons.

- **Crafted lanterns & torches.**
- **Weapons are significant.**
- **Lots of troops needed.**

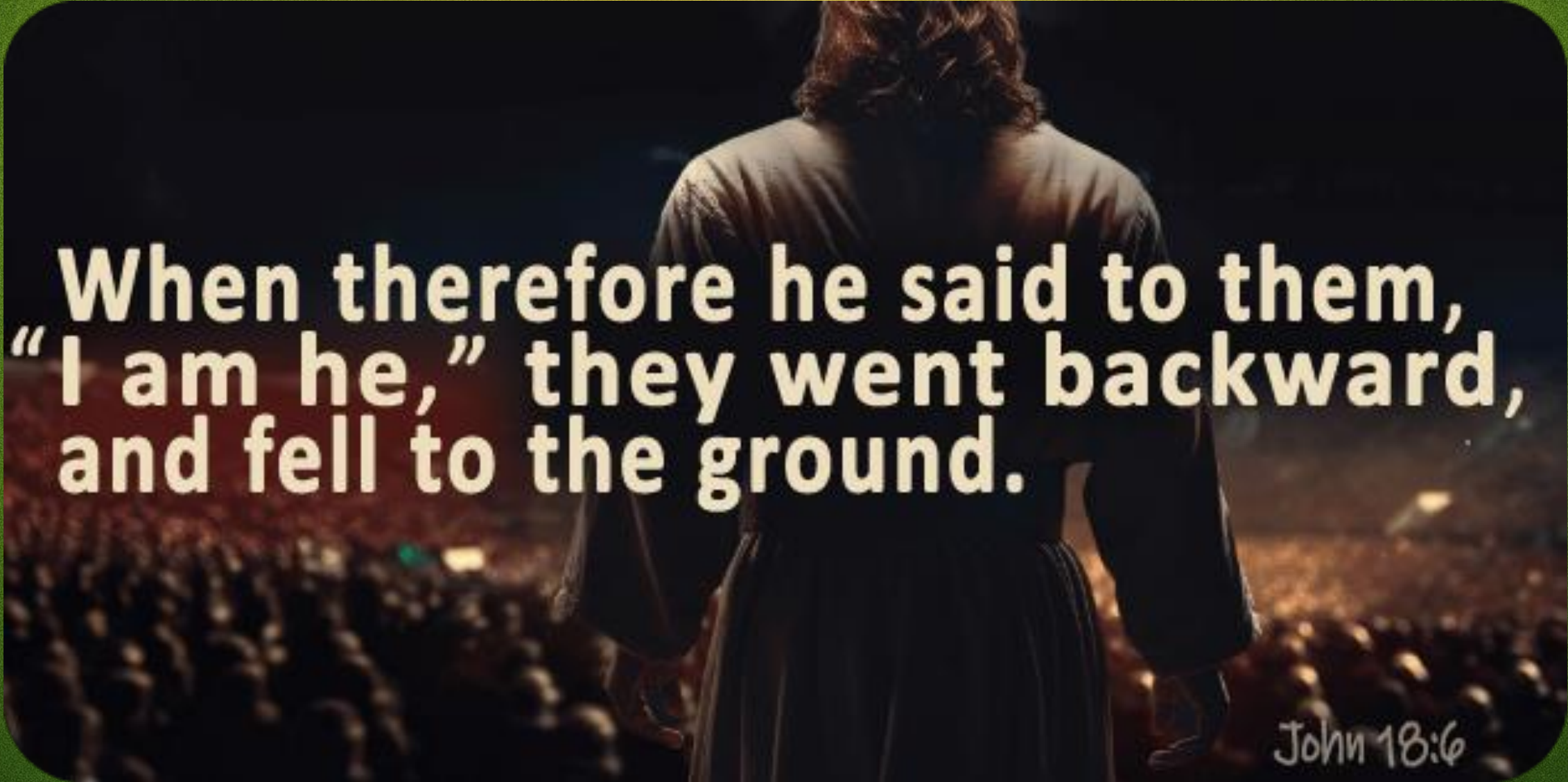
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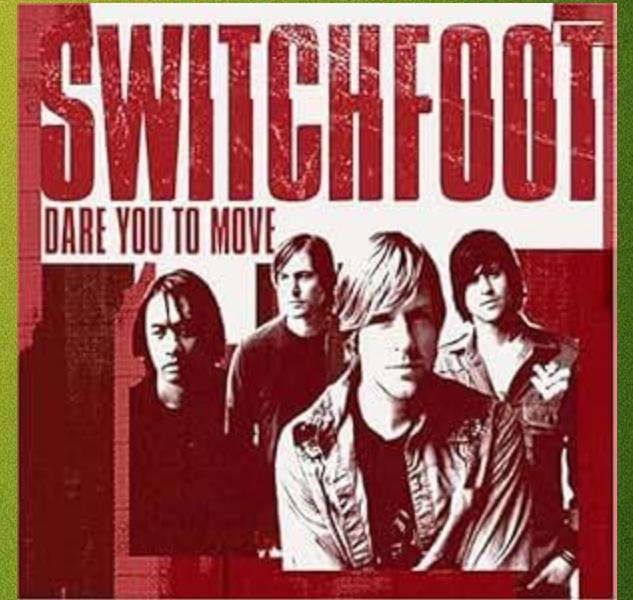
⁸ “I told you I am he,” Jesus replied. “So if you’re looking for me, let these men go.”



**When therefore he said to them,
“I am he,” they went backward,
and fell to the ground.**

John 18:6

**The tension is here
Tension is here
Between who you are and who you could be
Between how it is and how it should be
Maybe redemption has stories to tell
Maybe forgiveness is right where you fell
Where can you run to escape from yourself?
Where you gonna go?
Salvation is here
– Jon Foreman, “Dare you to move”**



Jesus & disciples

- No manmade lights mentioned for the Light of the world.
- No marshaling of weapons. (Peter's exception will be rebuked.)
- Jesus is sufficient.
- Loses not one of His people, who are unshaken.
- Came to die & conquer death for all.

Judas & company

- Crafted lanterns & torches.
- Weapons are significant.
- Lots of troops needed.
- Loses everything, starting with their footing.
- Came to keep power (for the common good, of course).

¹³ First they led him to Annas, since he was the father-in-law of Caiaphas, who was high priest that year. ¹⁴ Caiaphas was the one who had advised the Jews that it would be better for one man to die for the people.

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Courtesy istock

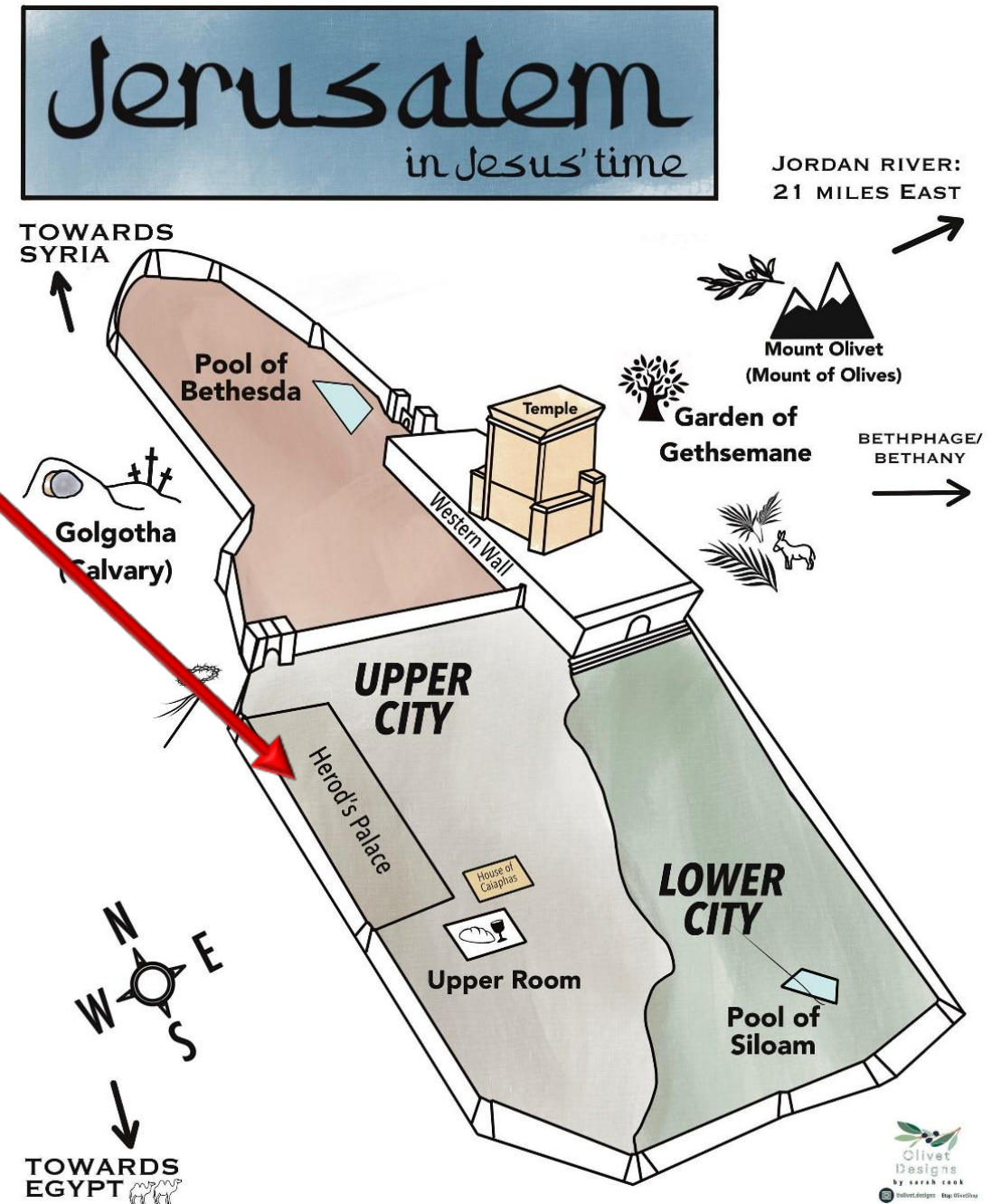


**“That was well
done. You taught
that correctly.”**

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14 Caiaphas was the one who had advised the Jews that it would be better for one man to die for the people.

John 18 CSB





courtesy Wohl Archeological Museum

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¹⁵ Let none of you suffer as a murderer, a thief, an evildoer, or a meddler. ¹⁶ But if anyone suffers as a Christian, let him not be ashamed but let him glorify God in having that name.

1 Peter 4 CSB

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¹⁵ Simon Peter was following Jesus, as was another disciple. That disciple was an acquaintance of the high priest; so he went with Jesus into the high priest's courtyard. ¹⁶ But Peter remained standing outside by the door. So the other disciple, the one known to the high priest, went out and spoke to the girl who was the doorkeeper and brought Peter in.

¹⁷ Then the servant girl who was the doorkeeper said to Peter, "You aren't one of this man's disciples too, are you?"

"I am not," he said. ¹⁸ Now the servants and the officials had made a charcoal fire, because it was cold. They were standing there warming themselves, and Peter was standing with them, warming himself.

²⁵ Now Simon Peter was standing and warming himself. They said to him, “You aren’t one of his disciples too, are you?”

He denied it and said, “I am not.”

²⁶ One of the high priest’s servants, a relative of the man whose ear Peter had cut off, said, “Didn’t I see you with him in the garden?”

²⁷ Peter denied it again. Immediately a rooster crowed.

John 18 CSB



courtesy Wohl Archeological Museum

John [has revealed] through chapter 17 that we are one people with one God – Jesus Christ; one mission – revealing that God has sent Jesus; and one destiny – to be with Jesus and see his glory. Jesus’ succession plan is that his disciples in every generation are to be the face of God to the world...In other words, dear brothers and sisters, we and all who follow Christ are Jesus’ succession plan! So how are we doing at this in our times? – Karen Jobes, “Jesus’ Succession Plan”





courtesy faithtoday

Weekly church volunteering declined from 23 percent [of church members] in 2022 to 15 percent in 2024. Yet preliminary 2025 data indicates an increase to approximately 24 percent.



**Younger generations – Gen Z and Millennials – are at the forefront of this rebound.
– George Barna, October 15, 2025**

A recent report from the Family Research Council reveals that churchgoers continue to decline in doctrinal wisdom. 1003 church members were asked seven foundational doctrinal questions [e.g., “Is Jesus fully human?”]. The survey was conducted in 2023 and again in 2025.

In 2023, I was horrified by the number of unbiblical answers. For the question, “Is Jesus fully human?” over 40% of responses were wrong, choosing “No.” “I don’t know.” or “We can’t know for sure.”.

In 2025, things got somehow worse, and almost 50% were inaccurate.

19 The high priest questioned Jesus about his disciples and about his teaching.

20 “I have spoken openly to the world,” Jesus answered him. “I have always taught in the synagogue and in the temple, where all the Jews gather, and I haven’t spoken anything in secret.

21 Why do you question me? Question those who heard what I told them. Look, they know what I said.”

²² When he had said these things, one of the officials standing by slapped Jesus, saying, “Is this the way you answer the high priest?”

²³ “If I have spoken wrongly,” Jesus answered him, “give evidence about the wrong; but if rightly, why do you hit me?”

²⁴ Then Annas sent him bound to Caiaphas the high priest.

John 18 CSB

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We pretend wrong is right in order to avoid conflict.



¹⁵ Let none of you suffer as a murderer, a thief, an evildoer, or a meddler.

Greek: ἀλλοτρίεπισκοπος
allotriepiskopos = overriding
God's sovereignty to act as
bishop over right & wrong.



28 Then they led Jesus from Caiaphas to the governor's headquarters. It was early morning. They did not enter the headquarters themselves; otherwise they would be defiled and unable to eat the Passover.

29 So Pilate came out to them and said, "What charge do you bring against this man?"

30 They answered him, "If this man weren't a criminal, we wouldn't have handed him over to you."

31 Pilate told them, "You take him and judge him according to your law."

“It’s not legal for us to put anyone to death,” the Jews declared. ³² They said this so that Jesus’s words might be fulfilled indicating what kind of death he was going to die.

³³ Then Pilate went back into the headquarters, summoned Jesus, and said to him, “Are you the king of the Jews?”

³⁴ Jesus answered, “Are you asking this on your own, or have others told you about me?”

³⁵ “I’m not a Jew, am I?” Pilate replied. “Your own nation and the chief priests handed you over to me. What have you done?”

³⁶ “My kingdom is not of this world,” said Jesus. “If my kingdom were of this world, my servants would fight, so that I wouldn’t be handed over to the Jews. But as it is, my kingdom is not from here.”

³⁷ “You are a king then?” Pilate asked.

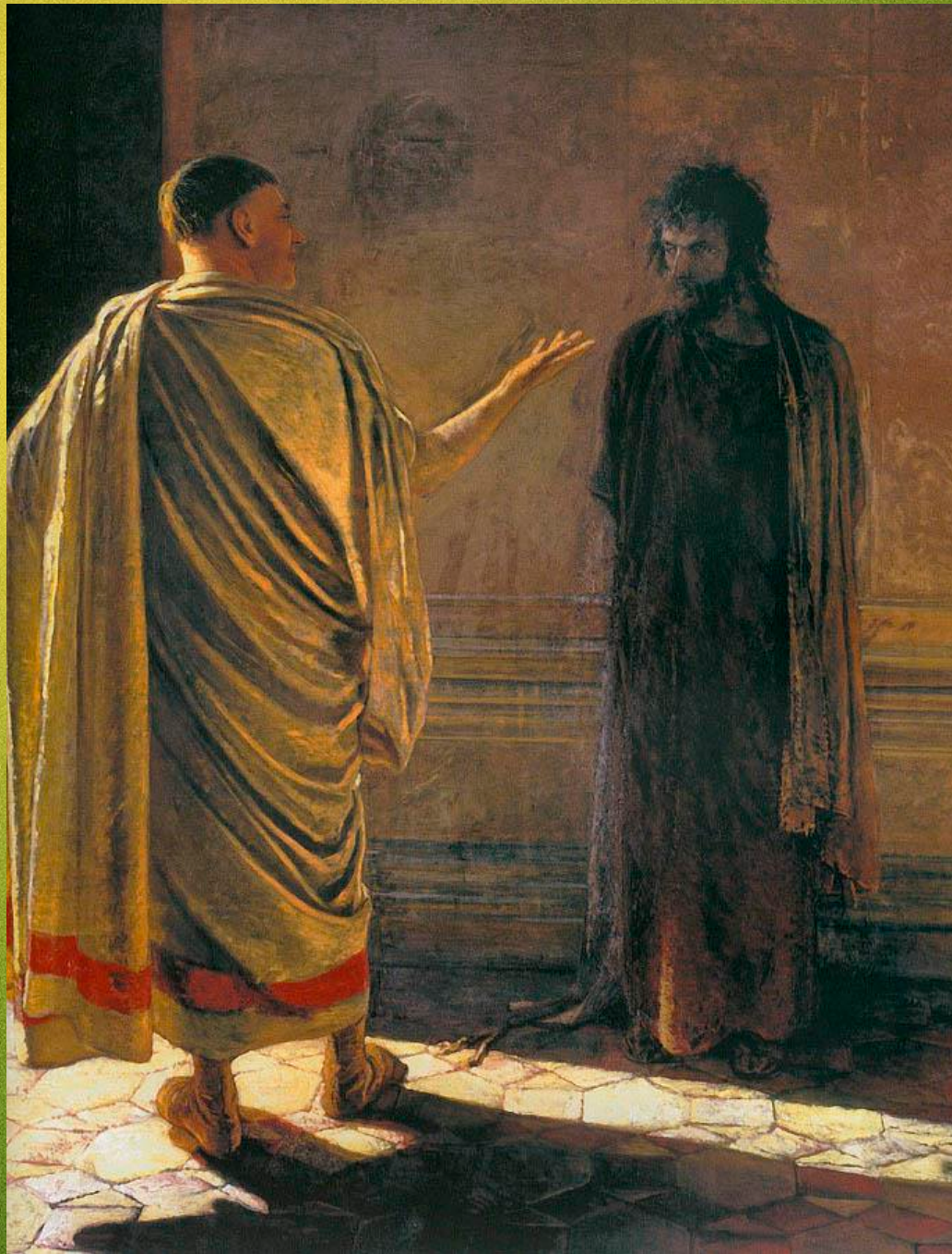
“You say that I’m a king,” Jesus replied. “I was born for this, and I have come into the world for this: to testify to the truth. Everyone who is of the truth listens to my voice.”

³⁸ “What is truth?” said Pilate. After he had said this, he went out to the Jews again

When that day comes, His kingdom will not be of this earthly order; it will be a heavenly kingdom of truth set up here on earth. – H.A. Ironside “Christ Before Pilate”



What Is Truth?
Nikolai Ge
1890



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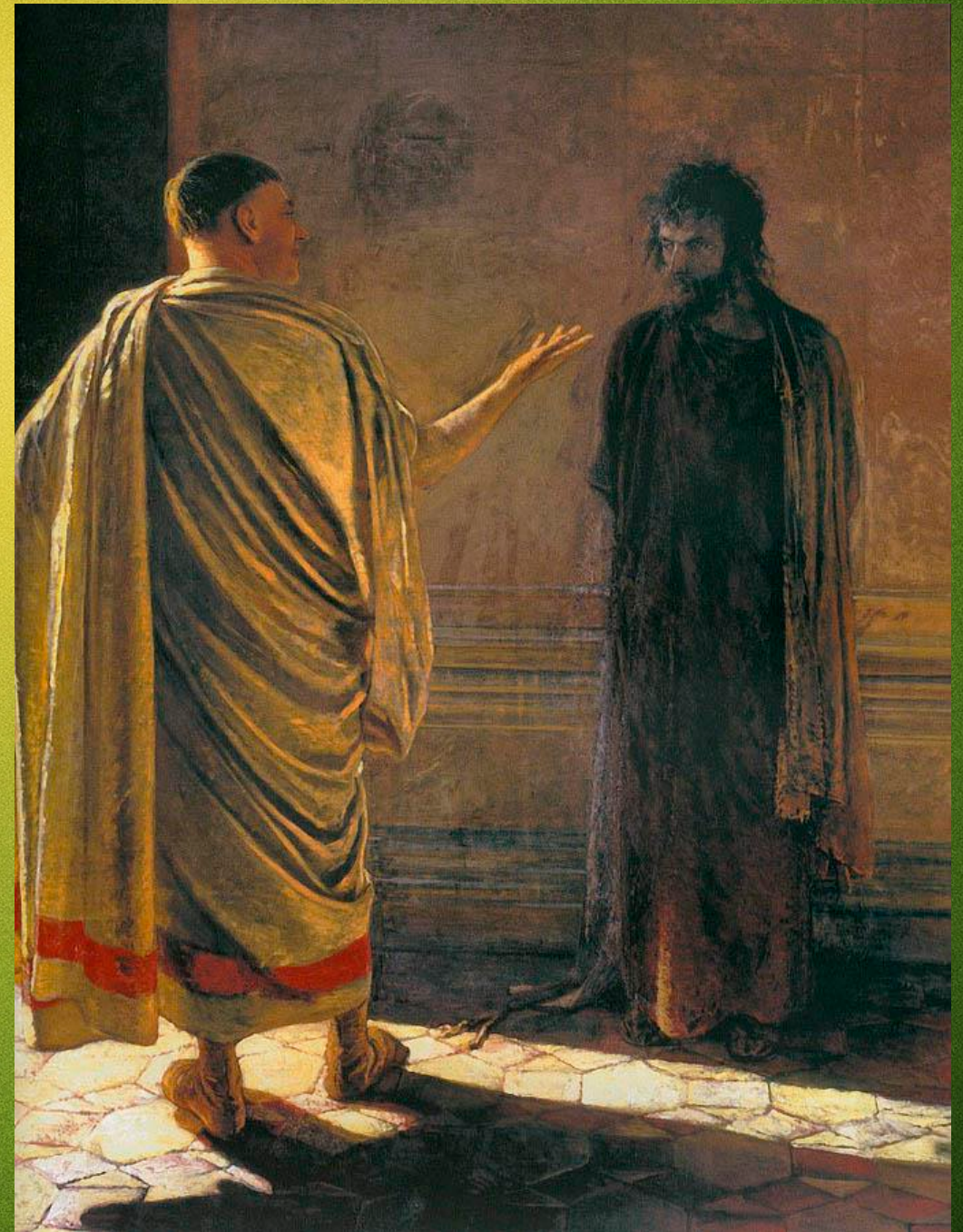
John 18 CSB

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***What Is Truth?*
Nikolai Ge
1890**



³⁸ “What is truth?” said Pilate.

After he had said this, he went out to the Jews again and told them, “I find no grounds for charging him. ³⁹ You have a custom that I release one prisoner to you at the Passover. So, do you want me to release to you the king of the Jews?”

⁴⁰ They shouted back, “Not this man, but Barabbas!” Now Barabbas was a revolutionary.

John 18 CSB

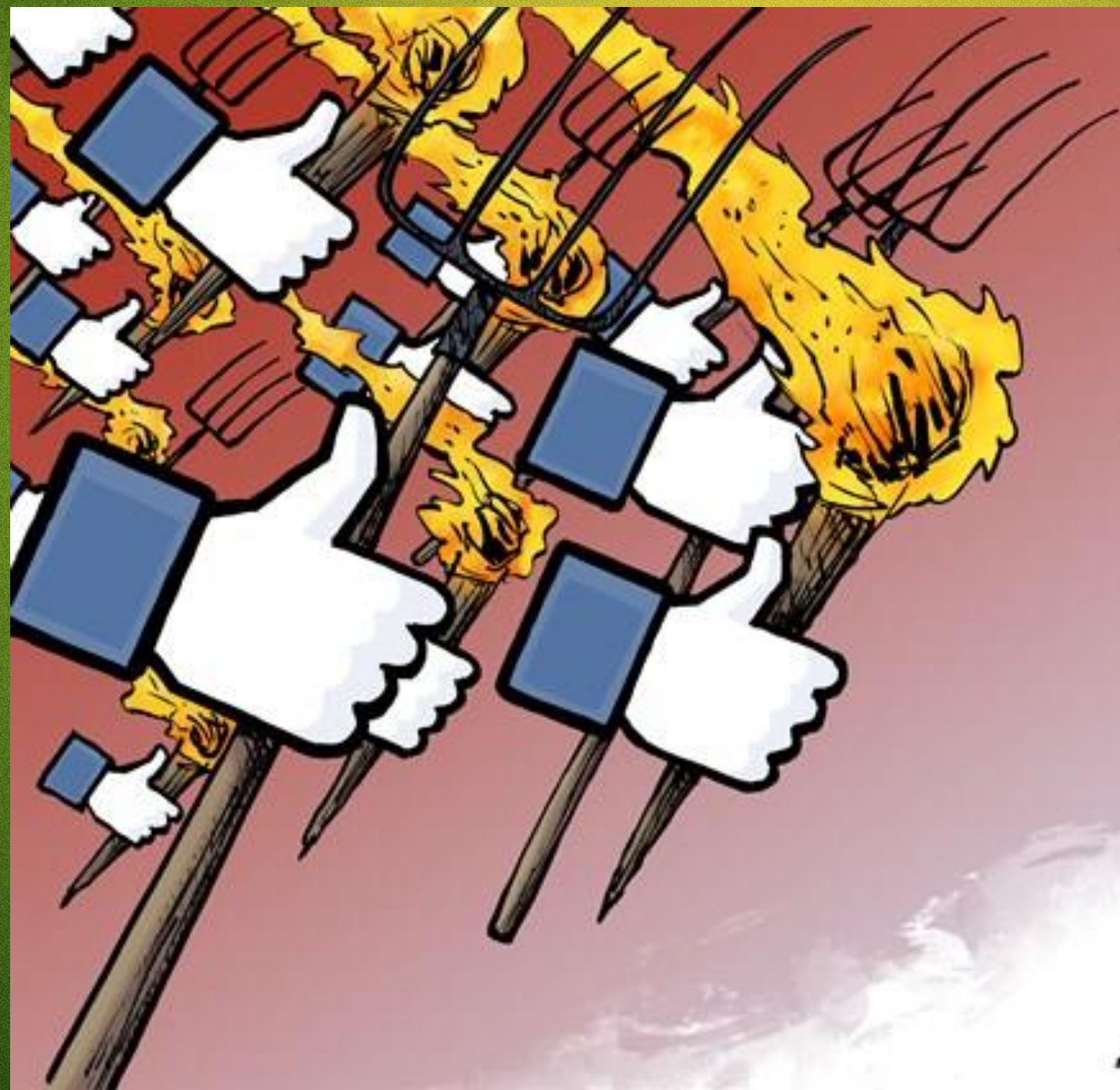


**The crime for which
Jesus was brought
before Pilate was
sedition, founded on
his claim of kingship.**

***Ecco Homo*
Antonio Ciseri
1871**



**Are there any ways
people do this
today?**



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Performative emoting becomes an argument and vindication in itself, which may be a psychological necessity for many—as the vehemence with which a conviction is expressed provides a substitute for rational vindication. Thus, moralism comes rushing back but without any support. Rather, there is an echo of the George Costanza bit in *Seinfeld* about how “it’s not a lie if you believe it.” In this case, it’s a valid moral reason if you really believe it, which will be manifest by the intensity of expression. Examples abound. Indeed, this is the dominant mode of our distorted discourse. – Nathan Blake “Moralistic Relativism”





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Jesus

- Teacher
- Works for a kingdom beyond this world
- Innocent
- Only truly free man is murdered
- Temporarily condemned to a death He will conquer because He submits to God's will

Barabbas

- Insurrectionist
- Works to overthrow Rome
- Guilty of what Jesus is accused
- Murderer goes free
- Temporarily free of death because of Pilate & the crowd's allotriepiskopos (own determination of right & wrong)



**Everybody waits for you now.
What happens next?
– Jon Foreman, “Dare you to move”**

THE
NEW
LIFE

JOHN 13 - 21