

7/7/25

John 18

Jesus is now walking toward the garden of Gethsemane, He is somewhere around the Temple area since He just finished His discourse on the Vine, all this knowing that in a matter of hours He would be crucified and resurrected.

1. This last section is the climax to the entire gospel!
2. Jesus has prepared His disciples to meet their coming disappointment and now they are leaving the city.

John does not present Jesus in any other way than victorious and triumphant and for that reason he omits many of the things the other gospels record.

1. There is no agony in the garden in prayer nor the bleeding of stress.
2. There is no treacherous kiss by Judas.
3. There is a definite tone of Jesus being in control of all things.

18:1-11 The betrayal of Jesus.

* Matt. 26:47-56; Mk. 14:43-52; Lk. 22:47-53

18:1 The disciples and Jesus left the city of Jerusalem.

- 1) The discourse of Jesus had ended, “When Jesus had spoken these words.” vs. 1a
* This included chapter 13-17.

- 2) They exited the city to the Mount of Olives, “He went out with His disciples over the Brook Kidron.” vs. 1b
 - a) The Brook Kidron was on the east side of the city between the temple area and the Mount of Olives.
 - b) The Kidron was also known by the valley of Jehoshaphat.
 - c) The blood of sacrifices channeled from altar to the valley and the earth stained blood would be visible to Jesus as He crossed it.
 - 1)) The Scriptures are clear as to the value of the blood, the life of flesh in the blood. Lev. 17:11
 - 2)) Without shedding of blood. Heb. 4:22
 - d) David crossed the Kidron as Absalom ran him out of the city and Ahithophel betrayed him.
 - * David is a type of Christ and Ahithophel a type of Judas.
- 3) They went into the garden, “where there was a garden, which He and His disciples entered.” vs. 1c-d
* The Garden is Gethsemane, as the other gospels record.

18:2 The Garden was a usual meeting place for the twelve and the Lord.

- 1) The betrayer Judas was familiar with the location, “And Judas, who betrayed Him, also knew the place.” vs. 2a-c
 * The word betrayed “paradidomi” is in the present tense, indicating action going on.
- 2) The particular reason is given, “for Jesus often met there with His disciples.” vs. 2d
 - a) Jesus never spent a night in the city of Jerusalem and often He and His disciples spent the night at the Mount of olives. Lk. 21:37; 22:39
 - b) Adam ruined everything in the garden of Eden. Gen. 3
 - c) The last Adam made everything right in the Garden of Gathsemane, which means olive press.
 - d) The Last Adam gave evidence of the redemption at the Garden tomb, Jesus rose out from death.

18:3 The people involved in the betrayal.

- 1) The arrival of the betrayer, “Then Judas.” vs. 3a
 * Judas is called the Son of Perdition and a devil.
- 2) The Roman soldiers were with Judas, “having received a detachment of troops.” vs. 3b
 - a) The word detachment or cohort “speira” means a tenth of a legion, about 600 men, representing the authority of Rome.

- b) A cohort auxiliary was 1,000 (240 cavalry, 760 infantry)
- 3) The temple police were also with Judas, “and officers from the chief priests and Pharisees.” vs. 3c
 - a) They were representing the religious authority of the Sanhedrin.
 - b) They were vigilantly searched out for anyone violating the laws of the temple.
 - c) They would bring the violators before the Priests or expel them from the temple.
 - d) They were sent from the chief priest, the Sadducees who were the Aristocrats, and materialists, who did not believe in angels, spirit or the resurrection.
 - e) The Pharisees were the religious, legalists who were hypocrites but did believe in angels, spirits and resurrection, Jesus rebuked and exposed them. Matt. 5-7
- 5) The entire multitude were equipped and armed to accomplish their mission, “came there with lanterns, torches, and weapons.” vs. 3d-f
 * Without doubt thinking Jesus would be hiding with His disciples!

18:4 The initiative was taken by Jesus revealing that He was in control.

- 1) Jesus was not in the dark about His betrayal, “Jesus therefore, knowing all things that would come upon Him.” vs. 4a-b

- a) The word knowing “eido” means to perceive, understand and discern with the senses.
 - b) The evidence of Jesus’ knowledge of all things is throughout the gospel of John. Jn. 2:24-25
 * “But Jesus did not commit Himself to them, because He knew all men, and had no need that anyone should testify of man, for He knew what was in man.”
- 2) Jesus “went forward” to meet the band of misfits. vs. 4c
- a) The cohort must of been astonished at the actions of Jesus, to walk out to them coming out of the garden’s gate, for they without doubt were expecting a hardened and violent criminal in view of the amount and kind of people Judas had brought to arrest Jesus.
 - b) The cohort perhaps even being thrown off for a moment as Jesus took control of the situation.
- 3) Jesus initiated with His inquiry of them, “and said to them, “Whom are you seeking?” vs. 4c-d
- a) He already knew who they were looking for, even as the other gospels record that He went to the disciples who were sleeping and told them to arise for His betrayer was at hand and pray lest they

enter into temptation. Matt. 27:45-46;
Lk. 22:46

- b) He went out of the gateway of the Garden, knowing it was in fulfillment of the prophecies, “particularly the hour”.
- c) And while Jesus was still speaking to His disciples Judas had greeted Jesus, “Greetings, Rabbi!” and kissed Jesus repeatedly, the sign he gave for the one they were to arrest. Matt. 27:47-49

18:5-6 The words of Jesus had a dramatic affect on the men.

- 1) Jesus heard His name called out, “They answered Him, “Jesus of Nazareth”. vs. 5a-b
 - a) The synoptic gospels tell us Jesus was greeted by Judas with repeated kisses as the sign to point out Jesus to the soldiers, to which Jesus said, “Judas, are you betraying the Son of Man with a kiss.” Matt. 26:48; Mk. 14:44; Lk. 22:47-48
 - b) He was raised in Nazareth, which did not have the best of reputation in those days as they expressed, “Can anything good come out of Nazareth?” Jn. 1:46
- 2) Jesus responded, “Jesus said to them, “I Am He.” vs. 5c-d
 - a) There is no “He” in the text, it is in italics in the KJV to indicate this, this was a definite statement of His being God. Ex. 3:13-14; Jn. 8:56, 58

- * Judas being present knew this already.
- b) The apostle John writing fifty seven or so years later, tells us that Judas was standing with the crowd and he knew that Jesus was God.
- 3) John only records this interesting detail, "And Judas, who betrayed Him, also stood with them." vs. 5e-g
 - a) Judas did not stand with Jesus.
 - b) Nor with the eleven apostels.
- 4) Jesus gave evidence of His being God, "Now when He said to them, "I am He," they drew back and fell to the ground." vs. 6
 - a) The Greek Scholar Lenski says, "The two aorist denote the two facts, the first verb indicats that they shrank and retreated from Jesus who was facing them, the verbs carry the emphasis: "they went backwards and they fell to the ground" Lenski
 - b) Trained Roman soldiors do not fall down easily, all that fell to the grould were to know this was a divine act.
 - c) They were to know that they were not taking Jesus by force.
 - d) They were to know that they were not in control, but He was.
 - e) They were to know that he was willfully submitting to them and giving up His own life.

- f) They were to think about what they were doing and just experienced and make their decision about who He was, God Incarnate.
- g) They were not slain in the spirit as some attempt to teach about this passage.
 - 1)) The text does not state that.
 - 2)) The text does not teach that.
 - 3)) The text shows they were all non-believers not believers.

18:7-9 The disciples and apostles were protected by Jesus from being arrested.

- 1) He asked the crowd once more who they sought out and they responded again with the same answer, "Then He asked them again, "Whom are you seeking?" And they said, "Jesus of Nazareth." vs. 7
 - a) I am sure all of the men were amazed, surprised and a bit fearful when they were thrown to the ground.
 - b) You would think when Jesus answered the first time and they were knocked down to the ground by His words that they would know better.
- 2) He gave the men the same answer, "Jesus answered, "I have told you that I am He." vs. 8a-b
 - a) This time they did not fall back to the ground.

- b) Perhaps thinking to themselves that it had only been a coincidence that they all fell to the ground.
- 3) He was not asking for their permission, but commanding them, “Therefore, if you seek Me, let these go their way.” vs. 9c-e; Jn. 6:39; 17:12
 - a) This is an imperative command.
 - b) Again Jesus was in control of the situation as John sees it and perhaps more clear years after than at the time!
 - c) The men knew Jesus was submitting to them.
 - * No man takes my life... Jn. 10:18
- 4) He spoke forth the prophetic program that was according to God, “that the saying might be fulfilled which He spoke, “Of those whom You gave Me I have lost none.” vs. 9
 - a) The Father had drawn the eleven apostles to Jesus and given them to Jesus, knowing they would abide in the vine. Jn. 15:1-8
 - b) The Father had drawn Judas and Jesus chose him as the twelfth apostle, but he did not abide in the vine.
 - * Jesus is the Good shepherd. Jn. 10:11

18:10-11 The apostle Peter was protected by Jesus.

- 1) Jesus protected Peter from his attack on the high priest’s servant. vs. 10

- a) Peter possibly having just been awakened from sleep was startled, “Then Simon Peter, having a sword, drew it and struck the high priest’s servant, and cut off his right ear.” vs. 10a-d
 - 1)) The offense was no small one in view of who he was, the entire ear was gone.
 - 2)) The disciples had earlier stated that they had two swords as Jesus told them of being practical after His leaving. Lk. 22:35-36
 - 3)) Think of it there are twelve disciples and only two swords, you know Peter is going to get one of them!
 - 4)) The love and devotion of Peter for Jesus that he had declared at the beginning of the discourse, that he would die for Him was true. Jn. 13:37
- b) John gives us the servant’s name, “The servant’s name was Malchus.” vs. 10e
 - 1)) Peter was a fisherman, not a soldier, it has been said that he probably was aiming for his head and only got his ear.
 - 2)) Peter then saw the Lord touch the ear of Malchus and healed him removing the judgment due him, according to the words of Luke. Lk. 22:51
- 2) Jesus protected Peter from being killed by the soldiers. vs. 11a-c

- a) He gave Peter a direct command, “So Jesus said to Peter, “Put your sword into the sheath.” vs. 11a-b
 - 1)) This is an imperative command.
 - 2)) Without any doubt Peter had to have thought, “What am I doing?”
 - 3)) And so thankful for restoring the ear of Malchus.
 - 4)) Peter was no match for a Roman soldier.
- b) The reason for commanding Peter to put away his sword is given to us by Matthew.
 - 1)) Matthew records that he would die by the sword and that He could pray to the Father and have more than 12 legions of angels. Matt. 26:52-53
 - 2)) The prophecies had to be fulfilled.
- c) He reproved Peter for his intervention in defense of Jesus, “Shall I not drink the cup which My Father has given Me?” vs. 11c
 - 1)) The cup of His death on the cross Jesus had just prayed for to the Father in the Garden of Gethsemane.
 - 2)) The finalizing of His redemptive mission for the sins of the world, as the Lamb of God. Jn. 1:29
 - 3)) The agony and death on the cross for the sins of the world. Ps. 22: 1, 3; 2Cor. 5:21

- 4)) The vicarious substitute for every person. 1Jn. 2:2
- 5)) Jesus protected Peter from trying to help God out.
- 6)) Jesus wanted Peter to not feel responsible for what was happening.
- 7)) Jesus wanted Peter to know that helping God can really mess things up, like Abraham and Sarah having Ishmael.

18:12-27 The religious trial of Jesus.

18:12-14 The arrest of Jesus by the men.

- 1) Jesus was arrested and bound, “Then the detachment of troops and the captain and the officers of the Jews arrested Jesus and bound Him.” vs. 12
- 2) Jesus was taken to the High Priest, “And they led Him away to Annas first.” vs. 13a
 - a) Annas for he was the real national High priest from 6-15 A.D. and disposed by Valerius Gratus and five of his sons occupied the office also. vs. 13a
 - b) Annas was very rich, bought the priest office and had the concession in the temple to merchandise the people.
- 3) The reason is given, “for he was the father-in-law of Caiaphas who was high priest that year.” vs. 13b

- a) His son-in-law Caiaphas was the figurehead high priest appointed by Rome from 18-36 A.D.
- b) God used him to prophecy Jesus' death. vs. 13b-14; Jn. 11:50
- 4) Caiaphas was an evil man, yet God prophesied through him, "Now it was Caiaphas who advised the Jews that it was expedient that one man should die for the people." vs. 14
 - * He prophecy about the death of Jesus. Jn. 11:50

18:15-18 The first denial of Peter.

* Matt. 26:69-75; Mk. 14:66-72; Lk. 22:54-62

18:15 The two apostles that followed Jesus after His arrest.

- 1) The first person was Peter, "And Simon Peter followed Jesus, and so did another disciple." vs. 15a-b
 - * The love Peter had for Jesus compelled him to follow!
- 2) The second is identified as "another" a custom of John to refer to himself in the third person.
 - * The disciple that leaned **on** the breast of Jesus. Jn. 13:23; 21:20
- 3) The apostle John was allowed to enter, "Now that disciple was known to the high priest,

and went with Jesus into the courtyard of the high priest." vs. 15c-d

- a) John was known to the high priest.
- b) Some have objected to the fact that John would have no commonness with the high priest and some have said that John was of the priestly line, etc, but no reason is given only stated as fact. Jn. 13:23; 19:26; 20:2; 21:7, 20

18:16 The apostle John helped get Peter into the courtyard.

- 1) Peter was outside the courtyard, "But Peter stood at the door outside." vs. 16a
 - a) He had to have been so scared.
 - b) He was probably looking all around looking suspicious.
- 2) John came to Peter's rescue, "Then the other disciple, who was known to the high priest, went out and spoke to her who kept the door, and brought Peter in."
 - a) This is the second time John indicates that he was known by the high priest.
 - b) John spoke to the girl at the gate and she permitted Peter to enter, again the evident connection of John with the priests.

18:17 The maid recognized Peter.

- 1) The girl confronted Peter, "Then the servant girl who kept the door said to Peter, "You

are not also one of this Man's disciples, are you." vs. 17a-c

- a) Matthew tells us she recognized his Galelian accent. Matt. 26:73
 - b) One of this Man's disciples, meaning John was a disciple of Jesus, the phrase "this man" being derogatory.
 - c) Fear must have gripped the heart of Peter!
 - d) Mark and Luke first tell about the fire, and then the denial.
- 2) The first step that led to the denial of Peter was walking in the enemies territory camp, "He said, "I am not." vs. 17d-e
 * Remember Peter said he was ready to die for Jesus!

18:18 The apostle Peter now move closer to warm himself at the enemies fire.

- 1) The apostle Peter is now standing with the enemy, "Now the servants and officers who had made a fire of coals stood there." vs. 18a
- 2) The reason is given, "for it was cold, and they warmed themselves." vs. 18b-c
- 3) The jeopardy of Peter has increased now, "And Peter stood with them and warmed himself." vs. 18d
 * "Blessed is the man Who walks not in the counsel of the ungodly, Nor stands in the path of sinners, Nor sits in the seat of the scornful; But his delight is in the law of

the LORD, And in His law he meditates day and night. He shall be like a tree Planted by the rivers of water, That brings forth its fruit in its season, Whose leaf also shall not wither; And whatever he does shall prosper." Ps. 1:1-3

18:19-24 The interrogation of Jesus by the high priest.

18:19 The high priest asked two questions.

- 1) First regarding His disciples, "The high priest then asked Jesus about His disciples."
- 2) Second regarding "His doctrine."
- 3) The entire trial was illegal from the start.
 - a)) It was at night.
 - b)) It had to allow a 24 hour period before arrest and the trial.
 - c)) The man could not testify against himself.
 - d)) The false witnesses were to be punished.
 - e)) They had no power of death.
 - f)) The trial of Jesus was both religious and political, each had three phases.
 - 1)) Annas. 1)) Pilate.
 - 2)) Caiphas. 2)) Herod.
 - 3)) Sanhedrin . 3)) Pilate.

* Jews hated Annas, the Talmud said,"Woe to the house of Annas! Woe to their serpents' hiss! They are High Priests; their sons are keepers of

the treasury; their sons-in-law are guardians of the temple; and their servants beat the people with staves."

18:20-21 The response of Jesus was that His ministry has been public all along.

- 1) Jesus never hid anything, "Jesus answered him, "I spoke openly to the world." vs. 20a-b
- 2) Jesus taught in the public paces, "I always taught in synagogues and in the temple, where the Jews always meet, and in secret I have said nothing." vs. 20c-d
* There were many synagogues, but one temple!
- 3) Jesus asked for the testimony of the witnesses of His ministry, "Why do you ask Me? Ask those who have heard Me what I said to them. Indeed they know what I said." vs. 21

18:22-23 The officer struck for rebuffing the high priest.

- 1) The police officer of the temple struck Jesus, "And when He had said these things, one of the officers who stood by struck Jesus with the palm of his hand." vs. 22a-b
- a) Striking a prisoner with an openhand was considered shameful and an outrage in the presence of the judge as he was making his defense.

b) But it was in fulfillment of prophecy, not that God predestined the officer to do that, but that God knew he would strike Jesus. Is. 50:6-7; Mic. 5:1, 8

- 2) The officer to justify himself taking the words of Jesus as disrespecting the high priest, "saying, "Do You answer the high priest like that?" vs. 22c-d
* The epitome of hypocrisy!
- 3) Jesus confronted the officer, "Jesus answered him, "If I have spoken evil, bear witness of the evil; but if well, why do you strike Me?" vs. 23
 - a) Paul was struck and responded back also. Acts 23:2-5
 - b) The precept of turning the other cheek is not violated here, in that both Jesus and Paul did not retaliate physically, but certainly objected to the injustice of being struck. vs. 23

18:24 The transfer of Jesus to Caiaphas.

- 1) John omits the trial before Caiaphas, but the other gospels record it. Matt. 26; Mk. 14
- 2) Jesus is sent as a criminal, "Then Annas sent Him bound to Caiaphas the high priest."
 - a) Remember Annas was the national high priest from 6-15 A.D. and disposed by Valerius Gratus and five of his sons occupied the office also. vs. 13a

- b) Annas was the father-in-law of Caiaphas who was the figurhead high priest that year appointed by Rome from 18-36 A.D. vs. 13b
- c) So Annas was the real high priest and over the Sanhedrin, he most likely planned and plotted the entire arrest and accusation of Jesus.
- d) Remember God used Caiaphas to prophecy Jesus' death. Jn. 11:50

18:25-27 The second and third denial of Peter.

18:25 The second denial.

- 1) The second step that led to Peter denying Jesus was now to stand with the enemy, "Now Simon Peter stood and warmed himself." vs. 25a
- 2) The men recognized Peter as the girl at the gate, "Therefore they said to him, "You are not also one of His disciples, are you?" vs. 25b-c
- 3) The rock Peter crembled, "He denied it and said, "I am not!" vs. 25d-e

18:26-27 The third denial of Peter.

- 1) The person was a an eye-witness at the garden, a relative of Malchus, "One of the servants of the high priest, a relative of him whose ear Peter cut off," vs. 26a

- 2) The eye-witness declared, "said, "Did I not see you in the garden with Him?" vs. 26b-c
- 3) The denial was uttered, "Peter then denied again; and immediately a rooster crowed." vs. 27
 - a) The prophecy of Jesus about Peter denying Him three times came to pass. Jn. 13:38
 - b) Peter swore by an oath and a curse to himself. Matt. 26:73-75; Mk. 14:70b-721; Lk. 22:59-62
 - c) "And the Lord said, "Simon, Simon! Indeed, Satan has asked for you, that he may sift you as wheat. But I have prayed for you, that your faith should not fail; and when you have returned to Me, strengthen your brethren." But he said to Him, "Lord, I am ready to go with You, both to prison and to death." Then He said, "I tell you, Peter, the rooster shall not crow this day before you will deny three times that you know Me." Lk. 22:31-34

18:28-40 **The secular trial of Jesus before Pilot.**

* Matt. 27:1, 2, 11-14; Mk. 15:1-5; Lk. 23:1-5

18:28 The accusation of Jesus before the Roman authorities.

- 1) The Jewish leaders escorted Jesus from the Sanhedrin to the govenor, "Then they led

Jesus from Caiaphas to the Praetorium." vs. 28a

* The Praetorium was the official residence of the governor, the military barracks and the judgment hall, most likely at the Antonia fortress.

2) The time is stipulated, "and it was early morning." vs. 28b

* The last watch was between 3-6 A.M., probably early 6-7A.M.

3) The hypocrisy of the Jewish leader is pointed out by John, "But they themselves did not go into the Praetorium, lest they should be defiled, but that they might eat the Passover." vs. 28c-d

a) Roman court proceedings were conducted in a most public manner on a street or marketplace. Lenski

b) Their hypocrisy is nauseating, willing to accuse a man falsely and yet not wanting to be defiled by entering in to a Gentiles home. Num. 9:6-11

c) They strain at a gnat and swallow a camel. Matt. 23:24

18:29-30 The governor Pilate addressed the crowd of Jews.

1) Pilate asked what Jesus was being accused of, "Pilate then went out to them and said, "What accusation do you bring against this Man?" vs. 29

* This was basic protocol for the Roman court!

2) The Jewish leaders evaded the charge concluding Jesus was guilty, "They answered and said to him, "If He were not an evildoer, we would not have delivered Him up to you." vs. 30

a) Their responds was in a sarcastic lie, that Jesus was an evil doer, an evil man by nature.

* The evil doing of Jesus to the ears of Pilate would have to be crimes against Rome, not the Jews

b) The other lie was that they would never have brought an innocent man to him.

18:31-32 The governor Pilate wanted nothing to do with their case against Jesus.

1) Pilate turned Jesus back to the Sanhedrin to be judged, "Then Pilate said to them, "You take Him and judge Him according to your law." vs. 31a-b

a) Pilate resided in Cesarea the capital and when governors came into Jerusalem they removed Roman emblem, so as not to offend the Jew, but Pilate did not.

b) The Jews followed Pilate to Ceasarea, met in Amphitheater and Pilate told them he would kill them, they challenged him and he failed before them.

- c) Later he took the temple money to build aqueduct resulting in riots and he planted men and killed Jews.
 - d) He also hung shields with the Emperor name in Herod's palace and he refused to remove them, finally he was ordered to by Tiberius.
 - e) Pilate was walking on thin ice with the Jews and Rome.
- 2) The Jewish leaders brought Jesus to Pilate because they had lost the right of capital punishment, "Therefore the Jews said to him, "It is not lawful for us to put anyone to death," vs. 31c
- a) This was in fulfilment of prophecy at the time the Messiah would come. Gen. 49:10
 - b) The Talmud declares that 40 years before the destruction of the temple judgment and matters of life and death were taken from Israel.
- 3) The purpose of the prophecy is stated, "that the saying of Jesus might be fulfilled which He spoke, signifying by what death He would die." vs. 32
- * Ps. 22; Matt. 20:19; Jn. 12:32; Ps. 22

18:33 The interrogation of Jesus by Pilate.

- 1) This is the first interrogating question, "Then Pilate entered the Praetorium again, called

Jesus, and said to Him, "Are You the King of the Jews?" vs. 33

- 2) The response of was with a question, "Jesus answered him, "Are you speaking for yourself about this, or did others tell you this concerning Me?" vs. 34

a) Jesus turned the table and interrogated Pilate, "do you believe that I am the King of the Jews?"

* Giving Pilate his first chance to be saved!

b) Or is this something told you by others?

18:35 The irate response of Pilate to Jesus.

- 1) Pilate was offended by his response, "Pilate answered, "Am I a Jew?" vs. 35a-b

* Pilate was a Roman, superior from the Jews and ruling them!

- 2) Pilate returns the insult to Jesus, "Your own nation and the chief priests have delivered You to me." vs. 35c

- 3) Pilate in an inquisitive manner said, "What have You done?" vs. 35d

* Pilate I believe got his first check here on Jesus!

18:36 The revelation to Pilate by Jesus that He was in fact King of the Jews.

- 1) Jesus revealed to Pilate He had a Kingdom, "Jesus answered, "My kingdom is not of this world." vs. 36a-b

- a) The preposition of “ek” meant not out of, not source or brought about from this world order of evil and fallen man.
- b) The Kingdom of Jesus is real, but not, but actual in the present world, but it is spiritual that will one day be established physically on this earth clearly revealed by the Kingdom Parables. Matt. 13
- 2) Jesus revealed to Pilate by way of explanation the reason he was accused, “If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here.” vs. 36c-e
 - a) The Kingdom of Jesus is not of this earth right now.
 - * The phrase “My Kingdom” appears three times!
 - b) If His kingdom was present, His servants would fight, Jesus would not have been turned over to the Jews, then to Pilate.
 - * Jesus had to be handed over to Rome to be crucified!

18:37 The response of Pilate to Jesus was with sinicism.

- 1) The conclusion of Pilate is kind of a mockery based on what Jesus had witnessed to him about His Kingdom, “Pilate therefore said to Him, “Are You a king then?” vs. 37a-b

- a) Pilate’s sinicism is evident for he knew authority and power of kings on earth.
- b) Jesus was standing before him powerless and having no authority, to the eyes and mind of Pilate Jesus was no King.
- 2) Jesus affirmed the fact that He was a King, Jesus answered, “You say rightly that I am a king.” vs. 37c
 - a) Over the cross of Jesus was written, “Jesus, King of the Jews”
 - b) Jesus will return as King of Kings and Lord of Lords. Rev. 19:16
- 3) Jesus immediately declared to Pilate why He came to the world, “For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice.” vs. 37d-e
 - a) Jesus was born and came into the world with a very specific purpose.
 - b) To bear witness of the truth “aletheia”, which means what is true in any matter under consideration, God, man, sin, Satan, salvation, etc.
- 2) Jesus asked Pilate to make his decision about Him, “Everyone who is of the truth hears My voice.” vs. 37f
 - a) By Pilate rejecting Jesus was telling him the truth, he was rejection salvation!

- b) By believing Jesus he would be bowing his knee to the King of Kings and Lord of Lords.

* Paul says Jesus witnessed a good confession before Pilate. 1Tim. 6:13

18:38 The decision of Pilate was to not believe the words of Jesus.

- 1) Pilate cynical of search for truth walks out of the hall and declared that he found no fault in Him.
- 2) Pilate dismissed the objective truth of Jesus as one of many opinions about truth, "Pilate said to Him, "What is truth?" vs. 38a-b
 - a) He used the same word Jesus used of absolute truth!
 - b) Perhaps Pilate in his long search for truth became cynical and hopeless regarding truth.
- 3) Pilate declared His judgment that he knew was true, Jesus was innocent of the charges, "And when he had said this, he went out again to the Jews, and said to them, "I find no fault in Him at all." vs. 38c-e
 - a) Pilate knew the Jews were trying to pressure him to side with them.
 - b) Pilate knew he was in shaky situation with Rome, he could not afford another complaint
 - a) Pilate's wife warned him about having anything to do with Jesus due

to a dream, For he knew that they had handed Him over because of envy. While he was sitting on the judgment seat, his wife sent to him, saying, "Have nothing to do with that just Man, for I have suffered many things today in a dream because of Him."

Matt. 27:18-19

- b) The Jewish leader persisted, "But the chief priests and elders persuaded the multitudes that they should ask for Barabbas and destroy Jesus." Matt. 27:20

18:39-40 The decision of Pilate was to play the master politician.

- 1) Pilate offered the Jews a choice to escape his own decision, "But you have a custom that I should release someone to you at the Passover. Do you therefore want me to release to you the King of the Jews?" vs. 39
 - a) Even to Pilate thought to himself that the only choice they would make was Jesus.
 - b) Jesus was innocent.
- 2) The Jews yelled aloud their choice, "Then they all cried again, saying, "Not this Man, but Barabbas!" Now Barabbas was a robber." vs. 40
 - a) Their hate for Jesus was greater than for this criminal Barabbas.

- b)** Having given the Jew a choice, Pilate was cornered.