

The Gospel of John

Chapter 18:1-11

November 30, 1997

- **The Gospel of John Outline:**

- - Chapter 1 Our Lord is the Word, the Light and the Life
 - Chapter 2 The Lord of the Wedding Feast; Zeal for the purity of the temple
 - Chapter 3 Spiritual Birth, Belief and Salvation vs. Unbelief and Condemnation
 - Chapter 4 The Ministry in Samaria, The Harvest, The Faith of the Nobleman
 - Chapter 5 Paralytic man healed on the Sabbath, Unity of The Father and Son
 - Chapter 6 The Bread of Life
 - Chapter 7 The public debates about Jesus during the Feast of Tabernacles
 - Chapter 8 Public debates: Woman caught in adultery; The Son makes you free; Abraham's true children
 - Chapter 9 Jesus heals a man born blind.
 - Chapter 10 Jesus is the Door and the True Shepherd
 - Chapter 11 Our Lord is the Resurrection and the Life
 - Chapter 12 Jesus Anointed and Worshipped as King, God softens some and hardens some, Public ministry ends
 - Chapter 13 Jesus Loves His Disciples, Judas Betrays The Master
 - Chapter 14 The Way, The Truth and The Life
 - Chapter 15 Jesus is the True Vine
 - Chapter 16 The Spirit will guide into all truth
 - Chapter 17 The Glory of God, and the Unity and Perseverance of Believers
 - Chapter 18 The Arrest of Jesus and the Denial of Peter

- **Review and Introduction**

Having completed His prayer for Himself, the disciples and all who would later believe, Jesus moves on to the garden of Gethsemane. This garden was located on the lower slope of the Mount of Olives. All four Gospels include an account of these events but John leaves out many of the details that the other three include (Matthew 26, Mark 14, Luke 22). As was his stated purpose, John chose to include those things which strongly manifested the deity of Jesus so that those who read his account would believe that He was the Christ.

Exposition of John 18:1-11

- ● *When Jesus had spoken these words, He went out with His disciples over the Brook Kidron, where there was a garden, which He and His disciples entered.² And Judas, who betrayed Him, also knew the place; for Jesus often met there with His disciples.*

- - Jesus leads His disciples to a familiar place where they had probably come to hear Him teach. John leaves out a number of details but those He includes are very significant. Notice that Jesus is not attempting to hide. If that were so, He would not have headed for a location known to Judas. But, certain that Judas would find them, Jesus leads the men to a familiar, open place.
 - Previously (17:1) Jesus has announced that the hour had now come. Jesus was not attempting to evade this event even though, according to the other accounts, Jesus does pray for the Father to allow this cup to pass if there be any other way to bring about the redemption of the Elect.

- ● *³ Then Judas, having received a detachment of troops, and officers from the chief priests and Pharisees, came there with lanterns, torches, and weapons.*

- - In the other accounts, the group who accompanies Judas is called a multitude or a "cohort" of men. John does not include

the secret sign by which Judas identifies Jesus for the multitude. But John gives us the indication that we have three types of people who came with Judas. First it appears that there Roman soldiers, secondly the temple police who were called the guards of the chief priests and thirdly perhaps even some of the Pharisees were there as well.

● ● ⁴ *Jesus therefore, knowing all things that would come upon Him, went forward and said to them, "Whom are you seeking?"*⁵ *They answered Him, "Jesus of Nazareth." Jesus said to them, "I am He." And Judas, who betrayed Him, also stood with them.*⁶ *Now when He said to them, "I am He," they drew back and fell to the ground.*

- Notice how John words this account, "knowing all things" Jesus went out to meet them. John is showing that Jesus knew all things especially the painful trial He was about to endure. Despite the knowledge of His impending mistreatment, Jesus steps forward to identify Himself because He knows that He is walking in the steps His Father ordained for Him.
- It would have been obvious to anyone that such a multitude was not there to bring pleasant things to Jesus and the soldiers were awestruck that He would come forth willingly. Certainly His reputation was familiar to them but they were so surprised to see Him refrain from hiding or fleeing. Another possible explanation for the response of the soldiers might be that Jesus uses the same words in John 8:58 when speaking to the Pharisees about Abraham and calls Himself the "I AM". Whatever is the cause for the men to fall for the ground we cannot be completely certain. But we do know that it occurred because of who Jesus was and how He responded to His enemies.

● ● ⁷ *Then He asked them again, "Whom are you seeking?" And they said, "Jesus of Nazareth."*⁸ *Jesus answered, "I have told you that I am He. Therefore, if you seek Me, let these go their way,"*⁹ *that the saying might be fulfilled which He spoke, "Of those whom You gave Me I have lost none."*

- In response to their shrinking back, Jesus again asks them who they were looking for because their awestruck actions made it look otherwise. Again Jesus plainly confesses that He is the one whom they were after and pleads for the protection of the others.
- John records that this attempt to protect the disciples from the multitude was another example of His protecting His disciples from danger. Earlier in His prayer, Jesus states that while He was with them that He protected them. John however associates this protection with the promise that Jesus made earlier about losing none of those whom the Father had given to Him. The difficult part of this association is that when Jesus made the promise He was speaking of their eternal destiny not their temporal protection. It seems that part of the protection that Jesus promised was that the disciples would be fruitful and complete the work the Father had for them. He never stated that they would ultimately be protected from harm (in fact He states that they would be persecuted and executed by hypocrites) but that they would accomplish those things that they were called to do. In this way, Jesus is ensuring that none of the disciples are lost.

● ● ¹⁰ *Then Simon Peter, having a sword, drew it and struck the high priest's servant, and cut off his right ear. The servant's name was Malchus.*

- All four of the Gospels record Peter's exuberant attack on the servant while Mark alone records Jesus' healing of the ear. Not only was Peter's attempted defense of His master illegal it was foolish given the multitude and unnecessary given who His Master truly was. It is very useful for us though to learn that our zeal is not the measure of that which pleases our Lord. Clearly Jesus was not pleased with Peter's actions as He rebukes Him in the next verse. But frequently, we tend to measure how good and right an action is because the one who performed it was sincere or had an innocence of immaturity. Let us be careful to not confuse that which pleases our Lord with that which pleases us.

● ● ¹¹ *So Jesus said to Peter, "Put your sword into the sheath. Shall I not drink the cup which My Father has given Me?"* NKJV

- Jesus' rebukes Peter and states that it is necessary that He "drink" from this cup provided by the Father. Obviously Peter did not recall the numerous times that Jesus effortlessly evaded His attackers on prior occasions. Nor did he fully

understand that Jesus had at His disposal any number of angels who could wipe out the multitude. Or with just a word or thought Jesus could have leveled the place. Jesus did not need Peter to come to His defense in this manner. (Notice the ironic difference between Peter's taking up arms in defense of his Lord here and the three times he would in short order deny Him.

- Jesus response is very instructive for us. Jesus, even in the face of imminent assault, maintains that those things which the Father has called Him to are good and perfect according to His will. Jesus never sways away from obedience. Clearly, Jesus' prayer for some other way to bring about salvation for the elect was answered in that His death on a cross was the only way. What a joy we should have in imitating our Lord in doing those things which the Father has called us to without complaining or failing.