

**v. 17:1** *These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:*

Jesus had just completed what amounted to His last discourse to the apostles. The discourse contained His final admonitions and instructions as well as words of comfort and peace. He promised them His eternal love and the sending of a Helper that would be a manifestation of His love within them. Now, in what is referred to as His high priestly prayer, Jesus will commend the apostles to the care and protection of the Father.

- a) *In the prayer, Jesus first makes request on His behalf. He then prays for the apostles and finally for those who would be joined to Him through the word, namely, the church.*
- b) *Jesus approaches the Father telling Him that He is aware that according to “the great heavenly timetable” the hour or time had arrived for His earthly ministry to come to an end. It was time for all of the attributes of God, namely, his love, his justice and his mercy to be perfectly manifested. It would be the great hour when prophecies would be fulfilled, a great light of understanding would shine upon the various types and symbols of the old covenant and the redemption of man would be accomplished.*
- c) *It was a time that was set in eternity past according to the plan and purpose of God. It was a plan that had been in the making for some 5,000 years of human history. It was a time that no man could interfere with. (vs. 7:30, 8:20) It was a time that Jesus voluntarily entered into. (vs. 10:17-18)*
- d) *It was the hour in which the Son would be honored or glorified by the Father. With the death of Jesus, the Father would directly work signs and wonders that would bear witness to the claims of the Son. These works would be done independent of the Son and would demonstrate that He was approved of God and, in fact, was God. (Matt. 27:50-54) The culmination of these miracles would be the resurrection and ascension of Jesus.*
- e) *By the glorification of the Son in His death and resurrection, the Godhead would be glorified. The love and mercy of God for man would be put on open display to a watching universe. All who would come to God by Him would honor and praise the God who so loved the world that He gave His only begotten Son. (v. 13:31)*
- f) *This is not so much a request by the Son as it is an acknowledgment of the Father’s will. Jesus knows that the hour is come and He expresses to the Father in His human form that He is in agreement and the plan is to proceed.*

**v. 17:2-3** *As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*

God is honored by the Son in the redemption of the Father’s people. The Father had given to the Son the power over all flesh to dispense eternal life to those who were chosen. The Son had exercised this power (as He will soon state) and now is anticipating the time appointed by the Father in which He will be glorified, by the Father, in His death and resurrection. This final act of approval on the part of God will bring to light the work of the Son and so bring glory to the Godhead.

- a) *The word “flesh” is used to indicate all men without respect to class or heritage and at the same*

*time to emphasize the weakness and unworthiness of men before Him. The Father chose to give this power to Jesus according to the eternal plan and purpose. It was a power He once held being in union with the Godhead, but now was bestowed upon Him by the Father, as a man. (vs. 5:26-27; Ps. 2:4-9; Matt. 11:27, 28:18)*

- b) *He has power over all flesh. This consists of the power to give eternal life to those who have been chosen and to restrain the evil of those who are not. No one can prevent His giving eternal life to those who have been given to Him. In eternity past the Father guaranteed the work of the Son would not be in vain and determined that a portion of humanity would be saved. These were chosen from before the foundation of the world. (vs. 6:37, 39, 44; Eph. 1:4)*
- c) *Eternal life is described by Jesus as knowledge of belief in God and in Jesus Christ. Works are not mentioned, but neither is the belief or knowledge spoken of merely superficial. On the contrary, Jesus takes the title "Christ" which means the anointed or the Messiah. Jesus Christ as the only way to the Father is what must be acknowledged and believed.*
- d) *It is only through Him that they can come to know the one true God. This is opposed to the gods of the gentiles and also the god that the Jews had manufactured that could be approached without and apart from the Son.*

**v. 17:4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.**

*Jesus Christ, as the manifestation of God in the flesh, had brought honor to God upon the earth. God was being misrepresented by His people. His truth had been changed or at best obscured. His plan and direction had been lost. Jesus Christ both presented and lived the truth, so giving honor to God. The result of all of His teachings was honor being bestowed upon God.*

- a) *Up to this point or as far as His ministry was concerned, Jesus had completed this task. He had "uncovered" the error of religion through His words and miracles. (vs. 15:22-24) He had proclaimed himself to be the Messiah and proved His claim with signs and wonders. He proved himself to them in light of the scriptures. He was tempted in all ways and yet remained sinless.*
- b) *Jesus had secured and trained His apostles. He had given them final instructions and prepared them for the trying days to follow. The ministry portion of His life had been perfectly completed. He was now ready to enter into His final trial.*

**v. 17:5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.**

*A timeless being had subjected himself to time. As the end of His set time of humiliation approached He longed to be reunited with the Godhead in the way He had been accustomed to in eternity past. He, yet in the flesh, asks the Father to glorify Him by elevating Him once again to this exalted position.*

- a) *This is a very strong statement as to the deity of Christ. The phrase "with thine own self" means in thy own presence or beside thy own self. It expresses closeness and equality as in the beginning of this letter when John writes, "The Word was with God and the Word was God."*
- b) *At the same time it is a very strong statement as to the true humanity of Jesus. Implied in these*

words is that the Son surrendered or divested himself of this glory to become a man. He stepped down from this position of equality and took a subservient position. He humbled himself and became a man. (Phil. 2:6-8) He now sought to be restored to this position of glory.

**v. 17:6-8 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received [them], and have known surely that I came out from thee, and they have believed that thou didst send me.**

Jesus begins to subtly make the transition from making requests of the Father on His behalf to approaching the Father concerning His disciples. Before Jesus actually prays for them He basically tells the Father that they too had finished or completed this "first phase" of the work they were destined to do.

- a) It was Jesus who had brought the disciples to this point. In reality this is part of the work that He had completed. These men were chosen and belonged to God in eternity past. In the realm of time they were given over to Jesus' care. He trained them and kept them according to the purpose and plan of God.
- b) Jesus revealed to them the truth and attributes of God. The word "name" is all encompassing. It includes the whole character of God. Through His mercy they had accepted His instruction, putting their faith in Him over their religion.
- c) Jesus attests to their knowledge and belief. They believed that the words He spoke and the doctrines He presented were the truth of God and were given to Him by God. Although their understanding was, at the present, limited, yet they received His words and accepted them as the words of God. (vs. 6:66-69, 16:30)

**v. 17:9-10 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them.**

Jesus specifically offers His prayer for what is now the eleven. They were set apart from the world. (v. 15:3) They were totally incompatible with the world in what they now believed and accepted. This specific prayer was not for the world for it could find no application to anyone else in the world.

- a) These were the ones who at the present were openly manifested as belonging to God and had been given over to the care and protection of Jesus Christ.

[Later the prayer would be expanded to include all believers or the future church. Paul would explain in one of his letters the process in which election is manifested in time. (Rom. 8:28-31) Now, however, His prayer is for the apostles.]

- b) The tongue twister in verse 10 is another strong statement that points to the deity of Jesus. It is not unusual for the creature to proclaim to the Creator, "everything that I have is yours." But the fact that He can also state, "everything that is yours is mine," shows the equal basis that He shared with the Father. Those that He prayed for belonged to the Godhead.
- c) The fact that the disciples kept the word of God, received it and recognized Jesus as coming from

God, brought glory to Jesus. Just as the star pupil is a glory to the teacher or the obedient child a glory to the parent, so the disciples brought honor to Jesus. Furthermore, the gospel they would preach and the things they would accomplish would point to and honor Him.

**v. 17:11** *And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we [are].*

Jesus again makes mention that His time on earth is all but over (probably 8-12 more hours). He tells the Father that He is coming back to Him. He addresses His concern to the Father about the disciples who He will leave behind.

- a) Jesus, the man, is excited about going back to the Father, but displays a human concern for His friends. He will take His exalted position, but they will stay behind. His humiliation was nearing an end, but theirs was just beginning. The full wrath of the world would now come against them.
- b) His prayer is for God to keep or to preserve them according to His plan and His purpose. "Through thine own name" means through your power and authority. The transition would be taking place. They were given or entrusted to Jesus, as a man, but now would be in the care of the Godhead. (vs. 16:26-27)
- c) The Holy Father is a title of God given to Him by Jesus Christ. What man would dare to take this title? It's like calling yourself I AM!
- d) He prays that there would be a unity between the disciples in opposition to the things of the world. Just as the Father and Son are unified in plan and purpose, so should these eleven men.

**v. 17:12** *While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.*

Jesus continues what is often called His "High Priestly Prayer." A transition is taking place as He commits the apostles to the care of the Father, seeing that He is soon leaving the world. (v. 11) He told the Father that He had finished the work and is listing the specific things that had been accomplished. (v. 4)

- a) He had shown the apostles the attributes of God by manifesting the character of God to them. (v. 6) Through Him they believed that He was God. (v. 7) Jesus gave them the words of God and they had received them. (v. 8) Finally, as seen above, He commits them to the care of the Father.
- b) Jesus now tells the Father that the eleven represent the complete group according to the plan of God. All had been secured and all had been kept or guarded by Him on the earth. Jesus kept them in God's name or in His truth, knowledge and ways. All had received His words. None had fallen away or forsaken Him.
- c) Judas was lost, but not by the fault of Jesus. Jesus was not surprised by the character of Judas. (v. 6:70) Judas was given to Jesus but for different purpose than the others according to the will and plan of God as recorded in the scriptures. (v. 13:18)

- d) *Perdition means eternal damnation or hell. The term "son of" was used by the Hebrews to show that one possessed the character of the word that followed. So son of perdition would describe one who had the character of Satan. The only other time the term is used is in reference to the man of sin or antichrist. (2 Thes. 2:3)*

**v. 17:13 *And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.***

*Jesus again tells the Father that He is coming home but adds that the things He has been saying are for the benefit of the apostles. This prayer was offered to God audibly and in the presence of the disciples.*

- a) *Through this prayer the disciples are reminded of the deity of Christ. He existed with the Father before the world was. He was sent directly from the Father to carryout a distinct mission according to the purpose of God. He was sent to give eternal life.*
- b) *They have found out that they too had been specifically chosen by God according to His plan and purpose. They had been secured, guarded and committed to the care of the Godhead. They could draw upon this knowledge of their calling and standing before God to increase their faith and give them strength.*
- c) *Their status and security should produce joy, the joy of Christ within them. As mentioned earlier, this was His joy as opposed to the joy of the world. It was the spiritual joy of knowing that they were of Him and the joy produced by being at peace with God. (vs. 15:11, 14:27)*

*Author's note:*

*John came to understand this perfectly. He begins his first letter by saying that the very reason he wrote it was so the readers could have the joy of Christ fulfilled in them, just as it had been in him. (1 John 1:3-4) Jesus, through this prayer, assured and instructed the apostles as to their position in Him, as being the fulfillment of their joy. John adds his personal experience to these teachings, verifies them, and so passes them on.*

**v. 17:14 *I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.***

*Jesus had directly given these men the word or message of God. It fills these men with peace and joy but at the same time kindles the wrath of the world against them. It is the word that separates them from the world.*

- a) *Things Jesus says about their treatment in the world is nothing new. (vs. 15:19-20, 16:2-3) The difference is, instead of talking to the disciples He talks about them. Jesus is identifying them with himself before His Father, the God of the universe. This should bring them great strength and comfort both now and in the time of their trials.*

**v. 17:15-18 *I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world.***

*The main theme of these verses is still Jesus committing these men into the care of the Father. He establishes the fact that they are definitely not of the world but also that they are to stay in the world. Just as He was not of the world but came into the world to accomplish a purpose, so they too have been given a mission to accomplish in the world.*

- a) *Jesus prays that they would be kept or guarded from the evil of the world. The world and the flesh, energized by Satan, would come against them. He asks that they be protected from the tools of Satan, namely, the lust of the flesh, the lust of the eyes, and the pride of life.*

*"This may mean either from the evil one – that is, the devil; or from evil in general – that is, from apostasy, from sinking in temptation. Preserve them from that evil, or give them such grace that they may endure all trials, and be sustained amidst them." Albert Barnes*

- b) *Jesus prays not only that they be kept from the evil but also that they be confirmed in the truth. The truth is their weapon against the evil and the world. It is what will keep them separate from the world. The verb used conveys a continuous, ever increasing separation or what could be called growth in the truth. (Phil. 1:6)*
- c) *The truth is defined as the word of God. The word of God is the whole of His teaching that He delivered to them or simply the gospel message. (vs. 8, 14) It is this message and teaching that would save, keep and sanctify.*

***v. 17:19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.***

*Jesus clearly states that the true or complete sanctification of His apostles was dependent upon His consecration of himself to death. His death was the essence of the truth by which they would be set apart and made holy.*

- a) *Here, Jesus voluntarily commits himself to the task at hand. He formally sets himself apart to go before them in death and to clear the way for them to one day follow. He commits himself to the role of High Priest to secure the salvation of those who had been given to Him. (Heb. 9:11-15)*

***v. 17:20. Neither pray I for these alone, but for them also which shall believe on me through their word;***

*Having raised His own personal petitions to the Father as well as committing His apostles to the care of the Godhead, Jesus will dedicate the remainder of this prayer to the interests of His church. This portion of the prayer transcends time as He prays for all who would ever believe the gospel message. He prays for the full compliment of all who were chosen in Him before the world began.*

- a) *The mission of the apostles as well as the means of salvation is alluded to by Jesus. He had delivered to them the truth of His word. (v. 17) The apostles, in turn, would spread this same word to others. This is the method that God had chosen in time to reach those who were His and to make manifest their calling. (Rom. 10:17; 1 Cor. 1:21)*

***v. 17:21 That they all may be one; as thou, Father, [art] in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.***

Jesus prays for the formation or the coming together of His church. The church is the spiritual union of believers characterized by their union with the Godhead in Christ. When an individual believes on Jesus Christ, according to the truth of the word, they are in union with the Father and the Son through the Holy Spirit and placed in the church.

- a) It follows that those who are one with Christ through the common salvation, are in the eyes of God, spiritually united to one another. The physical manifestation of this spiritual unity tends to be more abstract. The emphasis is not on their relationship or oneness to each other, but is placed on their oneness with the Father and the Son.
- b) The example of the vine and the branches illustrate this. Each individual branch must be connected to the vine. The branch's relationship to each other is dependent upon their individual connection to the vine. They can only be a part of the plant if connected to the vine. (v. 15:5)

*Author's note:*

Today, many have been deceived into believing that if enough branches get together a flourishing plant can be produced. They have forgotten their need of the vine. Unity at any expense can never be the goal. Unity can never be sought at the expense of the truth. If truth is the goal, true unity will follow. Unity defined by man is much different than unity as defined by God.

- c) This oneness of believers with Christ as well as with each other is described in detail by the apostle Paul when he compares the church to the human body. (1 Cor. 12) Among the chaos of professing church it stands true that God knows who are His and He places them in the correct place in His body. (2 Tim. 2:19; 1 Cor. 12:18)
- d) Those who are one with Christ are not out of the world. It follows that they will be a witness of the truth of God in the world, not only as individuals, but also in the manifestation of their love for one another. (v. 13:35)

**v. 17:22-23** *And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.*

The Father manifested himself in the flesh and blood of the Son. The honor or glory of the Son was that He was given the attributes of God while in the flesh. The Father dwelt in the Son. (vs. 5:19-23, 3:34) Likewise, the believer, through the same Spirit would become a partaker of the divine nature through the work of Christ. The attributes of God would be manifested in the believer. (2 Peter 1:4; 1 John 3:2; Gal. 5:22-24)

- a) With the death of Christ and the coming of Pentecost, the oneness of believers with Christ, in the spiritual sense, would come about. Every believer would be made perfect or complete in Him. The manifestation of this spiritual oneness in the life of the believer would be a witness to the world of the love of God for them. (1 Peter 4:4)

**v. 17:24** *Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.*

Jesus tells the Father that it is His will that all those who are His, that is, those given to Him by the

*Father, would constantly be with Him, to see the glory given to Him by the Father, based on the eternal love of the Godhead. Jesus wants them to see the full fruits of the relationship between himself and the Father.*

- a) *The word translated "will" also incorporates the idea of desire, pleasure and delight. It is a word that expresses great emotion on the part of Christ. "Father I want to show it all to them. To show everything that you have given me. I want them to know the fullness of your love."*
- b) *This presence in Christ and the vision of His glory, begins, for the believer, on earth and will reach its climax in heaven. (vs. 14:3-4; 2 Cor. 3:18)*

***v. 17:25-26 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare [it]: that the love wherewith thou hast loved me may be in them, and I in them.***

*Jesus concludes His prayer by alluding to the fact that His mission had been accomplished. He had bore witness of God to the unbelieving world. Others in the world had come to know God through Him and the building blocks of what would become the church were in place.*

- a) *Jesus call the Father righteous, knowing that He would make a distinction in His treatment of those of the world and those called out of the world. Jesus made known the truth of God to these eleven men and would continue to make it known through them and others. The great motivation of all is the love of God for Christ, as well as for all the chosen. (v.3:16)*
- b) *Jesus makes known the love of God for Him, that the same love might be shed or dispersed to all who would believe. (Rom. 5:5)*

*v. 18:1-2 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. And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.*

Jesus concludes His prayer and along with the disciples proceeds to cross the brook called Cedron and to enter into the garden of Gethsemane. His prayer was offered in the upper room or possibly at a stop before they reached the brook.

- a) Gethsemane was located east of Jerusalem at the foot of the Mount of Olives. The word means, "oil press" and so the garden was probably a grove of olive trees. The olives were squeezed for the oil and so the site probably provided some type of shelter, being a workplace of sorts.
- b) Jesus often stayed at this place with his disciples, probably every time He was in or near Jerusalem. The owner was probably sympathetic to His cause and this garden provided a place of retreat for Jesus and the disciples. Judas knew that if Jesus was in Jerusalem this is where He would be spending the night.

[Much took place in the garden on this night that John does not record. We have seen that John, in this gospel, seems to focus on the events not covered in the other gospels. We will go to the other three gospel accounts to fill in the gap between their arrival in the garden and the coming of Judas to betray Jesus]

#### **Matt. 26:36-38**

*Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.*

#### **Luke 22:39-40**

*And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation.*

- 1) After arriving in the garden, Jesus, knowing that this would not be the normal nights rest as anticipated by the disciples, cautions them to spend their time in prayer. He then goes a short distance from the group taking with Him, Peter, James and John. This is the third time the scriptures record these men being singled out. The other occasions were the raising of the ruler's daughter and the transfiguration.
- 2) At this point, knowing that the time of His trial was upon Him, Jesus is overcome with emotion. The words used are very strong and give the idea of being pressed down, overwhelmed or simply in mental agony.
- 3) Jesus tells the three disciples of His state, saying that He was being emotionally taxed to the point of death. His mental burden was such that it was shutting Him down physically. He tells them to watch or to be vigilant, to be totally aware of what was going on.

#### **Matt. 26:39-45**

*And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou [wilt]. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed [is] willing, but the flesh [is] weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh*

*he to his disciples, and saith unto them, Sleep on now, and take [your] rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.*

**Luke 22:41-46**

*And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. 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. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.*

- 1) Jesus leaves the three disciples and, going a little farther into the garden, He falls on His face and prays to the Father. He prays to the Father three times. His flesh and His spirit are pulling Him in opposite directions and He seeks an option that would allow His dual natures to be reconciled. Would the Father change His instructions? Each time He leaves it in the hands of God, submitting to the will of the Godhead.
- 2) Between each session of prayer He returns to the three disciples and finds them asleep. They, as usual, have not caught-on to the importance of the moment. As Jesus struggles with the demands of His flesh and human nature the disciples are quick to give in. At some point during His prayers an angel was sent to strengthen Him, to give Him the support that His disciples could not.

*Author's note*

*We have tried several times in this study to gain insight into what Jesus was going through and the unique temptations that His dual nature presented. Jesus had the emotions of a man and yet they were magnified being uncompromised by sin. He was a man and so had a natural aversion to pain and a spirit of self-preservation. The Father had put all things into His hands and so He was in control of His own fate. He possessed the power to stop everything but the divine will to say to go on. These are the deep things of God. His agony in the garden was His seeking to reconcile His human and divine natures. Jesus, even as a perfect man, found the two natures to be irreconcilable, and so the solution, "not my will, but thy will be done." This was the learning of obedience. (Heb. 5:7-9) (also see notes on verses. 11:33, 12:27, 13:21)*

**v. 18:3-6** *Judas then, having received a band [of men] and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am [he]. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am [he], they went backward, and fell to the ground.*

*Judas arrives leading a group of men. Jesus, having passed through His time of trial, strong and focused having put His fate in the hands of the Father, boldly comes forth to meet the crowd. He confronts them as to the meaning of this intrusion.*

- a) A band usually referred to Roman soldiers, while the officers were the temple guard. They came fully prepared to conduct a major manhunt and to quench any resistance but according to the voluntary nature of Jesus death, He comes forward and identifies himself.
- b) One of the themes of John's gospel is the voluntary nature of the death of Jesus. John includes in his gospel this final display of power on the part of Jesus to prove that He was in total control of the situation. The group is supernaturally pushed back and to the ground.

**v. 18:7-9** *Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am [he]: if therefore ye seek me, let these go their way: That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.*

Probably as they scramble to regain their feet Jesus asks them again who they are looking for. He once again identifies himself as Jesus of Nazareth. It is implied that He will willingly go with them, as He confidently demands that His disciples be allowed to leave.

- a) In reflecting on this event John remembers that Jesus had told the Father in His prayer that none were lost. (v. 17:12) He attributes the disciples being allowed to escape as a fulfilling of His prayer.

#### Author's note

Absent from John's narrative is the actual act of betrayal by Judas. It is present in the other three gospels while this display of power, by Jesus, is only recorded in John. It is difficult to determine if the kiss of Judas came before these events recorded in John or after. Most commentators say before, I, on the other hand, believe it came after. (Matt. 26:46-50; Mark 14:43-46; Luke 22:47-48) It seems in line with the voluntary nature of His death that He would have identified himself to them before Judas had the chance to kiss Him. His boldness probably caught them off-guard and they could have thought that this was some sort of attempt to deceive them. After Jesus implies that He would go willingly Judas gets enough nerve to give them the signal and so verifying that this man was indeed Jesus.

**v. 18:10-12** *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. 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? Then the band and the captain and officers of the Jews took Jesus, and bound him,*

At this point the disciples realize that the mob is about to physically take Jesus. They ask Jesus if they are to defend Him, but before Jesus can answer, Peter draws his sword and cuts off the ear of the high priest's servant. This event is recorded in all four gospels.

- a) The disciples observed the boldness of Jesus before the mob as well as the display of His power when the mob fell to the ground. This had to encourage the disciples to believe that they would be victorious if a fight broke out. On the other hand, Jesus had already verbally surrendered. They were confused as to their course of action and so turned to Jesus for direction. (Luke 22:49-50)
- b) Peter does not wait for directions but takes his own course. The result is that he is reprimanded by Jesus, not only in front of the other disciples, but in front of his enemies as well. Not only is Peter verbally corrected, but Jesus heals the man that Peter injured. (Matt. 26:52-54)
- c) Jesus tells Peter that irrational acts of violence fueled by anger is never the answer. He was a man of peace and would continue to be known as such. His cause would not be championed by violence and the success of His church would not be attributed to force. Peter had once again hastily made the wrong decision.
- d) He also confirms to Peter that He is still in total control. Seventy-two thousand angels were at His immediate disposal. His fate was not in the hands of eleven men and two swords. Jesus had chosen to give himself over to these men.
- e) Finally, this was His Father's will. In His anguish and searching He found the answer and was

strengthened. Would He turn back now? He was determined to go forward and complete the mission. The scripture must be fulfilled. He, as the Good Shepherd, would lay down His life for the sheep.

- f) Before being bound and led away Jesus also rebukes the Jewish leaders in the mob. Jesus taught openly in the temple but they would not take Him in public. Their cowardice dictated that they come for Him under the cover of night, on one of the holiest nights of their year and accompanied by a small army. But all was in fulfillment of the scriptures. (Is. 53:7, 10, 12; Dan. 9:26)

**v. 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.**

Jesus was led before Annas for what could be called a "preliminary hearing." Annas was a former high priest and the father-in-law of Caiaphas, who was the current or the presiding high priest.

- a) Annas, according to secular sources, wielded the power. He was the man that controlled both the Sanhedrin as well as the presiding high priest. He himself was deposed from the office after having held the position for some ten years. Shortly after, one of his sons regained the position and Caiaphas succeeded him. Four more sons of Annas would follow Caiaphas.
- b) That Annas was the behind the scenes power is confirmed in the scriptures. He is called high priest by Luke on two occasions. (Luke 3:2; Acts 4:6) Annas would have insisted that Jesus first be brought to him.

**v. 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 reminds his readers that it was Caiaphas, the son-in-law of Annas, who counseled the Sanhedrin that Jesus should be put to death. It is obvious that he had the complete backing of Annas. Long before Jesus was brought before them the two most powerful men in Jerusalem had already determined that He must die. (vs. 11:48-51)

- a) Recall that based on their understanding, their logic was sound. They were convinced that Jesus was not the Messiah, therefore, if the ignorance of the common people prevailed and Jesus was publicly proclaimed to be the Messiah, then Rome would quickly put down the ensuing revolt. The result would be that the nation would lose its autonomy within the Roman state and they personally would lose their power. It was wealthy powerful men like Annas and Caiaphas who would lose the most.

**v. 18:15-16 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. 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.**

The apostles had scattered as predicted by Jesus, however, two of them, namely, Peter and John, followed the mob as they led Jesus to the palace.

- a) The two were not together but followed Jesus independently. Peter followed at what is described as a considerable distance. (Matt. 26:57-58)

- b) John, known to the high priest, was allowed to proceed into the palace while Peter, when he arrived, remained outside the gate. How John had come to be known by the high priest is not disclosed to us in the scriptures. It seemed to be more than just a mere acquaintance because he is able to talk to the woman by the door and Peter is let in.

**v. 18:17-18** *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. 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.*

It appears as though John proceeded into the actual hall where Jesus was to be interrogated while Peter stayed in the courtyard with the servants and the officers.

- a) Why didn't Peter accompany or stay with John? Perhaps he could not gain access to the hall even with John's help. Maybe he thought it best to "lay low" for it was he who had cut off the ear of the high priest's servant.
- b) While Peter is standing by the fire the woman who kept the door, who had earlier let Peter in, asks him if he is a disciple of Jesus. This was not necessarily done in an accusatory manner. The woman must have known that John was a disciple of Jesus ("are not thou also one of this man's disciples") and now she simply asks Peter if he too was a follower. Perhaps she wanted to question him about Jesus. Peter, not taking any chances, denies any association with Jesus.

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

The "high priest" Annas conducts what can be called a preliminary hearing. This hearing is not recorded in the other gospels. Anything Annas would find out he would tell Caiaphas, so Annas served as an advance scout so to speak.

- a) This preliminary hearing gave the Sanhedrin time to assemble in the hall of Caiaphas and to prepare supposed witnesses. When Caiaphas, the reigning high priest, walked in, he would have been prepared, having already been briefed and probably even told what to do by his father-in-law Annas.
- b) It is interesting to note that Annas first wanted to know about Jesus' disciples. How large and how strong was His following? Where were His disciples? Were they a threat? Of secondary importance to Annas was the doctrine of Jesus. What did Jesus teach?

[It is very possible that the mocking had already begun. Maybe his inquiry as to Jesus' disciples and doctrine was done in a sarcastic way. Where are your disciples now? Where is your great following? See, this doctrine of yours has amounted to nothing and will now be snuffed out! Annas was the power-broker and at this point it appeared that he had won. The fate of Jesus was now in his hands.]

**v. 18:20-21** *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. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.*

Jesus answered Annas but did not answer his questions. Jesus said nothing of his disciples. He was

*the manifestation of the truth of God to Israel. He was the One the prophets had spoken of. This was to be between Him and the Jewish nation. Furthermore, the disciples were to be protected because they were destined to carry on the truth. (v. 8)*

- a) *As for His doctrine, it was implied by Annas that the doctrine of Jesus was not well known, but that it was proclaimed in secret to His disciples. Such an implication made it appear He was planning to subvert the current establishment or hierarchy. Jesus would not admit to this or at this point incriminate himself. He demanded justice as one that was innocent.*
- b) *He tells Annas that his implications were wrong. He taught openly in the synagogue and the temple. Anyone that was interested in what He had to say could readily listen. He even spoke to Samaritans and gentiles, and so the world! None of His teachings were of a private or secret nature. He had no hidden agenda.*
- c) *Jesus was bound and brought before Annas, so according to Jewish law, if He was being accused, He demanded that the witnesses be brought in to testify against Him. Surely they could not be short on witnesses when He had openly spoken to multitudes for some three years. He had openly debated the distinguished members of the Sanhedrin.*

**v. 18:22-23** *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 answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?*

*One of the officers, probably standing next to Jesus, strikes Him and remarks as to the irreverence on the part of Jesus shown toward the high priest. It seems to have been the act of an opportunistic underling who was trying to make points with the powerful Annas.*

- a) *In His answer to the guard, Jesus again points out that His rights are being violated and He demands justice. He tells the guard that if what He said was not true or if He had spoken wrongly then the witnesses should be assembled and testimony brought against Him. Punishment should be according to the law. If He spoke the truth however, if His demands of the high priest were within His rights then why was He struck?*

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

*After this short interrogation by Annas, Jesus, still bound, is taken before Caiaphas, the reigning high priest. This was probably just a short trip across the courtyard to a bigger or an official hall, probably within the same residence or compound.*

- a) *John does not tell us what happened when Jesus appeared before Caiaphas, however the gospels of Matthew and Mark give the account.*

**Matt. 26:59-66**

*Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; But found none: yea, though many false witnesses came, [yet] found they none. At the last came two false witnesses, And said, This [fellow] said, I am able to destroy the temple of God, and to build it in three days. And the high priest arose, and said unto him, Answerest thou nothing? what [is it which] these witness against thee? But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on*

*the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death.*

**Mark 14:55-64**

*And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what [is it which] these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.*

- b) The Sanhedrin convenes and there is an effort to get witnesses to testify against Jesus. This was probably a recommendation to Caiaphas by Annas in light of the preliminary hearing. These were false witnesses for the verdict had already been determined. They were looking for specific witnesses that would insure the death penalty. This was an attempt to at least make the trial look legitimate and silence Jesus' demand for justice.
- c) Even with the false witnesses the Sanhedrin can bring nothing substantial against Jesus. The voluntary nature of Jesus' death is again seen as He finally provides them with the so-called evidence that they sought. Against Jewish law they use only His own testimony to condemn Him.

**v. 18:25-27** *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. 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? Peter then denied again: and immediately the cock crew.*

John returns to his narrative of Peter's denial of Jesus. The three denials by Peter occurred during the trials before Annas and then Caiaphas. John points this out by giving the account of the first denial and then switching to his narrative of the trials before finally finishing the narrative on the denials. So while Jesus was inside testifying to the truth, Peter was outside, lying as to his relationship to Jesus.

- a) Peter first denied Jesus when he was asked by the woman who kept the door if he was a disciple. (v. 17) He then proceeded to another area called the porch and there, while warming himself was confronted by another woman. (Matt. 26:71-72) Probably fearful that he will be identified as the one who cut the servants ear off, Peter becomes more forceful. He denies Jesus using an oath.
- b) About an hour after the second denial, Peter is confronted again, this time by a relative of the man who's ear Peter had cut off. This man probably had witnessed the event. He also points out that Peter is a Galilean, which is evident by his accent. (Luke 22:59)
- c) Certain that he had been discovered he resorts to intimidation to make an escape. He begins to curse and to swear in his denial of Jesus. It seems from the accounts that at this precise moment two things occur. The cock crows, fulfilling the prediction of Jesus, in conjunction with Jesus, who is probably being transferred to another area, is able to turn and have eye contact with Peter. (Matt. 26:74; Luke 22:60-62)

*Author's note:*

The third denial, the crowing of the rooster, and a look from Jesus had all come together in an instant of time. The prophecy of Jesus had been fulfilled. The boasts of Peter were so much wind. (Luke 22:33; Matt. 26:35) He did not know himself as well as he thought he did, but his Master knew him. With the look from Jesus Peter realizes that Jesus had heard everything he had been saying even though He was not present. On every other occasion Peter had the chance to rebound or to quickly "cover-up" as he did at the supper during the foot washing, but this time they were taking Jesus away. This would be the last contact with Jesus before He died. Peter was totally humbled; he left the premises and wept.

- d) The narrative continues with Jesus being taken before Pilate, however in the early hours of the morning between the time of the close of the trial and His being taken to Pilate some important events occur. Using the other gospels it can be seen what happened to Jesus during this interool as well as to learn the fate of Judas.

**Luke 22:63-71**

*And the men that held Jesus mocked him, and smote [him]. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: And if I also ask [you], ye will not answer me, nor let [me] go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth.*

- 1) While the Jewish leaders plotted how they could get Pilate to pronounce a death sentence the guards that held Jesus had their way with Him. They mocked Him as to His claims. They struck Him and told Him to supernaturally identify His attackers. This not only showed a total disregard for Jewish law but also demonstrated the hate that Jesus kindled within them. These were Jews, His people.
- 2) At daybreak the group assembled again. Being the Passover maybe the full group of elders were not present the previous night. They briefly interrogate Jesus again. Jesus affirms He is the Christ. The entire group is satisfied that He deserves death and prepared to take Him to Pilate.

**Matthew 27:3-10**

*Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, Saying, I have sinned in that I have betrayed the innocent blood. And they said, What [is that] to us? see thou [to that]. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; And gave them for the potter's field, as the Lord appointed me.*

**Acts 1:18-19**

*Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.*

- 1) When Judas discovered that they were going to seek the death penalty and saw them preparing to take Jesus before the Romans, Judas regrets his actions. He throws the money at the chief priests in the temple and in despair hangs himself.

**v. 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.*

*Jesus, being betrayed by Judas, had been interrogated by Annas. He then appeared before Caiaphas and the Sanhedrin. He was then left in the custody of the guards who mocked and beat Him. In the early morning another "trial" was convened before the entire Sanhedrin. Jesus was found to be guilty and worthy of death only by the testimony of His own mouth.*

- a) *The next step was to take Jesus before the Roman authorities for although the Jews had the right to decree death it could only be carried out by the Romans.*
- b) *They took Jesus to the residence of Pilate, the Roman governor, and turned Jesus over to the Roman guards. They would not enter into the judgment hall so as not to defile themselves during this holy season.*
- c) *The total blindness of the Jewish leaders is made evident in this act. They had plotted the death of Jesus and finally resorted to bribery to be able to take Him secretly by night. They held a sham trial employing false witnesses and then convicted Him on His own testimony. They illegally beat and mocked Him on one of the holiest nights of their year. Now they were concerned about defiling themselves!*

*Author's note:*

*This verse creates a bit of a problem. Jesus and His disciples had already eaten the Passover meal and at the proper time according to all accounts. It was now the following morning and the officials could not defile themselves so that they could eat the Passover meal. One of the two most probable explanations to this apparent contradiction is as follows. The word "Passover" often referred to the entire seven-day feast. It was marked by many ceremonial meals. Just because the "feature night" had passed did not mean that the feasting was over. Or, another possibility is that in plotting they simply did not have time for the meal. They had been away from home since evening and so had postponed the eating of the meal. When Jesus was taken care of they would then celebrate. Finding a way to justify this was not a problem.*

**v. 18:29-30** *Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.*

*Pilate, informed that a prisoner had been brought in, goes out to the Jewish leaders (seeing they would not enter his residence) and inquires as to the accusations brought against Jesus. He probably came out on a balcony overlooking the place where they stood.*

- a) *The answer given to Pilate is curious because this seemingly innocent and logical question is met with a sarcastic reply. They avoid the question and basically tell Pilate that if Jesus were not a criminal they would not have brought Him. It seems that they were not used to such questioning.*
- b) *They were the Sanhedrin, the highest Jewish court, so why were they being questioned. Perhaps in the past Pilate had simply "rubber stamped" such matters. Pilate knew something of Jesus and that these leaders were jealous of His popularity with the people. (Matt 27:18) Maybe he was intentionally giving them a hard time and so the indignant response on their part.*

**v. 18:31-32** *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: That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.*

*In light of their envious motives and knowing that it was strictly a religious matter, Pilate tells them to judge Jesus according to their law, the Law of Moses. At this point it seems that Pilate is not aware that they want to put Jesus to death. He then realizes they are up to something and is about to proceed cautiously.*

- a) *The Jews tell Pilate plainly that they want Jesus put to death and that the order would have to come from him seeing that they could not lawfully carry out such a sentence. At this point they level specific charges against Jesus attempting to make it a civil matter. (Luke 23:2)*
- b) *The Jews wanted Jesus to be put to death by the Romans. This was for their own protection in light of the following that Jesus had among the people. They wanted Jesus put to death as an enemy of the Roman state.*
- c) *At this point Pilate had to clearly see their plan because he knew they were not interested in the purity of the Roman state or tribute being paid to Caesar. At least at the beginning this may be why Pilate opposed the death of Jesus.*
- d) *Conceivably the Jews could have put Jesus to death. They had tried to stone Him on several occasions, however John adds that the words or sayings of Jesus had to come to pass. He must be delivered into the hands of the gentiles. (Matt. 20:19) He must be lifted up from the earth (crucified). (vs. 3:14, 12:32; Gal. 3:13)*

**v. 18:33-35** *Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?*

*Pilate goes inside and summons Jesus to interrogate Him. What was usually a simple matter had now become a political power struggle between Pilate and the Jewish leaders. Neither wanted to be directly responsible for the death of Jesus. It would be bad politics for either group.*

- a) *Pilate could care less about the religious charges and so focuses on the civil. This is where he needs to be careful. He asks Jesus if He is the King of the Jews. The emphasis is on the pronoun "thou." Are you the King of the Jews? The concept seems almost laughable to Pilate. This bound and beaten-up man, turned over to him by his own people, is a threat to Caesar? Would anyone believe the civil charges leveled against this man?*
- b) *Jesus answers with a question, wanting to know if Pilate is asking the question based on some personal knowledge or evidence of treasonable activities or if he is asking simply on the basis of what the Jews had told him.*
- c) *Pilate, in turn, replies that he could care less about the Jews, but the leaders of Jesus' own nation had delivered Him to the enemy camp. Implied is that he did not believe the accusations of the Jews and so asks Jesus on his own accord what He had done to provoke such treatment.*

**v. 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, in His answer, confirms to Pilate that the matter is a religious one. Pilate was correct in his assessment that Jesus was not trying to overthrow the Roman government.

- a) The kingdom or kingship of Jesus was spiritual not physical. If it were physical He would not now be standing in front of Pilate. Jesus identifies His enemies as the Jews and not the Romans. The kingdom of Jesus existed in a realm beyond Pilate's understanding.

**v. 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.**

Pilate's confusion is evident. He heard Jesus say that He had a kingdom but this talk of it being not of this world or not from here made no sense to him. He wants clarification as so simply asks, "Are you then saying you are a king?" "Are you a king or not?"

- a) Although affirmation is implied in Jesus' answer, He neither directly confirms nor denies that He is a king. He was a King indeed, but not in the sense that Pilate conceived of a king. Jesus was the King of Truth and His subjects were of the truth.
- b) Jesus basically tells Pilate, "You can say I am a king, I will not deny it, but I was not born to reign, neither is that the design of my coming. I came to manifest the truth and to proclaim it. Only those who are of the truth will understand my kingship."

**v. 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].**

The answer of Jesus convinces Pilate that Jesus is nothing more than a religious fanatic or at best a philosopher. In contempt and skepticism Pilate asks Jesus, "What is truth?" He asks as he is walking away, his mind already made up. He does not expect or even want an answer.

- a) Truth was a subject for philosophers. It is what they searched for and argued about. Pilate was probably familiar with the thoughts and arguments of the great Greek philosophers. He probably long ago wrote it all off as the pastime of men with nothing better to do. As for him, he was a soldier and governor with no time for such nonsense.
- b) Unknown to Pilate, truth no longer had to be vague and elusive. It was something that was absolute and concrete. It could be grasped. The Author of truth stood before him. Jesus was both the manifestation and personification of truth. (v. 14:6) Pilate had long since stopped searching and when Truth stood before him and spoke to him he did not recognize it.

Author's note:

Since the time these words came out of Pilate's mouth billions have asked the same question. Although maybe not as dramatic as the experience of Pilate, untold billions have come face to face with the truth of Jesus Christ and have rejected it. Like Pilate, many of them have simply stopped looking. When they hear the name Jesus Christ, the phrase "born again" or the word "saved" they head in the other direction with the same contempt and hopelessness as Pilate.

- c) Pilate goes back on the porch to address the Jews. From the state's point of view Jesus is not a threat, in other words, it is not a civil matter. Pilate realizes they are trying to use him to get rid of their problem and he is not about to give in.
- d) John does not record the crowd's response to Pilate's finding of innocence or the decision of Pilate to involve Herod in the process. This is again recorded in Luke.

**Luke 23:4-16**

*Then said Pilate to the chief priests and [to] the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilaean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long [season], because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked [him], and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves. And Pilate, when he had called together the chief priests and the rulers and the people, Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined [him] before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release [him].*

- 1) Jesus either accompanied Pilate out onto the porch or else He was summoned because the Jews begin to directly accuse Him in Pilate's presence. (Matt. 27:12-14).
- 2) Pilate finds out that Jesus is a Galilean and sees an opportunity to get out of the position that he finds himself in. Galilee was under the jurisdiction of Herod and so Pilate decides to let his "good friend" handle the matter.
- 3) Herod was at first pleased that Jesus was sent to him. His total lack of understanding is seen in the fact that he hoped Jesus would perform a miracle for him. Jesus was looked at by Herod as entertainment so it was no wonder Jesus said or did nothing.
- 4) Herod and his men ridiculed the silent Jesus but the Jews took Him seriously, continuing to bombard Him with accusations. The Jews seemed to amuse Herod with their behavior. Putting Jesus in a royal robe before sending Him back to Pilate may have been directed more toward the Jews and not so much as to Jesus.
- 5) Herod must have "appreciated" Pilate's attempt to pawn the situation off on him and Pilate must have "appreciated" Herod's little joke in dressing Jesus as a king because as a result of this incident the rivals became friends.
- 6) Jesus is returned to Pilate by Herod arrayed in a royal robe. Pilate realizes that Jesus is his problem and it is he that is going to have to deal with Him. He calls together the chief priests, rulers and the people to make his findings public and to try to resolve the situation.
- 7) Pilate announces that he has not found Jesus to be guilty of any wrong deserving of death. He adds that Herod, who was a Jew, agreed with his findings. He says that he will have Jesus whipped and then released.

**v. 18:39–40** *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? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.*

*A custom existed that during the feast of the Passover the Roman authorities would release a prisoner of the people's choice. Pilate perceives another opportunity to rid himself of the problem of Jesus. Even though he personally found Jesus innocent he wanted the release of Jesus to be the decision of the people. So sure was he that Jesus would be chosen, that although found innocent, he put Jesus before the people as a prisoner.*

- a) *The leaders immediately begin to shout the name of Barabbas. (Luke 23:17-19) Pilate sits in the judgment seat to officially present the choice to the people, but is interrupted with a message from his wife. She had disturbing dreams concerning Jesus and advises her husband to have nothing to do with the man.*
- b) *Probably during this interruption the leaders convince the multitude to ask for the release of Barabbas. How they accomplished this in a relatively short time we do not know. In the past their main weapon was intimidation. (Matt. 27:17-21)*
- c) *Pilate's plan had backfired. He never expected this outcome or anticipated that the leaders envy of Jesus ran so deep. At the beginning Jesus was just another prisoner. He was simply a pawn in the power struggle between Pilate and the Jews. Now, Jesus had made an impression on him. The uncanny silence of Jesus before the Jews, his private conversation with Jesus, and now his wife's dream had made this a personal matter.*
- d) *It is certain that in the past Pilate never had a problem sentencing an innocent man to death. He was made governor of one of the most difficult provinces of Rome. Now, however, this man is going to great lengths attempting to reason with his rivals to release Jesus. Luke tells us that Pilate tried three times to talk them into taking Jesus instead of Barabbas. (Luke 23:20-23)*
- g) *The people continued to shout that Jesus should be crucified and Barabbas released. Pilate realized he was getting nowhere and that a riot was imminent. He washes his hands in front of the crowd declaring his innocence of the blood of Jesus. The people answer that they take full responsibility. (Matt. 27:24-26)*