

John 18:12-27 (Teaching)

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[0 : 00] Good morning. Good morning. Good morning. Y'all forgive my appearance this morning. Don't pay any attention to that.

I'm just glad I'm able to be here. I've definitely been in work shaking a lot. Last week we began John 18, which kind of begins the ending to the whole book of the Gospel of John.

It's the beginning of the end per se. We made it through verse 11 last week. I tried to skip on. Those of you that were here, if you remember I read verse or two on end, I said, no, we ain't going to do that.

So we will do that this week. We began at verse 12 here in just a moment. This is sad scripture.

It's encouraging scripture. All of John 18 is those things. Really, you find that throughout the entire Bible, the entire writ of scripture.

[1 : 12] You find things that are sad and you find things that encourage us all at the same time. This account of Jesus being arrested, Jesus being taken off to trial and it's an illegal trial, should have never taken place as per the Jewish customs.

You read about a lot of that stuff in extra biblical texts. You read about things like that in the Talmud and other places in scripture. Josephus speaks of these things.

Some of the Jewish historians and Christian historians as well at this trial should have never taken place. But Jesus gets arrested.

Of course, he's in the garden with the 11 disciples. Judas shows up with a mix of a Roman and a Jewish escort. You got Roman soldiers and you got the Jewish officers that are sent along with them to arrest Jesus.

And that's kind of where we ended last week. We ended with Peter drawing his sword and cutting off the ear of a servant named Malchus. And of course, Jesus tells him to put away his sword, put your sword back in the sheath.

[2 : 27] He asked the question, am I not supposed to drink this cup that the Father has given me? But if y'all will remember back a chapter or two ago, Peter told Jesus himself and all the gospel accounts have this.

He told Jesus that he would be with them. He would go with them all the way. And different accounts have it different ways. But Peter even tells him, he says he was willing to die for Jesus Christ.

And this was a showing of that in Peter's mind. This was Peter saying, you know, I said this and I'm going to go through with this. I'm going to protect my Lord.

Folks, Jesus didn't need any protecting. This was just as much God here in this garden being arrested as he was when he was born in that manger, as he was all throughout his earthly life, as he was hanging there on the cross and just as much God as he was on the morning of the resurrection.

He was just as much God here. And that's something that we need to keep in mind as we read these verses because we read about Jesus being bound. Folks, he was bound voluntarily.

[3 : 38] They had no power over Jesus Christ, zero power over Jesus Christ. He allowed himself to be bound. He allowed himself to be dragged to the palace and in front of Annas and in front of Caiaphas.

And all these things that we're about to read here this morning. So keep that in mind that Christ was God here. Christ has always been God and Christ always will be God.

So he is not a weak Christ and he was no weaker here than he is anywhere else in Scripture. Verse 12 in John chapter 8 says, Then the band and the captains and officers of the Jews took Jesus and bound him.

Verse 13, And led him away to Annas first, For he was the father-in-law to Caiaphas, Which was the high priest that same year. So Jesus once again, he's bound here in these verses.

And it says, And led him away to Annas first. Now Matthew's Gospel, Mark and Luke's Gospel, don't necessarily have this bit about Annas here but John captures this.

[4 : 46] John captures this and he does it somewhat in detail. And there's good reason for that. We read on down here in just a few more verses where Peter goes and there's another disciple that goes.

That other disciple is largely thought, although he's not named in Scripture, but it's largely thought to be John. Says he knew some people that were at these palaces.

He knew the family that was there and so on. But we'll get there here in just a moment. But they led him away to Annas first. It says, For he was the father-in-law to Caiaphas, which was the high priest that year.

Now Annas was not the high priest that year. Caiaphas was the high priest that year. We've already read about Caiaphas one time back in John chapter 11. In John 11, if y'all will remember that the chief priests and the higher ups of the Jews, they formed a council to question what should be done with this Jesus, what should be done with Christ in this matter.

Remember in John chapter 11, this is when the raising of Lazarus happened. Jesus Christ had actually raised a man from the dead and people were believing on him and all these other things were going on and that was the whole council.

[6 : 05] What should we do with this Jesus? For many men are believing on him and if this continues, there's going to be what we would refer to as Erechus nowadays.

There's going to be possibly an uprising and then the Romans are going to come and they're going to take away our power. And that's what all this bolt down to and that's why he was taken to Annas and that's why he was also taken to Caiaphas.

Annas was the high priest. Again, you find this in extra biblical teaching. This isn't necessarily in the Bible. Annas was the high priest. He is the very one that instated Caiaphas into the position of high priest.

Annas also had four sons that were high priests as well that you don't read about in scripture. But all this is very well documented in Jewish history. Annas had a reputation of a man that was brutal.

He was brutal in his teachings. He was brutal in his dealings with the people. And he was, well, anyway, we'll continue on here.

[7 : 07] He led him away and led him away to Annas first for he was the father-in-law to Caiaphas, which was the high priest that same year. Now, Caiaphas was he which gave counsel to the Jews that it was expedient that one man should die for the people.

And we read this in John chapter 11. And I said then this was a prophecy that had been spoken by Caiaphas, but he didn't even understand the depth of the prophecy.

He didn't understand the weight of the words that he was giving in John chapter 11, that it was expedient for the nation of Israel that one man should die for the sins of the people that one man should die in place for the people.

He says, now Caiaphas was he that gave counsel to the Jews. Remember, Caiaphas being the high priest, he would have been held in very high regard. Now we read just a couple of verses before this. They brought him to Annas first.

Folks, this shows the politics that were surrounding this. Annas was not the high priest. He had no real say so in what happened, but this shows the politics and this shows the tradition of the Jews.

[8 : 17] Annas still had some clout according to these Jews. So they took him to him first in chances are when they, and I shouldn't say chances are because you can see diagrams of how the palace layout was, but Annas was on one side and when they shipped him on to, ship Jesus Christ on to Caiaphas, it simply, they simply sent him on to the other side of the palace.

They both lived in the same dwelling as well as many other people that were in Annas's family. And it says Caiaphas was he which gave counsel to the Jews that it was expedient, that one man should die for the people.

And again, that prophecy that Caiaphas spoke, I don't know that he knew exactly what he was saying. I highly doubt that he did. And I said that when we were going through John chapter 11, he did not understand the depth of the prophecy that he was giving.

But folks, that just shows God can use anyone that he wills to use. Whether they be saved, whether they be lost, whether they be Jew, whether they be Gentile, whether they be cruel, whether they be good, whether they be any of these things.

God can and does use anyone that he wants to at any time that he wants to, including this man Caiaphas.

[9 : 36] Verse 15, and Simon Peter followed Jesus and so did another disciple. That disciple was known under the high priest and went in with Jesus into the palace of the high priest.

So Simon Peter followed Jesus. He follows where they're taking Jesus to. And so many of us are so bad to look down our pharistical noses, and I've done it too, at Peter because of the denial, the three-time denial that he had toward Jesus Christ.

We all know that he denied Christ three times. Again, that's brought up in all four gospels that Peter denied Jesus Christ. But folks, he was still following.

The disciples were dispersed in the garden. They all went their own separate directions in the garden. But who followed? Peter followed.

And another disciple, whom again is largely thought to be John, I fall along those lines because John gives some very in-depth descriptions of things that are going on here that we don't find in the other gospels.

[10 : 46] But it says, Simon Peter followed Jesus and so did another disciple. That disciple was known unto the high priest. Now, how John knew the high priest is a highly debated topic when it comes to these particular verses.

I'm not going to get into that because I'll be honest with you. I don't know. I don't know how he knew the high priest. I don't know how in tune he was with the family or anything along those lines.

But this disciple, how exactly it is that he knew the high priest and his family, it is not given in Scripture. It's not really given much in historical documents as to what that is.

There's a lot of supposition out there as to how this happened. But we're not going to get into supposition this morning. But we do know that the other disciple was known to the high priest and spake unto her that kept the door and brought in Peter.

So her that kept the door, this would have been what was called, in order to get into this palace, it was actually called a wicket. And it was a large door and there was somebody, in this case a maiden, that manned that door.

[11 : 58] So this disciple who knew the high priest evidently knew this maiden or this young lady that was manning the door as well. And he spoke to her and she is the one that led in Peter.

He spoke unto her that kept the door and brought in Peter. Then saith the damsel that kept the door unto Peter. Or not thou also one of the man's disciples.

He saith, I am not. There's a key word in all this and that key word is also. Art, I'm sorry, art not thou also one of this man's disciples.

So she knew that this other disciple that had come to her and asked her to let Peter in, she already knew he was one of Christ's disciples. Because she refers to Peter, when she's referring to Peter she says, are you not also one of his?

In other words, this one is, are you not as well? Are you not too? One of this man's disciples. Now something else I want you to know here when she says thou also one of this man's disciples, the Greek term that's used here for this man's, that is not just casual.

[13 : 18] It's actually kind of contemptuous the way she says this. It's a Greek word called anthropos. And it's contemptuous toward Jesus Christ. It's the same way as us saying, look at this guy.

Or you're not going to be seen with this guy over here or this man, are you? That's the same way that this is being said here when she says, are you not also one of this man's disciples?

She's saying it in a very contemptuous manner here, showing her disdain for Jesus Christ. And folks, this disdain didn't just end with her.

I mean, it's all over here. Not with Peter, not with this disciple, but everyone else in this scene here that we can gather has got it in for Jesus Christ.

But again, when he was bound and he was taken to this place, folks, he was still Christ and he was still all powerful. And he was still all knowing. He knew all the things that were going to be happening here.

[14 : 25] Verse 18, in the servants, and the officers stood there who made a fire of coals, for it was cold, and they warmed themselves. And Peter stood with them and warmed himself.

And I couldn't tell you how many sermons I've heard since I've been saved about Peter warming himself by the enemy's fire. And that's a fine illustration.

It's a fine way to put that. And that's exactly what was going on here. But folks, I've never really heard it mentioned, though, that he was standing around this fire with other people that had it in for Christ.

Yes, that's the enemy. But folks, he was not only warming himself by the enemy's fire. He was also trying to fit in with them. He was trying to make himself unknown.

Remember, this woman asked if he was one of the disciples as well. And Peter denied that he was.

[15 : 26] So now here he is, warming himself by this fire, trying to make himself look like those that had come and arrested Jesus, look like all the rest of those that were part of either the palace guard or the security team or the officers or whoever it was.

He was trying to fit in. And folks, that speaks volumes to us. That speaks volumes to us. How often are we willing or how often, I should say, do we become complacent just for the sake of comfort?

How often will we deny Jesus just so that we're comfortable in our own situations? How often would we do that? And I may have said it here before, and I may not have.

I know I have other places, though. We look down our noses at Peter because he denied the Lord three times. And I wish I could say I'd only done it three times.

But I can't. We have three times recorded, and the church wants to rebuke and upbraid and crucify Peter because of three denials that are recorded in Scripture.

[16 : 37] And every one of us has sold out Jesus Christ more times than that, and we've done it for less than 30 pieces of silver. Every one of us are guilty of that.

So don't look down your noses at Peter. Learn from Peter. Learn from Peter. Peter was restored. We ain't got to that part in John. We won't get to that part until the last chapter of John.

Peter messed up. He knew he messed up. He knew he sinned. He denied, but Christ came for Peter, and he restored Peter. But we'll get to that whenever we do.

I'm tearing up my one good eye. Y'all forgive me. The servicing officer stood there, had made the fire of colds, and it was cold, and they warned themselves.

And Peter stood with them. He was not just there to warm up because he was cold. He was there to fit in with them. He stood with them and warmed himself.

[17 : 35] Verse 19, the high priest then asked Jesus of his disciples and of his doctrine. The high priest, which would be Caiaphas, then asked Jesus of his disciples and of his doctrine.

In other words, the high priest came to Jesus, or Jesus was brought to the high priest, we should say. And he said, tell me about your teaching and tell me about everybody that's with you.

Tell me about everybody that has followed you. Tell me about everybody that has believed you. Tell me what you've taught and why you have all these followers, in other words.

Or you could reverse it and say, tell me why you have these followers because of your teaching. So he asked of the disciples and his doctrine. Verse 20, Jesus answered him, I speak openly to the world.

I ever taught in the synagogue and in the temple, whether the Jews always resort. And in secret, have I said nothing? Why askest thou me?

[18 : 35] Ask them which heard me, what I have said unto them. Behold, they know what I said. So when the high priest asked Jesus, tell me about your disciples.

Tell me about your doctrine. Tell me about your teaching. Christ answers. And some people will look at this and say, Christ was being a smart Alec. No, folks.

Christ was, in all honesty, he was exercising a right to a fair trial in this. He's saying, where are your witnesses? This is the way that trials would go.

The accused would be brought in. The witnesses would be brought in. And if they could find somebody that could testify against the accused, then the sentencing was handed out.

Then judgment was handed out. Jesus is asserting his right to a fair trial here. When he says these things, I speak openly to the world. I ever taught in the synagogue and in the temple, whether the Jews always resort.

[19 : 35] And in secret, have I said nothing? And did you know that contenders of the Bible will look at this and say, what about the previous few chapters where he was alone with those 11 disciples? He was not before the world, folks.

If you look at the things that he told those disciples, you can find in everything that he said to those disciples, something that he said in public. He did not hide anything.

This was what you all heard me and what people have referred to as for centuries as the farewell discourse of Jesus Christ. Him saying farewell to his disciples.

Him saying, I'm going away, but I'm not going to leave you alone. I will not leave you comfortless. I will pray the Father and he will send the comforter. And he tells them all these things.

So when Christ says he hadn't said anything in secret, folks, he hadn't said anything in secret. But people will try and disprove the Bible with this verse here and say he said those things in secret to the disciples.

[20 : 34] Just in the previous few chapters to this, but folks, he wasn't saying anything to the disciples that had not already been said out into the public.

Verse 21, why askest thou me? Ask them which heard me, what I have said unto them. Behold, they know what I said.

They know what I said. Why are you asking me this? Why was he saying, why are you asking me? Seems to me like this would be kind of like the whole saying that we have straight from the horse's mouth.

That's why they would be asking Jesus Christ. Jesus knew their system and he knew that the Word had to come from the witnesses. Word had to come from people and we know from the other Gospel accounts that there was a great turmoil and great effort and all kinds of things going on for them to find people to witness against Jesus Christ and they finally came up with a couple of false witnesses.

What went to those people? Why askest thou me? Ask them which heard me. Ask those that heard me out in public. Ask those that heard me in the temple and in the synagogue. What I have said unto them, behold, they know what I said.

[21 : 49] Now, in the Greek that this has written in, this is written in a way that he's talking about people that are close by him, right here.

So Jesus would have been saying, ask these people, those that were gathered in there, because they were in the synagogue and in the temple. He's saying, ask these that are here with us right now.

He's not saying go out into the community, go out into the home, start pecking on doors, asking who had heard me. There were people present right there with Christ at this time that heard his teaching in the synagogue and in the temple.

And they could have testified to everything that he said. We've got time, don't we? Praise God. 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?

When he had thus spoken. So again, this could be seen as Christ just being a smart aleck, but he wasn't. Again he was asserting his right to a fair trial plus.

[22 : 59] He was just speaking the truth, speaking absolute truth. But one of the officers which stood by struck Jesus with the palm of his hand saying, answerest thou the high priest so?

This was not a Roman soldier. This was a Jewish man. This was a Jewish officer. He was a temple officer. More than likely somebody had been put in that place by this man, Anas.

And again, this man Anas, he had a reputation. He had a reputation for being brutal with his dealings with the people. In fact, in the Talmud, there's a passage of writing in there.

Almost said scripture. The Talmud's not scripture though. But there is a passage of writing in there that actually says woe to Anas's family. Woe to Anas's family. Why?

Because of their dealings with the people. They beat people with staves. It's exactly how it's phrased in that. But this would have been a Jewish man, folks.

[23 : 59] The Roman beating hadn't even begun yet. This was his own people. We know from John chapter one he came into his own, his own received and not, his own completely and utterly rejected him other than those 11 that dispersed in the garden.

Now there were two of them just outside from where Jesus was at this time. He was rejected by his own. Now he's being smitten by his own.

Interest out the high priest so? Jesus answered him, if I have spoken evil, bear witness of the evil. But if well, why smite a style me?

Jesus says if I have spoken evil, tell me what was evil about it. Tell me what I said wrong. Tell me what I did to even insult this man, the high priest, Caiaphas.

Tell me what evil I've done. Amen. He says bear witness of the evil, but if well, why smite a style me? Again, because that's how they dealt with people.

[25 : 02] That's how they dealt with people. Not only is that just how they dealt with people, but this could have very well been them trying to force some kind of false confession out of Jesus Christ.

Boy, they just didn't know who they was dealing with. I mean, it's obvious. They did not understand the power that was in this man, Jesus Christ.

They didn't get that. They said, why smite a style me? Now Anas had sent him bound unto Caiaphas, the high priest. Now there's some debate in the theological world. There's debate among commentators and teachers and preachers and people as to why this is phrased the way it is.

Now Anas had sent him bound unto Caiaphas, the high priest. Why does it say he sent him bound? We know that he was bound in the garden and the debate is, and it's completely ridiculous and it doesn't really even matter, but the debate is when he came to Anas, was he unbound and then rebound to go unto Caiaphas, which again would have just been on the other side of the palace and the other side of the palace grounds.

What difference does it make? What difference does it make? It sounds like something that calls a church to fall to pieces in three different ways, don't it? But regardless, the scripture tells us that Anas sent him bound to Caiaphas.

[26 : 21] Again, we know he was bound in the garden. Now all that being said, it was kind of sort of a practice that when you were brought before a judge of some kind or the high priest or whoever it was and you were being brought to someone accused of a crime or accused of transgressing the Ten Commandments or whatever the case was, that once you were brought before that person, you were unbound as you stood before them.

Now that also goes flip-flops back and forth depending on who you're reading here, but obviously what the Holy Spirit wanted us to know was that Anas sent Christ bound to Caiaphas, so he was still bound.

Whether he was unbounded and rebounded, it doesn't matter. He was still bound. But folks, again, he was still God and he was still bound by his own will and by his own determination and his own wanting to fulfill the will of the Father.

That's why he was bound. It doesn't matter if he was unbounded and then rebounded. Give me a second. I got a chime.

And Simon Peter stood and warmed himself. They said therefore unto him art not thou one of his disciples? He denied it and said, I am not.

[27 : 46] One of the servants of the high priest, being his kinsman, whose ear Peter cut off, said, Seath, did not I see thee in the garden with him? Peter then denied again and immediately the crown.

So again, Simon Peter stood and warmed himself. We've already read that one time. Not only was he warming himself, but he was doing his best to fit in with those that were around him. They said therefore unto him art not thou also one of his disciples?

Again, that word also is used here. So obviously these folks knew that the other disciple that was with him was a disciple of Jesus Christ, art not also one of his disciples.

He denied it and said, I am not. Just be careful. Be careful. Learn from Peter. Learn from Peter. We learn in one of the other Gospel accounts that as soon as the cross crewed, as soon as that rooster crewed that third time, Peter went out and he wept bitterly.

Why? Because he knew that the prophecy Christ had spoken of him had been fulfilled. He knew that he had denied the Lord three times.

[28 : 58] Even though he had followed him all the way on to the palace grounds, he was in the midst of enemies. Granted, he was warming himself by their fire. He was doing his best to fit in with them, but he was still following.

Some of the other accounts have it. He followed a far off. Yes, he followed a far off. How often do we just sit in our easy chair or sit in our couch and don't follow it all though?

He was following him a far off. He followed him on to enemy ground. He followed him within the enemy walls. Peter was 10 times more of a man in this situation than I could ever dream of being.

But yet we looked down our noses at him. We looked down our nose. Yes, he denied him and no, he shouldn't have. But again, how often have we done that? How many times have we done that?

He said, no, I'm not. Or he said, I'm not. One of the servants of the High Priest being is Kinsman, whose ear Peter cut off, said, no, I see the in the garden with him. Peter then denied again.

[29 : 58] Now, you know, different accounts have a different way. Some say Peter cursed and denied the Lord again and so on, depending on whether you're reading Matthew, Mark or Luke.

The folks, the main thing is all four gospels record the denial of Jesus Christ by Peter. All four of them record it and record it exactly as Jesus Christ said that it would happen.

One of them actually talks about his accent, what accent he's speaking. He say, you're Galilean accents giving you away. Don't tell me you're not one of his. Don't tell me you're not from the same area that he was in.

Peter was giving himself away. But you know what? Even though he was fitting in with all these folks or trying his best to fit in with them, I should say, he wasn't doing a very good job.

Folks, the light of God and a true child of God. The light of God is going to show. The light of God will show to the world.

[30 : 59] Maybe not as bright as sometimes as others. Sometimes it may just get to worse at just a very dim flicker, but the light of God will shine in our lives.

It wasn't shining very bright here for Peter, but Peter wasn't fitting in nearly as well as he thought that he was either. But nevertheless, nevertheless, he denied the Lord three times.

And again, in the Gospel accounts it says he went out and he wept bitterly. But it happened just as Cross said that it would Peter then denied again the third time and immediately the cop crew.

One of the other accounts has it that Jesus was brought out and gazed in Peter's directions. And that done Peter in for that moment of time.

The folks, again, the denial of Peter is something that we can learn tons of things from. Should it have happened?

[32 : 02] No, no it shouldn't have. Should it happen in our own lives? Absolutely not. Absolutely not. So learn from Peter. Learn from Peter's mistakes.

When we're called in situations such as what we just read about, when we're called in situations where, you know, again, it's either compromise or faith for comfort.

When we're called in those situations, stand strong. My goodness, the victory's already been won. It's been won in Jesus Christ. Well, I need my job.

I need my job. But I cannot compromise the gospel and I cannot compromise lost men and women's souls from my own comfort.

I cannot overlook that. If somebody comes to me and says, Spencer, you can't carry your Bible into work anymore. That's fine. I'll leave my Bible in the car, folks.

[33 : 01] That's not persecution. That is not persecution. I'll leave my Bible in the car. I'm going on government property to a government job. I'm doing what the government's telling me to as long as it's not morally wrong.

If they want to tell me I can't carry my Bible through the doors of my workplace, so be it. I know no scripture where I can quote it to people. I can quote enough gospel to people.

I won't say I can get them saved because I can't, but Christ can. But it is not persecution. It's not wrong for me to conform to a request such as that. Now, if somebody comes to me and says, you can't carry your Bible on a public sidewalk, that's a whole different story.

But at the same time, at the same time, I am not called to defend the Constitution of the United States. I am called to preach the gospel of Jesus Christ. So even that, now again, we might have problems in the public arena as opposed to the private sector as far as me carrying a Bible and whatnot goes.

But nevertheless, I'm called to preach the gospel. I'm called to preach the gospel just as every Christian is called to go into all corners of the world and to preach the gospel to every living creature.

[34 : 25] God bless you all. That's all. Anybody got any questions or comments on any of that? They whip Jesus in the fight. Amen. They did. We ain't got that for you.

It's coming. It's coming. It's coming. God bless you all.

Amen. Appreciate that.