

John 18:1-11 (Teaching)

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- [0 : 0 0] Morning. I missed y'all last week. I thought it was good to be back.
- Two Sundays ago, we finished up John 17. A great high priestly prayer of Jesus Christ.
- And naturally, we're about to begin John 18. John 18, like I have so many other times, I've gotten my mind how far I would like to get.
- Not to be positive we're going to get that far. But John 18 is very pivotal. It's a pivotal point in the earthly walk of Jesus Christ.
- It's a pivotal point in the ministry of Jesus Christ. It's just pivotal, period. John 18 is especially the first, I don't know, half of the chapter or so in particular.
- [1 : 1 3] Again, last time I stood and taught, we finished up John 17. We're Christ is praying, he's praying for his disciples.
- And then we get to verse 20 and we learn that not only is he praying for his disciples, but he's praying for us as well. He prays for those that will believe on him through the word of his disciples.
- And he's praying for protection. He's praying for guidance. He's praying that God will keep them through his own name and keep us through his own name.
- And I know I've explained them, I mean, what other name, what better name, what better way, what better power is there to keep us than the power of God himself.
- And so Christ prays these things on behalf of the 11 that were still with him and on behalf of us as well.
- [2 : 1 8] So we'll begin John 18 starting with verse 1. It says, when Jesus had spoken these words, he went forth with his disciples over the brick caedron, where was a garden into which he entered and his disciples.
- So when Jesus had spoken these words, what words? About the entirety of John chapter 17, that prayer that he prayed that we just done a real brief recap on.
- When he had spoken those words, he went forth with his disciples over the brick caedron. And this brick here does not need to be overlooked in the Scripture.
- It's very significant as far as this account goes of crossing over this brick. In the Old Testament, it's actually spelled K-I-D-R-O-N.
- And it's brought up several times in the Old Testament, the first of which I believe is in 2 Samuel. When David is being chased by Absalom, his own son, David and the few that were with him went out of the city and they crossed over Kidron.
- [3 : 4 0] And they crossed over into the way of the wilderness according to that account. So again, this was David fleeing from his son Absalom.
- Absalom, his own son wanting to kill him. In the book of Jeremiah, we see Kidron, we see idols being destroyed and such, near Kidron.
- We also got to consider that Kidron was very close to the temple, extremely close to the temple mount. And so it can be rightfully assumed.

In fact, you can find in extra biblical literature that the blood from some of the sacrifices and things came into the brick Kidron. So there's a lot of significance here with this brick Kidron.

Namely, one would be Betrayal. Like I said, Absalom, David's son was chasing him, was coming after David to kill him.

[4 : 44] And so David and his people crossed over Kidron. So Betrayal there is mentioned, there's death, there's idolatry.

I mean, all kinds of things are brought up and of course blood would be one of the main things that we can consider here when Jesus is crossing this brick. Now we learn a little bit later in the same passage of Scripture here in John 18.

This wasn't the first time this had ever happened. This is somewhere that Jesus retired with his disciples too, quite often evidently. So certainly not the first time Jesus ever crossed Kidron or Kidron, however you'd rather say that, with his disciples into this area.

So when Jesus had spoken these words, he went forth with his disciples over the brick Kidron, where was a garden into which he entered with his disciples.

Now it's also significant here that his disciples were following him. His disciples didn't stay on the backside. They were with him as he crossed over Kidron here, into which he entered and his disciples.

[5 : 58] Verse 2, And Judas also, which betrayed him, knew the place for Jesus often times resorted thither with his disciples.

So here's where we learn this wasn't the first time that this had ever happened. Jesus often resorted here with his disciples, but it says, Judas also, which betrayed him, knew the place.

This is significant wording here in the Gospel of John. He knew the place. It doesn't say he knew the Savior. He knew the place.

He knew the place where Jesus had taken them now. All this being said, we know from the other Gospel accounts some of the prayer that was made here in this garden, some of the praying that was made.

This is where Christ made the statement that, you know, if it were possible, this cup should pass from him to let it so be, but not my will, but thy will be done.

[6 : 58] This is the same garden in the same time that Jesus would have uttered these words here. But it's talking about Judas. Judas left the scene a few chapters ago.

Remember, Judas disappeared off into the night with his mind set that he was going to betray Jesus. And I told you all that when they were there at the Last Supper and Jesus was conversing with them, he was communing with the disciples.

There was a spiritual warfare going on then with Judas. You know, what should he do? How should he go about it? Should he really betray?

I mean, I can't imagine the things that were going through Judas' mind. Now, I understand that God is sovereign and I get that. And I believe that. I believe that God is sovereign. We're going to see the sovereignty of God in this passage of Scripture here this morning when they asked Jesus, or when Jesus asked the people to come after him, whom they're seeking.

We see the sovereignty of God and we see the power of God. But there was a spiritual warfare going on. This warfare, I believe, was still going on.

[8 : 09] It says, and Judas. Now, what is it saying in the verse before that? Verse 1, which he entered and his disciples. And it begins, and Judas also, and Judas also, which betrayed him, knew the place for Jesus off time to resort to thither with his disciples.

And I told you all, he knew the place and he knew what went on there. Don't think that this is the first time Jesus ever came here to pray. Don't think that this is the only time Jesus ever came here to teach his disciples, to just have some peace, some peace and a long time with the disciples.

And Judas would have been present for every bit of that. And I told you all over and over and over how Judas heard the teaching of Jesus. He heard the preaching of Jesus. He saw the miracles performed by Jesus.

He saw blind people that were given their sight. He saw the deaf ears unstopped. He saw the lame to walk. He saw the withered hands restored. He saw all these things. He witnessed all these things.

And yet the Scripture says, and Judas, who were, which betrayed him, which betrayed him, knew the place. He knew the place. He knew the Savior, but he knew the place and he knew this is likely where Christ would have been.

[9 : 24] Now, could have Christ have brought this up when they were all around the table before Judas had disappeared out into the night? Sure, he could have. But I think Judas just knew. He knew the regularity, how Jesus would have, how Jesus took the disciples to this place.

Jesus often times resorted thither with his disciples. Verse 3, Judas then, having received a band of men and officers from the chief priests and Pharisees, come a thither with lanterns and torches and weapons.

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I can't remember which commentator it is, but I read it a good while back. He was talking about the irony that these people showed up, these guards and soldiers and Judas himself showed up that were approaching the light of the world with torches.

They were approaching the very light of the world with torches, showing how they were still in their spiritual darkness. Showing exactly how they were still in their spiritual darkness.

[10 : 48] So I said, that's not my thought. I read that several years ago, I guess, but that has stuck with me ever since I did read it in one commentary or another. And it is.

It's very ironic that that happens. But folks, is that not how the world is? Is that not how it was with you? Is that not how it was with me? You know, even if we felt like we were approaching Christ, even if we went to church when we were lost or whatever the case was, were we not coming to the light with a light of our own?

Not considering His light. That's how it was. That's how it was with me. And I thought I was shining ten times brighter than this Jesus was that I kept hearing about. I thought that I was ten times better, maybe a hundred times better than the Jesus that this Bible described.

But boy did Jesus show me and I'm glad that He did. I'm glad that He showed me just how dim my light is and just how bright His is.

Not only were they approaching the light of the world with torches, they were approaching Him with weapons. Well, does the Bible not also describe Christ as the Prince of Peace?

[12 : 03] Had Christ not already said that He was going to give Himself over to be killed, that He would give Himself over to be crucified? He said He must be handed over into the hands of sinful men.

He said these things had to happen, but yet they were coming to the Prince of Peace with weapons, like He was going to resist them or something. Now, it says, Judas then having received a band of men and officers from the chief priests and the Pharisees.

So these officers, these officers and this band of men, these soldiers, the soldiers of course would have been Roman, but then of the chief priests who were Jews and the Pharisees who were Jews, folks that showed that the entire world was against Christ and the entire world to this day is against Christ.

Everybody that hasn't been saved or is against Christ and you'll have people out there saying, oh no, I believe Christ and some of them will say I know Christ. Vern and I had an interesting encounter with a man.

In fact, it's the only house that we've marked to never go back to as far as door knocking goes. That man was out there cussing us up and down, threatening us the whole nine yards, claiming that he knew God, claiming that he knew God.

[13 : 29] And folks, there's no way that a child of God will act that way, not without some kind of conviction of the Holy Spirit. It might happen, but the Holy Spirit will show them they're wrong.

And when He does that, definitely their repentance is in order for that. But these men show up again to the light of the world and to the Prince of Peace with torches and with weapons to arrest Jesus Christ.

Verse 4, Jesus therefore knowing all things that should come upon him went forth and said unto them, whom seek ye? This is another one of them manly parts of Scripture that I just love about my Lord and Savior.

It says, Jesus therefore knowing all things that should come upon him went forth. We can stop right there. Knowing all things that should come upon him. Knowing what this moment was leading up to.

Folks, Jesus still had time to back out had he wanted to, but he wasn't going to. He wasn't going to. He was here to fulfill the Father's will. He was going to fulfill it perfectly.

[14 : 40] He kept the law perfectly up to this point. He would continue keeping the law perfectly. He was not going to back down. And I know y'all have heard me say it over and over again.

When Christ was on his way to Jerusalem, the Scripture says that he set his face like a flint towards Jerusalem. Meaning he was not turning around. He was not backing down.

He knew what laid ahead of him. He knew the cross was there. He knew the scourging was there. He knew the mockery was there. He knew that he'd be taken your shame and my shame and your guilt and my guilt upon himself.

He knew that the sin of the world was going to be pressed upon him and laid upon him. He knew that he would become sin. The Bible says he that knew no sin became sin for us.

He knew the punishment and the judgment and the wrath and the fury of God was coming his way. And yet it says that he went forth. He went forth.

[15 : 44] You know, the many churches nowadays, if you want to call them that, will present Christ as a feminine Christ.

And that's no offense to you ladies out there. But they'll present him as a feminine Christ. They'll present him basically as a pansy, really.

And that's not my savior at all. That is not my savior. Jesus, therefore, knowing all things that should come upon him, he knew these things. We know from John chapter 2, he knew the heart of men.

He never would reiterate that over and over as we've gone through the Gospel of John that he knew what was in man. And he also knew what would come of him, what things were coming his way.

And yet the very next words here are, he went forth. He didn't go away. That's not what the Scripture says. It doesn't say he went the other way. It doesn't say he went and he hid.

[16 : 46] He went forth. Hallelujah for my savior. Knowing all things that should come upon him, went forth and said unto them, Whom seek ye? He didn't ask this because he didn't know who they were seeking.

He asked this so that he could assert to them his authority. He asked them to assert so that he could assert to them his power. They answered him, Jesus of Nazareth, Jesus saith unto them, I am he.

And Judas also, which betrayed him, stood with them. When he asked the question, Whom seek ye? They answered him, Jesus of Nazareth, Jesus said unto them, I am he.

And if you notice in your Bibles, if you've got the same Bible I do in verse 5 where it says, I am he, that word he is in italics.

It wasn't in the original Scripture and it's not in the original Greek. All it said was I am. That's all Christ said. And that's in any Greek that I've looked into. It is the same.

[17 : 57] He saith unto them, I am he. I am he or I am. Jesus asserting his power here. Jesus stating exactly who he is here.

People who say all they want to, Christ didn't say in the Scripture anywhere explicitly that he was or is God. Yes, he did several times over and this is one of those times that he said that.

We can all go back to Exodus in chapter 3 where God tells Moses. When Moses says, who shall I tell them, sent me. God says, I am that I am.

And when you look at the Greek here in the New Testament, you look at the Septuagint in the Old Testament, the Book of Exodus. There's no difference in what is said there as far as the I am section of it goes.

There's a little bit of difference in the I am that I am. But the same thing was said from one to the other and Christ here is asserting his power. He's asserting his authority.

[19 : 10] And we see just what that power does here in just a moment. They answered him, Jesus of Nazareth, Jesus said unto them, I am he and Judas also which betrayed him stood with them.

Now notice that John keeps saying that Judas would betray him or Judas did betray him. And this is reiterated a couple of times here in this passage of Scripture and it's reiterated here.

And Judas also which betrayed him stood with them. And folks, there's a key element to this whole thing is who is standing with Christ. The disciples are still there across the 11 that are left.

Judas is standing with them with this band of men that has been sent by the Pharisees and the chief priests. He's standing on the wrong side of the fence just like the world does now.

The world stands on the wrong side of the fence and again many folks out in the world, many folks that attend church will claim that they know Christ. They will claim that they're in a good relationship with Christ.

[20 : 16] They will claim all kinds of things about Christ but they don't really know Him. They're standing on the wrong side. They're standing with their own people. And one surefire way to see that is how much of a friendship they have with the world.

The Bible says in James chapter 4, friendship with the world is enmity with God. How much of a friend of the world are these people? How much of a friend of the world was Judas?

Judas knew Christ but he didn't know Him intimately. He did not know Him like the 11 did. He wasn't saved, period. Folks, and again, and I've said this before, here, proximity to Jesus doesn't save us.

Proximity to Jesus does not save us because there's, I hate to think how many people go to church Sunday after Sunday and Wednesday after Wednesday and revival after revival and singing after singing.

Brush Harbor meeting after Brush Harbor meeting and all these other things. And they go to all these things and they're so close to Christ and to the gospel and to the things of God yet they are not saved.

[21 : 35] And I hate to, I hate the thought of how many people were like that or just like Judas was here. Judas standing with the wrong people but right close to Jesus at the same time.

It's a horrible thought to think of. Judas, which betrayed him, stood with them. Verse 6. As soon then as he had said unto them, I am he, they went backward and fell to the ground.

This is what the power of God done. This is what the assertion of the power of God, the assertion that Christ made when he said I am.

This is what it done to these folks. As soon as he had said, as soon then as he had said unto them, I am he, they went backward and fell to the ground.

The power of God put them on the ground. Folks, this just shows us in the scripture where it says that they're coming today. They're coming today where every knee will bow and every tongue will confess that Jesus crossed his Lord to the glory of the Father.

[22 : 49] And everyone's going to do that. This is just a taste of that what we're reading here. But every knee will bow. And if you read those scriptures and the Greek that they're written in, the Paul Room, if you read that and you get the full meaning of that, some are going to bow in obeisance. Some are going to bow because their knee is crushed.

It's exactly what that scripture means. They'll be made to bow. But either way, they're going to bow. They will bow before God. They will bow before Christ.

And I remember when I was lost, I remember people using that scripture with me, well, you'll bow before him one day and I'd say, no, I won't. And I mean, I was arrogant. I was prideful about it.

But I would have people use that line with me. You'll bow before God one day. I said, no, but folks, I've been shown differently and I thank God for that.

They went backward and fell to the ground. Verse 7, then asked he them again, whom seek ye? And they said, Jesus of Nazareth. He asked him again. He asked him the first time, whom seek ye?

[24 : 07] And they told him, Jesus of Nazareth. And he said, I am. Scripture says, I am he. And they went back and fell to the ground and Christ immediately asked them again, whom seek ye?

Folks, was this an opportunity for repentance? Was this an opportunity for them to change their mind? In the other accounts, Christ calls Judas friend at this very same scene. He calls him friend.

So is he offering an opportunity after he has shown them his power and he has proved to them who he is by when they asked who, when he asked who they were seeking, they said, Jesus of Nazareth and his power pushed them to the ground and he asked him again, who are you seeking?

But yet they just said, Jesus of Nazareth. They did not fall to their face in worship. They didn't follow their face in all. They just simply answered him, Jesus of Nazareth.

And folks, once again, and I'm using myself a lot as an example here, but before I got saved, there were a few different times that God dealt with me. There was a few times I felt conviction, very thick and very heavy on me and I felt God showing me who he was.

[25 : 41] And he would push me to the ground, so to speak, but stubborn me would get back up. Stubborn me would get back up and I would count it as a million other things other than God.

I'd say, well, that was adrenaline, that was this, that was that, that was, you know, all kinds of different things I would blame it on. But it was God. It was God doing it.

It was God that pushed him to the ground. It was the power of God. It was the name of Christ. And you all have heard me talking here, in fact, going through the Gospel of John, you all have heard me talking about praying in the name of Jesus Christ.

It's not just some some magical incantation or a blank check that we have. We are when we go to God and we pray and we make our supplications and our petitions known unto God in the name of Jesus Christ, we are invoking the power. We are going there saying, I'm associated with Jesus Christ. I'm with Jesus Christ. I'm on the right side of the fence.

I am His and praise God, He is mine. Then us, He them again, whom seek ye? And they said, Jesus in Nazareth, Jesus answered, I have told you that I am He.

[27 : 01] If therefore you seek me, let these go their way. I've already told you that I am He. Well, folks, this is kind of funny if you think about it.

He asked who they were seeking. They said Jesus in Nazareth. They went to the ground. He asked them again, who are you seeking? They say Jesus in Nazareth.

He says, I've done told you I am He. I've done told you. And I really have to wonder if they wasn't still on the ground when they were saying this.

I've done told you that I am He. Why haven't you done anything in other words? Folks, they couldn't do anything until Christ allowed it.

They couldn't do anything with Jesus until it was allowed by Him. Again, showing the power of Jesus Christ and showing His dominance over the situation.

[28 : 03] It's amazing, though, in verse 8. It's amazing. Jesus answered, I have told you I am He. If therefore you seek me, let these go their way. Even at the very moment of His arrest, even though, as we've already talked about, He knew what lay ahead. He knew the beating that He was going to get.

He knew the illegal trial that was about to take place. He knew all these things, and yet His concern was towards His disciples. His concern was towards His followers.

He knew He was going to fulfill God's will. But He spent all this time in John 17 praying for those 11, and in extension praying for you and I as well.

Even though He knew what lay ahead, His concern was for His disciples. Again, Jesus answered, I have told you that I am He. If therefore you seek me, let these go their way.

Now, different accounts, different gospel accounts, different things that happened right here. We all know that Peter took his sword and chopped off an ear of one of those that came to arrest Christ.

[29 : 21] Of course, Christ healed that man's ear and all kinds of things happened. Different accounts have different things, but here in John's account, Christ simply says, If therefore you seek me, let these go their way. Do what you want to with me.

Do what I already know you are going to do with me, but let these go their way. Again, Christ concerned about His disciples.

That the saying might be fulfilled, which He spoke of them which Thou gave us me, have I lost none? And this He spoke just in the previous chapter.

We went over it just a couple of weeks ago, I guess, two or three weeks ago, where Christ says, Those which you have given me, when He's praying to the Father, He says, Those which you have given me, I have lost none.

And this is the reason that He spoke these words in verse 8. If therefore you seek me, let these go their way. That the saying might be fulfilled, Which He spoke of them which Thou gave us me, have I lost none?

[30 : 28] And Christ wouldn't lose none 2,000 years ago when He was speaking these words, And Christ will lose none. 2,000 years later, after He has spoken these words, Christ's concern is still towards His disciples.

And folks, we need to be very grateful for that. His concern is towards His disciples. We learned in John 17 when He was praying, He said, I pray not for the world.

And to this day, Christ prays not for the world. He prays for His own. He prays for those which the Father has given Him. He prays for those that have repented and believed the gospel.

He prays for them, and He mediates for them, and He intercedes for them, even to this day. And folks, that shows His concern is for His own, is for His people.

And we should be very, very grateful for that of them which Thou gave us to me, have I lost none? And Christ will not lose any that the Father has given Him.

[31 : 38] Then Simon Peter, having a sword, drew it, and smoked the high priest's servant, and cut off his right ear. The servant's name was Malkus. 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 captains and officers of the Jews took Jesus and bound Him. Back to verse 10, then Simon Peter, having a sword, drew it, and smoked the high priest's servant, and cut off his right ear. The servant's name was Malkus.

So here we have Peter, what we just brought up a couple of minutes ago, doing what Peter does best. Acting on impulse. How many of us are guilty of that? I sure am.

And the thing is, as much as I still do that, God's called me down a lot as far as that goes. But Peter just does what Peter does here. He acted on impulse.

Then Simon Peter, having a sword, drew it, and smoked the high priest's servant, and cut off his right ear. The servant's name was Malkus. Then said Jesus unto Peter, put up thy sword into the sheath.

[32 : 50] The cup which my Father hath given me, shall I not drink it? In other words, Peter, don't do anything for me right now. Peter would have his opportunity to do for Christ.

You read all through the book of Acts, what Peter done for Christ. This was after the ascension of Christ. Peter was going to have his opportunity to serve. Peter was going to have his opportunities to suffer.

We know from Jewish tradition, and again, extra biblical literature that's available to us, that Peter was crucified, and he was crucified upside down at his own request, because he didn't see it himself as being worthy to be crucified in the same manner that Jesus Christ was.

So Peter was going to have his opportunity. But now, at this time, then said Jesus unto Peter, put up thy sword into the sheath.

Don't do what you're doing. Fill up your sword. You don't cut the man's ear off. Don't stab him. Don't go for the jugular. Don't do anything else. He says, am I not going to drink from this cup?

[34 : 01] The cup which my Father hath given me, shall I not drink it? Yes. Yes, he should drink it. And he was going to drink it. And that's why he told Peter, don't do what you're doing.

Leave this situation alone. Let me handle it. You've already seen my power. Just me saying, I am. Shub these men to the ground.

Folks, even with the entire situation that we have here, with the betrayal of Judas for 30 lousy pieces of silver, and in all honesty, even back then, that wasn't worth a whole lot.

But for 30 pieces of silver, Judas Iscariot betrayed Jesus Christ. We have betrayal. We have the arrest. We have Christ knowing that all these things are going to happen.

We have things tensing up here with Peter. All these things are going on. And what is cross concern? His disciples and doing the Father's will.

[35 : 09] His disciples, those that are following him, those that will continue to follow him, the cup which my Father hath given me, shall I not drink it? And his Father's will. That's what he wanted to do.

That's what he came to do. Yes, he came to seek and save that which was lost. Yes, he came to destroy the works of the devil. Yes, he came to do all kinds of things. But all of that culminates and all of that mounts up to, and the pinnacle of it is he came to do the Father's will.

He came to do what the Father wanted him to do. He sent the band and the captains and officers of the Jews, took Jesus and bound him and led him away to, actually, no, we ain't going to even go on, continue there.

I'm sorry. That's just, we'll just end it right there. We're not going to get to go into Annas and all that good stuff. Anybody got any questions or comments on any of that?

God bless you all. I appreciate you.