

John 18:1-18

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[0 : 00] And so we finished the Lord Jesus, this prayer of His as He's on His way to Gethsemane, the garden. John calls it a garden. Other gospel accounts just tell us that He's going to the Mount of Olives.

And I'll show you something here just briefly in beginning this, but I'll give you a little bit of a rewind and a quick review to the first verse. We noticed in verse 1 that Jesus, when He had spoken these words, He went forth with His disciples over the brook Kidron.

And it's C-E-D-R-O-N in your Bible, in the New Testament. In the Old Testament, it's K-I-D-R-O-N. Nothing to be alarmed at, nothing to be confused about either. It's the same place.

It's just the spelling coming from Hebrew into English versus Hebrew to Greek to English. And it's just what happens with languages. So, nothing to worry about there, but it's the same brook.

And when we went back and looked at David, I think it was 2 Samuel 15, if I recall, we saw that David himself, a type of Christ, was being persecuted by his own son and some others that were with him, allied.

[1 : 10] And he left his throne, he left Jerusalem, and he descended down that eastern-facing slope and went across the brook Kidron and up the other side, the Mount of Olives.

And one interesting fact of all of this picture here was that what we studied just a little bit ago about Judas Iscariot from chapter 17, and actually back into chapter 13 it was, where Christ quoted a prophecy of David, saying that his own familiar friend lifted up his heel against him.

The one that he ate bread with, lifted up his... And that was Ahithophel with David in David's time.

And so there's some similarities with King David with this picture or type of Judas Iscariot on the scene as well, and him fleeing from that, leaving Jerusalem, going down, coming back up the other side.

And that's all we said about that, just some typology there to consider. And when you read your Bible, those prophecies, those were real historical things in the life of David, but then have bearing in the life of Jesus Christ and fulfillment.

And in this case, Judas Iscariot fulfilling that one. All right, so chapter 18, and it says that, verse 1, it says, over the brook Kidron, where was a garden into the which he entered and his disciples.

[2 : 31] So there's a garden. Notice in verse 2, Judas also, which betrayed him, knew the place. Why is that? For Jesus oft times resorted thither with his disciples.

Now, keep your place. Just flip back to the Gospel of Luke and chapter 21. This was a common thing for the Lord Jesus to go to this place.

He oft times resorted thither. Remember, Luke 21, and to the end of the chapter, notice verse 37, he wasn't always in town.

He wasn't always at Jerusalem. A lot of his ministry we know, he went through the regions of Samaria. He's up in Capernaum. He's up in Galilee and all there. But while he's down in town, while he's at the capital, notice verse 37, and in the daytime, he was teaching in the temple.

And we'll notice that because that'll come up a little bit later today, probably, when they're questioning him about his doctrine. In the daytime, he was teaching in the temple publicly, openly.

[3 : 39] And at night, he went out and abode in the mount that is called the Mount of Olives. Now, it just wasn't any random place. It was the garden.

Flip over to chapter 22, and notice now in verse 39, this is the exact place we're looking at in John 18. Luke 22, 39, And he came out and went, as he was wont, which means customary or used to doing, as he was wont, to the Mount of Olives, and his disciples also followed him.

And when he was at the place, the place, well, John tells us what that place was. It was a garden. Judas knew the place in chapter 18, verse 2.

So Jesus went over the brook Hadron, where was a garden, into the which he entered, and his disciples. This garden seems to be on the mountain somewhere, because going back to the other accounts, I don't know where, it doesn't appear that it's at the top of the mountain.

I don't know where it's at. But it's a garden place, and it was a place that Christ was familiar with, and actually enjoyed going to. It reminds me just immediately, there's so much in this Bible, but it reminds me of the very beginning, where the Lord God planted a garden, eastward in Eden, and he placed the man that he had made there in the garden, and told him to dress it and keep it.

[5 : 04] And God has a thing with gardens. And the Lord planted that garden, placed the man there, and gave him responsibility of all the earth. He gave him a garden place. And that's where the Lord showed up, walking in the cool of the day, in the garden.

And so there the Lord Jesus Christ, goes to the garden, for communion with God, and fellowship, and oftentimes, where the scripture alludes to him, being all night in prayer. I don't doubt it all.

It's many times would be that garden place. It was a common thing for him. And so Judas knows where he's at. Now let's just kind of, let's just try to put ourselves into this evening.

Because there's hours and hours that are taking place. He's with his men. They have the meal. We've already been through all of that. And Judas leaves. And when he leaves, remember what Jesus Christ said to him?

He said, What thou doest, do what? Quickly. What thou doest, do quickly. So hurry up with this. Get it on. What's he doing? He's going to go find the chief priest, and the elders, and he's going to meet with them, and he's going to say, tonight's the night, and I know how to get them to you.

[6 : 11] This is it. This is what they wanted to do. They didn't want to do it during that day. They said that, lest there be an uproar of the people, not during the feast time. But we'll do it at night.

That's a way better idea, when there's not a big crowd of people around. I don't, this is my particular opinion, just trying to piece this together. I don't necessarily believe that Judas planned on the garden being the place.

I think Judas felt like, okay, we're in this room. We're probably here for the night. We're having our meal. It's, you know, closed. There's this feast day. There's this, you know, holy day coming.

It's all like, it feels like this is where we're going to settle. And so he tells, you know, I'm going to go. Nobody has a red flag. They all see Judas out the door. Nobody gets excited about that.

What thou doest do quickly, and off he goes. Now Christ gives them that, what, that chapter 14, 15, 16, and then let us be going, and they leave.

[7 : 08] Did Judas know they were leaving? Did Judas know that in about 15 to 20 minutes, or half an hour, the Bible says that they sung a hymn, and went out into the night. Did, did he know that they were going to not be there?

I don't know. This is just me trying to piece together the evening a little bit. But never, the scripture's kind of silent about these particulars. So, maybe, maybe they knew. He was going to rendezvous at the spot, and that's what I'm going to do is, you know, off, outside of the city, it would be a perfect place to take the soldiers and get them.

Or maybe he thought, I'm going to bring them back to this place. And the reason I wonder, and I know it takes time for Judas to go, to get, to alarm these men, and to assemble the soldiers, and whatever, they came out with a great multitude.

I know there's some time for all of that. He leaves the room, and the next thing we know, he's showing up, down the side of the hill, up the other side, at the garden with all of these people. But it surely looks like, from the prayers of Jesus Christ, in that garden, and that some serious time has passed. When he came back to Peter, he said, could you not watch with me one hour?

[8 : 16] So it seems like an hour passed. And then he went a second time, and he went a third time, and said the same words. And it's hard to describe, but when you start, you can put some pins into the timeline, from the other passages, all the way into the crucifixion.

One big gap is this time right here, is how much time passed. And so I just imagine, and I wonder, and maybe I should say, it really, it maybe doesn't matter, but I wonder if Judas, came back to that place, to the building, to the house, to where they had met, and said, oh he's not here.

And the guys are like, what are you trying to pull, a fast one on us? I don't know if this would even be close, but Judas says, I know where he is. If he's not here, I know the place.

Verse 2 says, Judas also which betrayed him, knew the place. For Jesus oft time resorted thither with his disciples. And it doesn't appear that he announced, Christ announced to Judas where he

was going to go.

But Judas knew the place. And so, however that played out, I'm just trying to read between the lines a little, and understand how the scene went. Verse number 3 says, Judas then, having received a band of men, and officers from the chief priests, and Pharisees, cometh thither with lanterns, and torches, and weapons.

[9 : 32] So it is dark, it is night time, up on the mount, you can imagine the stars are shining, the city across the hill is lit up, and it's just that kind of a scene. And it's a still and quiet place, in this garden, it's late at night, probably well past midnight, and they've been praying, the disciples have been sleeping, not going to go through the whole scene, but we understand that there was 11 disciples, plus Jesus Christ, so 12 total.

Eight of them stayed somewhere at the opening, it appears, because he took Peter, James, and John, and went further, and then told them to stay here, and watch and pray with me. And then the Bible says, he went a little further, Luke says about a stone's cast away, and Matthew says, he fell on his face.

And so, Jesus Christ all alone, three disciples, a little bit back, you know, 30 yards away or something, and they're sleeping, and praying, and falling in and out of sleep, or whatever the case. The other disciples, even further removed from that, but still, just a quiet, calm night, and here comes the lanterns, and torches. Here comes the clack of the boots, and the soldiers, you could hear it.

It had to be an unnerving, unsettling sound, that wakes you up, if you're struggling to stay awake, that gets your adrenaline up. And here they come, and lanterns, and torches, and weapons.

[10 : 56] Verse 4, Jesus, therefore, knowing all things that should come upon him, I love the next two words, went forth. Hmm. Knew exactly what was going to take place this night.

Later, or let me see if this is here. Yeah. In chapter 13, he knew that his hour was come, that he should depart out of the world, unto the Father.

Here's another verse in there, I think I'm missing. But the thought that he went forth, is incredible to me, and it shows some genuine resolve, and courage, and boldness, on the part of the Lord Jesus Christ.

But let's not forget, I told you last week, John doesn't give the details, of his suffering, and his agony, in the garden. John just goes, he showed up, and then Judas showed up.

Almost like it was, but we know there was a lot of time, from Matthew, Mark, and Luke. What was going on in those times and hours, he was in agony, his soul was exceeding sorrowful, even unto death.

[11 : 56] And he began to sweat, as it were great drops of blood. And it was a horrifying time, an agonizing time, where he, what did he ask God to do? If it be possible.

He didn't, he wasn't saying, let's go guys. He went forth, in the moment he was praying, let this come pass from me. If it be possible. And he knew it wasn't possible.

So he said, nevertheless, not as I wilt, but as thou wilt. And so he, in this moment though, we're seeing a confident Savior. We're seeing one, who has spent some time praying.

And I can't help but just, every so, anytime we come across this, put that out there. That when you lack courage, when you lack confidence, to fulfill the will of God, and to do what God wants you to do, get on your knees.

Spend some time talking about it, or just silent before God. Just open. Because, things change, from going into the garden, to coming out of the garden.

[12 : 58] And the only thing that happened in the garden, was prayer. Prayer, prayer, prayer. prayer. If you neglect a prayer closet, or a time of prayer, you're weaker than you should be.

You're not as strong as you should be as a person. As a soldier for Jesus Christ, as a child of God. If you're neglecting a communion with God, you may know your Bible, you may have a good attitude, you may want the will of God, but you're not as strong as you should be.

I can just guarantee that, because you're not immune to problems, and to agonizing over things, and to thoughts, and even if it's just the worst of the worst, learn how to go to God in prayer.

Learn how to take it before Him, and let Him strengthen you. As a matter of fact, in that garden, I think it's Luke that tells us, that an angel came to Him, and ministered to Him in that garden. And, I'm not going to promise you an angel, but, God has a way of strengthening His children, when they need strengthened.

And so there the Lord Jesus is confident, in verse 4, on the backside of the hours of prayer, knowing all things that should come upon Him, went forth and said unto them, Whom seek ye? [14:08] Verse 5, They answered Him, Jesus of Nazareth. Jesus saith unto them, I am He. Judas also, which betrayed Him, stood with them. As soon then as He said unto them, I am He, they went backward, and fell to the ground.

Then asked He, whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am He. If therefore you seek Me, let these go their way.

Now, I don't have much to comment on this, because I don't understand it, except to just say that He is, He is expressing, or releasing His divinity, in front of these men, by saying those three words, I am He.

You kind of, I focus in on the I am, knowing the Exodus chapter 3, I am that I am. But, there's a verse, I wrote it down some, Isaiah 43 verse 13, is one of those, Isaiah, the Jehovah talking, speaking in the first person, saying, I'm the first and the last, beside me there is no God.

And He says, who can, I will work, and who shall let it? And He says those words, in that verse, I am He. Before the day was, I think, I am He. Something like that.

[15:24] And so, there's a, Isaiah 43 verse 13, if you want to make a cross reference, to those three words. I am He. But, what I don't understand, is, is why He did this.

Why this took place. I kind of, you can run a few ideas, of what purpose it may be, but to me, they all just kind of fall flat. I don't think He's giving them, a chance to recognize, He is the Son of God, and therefore repent, of what they're about to do.

Because He just, He went forth. He says, later in this chapter, look at verse 11. Then said Jesus unto Peter, put up thy sword in the sheath, the cup which my Father hath given me, shall I not drink it?

So, He wanted that cup to pass, but now He's saying, no, I'm going to drink this thing, at all costs. So, I don't think He's trying to, change the scene, by, letting out a bit of nervous deity, on the men. I don't think that's it at all. But the question begs, why? Why did Jesus do that? It's His doing, no question. He sent them on their tails, bones.

[16:27] They went backward, and fell to the ground. And they get back to their feet, we can assume, and He asked the question again, whom seek ye? And they answer with the same words, Jesus of Nazareth.

Like, it's got to be you. Who else would it be? It's just, it's such a wild thing. Was it a burst of wind, that they just thought, was something else? I don't know.

It's just one of those things, that's a head scratcher to me. But, there it is, and, only Jesus Christ. So, verse number 8, He says, I've told you I am He, if therefore ye seek me, let these go their way. Why did He say that? Verse 9, that the saying might be fulfilled, which He spake, of them which thou gavest me, have I lost none. So, this is not that the scripture might be fulfilled, but it's something that He spake, and if you'll notice, just previously, a few minutes ago, or hours ago, He spake words like this.

Look at chapter 17, in verse 12. When I was with them in the world, I kept them in thy name.

[17:36] Those that thou gavest me, I have kept, and none of them is lost, but the son of perdition. And so, the words that He spake, but He spake words similar earlier as well. Look back at chapter 6, John 6, and look at verse 39.

I'll start in verse 38. No, I'll start in verse 37. John 6, 37, All that the Father giveth me, shall come to me, and him that cometh to me, I will in no wise cast out.

For I came down from heaven, not to do mine own will, but the will of Him that sent me. And this is the Father's will, which hath sent me, that of all which He hath given me, I should lose nothing, but should raise it up again at the last day.

So, there's two places in this Gospel of John that are very similar to what He spake there. And I find it interesting that verse 9, that the saying might be fulfilled which He spake.

So, Jesus Christ is fulfilling His own words in this night, and getting His disciples free and released so that none of them are harmed. In verse 10, Then Simon Peter, having a sword, drew it, and smote the high priest's servant, and cut off his right ear.

[18:53] The servant's name was Malchus. Now, all the men, all the Gospel writers, all four of them mention this happening. And, I think it's John the only one that mentions that his name was Malchus.

In Luke, chapter 22, Luke informs us that Jesus Christ touched his ear, that He healed it. I would assume that He picked it up off of the ground. He cut off his right ear.

So, it seems likely that Peter's taking a swipe at his neck, at his head, and the guy probably ducks out of the way and just glances across with that sharp sword, and whoop, comes right off.

That makes sense. And, the Lord tells Peter this, verse 11, 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?

Now, this has got to be confusing to Peter, because he doesn't understand, is hidden from his eyes, what's about to take place. All he knows, is that these guys are coming after my Lord, and Savior, and Messiah, my King, the King of the Jews, and, they're not taking him, over my dead body, is the way he feels.

[20 : 09] He's that guy, he just, he reacts. Not everybody has that temperament, or that mentality, or that personality. Some people just see the trouble, and they kind of back away.

Nothing to see here, I'm not here. Remember, he said, let us go. Not Peter. He steps forward, into the action. He's ready to take them on. He's a unique guy, and the Lord uses all different kinds.

If you're that unique guy, that can't keep their mouth shut, and steps into the situation, well, Peter had some refining. He had some converting, to do. He had some things, that need to be fixed, about that personality, but God still wants, to use that personality.

He doesn't want to squash him, into some mute, that always sits there quiet. He'll use that, outgoing personality, for the, for his glory. And so now, Peter, that's his personality, he's ready to go.

He's bold, so he thinks, he's bolder than he is, because earlier, he said he would give his life, but he didn't do that, did he, in this night. Verse number 12, then the band, and the captain, and the officers of the Jews, took Jesus, and bound him.

[21 : 15] They bound him, so they're going to lead him, back into the city. He had left the city, and as he's leaving, in the darkness of night, he begins praying, to the father. Oh holy father, and he's talking, to the father.

And I just, he knew all things, that were going to be, falling that night, so I just, I kind of wonder, if he's feeling that weight, as they, as he says, let us be going, and they go off, into the night, and they're heading, toward the garden, he's praying, he's talking to God, he knows that the next time, I come into this city, I'm going to be bound, my hands will be bound, by soldiers, there'll be lanterns, torches, and weapons, and they're taking me, to question me, to, and the scripture, is just going to be fulfilled, one after the other, and this, there's no stopping this train, my life is going to be given, to this night.

And so now, his hands are bound, in verse 13, they led him away, to Annas first, for he was 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 John reminds us, of something he wrote, back in chapter 11, we've covered that, already, this is the high priest, Caiaphas. Would you notice, that Caiaphas, is identified, as the high priest, in verse 13, and, later, is it later?

Yeah, look at verse 24. Now Annas had sent him, bound unto Caiaphas, the high priest. And then from there, Caiaphas sends him, to Pilate, and he gets just, tossed around, all night long.

[22 : 54] Why did they take him, to Annas first? They led him, to Annas, first. He was father-in-law, to Caiaphas, the high priest. Why didn't they take him, straight to Caiaphas, the high priest?

I think Annas, he, well there was two priests, let's first get this, out of the way. Look back at Luke chapter 3. Luke chapter 3, Luke gives us this, and putting scripture, with scripture, it just, fills in details we need.

So there's men, that are in power, this is when John the Baptist, is showing up, and his ministry, which kind of reminds us, about three and a half years.

And in verse number, one, you'll see, you'll see Tiberius Caesar, you'll see Pontius Pilate, governor of Judah, you'll see Herod, Herod also, is a player, in this, night of the crucifixion, he, Jesus is brought, before Herod.

Verse number 2, Annas and Caiaphas, being the high priests. So there's two high priests, which happens in the Old Testament, a time at least once, that I think I know of, but not a normal thing at all.

[24 : 13] But you'll also notice, that Annas is father-in-law, to Caiaphas, as mentioned in, chapter 18, verse 13. Now flip forward, to one more reference, look at Acts chapter 4, which is just, I don't know, a few months later, from what we're studying.

Acts chapter 4, so that's the same men, are still in power, as far as on the Jews' side of things. And just to help you understand, maybe why the two, are ruling together.

Notice in verse 5, it says, And it came to pass on the morrow, that their rulers, and elders, and scribes, and Annas, the high priest, he's called the high priest here, and Caiaphas, and John, and Alexander, and as many as were kindred, of the high priest, were gathered together, at Jerusalem. And they're going to have, a discussion, and Peter identifies them, in verse 8, as ye rulers of the people, and elders of Israel. But notice, it's a family thing.

It's, it's father-in-law, son-in-law, together. It's with, John, and Alexander, and others that are kindred, whether they're nephews, or uncles, or brothers, we don't know.

[25 : 37] I don't know if the scripture, tells us anywhere on this stuff. But it's a family thing. It's a family run affair. Which, when that stuff happens, you can count on, there being corruption, and people doing, what they want to do, and just sticking, with their tight little circle.

It's never a good thing. Some of that's been said, about this state, about certain people in power, and it being a family connected thing. And so, maybe you're very familiar, with that concept.

So, going back to John 18, they led him to Annas first, which was, father-in-law to Caiaphas. And even though John identifies, Caiaphas as the high priest, multiple times, Annas still has some, some jurisdiction here, or some power.

And, they take him, to the older of the two, to the father-in-law, who maybe you could, I don't want to, presume too much, but, it does make sense, to think that the father-in-law, is still trying to run things, and the son-in-law, it's kind of hard to say, to your father-in-law, hey bud, you're out, I'm the guy.

So, back off. You kind of just have to, wait things out there, or let it be. And that's kind of, doesn't sound like, it's too much of a stretch. So, that's the two guys, so they take him to Annas first.

[26 : 53] Now, come down to verse 15. John 18, verse 15. 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, he comes back out from inside, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. So, two disciples, Peter's identified as one.

One of the disciples goes in, to the palace of the high priest, Peter doesn't go in. Now, that doesn't sound like Peter, to just stand at the door, unless he's really that scared.

But, let me introduce a thought to you. First of all, look back at chapter 13, and verse 23. The author of this book is John, and at the beginning of the book, we hit some of these verses, to show you that John, does not like to mention himself by name.

He likes to just remain anonymous, or remain in the third person, and draw no attention to himself. And so, in verse 23, of chapter 13, now there was leaning on Jesus' bosom, one of his disciples, whom Jesus loved.

[28 : 15] Simon Peter, therefore, beckoned to him, to that disciple, being John. And so, but he doesn't identify himself. Now, look, go to chapter 19. I'll show you a few more of these.

Chapter 19, and this being the same night, of what we're talking about, all of these verses, are all together, in this very same time frame. Chapter 19, and verse 26.

The Lord is on the cross, and in verse 26, when Jesus therefore saw his mother, and the disciples standing by, whom he loved, he saith unto his mother, woman, behold thy son.

He saith, then saith he to the disciple, behold thy mother. And from that hour, that disciple, took her unto his own home. Doesn't say in this, the name, but we presume it's John.

He's the disciple, whom Jesus loved. Look at chapter 20, and verse number 2. 20 verse 2.

[29 : 20] Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, they have taken away the Lord. And when we compare this, with other gospels, we know that that's John.

Alright, now look at chapter 21, and verse 7. 21 verse 7.

Therefore that disciple, whom Jesus loved, saith to Peter, it is the Lord. A little bit later, verse 20.

Then Peter, turning about, seeth the disciple, whom Jesus loved following, which also leaned on his breast, at supper, and said, Lord, and so forth.

And verse 24. This is the disciple, which testifieth of these things, and wrote these things, and we know that his testimony is true. So we're talking about John. No question, the disciple, whom Jesus

loved, is John.

Now let's look back at chapter 18, because everybody says, that this is John, and I'm not so sure it's John. And I'll show you why. I think, John says, repeatedly, he's the disciple, whom Jesus loved. [30 : 34] This disciple, in verse 15, Simon Peter followed Jesus, and so did another disciple. That disciple was known, unto the high priest.

Never says, whom Jesus loved. Look at verse 16. Peter stood at the door without, then went out that other disciple, which was known unto the high priest. Two times it recognizes, in the third person, that disciple.

And it doesn't say, whom Jesus loved this time, but it does say, he was known to the high priest. Hmm. That doesn't sound like John. Who would that sound like?

There's 12 disciples. Which one of them would be known, to the high priest? Judas would be known, to the high priest.

How would he be known, to the high priest? Well, he's just spent some time, with those boys. Making an agreement. Hmm. I don't have the references marked here.

[31 : 37] I'll try to find one. I'm going to go back to, to Matthew. There it is. Matthew 26. Look at Matthew 26.

And so this is where, the Bible gives us, that things are starting to break down, and the Jews are really coming together, on how they can put Jesus to death.

They need to take him, and kill him. So verse 1. It came to pass, when Jesus finished all these sayings, he said unto his disciples, you know that after two days, is the feast of the Passover, and the Son of Man is betrayed, to be crucified.

Then assembled together, the chief priests, and scribes, and the elders of the people, unto the palace of, the high priest, who was called Caiaphas. And consulted, that they might take Jesus, by subtlety, and kill him.

Now a little bit later, verse 14. One of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, what will you give me? I will deliver him unto you. They covenanted with him, thirty pieces of silver, and from that time, he sought opportunity, to betray him.

[32 : 51] It doesn't say that Judas, is in the palace there, but very well, could have been, in that entire company, being that he went, to the high, the chief priest, as it says in verse 14.

He very, could have been, right there, where high priest Caiaphas was, and then that night, he goes out, what thou doest do quickly, and he goes, to those men. Where do you think he went? He went, to those men, to betray, to get paid, they promised him money, and so look back, at John 18.

As a matter of fact, there was a verse, yeah, well, you can study this out, slowly on your own, and try to put the gospels together, and see, at one place, it says that they promised him, and I think that, is the night of, and if so, Judas has got to get paid, sometime, somehow, I don't know, that he had the money with him, when he led them, to the garden, he just had the promise, you deliver him, we'll pay you, so it very well, could be that chapter 18, is Judas going in, to get paid, now, I'm just, that can't prove that, so just throwing that out there, but look at verse 16, or 15 again, so Simon Peter, followed Jesus, so did another disciple, not named, everybody thinks it's John, I'm not so convinced, that disciple, was known unto the high priest, and went in with Jesus, into the palace, of the high priest, so somebody supposes, well it has to be John, because he loved Jesus, Jesus loved him, they're so close, he's not going to leave his side, but it doesn't say that, somebody, this disciple, had the nerve, to go in, to the high priest's palace, but Peter, the man with the biggest, nerve and guts, in the world, stays outside the door, so to me,

I'm not sure, that that's John, outnerving Peter, at all, verse 16, but Peter stood, at the door without, then went out, that other disciple, which was known, unto the high priest, how is John, known unto the high priest, where do we get this, from scripture, at all, I don't know, where you can put a finger, on any disciple, that is known, to the high priest, but if the high priest, meets Judas earlier, with this, talks of betrayal, and says, are you one of his disciples, and he says, yes sir, I'm Judas, and I will, this is what I'll do, I'll take you out, and then he indeed, would be familiar, with who that man was, the disciple, that was known, unto the high priest, so he, in verse 16, at the end, he spake unto her, that kept the door, and brought in Peter, so do you think, it was John, that goes inside, with Jesus, into the high priest, with all these, big shots, and these, you know, earlier, they all forsook him, and fled, they all ran away, it only makes sense to me, that there be one disciple, that did not run away, and was not scared, of anybody that night, that would be Judas Iscariot, and I think he's with him, the whole time, he betrays him, with the kiss, he follows him, all the way back, to where they took

him, and he went right in, with him, and Peter, followed afar off, do you remember that, is that in Luke, that Peter followed afar off, he stops at the door, but somebody's got the nerve, to go all the way in, as a matter of fact, he hears Peter's at the door, and he says, hey, he goes to the lady, let him in, let him in, it's fine, he's with me,

I know him, come on Peter, it's okay, and Peter comes in, and so, I'm putting that case out there, that makes a whole lot more sense, to me, is it an important, detail or note, I can't say that it's so, deadly important, but to presume it's John, it just doesn't quite match, to me, all right, so the, verse 18, here's Peter, no, verse 17, then saith the damsel, that kept the door unto Peter, art not thou also, one of his, this man's disciples, and Peter just like, I am not, like no, you got the wrong guy, and you could suppose, some things about Peter there, but likely it's just fear, and likely he's just, he's just in a place, that he did not expect, to be that night, they were out in a garden, sleeping a little bit ago, now there's soldiers, and weapons, and he sliced the guy's ear off, and he follows afar off, and now there's, accusing him of being one of them, and this is not going, the way he thought it was going,

[37 : 10] I think he's just fearful, and that's starting to set in, the disciples and officers stood there, who had made a coal of fires, for it was cold, and they warmed themselves, and Peter stood with them, and warmed himself, and we'll stop right here, they're outside, and not coming in, or not yet coming in, Peter then goes in, but inside, there's some things going on, we'll pick it up next week, in verse 19, and then Jesus gets tossed around, to several, I think six illegal trials, this night, not one of them, is sanctioned, or by the Jews law, or by Roman law, but they're pulling it off anyway, because they're seeking to kill him, so that's a good enough study for today, let's stop there, and we'll meet back, at the top of the hour.