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**All verses are copied from <https://biblehub.com/> in King James**

John 18

Jesus even though praying to His Father, spoke the words of John 17 openly before His disciples. We know that for two reasons, first of all John quoted Jesus in what He said and here in John 18:1 John declares that Jesus spoke these words, and he heard them.

But specifically, Jesus wanted His disciples to hear what He was asking the Father. It was common to pray out loud as it is today so that as things started to fall into place, they would remember Jesus' Word that would last an eternity. When we hear the truth and know it to be the truth, we cling to it as we would a rock in a flood.

***Romans 10:17 So then faith cometh by hearing, and hearing by the word of God.***

**John 18:1 When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.**

When He walked away from where He was praying, He took His disciples into a garden. To get to the Garden He crossed the brook Cedron in what is known today as the Kidron Valley.

*Hitchcock's Bible Names Dictionary*  
*Cedron*

*“black; sad”*

Every reference I found in the Bible relative to this brook Cedron or Kidron, related to death, darkness, or sadness.

**Q.** Does this valley and brook hold any historic significance?

Even now in the eyes of the disciples they were going to a garden with their master. He would be arrested there by the Jewish Leadership and eventually crucified. What do you suppose their memories of this little valley and brook called Cedron would be? Kidron was notorious not only for its meaning but its history within Judaism. When King David fled from his son Absalom, we are told that the nation wept when David crossed over the brook at Kidron.

***2 Samuel 15:23 And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness.***

Is God telling us something deeper than Jesus and His Disciples crossing a valley and brook. I submit that it was a physical event that was described as a Spiritual Truth. The Prophet Jeremiah was told by God that this little brook that had such a poor reputation would be a dividing point from the Old Covenant to the New Covenant.

Jesus would lead His Disciples as God had lead Israel from Egypt (sin) into the New Covenant, (salvation) from death into life.

#### ***A New Covenant***

***Jeremiah 31:31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: 32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: 33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.***

Another Prophet of God Ezekiel was told this by God.

***Ezekiel 36:26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.***

Back to Jeremiah 31

***Jeremiah 31:34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.***

***35 Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name:***

***36 If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever. 37 Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.***

This verse 36 and 37 in Jeremiah should silence those today who lie about Israel as not being God's Chosen People. Only when the ordinances that God created; creating the sun and moon in the sky, measuring God's creation, when mankind is able to do those things or measure them then no more will Israel be God's Chosen people. In other words, God declares that He will never turn His back on Israel the apple of His eye. For those who claim the Church replaces Israel, shame on you for saying such a lie.

## Back to Jeremiah 31

***38Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner. 39And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. 40And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.***

It sits at the eastern wall of the Old City, the location of the Golden Gate or Eastern Gate, which Christ will enter upon His return according to scripture. That gate was sealed up and fulfills prophecy in that condition.

***Ezekiel 44:1-3 Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut. Then said the Lord unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut. It is for the prince; the prince!***

The eastern gate remains shut today and is awaiting the coming Prince of Peace!

***Zechariah 14:4 And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and***

*half of it toward the south.*

*Acts 1:10-12 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Then returned they unto Jerusalem from the mount called Olivet,*

<http://focusonjerusalem.com/easterngateinprophecy.html>

*“Ironically **the gates of Heaven are never shut**. The shutting of the Eastern Gate of Jerusalem is symbolic of the fact that Israel shut the gate to God by the folly of their pursuit of other gods. Therefore they knew not the Messiah upon the occasion of his visitation unto them 2000 years ago. Thus their rejection of the Messiah stands as a historic monument symbolized in concrete by the shut gate to Old Jerusalem. Jesus prophesied to Israel about the desolation of their Temple, and that desolation continues to this very day. The shut gate also symbolizes the reality of the supernatural battle that is even now waging over the Temple Mount. But the Lord shall return and open the gate, and rebuild the Temple, and Israel shall know the Lord.”*

So, the location of the Garden and this valley Kidron which it lies is of great importance for the future return of Jesus Christ.

Crossing the Kidron Valley was the last event Christ enacted with His Disciples. When Jesus was brought back across the Kidron as a prisoner His life was surrendered and the New

Covenant was going to be enacted at His death and resurrection.

**Q.** Where was the first Adam when He betrayed God?

In a garden. It was in a garden that God was betrayed, and it was in a garden that Jesus was betrayed. Adam would talk to God in the Garden and Jesus the second Adam went to a garden to talk to God just before His betrayal.

**2And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. 3Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.**

What was it that God apparently enjoyed doing in the cool of the day? Walking in the Garden ostensibly talking with Adam and Eve.

***Genesis 3:8And they heard the voice of the LORD God walking in the garden in the cool of the day:***

It sounds as if Adam and Eve were used to hearing God as He walked in the Garden, but this time they were afraid, because rebellion had entered the garden and into man.

Now Jesus was going to walk in the cool of the evening with His friends in a Garden. But betrayal was again to be found.

Judas had been with Christ for some time now and the other disciples, they all knew each other quite well.

Who do you think Judas would think the biggest potential for a physical confrontation would come from, Christ the Messiah or perhaps the Son's of Thunder?

The religious rulers had rejected the idea that Jesus was the Messiah, and their only concern was what resistance His disciples might put up. So, to carry out the deed, the best time was the evening when fewer people were out. The garden was the selected place of betrayal, isolated and dark. There is however a moment when religious leaders concern of resistance came true, one disciples takes a physical stand against Jesus' arrest but see what happens here when these evil men approach the Son of the Living God?

**4Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? 5They answered him, Jesus of Nazareth. Jesus saith unto them, I am he.**



It has been my experience that authorities when asking a group of people for a specific individual, the authorities are usually prepared for the foot chase that will ensue. They are not used to the person of interest stepping forward claiming he is who they are looking for. But true to His nature, Jesus is neither afraid nor violent.

**And Judas also, which betrayed him, stood with them. 6As soon then as he had said unto them, *I am he*, they went backward, and fell to the ground.**

*Hebrews 10:31 **31** It is a fearful thing to fall into the hands of the living God*

**7Then asked he them again, *Whom seek ye?* And they said, Jesus of Nazareth. 8Jesus answered, *I have told you that I am he: if therefore ye seek me, let these go their way:* 9That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.**

Jesus knew what was coming, He knew it when He lived in Heaven with His Father in His Glory as He and His Father had seen it done by mankind to the Son of the Living God. His Father had revealed it to Him again after He laid aside His power and was now totally dependent upon the Father. He knew what He must do, and He knew how it would come about. But in all of that, during this moment that would

plunge Him into the abyss like going over a waterfall, His thoughts were to protect His disciples. Take me but let the others go.

It is as Jesus said earlier in John's Gospel;

**[John 6:39](#)**

***And this is the will of him who sent me, that I shall lose none of all those he has given me, but raise them up at the last day.***

**[John 17:12](#)**

***While I was with them, I protected them and kept them safe by that name you gave me. None has been lost except the one doomed to destruction so that Scripture would be fulfilled.***

This is the first endowment of that promise that now includes those who are true believers of Jesus Christ.

**July 6, 2025**

**10Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. 11Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?**

**Q.** What do you take away from these two verse without looking deeper, just what is said?

Let's take a moment and look a little deeper;

Why would Peter even have a sword, he is in the company of the Messiah?

To understand why Peter would have a sword we need to go back and see if he was told to do so?

**Luke 22: 31**And the Lord said, Simon, *Simon, behold, Satan hath desired to have you, that he may sift you as wheat: 32But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. 33*And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. **34**And he said, *I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.*

**35**And he said unto them, *When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. 36*Then said he unto them, *But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. 37*For I say unto you, *that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. 38*And they said, Lord, behold, here are two swords. And he said unto them, *It is enough.*

Several interesting things occur to me as in reading these passages. The first was in they had just finished the first “Last Supper”, the disciples were arguing as to who was going to be the greatest in Heaven among them and then

Jesus singles out Peter for the above comments. He did not do this in private, he did it in front of all the disciples except one.

The next thing that jumped out is the term Jesus used in vs

**32***But I have prayed for thee, that thy faith fail not: and **when thou art converted**, strengthen thy brethren.*

He is acknowledging that even though these men have followed him these many months, they have recognized Him as the Messiah the Son of the Living God, but they are not saved as in the sense of being “born again”. They need to be converted or “born again”. So, Peter is going to turn from his mental assent in other words what he does know in his head and he is going to deny Christ the Messiah.

Peter, then after the experience of the empty tomb, the upper room and the Lord lifting up into the clouds, come to that eternity altering decision in his HEART that Christ was who He said He was, and that Peter needed to be born again as Christ had told Nicodemus. Peter along with his fellow disciples would experience for the first time the “born again” experience that all the Apostles except John would die for in the end.

The last thing that jumped out at me and the focus of the question is what Jesus tells His disciples. What about this “sword” that Jesus tells His disciples to sell their cloak and buy?

A case can be made that it is a metaphor meaning not a real sword but meaning instead the “Sword of the Gospel”, the “Sword of Truth”. In my research of the Word, I have not found that but that is not saying it can’t be. Jesus tells His disciples in Luke to do something, and it appears in John 18 that at least Peter had done as suggested and bought or at least had access to a sword. He then uses this sword in defense of Jesus. It does not appear to me that Jesus scolded him for using the sword in defense of Jesus but rather Jesus tells him to not use the sword in this case as Jesus has to go through this process which He knows will lead to His crucifixion. I noted that Jesus did not tell Peter to get rid of his sword, quite the contrary Jesus tells Peter to put his sword away, and allow this arrest to continue.

***11Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?***

We will see shortly as Jesus speaks to Pilot an idea of physical fighting appears in the conversation.

***John 18:36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.***

Most if not all Bible scholars and commentators easily move this to a “spiritual” thought and not a physical. In full disclosure I have not found that to be the case and rely on the rule of Bible Study,

***"If the literal sense makes sense, seek no other sense, lest it become nonsense"***

With that in mind I find no reason to spiritualize the statement of Jesus to His Apostles to sell a garment and buy a sword. The reason for the command is vague, but the command itself is clear.

We will get back to this when Jesus talks to Pilot about His Kingdom and fighting.

**12Then the band and the captain and officers of the Jews took Jesus, and bound him, 13And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.**

Jewish tradition made the position of High Priest a lifetime appointment, or until they were unable to carry out their duties any longer, or until the Romans decided to change the

High Priest to keep the peace. In any case, Annas served as High Priest from 6 AD to 15 AD. At that point, his son-in-law Caiaphas was appointed to that role from 18 -36 AD.

But who served as High Priest from 15 AD to 18 AD? This is a list of who held the position from 15 AD – 18 AD from

**<https://swartzentrover.com/cotor/Bible/Bible/NT/HightPriests.htm>**

- Ananus ben Seth 6-15
- Ishmael ben Fabus 15-16
- Eleazar ben Ananus 16-17
- Simon ben Camithus 17-18
- Joseph Caiaphas 18-36

There is nothing Biblically that verifies this nor gives reasons for it, but according to this Jewish site that is who served.

But why to Annas if he was not the High Priest at the time. It appears that Annas continued to hold some power and out of deference or in order to unofficially set the stage for Jesus so called trial Jesus was taken to the unofficial High Priest Annas first.

**14Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.**

A prophetic word: indeed, that one man should die for the people, of course Caiaphas not of his own will was citing in fact that the plan for the Son to die for all mankind was God's plan of redemption.

*John 11:[49](#) But one of them, Caiaphas, who was high priest that year, said to them, "You know nothing at all, [50](#) nor do you take into account that it is expedient for you that one man die for the people, and that the whole nation not perish." [51](#) Now he did not say this on his own initiative, but being high priest that year, he prophesied that Jesus was going to die for the nation,...*

## **Peter's First Denial**

**(Matthew 26:69-75; Mark 14:66-72; Luke 22:54-62)**

Perhaps one of the saddest times in the Bible without a doubt for Peter to go through was his denial of Jesus Christ. There were over 400 distinct prophecies in the Old Testament about the coming Messiah and Jesus fulfilled every single one of them. Jesus prophesied that Peter would deny Him not once but three times and all of those in a single night. It was an excruciating time for Peter but one that had to be fulfilled in order to fulfill the prophecy by Jesus.

**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.**

**Q.** This “another disciple” who do you think that is?

There has been a great deal of study by many people trying to verify who this is. The consensus is that it is in fact John. His humble nature after being born again is reflected in his desire to not name himself in his own Gospel. He uses third person grammar to tell us that he was there. One such researcher puts it this way.

*“In John’s Gospel is the fact that he never refers to himself by the name “John”. He is either 1.one of the sons of Zebedee or 2.the disciple whom Jesus loved, preferred or had affection for.*

*Only the Gospel of John reports a seemingly unnecessary detail: “The NAME OF THE SLAVE was Malchus.” (John 18:10, 26)*

*Why does John alone give the man’s name? A few verses later the account provides a minor fact not stated anywhere else: John “was known to the high priest.” He was also known to the high priest’s household; the servants were acquainted with him, and he with them. (John 18:15, 16) It was only natural, then, that John mention the injured man’s name, whereas the other Gospel writers, to whom the man was a stranger, do not.”*

**I don’t have the specific citation as to where this came from.**

**16But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.**

Apparently, John knew the High Priest either through business or family relationships. In either case, he had access, but Peter did not. John ostensibly speaks to the door guard to the High Priests court and convinces her that his friend is not a threat and would like to enter.

**17Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.**

This question tells me that the door keeper knew that John was a disciple of Jesus as she asks Peter if he too was a disciple of Jesus. Peter's first denial, likely out of fear. John was not afraid apparently, but Peter was. Curious?

**18And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.**

The servants and officers were those assigned to the High Priest. These were likely part of the team that the High Priest sent out to arrest Jesus. These men would have seen the role Peter played in the Garden when he struck one of the

servants of the High Priest taking off his ear. This gives us a possible reason for Peter's fear. He was standing among those whom he had assaulted. This is verified in vs 26 upcoming.

Can you imagine the feeling in Peter's heart as he stood there having now just denied his knowing the Lord? We know that John heard Peter deny Christ for two reasons. First, John had used his influence with the doorkeeper to get Peter inside and secondly John quotes Peter denying Christ.

**Jesus Before the High Priest  
(Isaiah 53:1-8; Matthew 26:57-68; Mark 14:53-65; 1 Peter 2:21-25)**

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

John is quoting what is being said so he obviously had to be close enough to hear the question.

It is clear from this question that the desire of the High Priest and the Sanhedrin was to not just do away with Jesus but also His disciples. Caiaphas was speaking of the 12 disciples, but Jesus' response will be in general of all who have heard Him.

**20**Jesus answered him, **I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. 21**Why askest thou me? ask them which heard me, what I have said unto them: **behold, they know what I said.**

Jesus speaks boldly and so boldly that He is struck by the High-Priest's aid for what is perceived to be insolence toward this self-righteous priest.

**22**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? **23**Jesus answered him, **If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?** **24**Now Annas had sent him bound unto Caiaphas the high priest.

Jesus only response is that He had said nothing evil only directing where they might continue their investigation, by asking those who had heard Him.

***Isaiah 53:7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.***

Of course there was no investigation as to the validity of accusations, the fake trial was to be simple, present lies,

have others testify to those lies as accurate, convict Jesus and sentence Him to death. Jewish Law required any trial be conducted during the day, this was obviously outside of that legal requirement. They would then ostensibly round up the disciples and repeat the process until they were rid of them all.

### **Peter's Second and Third Denials**

**25And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not. 26One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? 27Peter then denied again: and immediately the cock crew.**

Once you start a lie, there are two choices. Admit the lie and come clean or double down and continue the lie for self-preservation. It rarely works out as the truth will eventually come out.

Peter chose the second alternative, but still the evil of the lie is universal.

Somehow, John is able to see or hear both events simultaneously, he is able to hear the trial that Jesus is

enduring and also the accusations against Peter and his denial.

**(Matthew 27:11-14; Luke 23:1-6)**

**28**Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

Jesus had already told His disciples about what was going to happen.

*Matthew 20:[17](#)And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, **18Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, 19And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.***

This judgment hall in Greek is called Praetorium which means governor's courtroom (sometimes including the whole edifice and camp) -- (common, judgment) hall (of judgment), palace, praetorium.

This property or home of Pilate was considered by the Jews to be gentile and based on a broad interpretation of God's Law from Deuteronomy they would be made unclean if they entered his home or grounds. As the Passover was upon

them, they defiantly refused to enter to see Pilate but instead insisted that Pilate come outside to meet them.

***Deuteronomy 7:2 and when the LORD your God delivers them before you and you defeat them, then you shall utterly destroy them. You shall make no covenant with them and show no favor to them.  
3"Furthermore, you shall not intermarry with them; you shall not give your daughters to their sons, nor shall you take their daughters for your sons....***

This is the basis of separation of Jews from the gentiles and Paul references it here Acts 10:28

***Acts 10:28 And he said unto them, You know that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God has showed me that I should not call any man common or unclean.***

This was early in the morning perhaps almost sunup when this demand was made for Pilate to come out of his house to meet the Jews. You can imagine the irritation that Pilate had with the Jews over this and many other issues.

In fact, the Jews could and did kill other Christians without the assistance or knowledge of the Romans. But the Jews would not have crucified Jesus, they would have done what the law allows and what they did to Steven, they would have

stoned Jesus to death for blasphemy. But adding all the problems they had together, they needed the Romans to do the dirty work. In fact, the Jews did not get what they wanted and that was Pilate to just rubber stamp their decision that Jesus was guilty. Pilate instead will ask them for the charge against Jesus.

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

The Jews declare that simply by the fact that we brought this Jesus here is enough, because they would not have brought him if He were not guilty of something. A little thin as to prosecution of a person, especially in Roman Law where American law got some of its judicial rules. Even our Constitution reflects several Roman laws influence; Not to testify against yourself was one of them and we will see Jesus use that by refusing to answer at least in front of the Jews.

**31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: 32 That the saying of Jesus might**



**be fulfilled, which he spake, signifying what death he should die.**

Pilate did not get what he wanted and that was not to be associated with this issue in any way. In the Book of Matthew Pilate's wife had warned her husband to not put this man to death; she did not use the term "innocent" but the term she used was "Just". This she had received in a dream from God.

***Matthew 27:19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.***

From Strong's Concordance.

*"The Hebrew word for Just is **dik'-ah-yos**: equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous)."*

She declared to her husband that in a dream and the Roman's gave great credence to dreams because they thought the gods were talking to them. In this case however it was obviously from God the Creator and He declared His Son to be Just or Righteous.

The Jews didn't get what they wanted, and Pilate did not get what he wanted, only Jesus got what He wanted, and it is declared in vs 32

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

For scripture to be fulfilled Jesus would be killed in such a way that the world would know who it was that was killed. David in Psalms 22:16-18 reveals the prophecy of the crucifixion. When this psalm was written crucifixion was not a known method of execution.

***Psalms 22:16-18 For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.***

***17 I may tell all my bones: they look and stare upon me.***

***18 They part my garments among them, and cast lots upon my vesture.***

***Isaiah written 790-690 BC***

***Isaiah 53:1 Who hath believed our report? and to whom is the arm of the LORD revealed?***

***2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.***

**3He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.**

**4Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.**

**5But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.**

**6All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.**

**7He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.**

**8He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.**

The earliest mention of this type of execution was around 495 BC by the Greeks when they first crucified a Persian General. So, the Psalms written by David were some 500 years before this method of execution was ever heard of. David ruled in the time of 1010 – 970 BC

Now Pilate takes Jesus into the Judgment Hall which the Jews would not enter. This is the only real conversation recorded between Jesus and Pilate. Jesus would not speak to the Jews as in a conversation as He did with Pilate. Pilate is looking for a way out of this problem, he wants to release Jesus.

**33Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? 34Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?**

Jesus is indeed the King but not of just the Jews but of the entire world. He would not then deny what Pilate is asking.

**35Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?**

Pilate interviews Jesus as to what it is that the Jews say He has done. Their accusation is that He blasphemed the name of God by declaring that He was the Son of God. That makes no difference to Pilate, in the same way that we claim today to serve the Son of the Living God to any heathen. It makes no difference to them. Their thought process is probably like Karl Marks, or atheist of today in that they

believed religion in general was like opium to the masses. They cannot conceive that God is real, and Jesus was His Son.

**36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.**

We in fact just read how one of Jesus “servants” fought to defend Jesus. But Jesus here declares to Pilate that His “kingdom is not of this world”.

This will change in the future according to

***Revelation 11:15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.***

So, to conclude the idea of why Jesus would tell His Apostles to sell a cloche and buy a sword if the Jesus was to bring peace. Jesus in all of His power and glory knows the evil that Satan has brought to this earth. He knows that there will be those in this time and in the last days that will seek to kill those who follow Him. My personal belief and not tied directly to any scripture other than Jesus telling His Apostles to buy a sword and also to Pilate that if this were His Kingdom

His servants would fight to protect Him, He is stating the reality of life then and to come on this earth.

**37**Pilate therefore said unto him, Art thou a king then? Jesus answered, **Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.**

This truth is alluded to by Jesus in that ***“everyone that is of the truth heareth my voice.”***

***John 10:27 My sheep hear my voice, and I know them, and they follow me:***

**38**Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

The first part of this verse is a declaration by an unsaved man who knew not the Truth of Christ. It was consistent within the Roman culture that truth was relative. There was no hard and fast Truth to the Roman philosophers. Roman philosophers came up with many objections to absolute truth and Pilate had been schooled in that philosophy.

Pilates determination of innocents was correct, but it failed in carrying out God's plan of redemption. But it needed to be said to be very clear, Jesus was an innocent sacrifice, required by God's Law to pay the price for sin. In this case, all sin committed by all mankind.

***Isaiah 53:9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.***

**39But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?**

Undoubtedly Pilate wanted to listen to his wife's warning to not condemn this "just man". Being a leader, he put forth a plan he thought would protect himself and fulfill his wife's warning. The Jews would not have it as God had put in their hearts that Jesus needed to die. They did not recognize they were merely pawns used to fulfill prophecy and save mankind.

**40Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.**

**All verses are copied from <https://biblehub.com/> in King James**