

# Gospel of John (2nd Yr Study 16 of 19, Chap 18 Start)

by G.W. North

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*Jesus' prayer in the garden of Gethsemane and his confrontation with the high priest and Pilate emphasize his divine identity and authority, and the importance of prayer and spiritual vigilance.*

**Duration:** 52:00

**Scripture:** Matthew 6:33, Matthew 26:40, Matthew 27:21, Luke 22:44, John 18:1-19

**Topics:** "Christian Life"

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## Description

In this sermon, the preacher emphasizes the importance of having a new heart that is aligned with God's will. He encourages the audience to read the New Testament and draw close to the heart of Jesus. The sermon then focuses on the events leading up to Jesus' crucifixion, specifically highlighting the choice between Jesus and Barabbas, representing the choice between the real God and false gods. The preacher also mentions the political dynamics between Caesar and the puppet king in Palestine. Finally, the sermon explores Jesus' struggle in accepting the cup of suffering that his Father gave him, emphasizing the significance of this act in God's plan to include humanity in his family.

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## Transcript

Here we go then, chapter 18. 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, Judas also, which betrayed him, knew the place, for Jesus oft-times resorted thither with his disciples. Amen.

You will notice that John does not spend any time with what took place in the garden, save only that that was the place where they apprehended Jesus. He doesn't say about his sweat was as it were great drops of blood falling to the ground when Jesus was there, and the men, strangely enough, having been told this about the Lord's prayer for them, they simply went to sleep. And the reason why they went to sleep was not because they were tired any more than any other time, but death was pervading the very atmosphere.

And the devil played on it, and they noticed they weren't Christians, they were not born again. And Jesus was, if you like, relying on them, because he knew what they would do. But he did say, couldn't you watch with me one hour? And they went to sleep.

And this is so marvellous really. He began to be heavy, all kinds of things, I won't take you back there unless I shall be preaching from Luke or something. Here is the thing, if this was the place where Jesus found it most difficult in his flesh to accept the cup which Father gave him.

Now, listen, he did not, are you listening carefully now? He did not accept death from the hands of man. It was the cup that his father gave him. If it be possible, Lord, let this cup pass from me.

I wonder what he saw in her. I wonder what he saw. His sweat was, as it were, great drops of blood falling to the ground.

Three times he begged of his father not to do this to him. But Father insisted. And can you believe it? I'll tell you again.

Now, I remember I said this before. Now was the time when Father, who wanted a family, he wanted to include you in this. Do you remember? So he made his son drink the cup.

Made him do it. Jesus was not in rebellion, but he did ask if there was another way. If it be possible, let this cup pass from me.

He'd come from heaven. He'd come from God to do what he did on that cross. And, of course, what lay beyond it.

But when it came to actually being made as the sinner and the sin of the whole world. This wonderful humanity in deity. Father wanted you, friend.

He didn't want a person who dealt only immoral. Though we know how immoral this whole world is now. Filthy.

We know that. He didn't want... It's him. It's his blood.

It was his source of human life. Therefore you know you're only here as a result of a blood seed. The whole glorious truth, beloved, is this.

And it was to testify and prove one thing. That Jesus was God manifest in the flesh. That's it.

It was very, very wonderful. Not enough to sweat as though you were bleeding. He wasn't.

Wasn't that. He had to actually shed his blood to redeem us from the devil. And from sin.

That's what he did. And he wanted people to remember that. So when he formed what we call the Lord's Supper, this cup is that new covenant, new testament, in my blood.

Drink ye all of it. That's the thing that must be kept in mind. His blood and his body.

So in the picture, and only in the pictorial sense of it, you must learn to drink the blood of Jesus. And then you're drinking of the pure source of that love and of that one from whom he came. Alright? Alright? And not only so, you are to eat his flesh.

For in the sixth chapter, Jesus doesn't tell you that this is my body which is broken for you. He said to the people that were standing around, You know, you take this deep into you, except you eat my flesh. That is, you feed on the same kind of life that I have lived being in the flesh.

Understand that? You're wanting that kind of life. While you're in the flesh. To teach that some man called a priest can turn bread into flesh is worse than a heathen.

To believe that, they can't. And Jesus doesn't come by the ringing of a bell either. Here, beloved, is a whole wonderful truth.

I hope you often read this New Testament. I hope you get close to the heart of Jesus. I hope you have that new heart which God must give you.

Not just a renovated old heart, but a entirely new heart which will only go God's way, which will only beat with God's light. That you are actually a child of God. Not metaphorically, but actually.

That's what it's all about. Father must have that family. Wonderful.

Well, now, I'm going to gallop through this chapter. Can you gallop on Monday mornings? Here it is. Judas, verse 3. Having received a band of men and officers from the chief priests and Pharisees, cometh thither, that is to the garden of Gethsemane, with lanterns and torches and weapons.

Jesus, therefore, knowing all things that should come upon him, went forth and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Note this verse very particularly. Jesus says, I am.

The word he is not in the original. I am. Hmm.

That was the name by which he revealed himself in the beginning. I am. Jesus, the great I am here.

That's a marvellous thing. They all share, that is the three of them share that name. I am.

Father, Son and Holy Ghost. Though it isn't so said of the Holy Ghost. It is written only of the Father and of Jesus.

How wonderful this is, beloved, to understand. What do you think happened? Well, they went backward and fell to the ground. Verse 6. I am, he said.

Then asked he them again, Whom seek ye? They said, Jesus of Nazareth. Jesus answered them, I have told you that I am. You only look upon a Jesus of Nazareth, a place that can be spotted on a map.

I am. Not just Jesus of Nazareth. Jesus of God.

You keep that very clear in your heart and mind. I told you. And this was all done that the saying might be fulfilled which he spake.

Of them which thou gavest me have I lost none. This is what he said at the end of verse 8. If you are seeking me, the I am. Alright, Jesus of Nazareth.

Let these others go their way. Let them go. All my disciples, let them go.

This was the beginning of the scattering that he spoke about. And they did. They ran away.

Simon Peter, having a sword, drew it. Smote the high priest's servant and cut off his right ear. The servant's name was Malchus.

In my heart, now this is quite personal. I think that Peter was aiming to cut off his head and he dodged. And got his ear cut off.

Very well, that's the way I have imagined it. The next thing Peter did was to run away. Jesus said unto Peter, put up thy sword into the sheath, the cup which my father hath given me.

Shall I not drink it? Then the band and the captain and officers of the Jews took Jesus and bound him. And so he needed that. And 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 that gave counsel to the Jews and it was expedient that one man should die for the people. Simon Peter followed Jesus.

So did another disciple. That disciple was known unto the high priest. And went in with Jesus into the palace of the high priest.

Peter stood at the door without. Then went out that other disciple which was known unto the high priest. That was John of course.

He always kept himself in anonymity if he could. Brought in Peter. Then said the damsel that kept the door unto Peter.

Art thou not also one of this man's disciples? John is. We all know that John is. He says, I am not.

And the servants and officers stood there. Who had made a fire of coals. For it was cold.

And they warned themselves that Peter stood with them. And warned himself. Notice who he stood with.

The enemies. The high priest then asked Jesus of his disciples. He never turned around and said.

There is one of them there. Skulking there. Trying to hide behind the army people.

Get himself warm. He could have said that. But Jesus won't ever expose anybody like that.

He really is love. Jesus answered him. I speak openly to the world.

And I ever taught in the synagogue. And in the temple. Whither the Jews always resort.

And in secret have I said nothing. Why askest thou me? Ask them which heard me. What I have said unto them.

Behold they know what I said. And when he had thus spoken. One of the officers which stood by.

Struck Jesus with the palm of his hands. Saying. Answerest thou the high priest so? Jesus answered him.

If I have spoken evil. Bear witness of the evil. But if well, why smitest thou me? Now Enos had sent him bound unto Caiaphas.

The high priest. And Simon Peter stood and warned himself. They said therefore unto him.

Art thou not also one of his disciples? He denied it. Said I am not. One of the servants of the high priest.

Being his kinsman. Whose ear Peter had cut off. Said.

Did not I see thee in the garden with him? Peter then denied again. And immediately the cock crew. The very thing he told him.

Alright. Then led they Jesus from Caiaphas out to the hall of judgment. It was early.

And they themselves went not in. Unto the judgment hall. Lest they should be defiled.

But that they might eat the Passover. They were going to keep a religious feast. That's what it was.

They thought anything to do with Jesus would defile them. That's how they thought. What is in your thought? What was in your thoughts yesterday when you came into the meetings? What's in your thoughts now? Here is the big thing beloved.

Peter was a liar. Peter was a coward. There's only one man worse than Peter.

His name was Judas. Judas ran away. Then managed to get close enough.

To the judgment hall. When it was close he was outside. John.

Here's John. That's why I love this man. Not just for his writings.

He went and asked for permission for Peter to come in. Where the others were I don't know. Where Matthew.

All these people were. I don't know. Where were they? Where are you when Jesus at least verbally comes under persecution.

You can do it in 19 whatever year we are living in. Where were they? When if you like Jesus needed a champion with him. Peter was a champion with his tongue.

I'm ever so glad God didn't build the church on Peter. Which some would have us believe. Hallelujah.

I wouldn't mind feeling an association with John though. He hadn't got the Holy Ghost yet. What a tremendous thing it is.

Matthew where were you? Where was Thaddeus? Where was Libby? Where were all these people? Dear old John. He begged for Peter to come in. And Peter even denied the Lord when he was there.

God help us all. That's all. I want to be like Jesus.

And secondly if there was a choice I'd choose to be like John. They led Jesus away from Caiaphas. The Jewish tribunal.

See where these were you remember. Into the hall of judgment. That is Pilate's judgment.

And it was early. And they themselves went not in. Because they might be defiled.

To keep a religious feast. Pilate then went out unto them and said what accusation bring ye against this man? They answered and said unto him if he were not a manfactor we would not have delivered him up unto thee. Then said Pilate take him.

Take him. You take him. The Jews said unto him it's not lawful for us to put any man to death.

That the saying of Jesus might be fulfilled which he spake signifying what death he should die. Then Pilate entered into the judgment hall again. And called Jesus and said unto him.

Art thou the king of the Jews? Jesus answered him. Sayest thou this thing of thyself? Or did others tell it thee of me? Pilate answered am I a Jew? Thy own nation and the chief priests have delivered thee unto me. What hast thou done? 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. For now is my kingdom not from hence. I want to explain this verse it meant very much to me years ago.

When they were conscripting all men to go and join the army. I wouldn't go. Never went.

Prepare to die if necessary. Because in the old testament it shows you which covenant you are living in. In the old or in the new.

In the old testament God's kingdom was of this world. He set aside a place called Palestine or called Israel. And that was for the Jews.

They were to live there. All the people of Israel. God was setting up his kingdom on earth.

Allah the tabernacle which later became the temple. Where God actually lived on earth. Alright.

But he said it's not now. That's all over. He raised up David.

I would have hated to have been David. Hated to have been David. He was always killing.

Listen this was his reputation. Saul of Slane is thousands. David of Slane is ten thousands.

Me? I wouldn't have that reputation for love nor money. Yeah. That's it.

God has no human armies. None at all. And I wouldn't go.

My kingdom is not from hence. You're not fighting for me if you go and fight for England or Germany or Japan or anywhere else. Or America.

You're not fighting for me. Jesus once said I could have had twelve legions of angels to fight for me. If I wanted.

I just want to explain something. You've got to understand that God's kingdom is not from hence now. It was.

Alright. But it ended with the death of Christ. And his resurrection.

It's all peace. On earth and in heaven. That's the relationship into which you come.

Oh. I am not really seeking to influence who you as go by what is called your own conscience. But you do know your conscience can be defiled.

It says so. In this book. How wonderful it is then.

The only fighting Jesus did was against principalities and powers of darkness and sin. That's all. If you give yourself full time to that.

You won't want to do anything else. So this then is the glorious truth. That you should learn these wonderful things from this holy book.

My kingdom is not from hence. Not of this world. Now.

That's the great thing to understand. This wonderful, wonderful truth. Pilate said unto him.

Art thou a king then? Jesus answered. Thou sayest that I am a king. To this end was I born.

Did you note the way the Lord termed this? I'm listening to you Pilate. You are really saying I'm listening to your heart. But I'm listening to your thoughts.

You're saying my king. I am a king. That's what you're saying.

But with the facility and slick tongue-ness of men on this earth. Whether they be judges or whether they be prisoners. He wasn't telling the truth.

You have to say son, daughter, whoever you are. You have to say that Jesus is a king. You know don't you that every knee is going to bow to him.

The devils included. You choose to live a sham. And you'll go to the places, the place where sham will be forever judged.

You've got to be honest. Because Pilate gave an answer. I don't know anything about this.

You're lying to me Pilate. He could have said. Pilate knew that Jesus was a king.

And he had it put on the cross. Against the wishes of the Jews. Jesus of Nazareth.

The king. Of the Jews. Now the man was lying.

And he was the great representative of the greatest king on earth. Caesar in Rome. By his word men lived or died.

Beloved, whatever you do know you can never deceive Jesus. Never. It isn't what you think.

It's what God thinks in the end. It isn't what you choose. It's what God chooses for you.

And praise him. A marvelous thing. Jesus answered.

And what you're saying to me. I'm putting it into modern English. 37.

You're saying to me. That I am a king. And he knew he was.

For he was kingly in all the realms where no earthly king has ever been king. Amen. Wonderful.

I was born for this end. For this cause I came into the world. That I should bear witness unto the truth.

What I'm saying is not an accommodation unto truth. It is the truth. And it will judge you in the end friend.

If you are not a true person. That's one of the things that Jesus was careful to say. I am the way.

The truth. And the life. You won't even get to the Father.

Unless you go through that. That Jesus is the truth. And Jesus is the way.

And the only way. For you. You'll never get to the Father.

Don't go to heaven. People preach it sometimes. You won't go to heaven.

But he's not in the matter of heaven. I've said it before. Let me repeat it again.

I love to say it again. Again to people. You haven't got to be concerned about getting to heaven.

It's not good enough for you. He's going to make a new heaven. Do you understand that? The heavens are unclean in the sight of God.

And men have helped make it. They're always shooting bombs and rockets. And I don't know what.

You fancy shooting a rocket to the moon. And men invading the moon. All the people, if they found any, living there.

What right had they to trespass on God's provisions? All we want to know. It's all for science. And they haven't learned enough yet.

To know they're poisoning the very atmosphere on this earth where they're living. And you add to it, you will all want a car. Do you understand? And they're supposed to be clever people.

We make them professors. We make them scientists. Did you know that that thing in translation in John's Gospel? Into the first chapter, in the first words.

In the beginning was the Word. Alright? And the Word was made flesh. That's the first thing.

States. And the Word that is translated Word. Sounds as though I'm repeating myself, doesn't it? The Word in the Greek.

From which this book was translated. Translated Word. Means science.

Science. The science you need to learn. Is that God came into the flesh.

And onto this earth. That's the science you need to learn. You don't need to go Oxford or Cambridge or one of these red brick universities.

Go to that. Go to him. That's all you need.

Course you might not make a ton of money. So now we'll see whether it's money or God you want. What a position.

They're as clever as paint. And it is paint. For they paint over the fact that they're full of sin.

By their cleverness. By their ability to handle words. And so don't bother about the Bible.

Bother about here. Learn algebra. Learn the secret of the universe that Einstein left behind.

You know what it is, don't you? Yeah, well she knows it. He was a renegade Jew. Did you know that? Did you know that the instigators of the communist regime were Jews? Engels, Marx, all the rest of them were Jews.

If you're Jewish extraction, the Lord bless you. I'm not talking about that. So you see, they've all been thought up as anti-God things by the very people to whom God first manifested himself.

And when he did, he came as a Jew. What a lot they have to answer for. And what a lot we have to rejoice in.

He came. All right. I was born to begin.

He didn't put it that way. And everyone that is of the truth heareth my voice. If you only be true to yourself, knowing not much about eternal truth, he'll manifest himself.

If you really are of the truth. The truth of living, not working out theories. The Lord wants us to know what it's about.

What is truth, says Pilate. What is truth? Didn't even know what truth was. And he was one of the brainiest and most authoritative men in the world.

And he confessed he didn't know what truth was. And Carlyle, an English philosopher, long before you were born and I was born, he wrote an essay and he started off, What is truth? the jesting Pilate asked. Carlyle didn't know.

He was accepted to be one of our great philosophers. In England. Tell me what truth is, will you? Have you got a theory about truth? What's that? It's the opposite to the lie.

Listen friend, you are living a lie. Unless you are living Christ out through you on this earth. You are a wrong interpretation of flesh and blood.

And what it's all about, being born. Shake you don't I? I should be glad when this fella stops his lectures. Here's the truth, beloved.

You've been conned. And you don't know it. Until you let God give you his own life, which we call newness of life, when you get it by a new birth, however much you believe, you will not understand it.

It's so tremendous. Comes down to these things, beloved. What is truth? he said.

And when he said this, he went out. He didn't think there was an answer to it. What is true? He could say, I'm the truth in this place for you Jews.

At my word you do this and at my word you do that. That's him. But he had enough sense in the end to put on that cross.

This is Jesus of Nazareth. The King of the Jews. And it was not only an offering for all people to read, for it was written in three languages.

The language of art, the language of commerce, and so on. Here's the thing for us to understand, beloved. You've got to come to understand it.

Glory, it has to do with your birth. And nothing to do with your first birth. Except you were very blessed if you were born in a land where at least the gospel was being preached.

It gave you an opportunity. If you were, it's your business to see that the other lands get the truth. It's a mighty thing.

You have a custom, he said. I don't find any fault in Jesus. I'm not sending him to the cross because I think he's a sinner.

Or he's never done anything against Rome, my master, Caesar. There's no fault, not even a fault. You may fault me and say, well he was always going to sleep when he was preaching, or something like that.

You may find fault with me. But Jesus, Pilate, is one of, recognized throughout civilized lands that he was one of the greatest jurists, judges that ever lived. You don't find that in the Bible, so that's what men said, discovered about him.

And he didn't know what truth was on his own confession. But he worshipped, misread worship and all the things that the Romans did unto emptiness. Fancy worshipping what doesn't exist in your mind.

Beloved, this gospel will search you out to the very soles of your feet. You have a custom, he said, that I should release unto you one at the Passover. Will ye therefore thy release unto you the king of the Jews? Then cried they all again, saying, Not this man, but Barabbas.

Now, Barabbas was a robber. You may know this. Barabbas, is the word, is in his name.

Do you know what it means? Son of the Father. False God. I'll never forget that.

It was a choice between the real God and the false God. Barabbas, they said. Well, I've achieved my purpose.

I wanted to get through two chapters. I'll try and get through two tomorrow and on the last morning, we'll take the odd chapter and we'll be through. Hear, there, beloved, is the wonder.

You will know how much that man who was very cute, named, you know, the ruler, representative of Caesar, the highest earthly power. Eh? You will know that he and Herod, who was a puppet king under Rome, they allowed him to keep his title and his kingdom, which was all Palestine, as it was called then. But he and Caesar, which I'm quoting from information in the other Gospels, all right, beloved, John doesn't bother with it.

He wants to show you Jesus Christ. Not the petty quarrels that happen in the very high circles. I could illustrate it for you who know these things of England, you know the things of your own countries from which you may come, that they're quarrelling about now in one of the parties, who's going to be the boss.

The very thing. It's never changed. This world has never changed, beloved.

Never. Because they've rejected Jesus Christ and have changed the whole world if they'd accepted him. So he and Herod had quarrelled and they came together over the death of Jesus Christ.

As we did in the Synoptic Gospels, they're there. And, well, they'd been out at each other's throats, but Pilate hadn't got a good word to say for Herod. He had to be careful what he said about Pilate.

But they were daggers drawn. And they became friends, superficially friends, over the death of Jesus Christ. Eh? But what Pilate put on that cross was really what he believed.

Oh, he hadn't got, excuse the vulgarity, the guts to stand by what he believed. He'd be, oh, this is Jesus of Nazareth, the King. Not you, Herod.

He even got at Herod over it. This is the real King. And that's why Jesus said to him, when you do it, Thou sayest that I am a King.

I'm listening to your hearts and your minds, your unspoken thoughts. You're saying that I am the King. And I am the King.

But he wrote it out and put it on the cross. But Pilate showed exactly what he thought about Herod and had in the end to confess what he knew about Christ. That's why he called for a bowl of water and washed his hands at the end of that trial.

Because his wife told him that she had suffered. How many men make their wives suffer inside. I've suffered many things in the night because of him.

So Pilate, of a coward that he was, did all those kinds of things. Washed his hands. Now look, there isn't a person in this world that can wash their hands of Jesus.

It's a symbolic gesture but they can't do it. And that's part of the reason why every knee has got to bow to Jesus in the end. Every single knee of every single man and woman in the world.

What a wonderful thing. But just because they bow their knee they won't be saved. Salvation comes from a conviction in your heart and mine.

On the personal side that Jesus Christ was the King of Love. The King of Salvation. The King that came onto this earth stepping onto it from the invisible into the visible.

And only to be killed. You'll have to bow your knees. And you can tell all the congregations you may speak to in the future that you've got to bow your knees.

And you will have to do what God says. Knees. Can't you hear them? For in the end God will say you go to hell.

And they'll have to go. And he'll say to others you come and share heaven with me. They'll have to.

They're the biggest blaspheming atheists that's ever breathed. They'll have to acknowledge. They'll have to bother me.

And they'll have to do as they are told. Now salvation begins with that. You have to do what you are told.

It's the stubborn refusal. Nobody's going to tell me what to do. I'll live as I think.

Well, you can share hell with the devil then. You've got to do what God tells you. Either now or then.

So it's wonderful and now I'll let you go. God bless you.

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