

If you have observations or questions feel free to send me an email with your comment or observations at tbeachhead@comcast.net. -Pete Mehegan, the Scribe.

(This is written to give you good things to enjoy, because look again at what Paul told Timothy (1 Tim 6:17-18) **17 Instruct those who are rich in the present age not to be conceited and not to put their hope in the uncertainty of wealth, but in God, WHO RICHLY PROVIDES ALL THINGS TO ENJOY. 18 Instruct them to do good, to be rich in good works, and to be generous and ready to share...**)

Note: Be good to one another. Be sensitive and kind. Let God heal our hearts...and guide our discussions. **PLEASE PRE-READ THESE NOTES AND CHOOSE THE DIRECTION THAT IS APPROPRIATE FOR YOUR GROUP. The purpose is to unite, not divide; to proclaim fearlessly the freedom the gospel brings. Any part of these notes might be appropriate as a crowd breaker for your own group. The goal is to create memories from Sunday that will serve for a long time. BE COGNIZANT OF YOUR GROUP'S TIME AND BE SENSITIVE! Some groups would like to dwell on a single idea. Let the Spirit be your guide. Never feel obligated to complete this study. This study is also a great devotion, taken slowly through the week.**

Note: I have highlighted suggested discussion questions Mark has raised this week, 3/19, on John 18. Let's allow the Holy Spirit to guide all our discussions, using the highlights as trail blazes. **The purpose is to minister to one another.** Do not be daunted by the number of pages. As an editorial decision, I include each of the passages mentioned in full to facilitate the enjoyment of these notes, rather than having you, the reader, look up each reference. If your Bible is open beside you, you can transfer and annotate from these pages with ease.

At the end of the message notes, pages 5 to 7, I have made footnotes (*) to help dig deeper into some of the principles and controversies this passage raises. *These notes are offered to enhance understanding and are not designed to complicate discussions in life group.* This week I covered ideas:

1. [On Pontius Pilate.](#)
 2. [On very old olive trees.](#)
 3. [On the Mount of Olives.](#)
 4. [On the Brook Kidron.](#)
 5. [On another "I Am."](#)
 6. [On John, the nameless disciple.](#)
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Pastor Mark opened up with the pastors from Center Point and Epsom Bible Church, speaking of his concerns with going to two services. Recounting his hurts from past experience, he suddenly saw, rather than a growth of ego, the train of the Bride's gown

expanding, and he wondered, "Why wouldn't one want to see the bride growing and expanding? Why wouldn't one want to see a larger influence of the King and His Kingdom?"
What are your thoughts? What does the thought of two services suggest? How do you measure the success of a church? How is this different from any other form success takes?

Look up Psalm 37:3 Trust in the LORD, and do good;

Dwell in the land, and cultivate faithfulness.

⁴ Delight yourself also in the LORD,

And He shall give you the desires of your heart. **What does this mean? Does the Lord give you whatever your heart desires? Or does He lead the heart to desire His good things? Which do you think it is? What are our responsibilities for this promise to be fulfilled? Which should come first? The trust? Doing good? Or the desires? Why do our own desires cause us to misunderstand our purpose on earth? Look up Luke 22:**

...⁴¹And He withdrew about a stone's throw beyond them, where He knelt down and prayed, ⁴² "Father, if You are willing, take this cup from Me. Yet not My will, but Yours be done." ⁴³Then an angel from heaven appeared to Him and strengthened Him....

What's going on? Is God giving Jesus the desires of His heart? What does the Father do? Look at Hebrews 12: 2 Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before Him endured the cross, scorning its shame, and sat down at the right hand of the throne of God. ³Consider Him who endured such hostility from sinners, so that you will not grow weary and lose heart....**Connect this passage to what Jesus endured that night. What determined His desires? What exactly was the "joy that was set before Him?" Was Jesus alone?**

18:1 When Jesus had spoken these words, He went out with His disciples over the *[Brook Kidron](#), where there was a *[garden](#), which [He and His disciples entered](#). ² And Judas, who betrayed Him, also knew the place; for Jesus often met there with His disciples. ³ Then Judas, having received a detachment of troops, and officers from the chief priests and Pharisees, came there with lanterns, torches, and weapons. ⁴ Jesus therefore, knowing all things that would come upon Him, went forward and said to them, "Whom are you seeking?"

⁵ They answered Him, "Jesus of Nazareth."

Jesus said to them, "[I am He](#)." And Judas, who betrayed Him, also stood with them. ⁶ Now when He said to them, "I am *He*," they drew back and fell to the ground.

⁷ Then He asked them again, "Whom are you seeking?"

And they said, "Jesus of Nazareth."

⁸ Jesus answered, "I have told you that I am *He*. Therefore, if you seek Me, let these go their way," ⁹ that the saying might be fulfilled which He spoke, "Of those whom You gave Me I have lost none."

1. What just happened?
2. What is significant that "a detachment (1/10 of a legion) of troops and officers from the Priests and Pharisees come together? When have they ever worked in concert? Explain how Judas "received" that detachment.

3. How did Jesus “know” all things that would come upon Him? (See above, and review who came to Jesus to “speak of His end” on the Mountain of Transfiguration.)
4. See the footnote [below](#). Why do the soldiers fall back and fall to the ground when Jesus only says, “I Am?”
5. Quiz time: When and to Whom did Jesus say, “Of those whom You gave me, I have lost none?” (See John 17, last week’s notes.)

¹⁰ Then Simon Peter, having a sword, drew it and struck the high priest’s servant, and cut off his right ear. The servant’s name was Malchus.

¹¹ So Jesus said to Peter, “Put your sword into the sheath. Shall I not drink the cup which My Father has given Me?”

¹² Then the detachment of *troops* and the captain and the officers of the Jews arrested Jesus and bound Him. ¹³ And they led Him away to Annas first, for he was the father-in-law of Caiaphas who was high priest that year. ¹⁴ Now it was Caiaphas who advised the Jews that it was ^(b)expedient that one man should die for the people.

Peter Denies Jesus

¹⁵ And Simon Peter followed Jesus, and so *did* [another disciple](#). Now that disciple was known to the high priest and went with Jesus into the courtyard of the high priest. ¹⁶ But Peter stood at the door outside. Then the other disciple, who was known to the high priest, went out and spoke to her who kept the door, and brought Peter in. ¹⁷ Then the servant girl who kept the door said to Peter, “You are *one* of this Man’s disciples, too, aren’t you?”

He said, “I am not.”

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

1. What happens here...narrate the story in your own words.
2. Notice the precise details. We know the servant’s name. We know which ear. We know which disciple cut off the ear. In the other three gospels, it’s “one of the disciples...”
3. What do you think: At what point did Jesus decide to drink the cup the Father had given Him?
4. Did the Father answer Jesus’ prayer to take the cup away? Why not? (Take time to think about the answer.) What does the statement, “Not my will but thine be done...” do to a prayer? When did Jesus learn the will of the Father concerning this day and this hour? Did His arrest come as a surprise? What if Jesus had not said those words? Now think back to chapter 17: If praying for His own safety was not His chief concern, what/who was His chief concern? How does that encourage you? Who benefitted from Jesus accepting and drinking the cup? What/Who motivated Jesus to drink it? Name a name.

5. Pastor Mark exhorts us to, "Seek first the Kingdom of God, and all these things will be added." How is seeking the kingdom first like drinking the cup? How are "...and all these things..." like "...the joy that was set before Him..." whereby He endured the cross? Does "...all these things..." include a jet? What matters? Why is it pure joy only when our heart conforms to His heart? Do you see a downside?
6. Pastor Mark quotes Paul's first letter to Timothy 6: *These men regard godliness as a means of gain. Of course, godliness with contentment is great gain.* What's the difference between godliness to get the jet and godliness as an act of loving obedience? Which offers real profit?
7. Footnote 8 in the notes for chapter 11 speaks of the confusion of priests between Annas and Caiaphas. Here's the note: *Caiaphas was son-in-law to Annas who was high priest when Jesus was twelve and stayed to discuss life with them in the temple. During the occupation, it was the Romans who installed the high priest, and not Jewish authorities. According to secular history, Annas served from 6 to 15 A.D. and was deposed and replaced by his son-in-law. Annas remained very influential as did his five sons along with his son-in-law who all served at some point as priest. One of his sons, called Ananias in most translations, presided over Paul's trial, and ordered him struck. It's not surprising that Paul did not know him as high priest.* Why take Jesus to Annas' house?
8. Why is a servant girl keeping the door? (There is no answer. I'm just curious—The Scribe.)
9. Describe the weather. Describe the situation. How is Peter feeling? How is John feeling? Remember, Peter told Jesus he would never deny him. What do you think is happening to Peter? What is dominating his heart right now?

Here are Pastor Mark's action steps:

1. "Will you submit your life to His purpose." Have you said, "Not my will...but thine be done?" How are you doing?
2. "Be honest with your hopes wishes and dreams, and willing to surrender them." Where have you struggled in this? How are you doing? Paraphrasing Pastor Mark says, "If I allowed fear from past hurts to control me, it would prevent the good God is wanting to do." What do you think? Pastor Mark says, "Write out your hopes, wishes and dreams and then pass them over to God. Tell Him, 'You get to decide what happens with these.'" What do you think?
3. When the scripture says if you want to be a follower, and take up your cross, you have to be willing to say, "My life is not my own." Remember Pastor Mark's struggle to accept leadership at GCC, when he heard a Word, "If you say 'No' to him you say 'No' to me. What do you recall? What have you learned? How important is it to yield your own desires to Him? To what degree is God doing a new thing today? Do you have a testimony?"

Take the time to pray.

Scribe's notes:

1. **On Pontius Pilate**—From Wikipedia: **Pontius Pilate**^[1] (*Latin: Pontius Pilatus; Greek: Πόντιος Πιλάτος, Pontios Pilatos*) was the fifth governor of the [Roman province of Judaea](#), serving under Emperor [Tiberius](#) from 26/27 to 36/37 AD. He is best known for being the official who presided over [the trial of Jesus](#) and ultimately ordered [his crucifixion](#). Pilate's importance in [modern Christianity](#) is underscored by his prominent place in both the [Apostles'](#) and [Nicene Creeds](#). Due to the Gospels' portrayal of Pilate as reluctant to execute Jesus, the [Ethiopian Church](#) believes that Pilate became a [Christian](#) and venerates him as both a [martyr](#) and a [saint](#), a belief which is historically shared by the [Coptic Church](#).^[2] [Pontius Pilate – Wikipedia](#) (https://en.wikipedia.org/wiki/Pontius_Pilate) One of the most interesting facts in the history of the man is the denial enforced by textual critics of the nineteenth and early twentieth century. The claim that the gospels were merely heroic legends was “supported” by a lack of physical evidence. Though his governorship was acknowledged by non-Christian, contemporary historians like Josephus and Tacitus, their testimony was relegated by “modern scholars” to “material sourced by Christians,” until the “Pilate Stone” was discovered in Maritime Caesarea in 1961. A fragmented engraving found on a limestone step in an ancient stairway had clearly been taken from the ruins of an amphitheater dedicated by Pilate to Tiberius. Pilate's existence and hence his reputation were finally restored. Thanks to this recent find, Pilate has become the governor of Judea, best known and attested to among historians.
2. **On very old olive trees**—This Olive Tree, found in the Garden of Gethsemane at the top of the Mount of Olives is said to date from the days of Jesus. Although possible (olive trees have been found on Crete and Malta to be much older), most agree that this is a scion from a cutting of those trees under which Jesus prayed, planted by crusaders. The theory itself cannot be tested due to the way olive trees grow, masking the oldest growth by the most recent.



3. **On the Mount of Olives**—The Mount of Olives, where Jesus was betrayed, plays a role throughout Jewish history. According to Wikipedia, “The Mount of Olives is first mentioned in connection with [David's](#) flight from [Absalom](#) ([II Samuel](#) 15:30): “And David went up by the ascent of the Mount of Olives, and wept as he went up.” The ascent was probably east of the [City of David](#), near the village of [Silwan](#).^[1] The sacred character of the mount is alluded to in the [Book of Ezekiel](#) (11:23): “And the glory of the Lord went up from the midst of

the city, and stood upon the mountain which is on the east side of the city. “The biblical designation Mount of Corruption, or in Hebrew *Har HaMashchit* ([I Kings](#) 11:7–8), derives from the [idol worship](#) there, begun by [King Solomon](#) building altars to the gods of his [Moabite](#) and [Ammonite](#) wives on the southern peak, “on the mountain which is before (east of) Jerusalem” ([1 Kings 11:7](#)), just outside the limits of the holy city. This site was known for idol worship throughout the [First Temple](#) period, until king of Judah, [Josiah](#), finally destroyed “the high places that were before Jerusalem, to the right of Har HaMashchit...” ([II Kings](#) 23:13) An apocalyptic prophecy in the [Book of Zechariah](#) states that [YHWH](#) will stand on the Mount of Olives and the mountain will split in two, with one half shifting north and one half shifting south ([Zechariah 14:4](#)). According to the [Masoretic Text](#), people will flee through this newly formed valley to a place called [Azal](#) ([Zechariah 14:5](#)). The [Septuagint](#) (LXX) has a different reading of [Zechariah 14:5](#) stating that a valley will be blocked up as it was blocked up during the earthquake during King [Uzziah](#)’s reign. Jewish historian [Flavius Josephus](#) mentions in [Antiquities of the Jews](#) that the valley in the area of the [King’s Gardens](#) was blocked up by landslide rubble during [Uzziah](#)’s earthquake.^[24] Israeli geologists [Wachs](#) and [Levitte](#) identified the remnant of a large landslide on the Mount of Olives directly adjacent to this area.^[25] Based on geographic and linguistic evidence, [Charles Simon Clermont-Ganneau](#), a 19th-century linguist and archeologist in Palestine, theorized that the valley directly adjacent to this landslide is [Azal](#).^[26] This evidence accords with the LXX reading of [Zechariah 14:5](#), which states that the valley will be blocked up as far as [Azal](#). The valley he identified (which is now known as [Wadi Yasul](#) in Arabic, and [Nahal Etzel](#) in Hebrew) lies *south* of both Jerusalem and the Mount of Olives. Many Jews have wanted to be buried on the Mount of Olives since antiquity, based on the Jewish tradition (from the Biblical verse [Zechariah 14:4](#)) that when the Messiah comes, the resurrection of the dead will begin there.^[27]^[unreliable source?] There are an estimated 150,000 graves on the Mount. Notable [rabbis](#) buried on the mount include [Chaim ibn Attar](#) and others from the 15th century to the present day. Tradition wrongly identifies Roman-period tombs at the foot of the mount as those of [Zechariah](#) and [Absalom](#), and a burial complex of the same period on the upper slope as the [Tomb of the Prophets Haggai, Zechariah and Malachi](#). As stated earlier, [Bethany](#) lies on the other side of the mount, and Jesus came from there and down the hillside on the day of His triumphal entry, through the Gate Beautiful which today is sealed up as prophesied on the other side of the [Kidron Valley](#) that separates the city from the hill.

[Mount of Olives – Wikipedia](#) (https://en.wikipedia.org/wiki/Mount_of_Olives)

4. **On the Kidron Valley**—The Brook Kidron and the Kidron Valley is the wadi that separates Jerusalem from the Mount of Olives. David crossed it to escape the treachery of his son [Absalom](#). Pastor Mark points out that the blood from the thousands of lambs brought to sacrifice for Passover was drained through a system that led from the temple altars down to the brook. It would run red at this time of year, although, at night, most of the blood would have washed away or been absorbed.
5. **On “I Am”**—In the footnotes to [John 15](#), we saw how Jesus uses God’s name when He describes Himself. (Here’s that note again: ***On the seven “I am” statements in John.** One of the most noteworthy peculiarities of John is the way Jesus refers to Himself metaphorically. Chapter fifteen introduces the seventh: I am the vine. There is an excellent article that reviews the other six times where we have seen Jesus say, “I am...” It also mentions the two times where Jesus simply calls Himself “I AM,” an echo that the Jews recognized immediately as God’s ineffable name. Reading this article is well worth the time: [What are the seven I AM statements in the Gospel of John? | GotQuestions.org](#) (<https://www.gotquestions.org/seven-I-AM-statements.html>)*) Here again, rather than saying, “I’m the guy you’re looking for,” He just says, “I Am.” The dramatic result is that the officers and soldiers step backward and fall to the ground.

6. **On John, the “nameless” disciple**—For some reason, John the author of this gospel presents himself as an eyewitness but leave off that trifling detail that it is actually he who is giving the account. He has already called himself, “the disciple whom Jesus loved,” at the dinner table. Here he’s just “another disciple.” Notice the fascinating details that are absent from the other gospel accounts: John “was known to” the high priest. Although the other three gospels relate the story of the servant of the High Priest, John alone mentions the High Priest’s servant’s name, Malchus. Only Luke 22:51 tells us that Jesus healed the ear. Notice also that John’s influence was such that Peter could follow John into Annas’ courtyard.