

# Jesus Went Forth ...

*Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.*

Date: 08 October 2022

Preacher: Rev. Paul Murray

[ 0 : 00 ] Let us worship God by singing to his praise in Psalm 45, Psalm 45, picking up a reading from verse 3, the first version of the psalm.

O thou that art the mighty one, thy sword gird on thy thigh, even with thy glory excellent and with thy majesty, for meekness, truth, and righteousness in state ride prosperously, and thy right hand shall be instructed in things that fearful be.

Thine arrows sharply pierce the heart of the enemies of the king, and under thy subjection the people down do bring. Forever and forever is, O God, thy throne of might.

The scepter of thy kingdom is a scepter that is right. Thou lovest right and hate is dull, for God, thy God most high, above thy fellows hath with the oil of joy anointed thee.

Let us sing these verses of Psalm 45. To God's praise, O thou that art the mighty one, thy sword gird on thy thigh. O thou that art the mighty one, thy sword gird on thy thigh.

[ 1 : 42 ] In with thy glory excellent, and with thy majesty.

For meekness, truth, and righteousness, in state ride prosperously, O thou thy right hand shall be instructed, and things that fearful be.

Thy fondest head, thy Lord Angst, thy worthy classical pushing off the sea of the king, thy high council Motive beim Son Docht punves by Hudson Lion, in the king of the king dut■, thy high councilmer may beg muttering, through unto saints, and under thy subjection the people above hát.

The people thou do bring Forever and forever is O God thy throne of might The sector of thy kingdom Is a sector that is right Thou lovest right and be this still For God thy God most high

Above thy mellow path With the eye of joy And all in heaven Let us now stand to call upon the name of God in prayer.

[ 4 : 21 ] Gracious and ever-blessed God, we gather together this day anew to worship the one who is high and lifted up.

To worship the one of whom we have been singing, who is a mighty king and a warrior, whose arrows shall pierce the enemies, the hearts of the enemies of the king.

The one who rides forth prosperously in state, in meekness, truth and righteousness. One who is king of kings, the prince of peace.

The one who is all-powerful, who is glorious, who is our wonderful counsellor. Our everlasting father, our mighty God, our prince of peace.

And we come then, Lord, seeking that spirit of worship. That we might be amongst those people whom the father is seeking. A people who will worship him in spirit and in truth.

[ 5 : 34 ] And we pray that as we gather together today, that we might know something of true worship, of true liberty in the presence of God.

That we might know the Holy Spirit accompanying the different aspects of the worship. The singing of thy praise and the prayers of thy people and the reading and the preaching of thy word.

Lord, we come then as a people helpless in and of ourselves. A people in dire need of aid and of support.

But we are thankful that we come to one who gives grace to help in time of need. One whose strength is made perfect in our weakness.

One who draws near to them who draw near to him. And so, Lord, teach us to come with trust. To come with faith.

[ 6 : 37 ] To come casting all of our cares upon he who cares for us. The one who works all things together for good for his people.

To those who love him and who are called according to his purpose. We pray, Lord, then that thou wouldst comfort us in our different afflictions.

And console us in our different needs. We pray thy blessing upon those in the congregation who mourn in these days the loss of loved ones. Draw near to them as they remember and as they deal with their own grief.

We pray that they might be comforted and that they might know the support and the strength of the God who is the refuge and the strength of his people.

Their ever-present help in time of trouble. Remember the sick and the suffering connected to the congregation and those who care for them. Remember those unable to be with us today and over this weekend.

[ 7 : 42 ] And those who are prisoners in their own homes. Be gracious to them. Deal with them, Lord, according to their need. And draw near to them.

And grant that they would know the prayers and the practical support of thy people in this place too. We pray thy blessing to be upon this congregation, especially at a time of communion when they prepare to remember the Lord and his death until he come again to proclaim all that he has done.

And we pray that this weekend might be a time of refreshing for them and a time of renewal. And that they might meet with Christ and that they might be able to say with him of old that he brought me into his banqueting house and his banner over me was love.

That I am my beloved's and my beloved is mine. Oh, we pray then, Lord, that the coldness of our hearts and the formality of our ways might be put behind us for a time.

And that we might with desire and with a sense not only of duty but of privilege partake of all that is laid for us on the gospel table.

[ 9 : 03 ] Oh, we pray then, thy blessing to be upon the word as it is preached. Accompany it, Lord, with the power of the Holy Spirit, with conviction, with comfort, indeed, if it be thy will, with conversion.

We ask then, Lord, thy blessing to be upon us today and undertake for us in our different needs and exalt the name of Christ in our sight. Grant that we might see Jesus in all of his beauty and glory and in all of the wonder of his finished work for us.

For we remember this weekend, as we remember his death, we remember the purpose of it, that he was wounded for our transgressions, that he was bruised for our iniquities.

The chastisement of our peace was upon him and by his stripes we are healed. For we have all, like sheep, gone astray. We have turned each one to our own way.

And yet we thank thee, Lord, that thou hast laid upon him the iniquity of us all. And so we pray for a confidence and a blessed assurance in all that Christ has done for us.

[ 10 : 20 ] Help us to rest in that, to trust in that, and to know that as eternity draws ever nearer to us, to know that we are safe in him.

If we are indeed found in him not having our own righteousness, which is of the law, but that righteousness which is through the faith of Christ, that righteousness which is of God by faith.

O be gracious to us then today, and meet with us, we ask, and forgive us graciously for our sin. For Christ's sake, Amen. Now let us sing again, this time in Psalm 40, another psalm, another messianic psalm, which speaks about Christ, and particularly here in verses 6 to 9, of his willingness to fulfill his Father's will for him.

Psalm 40, verse 6, No sacrifice, nor offering, didst thou at all desire. Mine ears, thou bored, sin offering thou unburnt, didst not require.

Then, to the Lord, these were my words, I come, behold, and see. Within the volume of the book it written is of me. To do thy will I take delight, O thou my God that art, yea, that most holy law of thine I have within my heart.

[ 11 : 49 ] Within the congregation great I righteousness did preach. O thou dost know, O Lord, that I refrain not my speech. These four stanzas of Psalm 40, to God's praise from verse 6, No sacrifice, nor offering, didst thou at all desire.

O sacrifice, nor offering, didst thou at all desire.

My ears, thou Lord, sin offering, And behold, and see.

Within the volume of the book, The presence of me.

The presence of me. To do thy will, I take delight.

[ 13 : 28 ] O thou my God that art, yea, that most holy law of thine.

I have within my heart. Within the congregation great I write just message to thee.

O thou my God that art, yea, that most holy law of thine I have within my heart. O Lord that I repent of my feet.

O Lord that I repent of my heart. O Lord that I repent of my heart. O Lord that I repent of my heart. Well, let us now turn to read God's word as we find it in the New Testament Scriptures and in the Gospel according to John. Gospel according to John in chapter 18.

Reading from the beginning of the chapter. When Jesus had spoken these words, he went forth with his disciples over the brook Kedron. Where was a garden into the which he entered and his disciples?

[ 15 : 16 ] And Judas also, which betrayed him, knew the place. For Jesus oft times resorted thither with his disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither 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.

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

Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he.

If therefore ye seek me, let these go their way. That the saying might be fulfilled which he spake, Of them which thou gavest me have I lost none.

[ 16 : 23 ] Then Simon Peter, having a sword, threw it, and smote the high priest's servant, and cut off his right ear. The servant's name was Machus.

Then said Jesus unto Peter, Put up thy sword into the sheath. The cup which my father hath given me, shall I not drink it? Then the band and the captain and officers of the Jews took Jesus and bound him, 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 which gave counsel to the Jews that it was expedient that one man should die for the people. 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, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not. And the servants and officers stood there, who had made a fire of coals, for it was cold.

[ 17 : 50 ] And they warmed themselves, and Peter stood with them, and warmed himself. The high priest then asked Jesus of his disciples, and of his doctrine.

Jesus answered him, I spake openly to the world. I ever taught in the synagogue and in the temple, whether 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 hand, 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 Annas had sent and bound unto Caiaphas the high priest, and 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. One 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?

[ 19 : 08 ] Then Peter then denied again, and immediately the cock crowed. Then led they Jesus from Caiaphas unto the hall of judgment, and it was early.

They themselves went not into the judgment hall, lest they should be defiled, but that they might eat the Passover. 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 malefactor, we would not have delivered him up unto thee. 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 to death, that the saying of Jesus might be fulfilled which he spake, signifying what death he should die, and so on.

Amen. That the Lord would bless his word to us, and to his name be all the praise and all the glory. Let us sing again in Psalm 41, this time from verse 5.

[ 20 : 22 ] Psalm 41, verse 5, again a messianic psalm, speaking of the sufferings and indeed the enemies of Christ.

Those from verse 5, Psalm 41, verse 5, Those that to me are enemies, of me to evil say, When shall he die that so his name may perish quite away?

Which is exactly what the Pharisees and the Jews wanted. To see me if he comes, he speaks vain words, but then his heart heaps mischief to it, which he tells when forth he doth depart.

My haters jointly whispering, Against me my heart devise, Mischief say they cleaves fast to him, He lieth and shall not rise.

Yea, even mine own familiar friend, on whom I did rely, Who ate my bread, even he his heel, Against me lifted high. But Lord, be merciful to me, and up again me raise, that I may justly them requite according to their ways.

[ 21 : 31 ] Psalm 41, then verses 5 to 10, God's praise, Those that to me are enemies, of me to evil say, Those that to me are enemies, no need to evil say, When shall he die, that so his name May perish right away.

To see me, If he comes, He speaks, In words, But death in his heart, He's mischief to it, which he tells, When for the loving heart, My hatred's joy Không as close mother's passage, Yes he gives me awesome fathers, If he died long.

St hubby me, Time is closing, My wh ■, And the key minds, Qu race in five years, Make sense they make us to Him, Here I must shall not rise.

Yea, here, my Lord, come tell Your friend, On whom I have relied, Who in my begging keep His heel, Against me lifted high.

But, Lord, be merciful to Thee, And up again He raised, That I gave in trust in Him, And replied, According to the ways.

[ 24 : 46 ] Well, now I would have you too God's blessing, If you would turn back with me to the portion of Scripture, Which we read in John chapter 18. John chapter 18, and we can take our text from the beginning of verse 4.

Jesus, therefore, knowing all things that should come upon Him, Went forth. Well, last night we saw together King David and his followers passing over the brook Kidron.

David having been betrayed and indeed ousted by his son Absalom and by others who had sided with him. Now, today I want us to consider Jesus, The son of David, the greater than David, Passing over that same brook.

We read that when Jesus had spoken these words, Referring to the high priestly prayer, That he went forth with his disciples over the brook Kidron, Where it was a garden, Into the which he entered and his disciples.

Now, at this point, Jesus has had the Lord's Supper with his disciples. And in the upper room with them, He has given his farewell discourse, Which we have recorded for us in John 13 to 16.

[ 26 : 15 ] And then after that, It seems, although there are different views on it, It seems that he leaves the upper room, And that he makes his way down, Perhaps to near the walls of the city.

And while he is outside, He prays the high priestly prayer. And then before they leave the city, We read that they sing a hymn, Or they sang one of the psalms of ascent, Perhaps Psalm 118, Or one of the psalms round about there.

And having sung that psalm, They now pass over the brook Kidron. And I'm sure that the symbolism of it, Of what was happening here, Even passing this brook, Wasn't lost on our Lord himself.

I'm sure that he understood The historic significance of this place, Of what had happened here in years gone by. I'm sure that he saw himself, Very much like David, Fleeing the city, For different reasons, of course.

And yet, There was treason at hand, And treachery, And conspiracy against him, Which would become very evident. There were some that were with him, But at this point already, One of his disciples has already left him.

[ 27 : 36 ] We have an Ahithophel in the ranks. But there's more symbolism than that as well. The brook Kidron was actually a dry river, If we can even call it a river.

It only ran with water in the wintertime. Most of the time, You could just walk across it. There was no water in it. It was dry.

But at Passover time, We're told that The blood from the lambs That would be sacrificed at the time, Which would be up in their thousands, Would run through this brook.

So that the brook would be running red. And the brook that they crossed over Wasn't a brook of water, But it was a brook of blood. A stream of blood.

The blood of the lambs. And here was the Lamb of God, Which taketh away the sin of the world. And he was passing over this brook. Understanding that very soon, The need for these lambs to be slain Was going to pass away.

[ 28 : 42 ] Because he himself was going to be slain. One divine also, And this is just a thought, Says that this is the route That the scapegoat would take.

On the Day of Atonement, When they passed over the sins of the people Onto the scapegoat, Onto its head, And sent it out into the wilderness, It would go out To the east of the city, And down Past the brook, Kedron.

And here again, We have the fulfillment of that scapegoat. We have the sin bearer, The one who is bearing the sins of his people, The one who has made sin for them, That they might be made the righteousness of God, And him and he is passing in the same direction, Bearing the sins of the people.

And I'm sure that these things weren't lost on Christ, And they shouldn't be lost on us either. But I want us really today to consider The arrest of Christ.

The arrest. John skips over The prayers of Christ in Gethsemane, The agony of Gethsemane, As he looks into the cup, And as he says, Father, I will that If it be Possible that this cup Would pass from me, Nevertheless, Not as I will, But as thou wilt.

[ 30 : 09 ] John skips over that For his own wise and mysterious reasons, And he passes straight to the arrest. And here we Are brought face to face With that which Christ has spoken of So many times, His betrayal.

The arrest happened because Christ was Betrayed. Now, we saw that there was a betrayal Last night as well, That David was betrayed by his own son.

He was betrayed by Absalom. I wondered if David suspected Absalom. I wondered if it caught David Completely by surprise. We're not told, And it's difficult to be sure.

But one wonders if David Had his own suspicions About Absalom's loyalty. You can kind of tell If a person is loyal or not. Whether David knew or not, We know that Jesus knew.

About the New Testament. Absalom. You see, Christ knew his scriptures. He was a student of the word of God. He was a student of the Old Testament. And he knew that he would be betrayed.

[ 31 : 19 ] And he knew that Judas would betray him For thirty measly pieces of silver. And so he says to him at the table, He says, That thou doest, Do quickly.

What you're going to do, The betrayal, The awful thing that you're going to do, That you've decided in your mind That you're going to do, Go and do it. Do it quickly. Get it over with.

I know all about it. And Judas leaves the table In the upper room. And he shoots out into the night To get his band of soldiers And the chief priests And the Pharisees In order to betray the Lord.

And hours later, Jesus has, He's prayed the high priestly prayer. He has passed over the brood, And he has prayed with his disciples, Or some of them.

They ought to have been praying with him In the garden of Gethsemane, On the Mount of Olives, The same mount that David passed over onto. And when he has finished praying, He says then, We read that Judas also, Which betrayed him, Knew the place.

[ 32 : 29 ] For Jesus oftentimes Resorted thither with his disciples. Judas then, Having received a band of men And officers From the chief priests And the Pharisees, Cometh thither with lanterns And torches and weapons.

Judas knew the place. This is a place that Jesus came to often. This is a place that he came to With his disciples For rest, For prayer.

He came there often. And he decided to go there again. He decided to go there Knowing that Judas knew the place. And knowing that Judas was going to lead His arresters Straight to that place.

And yet he goes there. And Judas comes up to him And we read in the other Gospels That he kisses him. That is the signal That he was going to give To the chief priests And the Pharisees And to the soldiers.

That this is the man. This is the man to be arrested. I will kiss him. And he kisses him. And the original tells us That he kisses him repeatedly.

[ 33 : 42 ] As if his guilt is Already perhaps beginning To swallow him up. But not sufficiently so. And Christ says to him Betrayest thou the son of man With a kiss? Judas The faithful are the wounds Of a friend we read But the kisses of an enemy Are deceitful And never have kisses Been more deceitful Than this.

His betrayer is at hand. One of the Old divine crewmaker He says this. He says We may have read And heard a thousand times Of this horrible fact.

And yet as often As it is repeated We are astonished afresh As if we'd never heard it before. And I think that There's an element Of truth in that. The horror Of what is happening here Never completely Passes from us.

One who had been with him. One who had been His familiar friend. One who had eaten bread At his table. One who had been loved And nourished In every way.

And yet He betrays him. I don't know who said it. But somebody said That never did Personified goodness And consummate wickedness Or complete wickedness Ever meet in such An awful contrast As this.

[ 35 : 04 ] As that kiss. The betrayer Kissing Kissing The son of man The sinless Saviour What made it so awful? Well it was that Judas didn't just Know the place.

He didn't just have Information about The places that Jesus went to. He knew the man. He had been with him. He had been His constant companion. He had heard And preached.

He had Seen for himself The miracles That he had Performed. The people That he had helped. The poor That he had lifted up.

The sick That he had healed. He had seen all of that. He had heard The gracious words Which proceeded Out of his mouth. He had Been with Christ.

He had worked For Christ. He had preached For him. He may even have Cast out demons In his name. And yet We find that When it came To the crux The end of verse 5 That when you had Jesus and his disciples On one side And when you had The band of soldiers And Jesus arresters On the other side We read that And Judas also Which betrayed him Stood with them.

[ 36 : 18 ] That's where Judas stood. That's the side That Judas Was on With the 30 pieces Of silver In his pocket. J.C.

Ryle says this. He says From the highest Level of privilege To the lowest Depths of sin There is only A succession Of steps.

Only a succession Of steps. And this man Had the highest Level of privilege. And here we find Him in the lowest Depths of sin. And there were Steps which led To that. What exactly These steps were?

Well, we If we had time We could perhaps Think of them. There was Pride there. There was unbelief. There was greed. There was bitterness. There was hatred. You see, When our privileges Are misused, When our privileges Are wasted, Then our hearts Will harden.

And that which Ought to have been A saver of life Unto life for us Will become a saver Of death unto death For us. And, you know, Friends, We have to apply This to ourselves As well, Don't we?

[ 37 : 24 ] We who have had Privileges. We who have had Gospel privileges. We who have had Every religious advantage. And that's a good thing. And yet, Let's not rest on it.

Because you can be Planted in fertile soil And yet bear no fruit. So it was with Judas. And we hope and pray That it won't be The same with us.

But let us Move on from Jesus' Betrayer To Jesus' Own Determination. Because this is what John focuses on.

Not so much The betrayal itself As the arrest. And not just The fact of the arrest. But John is focusing On Jesus' Demeanor In the arrest. Jesus' Determination Throughout this Event.

Event. Now, Depending on What you hear And reading Children's books And so on We can become Used to hearing Of a helpless Jesus.

[ 38 : 25 ] One who has Taken against His will. One who is Almost like A scared little Prisoner. And indeed That's how Arrestments Normally happen.

Normally Those who are doing The arresting Are in control. The policemen Or the soldiers As it is here. They are the ones With the power. And yet This is no ordinary Arrest, is it?

We read that Jesus Knowing all things That should come Upon him That he went Forth. He went forth And said to them Whom seek ye?

This is a helpless Man. This is one Being taken Against his will. No, his Duty is clear to him. We read Mark tells us That when he Had finished Praying his Prayer in the Garden Before Judas Came and Before the Soldiers came We read that He gets up And he says To his Disciples Rise up Let us go Lo he that Betrays me Is at hand Rise up Let us go My betrayer Is here Well the Disciples might Have thought to Themselves Which way?

Which way Will we run? Will we go Into the woods? Will we Carry on up The hill? Will we go Back the way We came? How are we Going to Escape if our Betrayer is at End?

[ 39 : 50 ] If your life Is in danger Jesus Where will we Go? Go? And yet There is no Escape plan Here is There? He doesn't Run He doesn't Even sit And wait No he Goes forth He goes Forward He goes Towards His Arrestors He walks Towards his Destiny He embraces That which is Coming his Way He gives Himself Unto the Death That is Awaiting Him No man Can take His life From him He gives It Of himself And he Doesn't Do it Blindly Either He can Do many Things Blindly To her Own Detriment It's Not what's Happening Here Knowing All Things That should Come upon Him Knowing It All Perhaps Not every Single Minute Detail But certainly Every Fundamental Aspect Of it Everything

That had Been Revealed To him In the Cup Everything That he Had read In the Scriptures Of the Sufferings Of the Messiah He Knew All of These Things He He Looked Into The Cup And he Had seen The Poisonous Mixture That was In it And he Had seen That he Had to Drink it To the Dregs He'd seen The mockery That was In it And the Humiliation That was In it And the Disgrace That was In it He'd seen The suffering That was In it And the Forsakenness That was In it And the Death That was In it He'd seen These shocking Things These dreadful Things And he Had every Human Reason To avoid It To shun It But no Knowing all Of these Things He goes Forth He goes Forth To meet His Betrayer To confront His own Arrestors And Peter We see Later He tries To intervene Doesn't He To cut Off the Ear Of Malchus The servant Of the High Priest To save Christ In his Own way To derail The plan Of salvation



Well might Christ Have said To him As he Had to Say To him At another Time Get thee Behind me Satan For thou Savrest not The things Of God But the Things of Man And yet What he Says is This Verse 11 Put up Thy sword Into the Sheaf The cup Which my Father hath Given me Shall I Not Drink it Matthew Tells That he Goes on To say To Peter Do you Not know That I Have twelve Legions Of angels That I Could call Down here Seventy Thousand Or so Angels To protect Me To save Me But how Then shall The scriptures Be fulfilled That thus it Must be If I am to Save myself Peter if you Are to try and Fight me out of This situation Which is Impossible Anyway How then Shall the scriptures Be fulfilled But thus it Must be How then

Shall sinners Be saved How then Shall God's Plan of Redemption Be accomplished Now you see Having loved His own Witchwood In the world He loved them To the end And this is What the end Looked like To be arrested As a criminal To give himself Into the hands Of evil men That they might Do with them As they would What commitment What determination On his part What love He wasn't Dragged Against his will But he went Forth Knowing all Things that Should come Upon him He was determined To do the will Of his father Nevertheless Not as I will But as thou wilt And to do Thy will I take delight For thou My God That art So we have His determination Thirdly We have His control Because It's one thing

To be determined It's one thing To be willing But who's In control Here Now Normally In an arrest You would say That the soldiers Are in control The policemen Are in control And you would Certainly think That was the case Here Judas then Having received A band of men And officers From the chief priests And the Pharisees Cometh thither With lanterns And torches And weapons Now this band Of soldiers The word Is the word Probably for a cohort Of soldiers Which would normally Be around 600 men Maybe as few As 400 But around 600 men And if it was Just a deputation From the band Certainly You're talking About a few hundred People here And these were Roman soldiers They were Roman soldiers At the time The Roman soldiers In Judea Were normally Situated in Caesarea That's where Their garrison

[ 44 : 52 ] Was But at the feast Times And especially At the Passover time Jerusalem would be Crawling Not just with Worshippers But with Soldiers Josephus tells us That That they would be Stationed In the tower of Antonio In the very center Of Jerusalem And they were There essentially For riot control Because this was A time when National fervor Ran high When pride Ran high And when the Jews resented More than ever That they were Under the power Of Rome And so there Were always Soldiers And they were There to stop Any sort of Uprising And here For some reason They are with The chief priests And the Pharisees To arrest Jesus Probably because The chief priests And the Pharisees Have made their case And said Well this man Is an insurrectionist This man could begin A riot And so they have These soldiers And not only soldiers But they have officers As well And the officers

Are speaking about The temple police The Jewish guard Those who were The puppets Of the Pharisees And the high priests These were Roman soldiers They were Jewish police Essentially And there were Those who had Control over The temple And so you have Rome here And you have This field here You have the state Here and you have The church as well Because as he had To be condemned By church And by state As he had to be Killed By church And by state So he is here Arrested as well By church And by state And they come Here with Lanterns Lanterns To arrest The light Of the world And they come Here with Weapons With batons In order to Take down The prince Of peace And they are All there What a sight The Pharisees And the Sadducees With Judas At their head

With these hundreds And perhaps Even a thousand Men Coming out To arrest Jesus Strategists And armed men You have clout And you have Might You have a show Of force They think That this man Is dangerous They know That this man Is powerful And not only that But they expect Him to run They expect To have to Hunt him down They expect A fight On their hands And that's why There are so many Of them But as we've seen Jesus doesn't run That's perhaps The first surprise But the second Surprise is the way That he comes To meet them And the way That he deals With them As the conqueror Of an army As a mighty king And soldier himself He comes out As David Against Goliath As Gideon Against the Midianites As Samson

Against the Philistines And we read That He says to them Whom seek ye And they answered him Jesus of Nazareth In other words He's saying Who's your warrant for Jesus of Nazareth They say Jesus Said unto them I am he And Judas also Which betrayed him Stood with them As soon then As he has said Unto them I am he They went backward And fell To the ground As you'll see If you've got An authorized version The word he Is in italics Literally He is saying I am And this was The way that The Septuagint The Greek translation Of the Old Testament Written around 300 years Or translated Around 300 years Before he Now This is the way That it translated Yahweh Or Jehovah In the Old Testament Scriptures We have it In our translations

As Lord This is the word That was used Who do you seek Jesus of Nazareth I am Lord Jehovah And of course He used this Of himself At different times In the Gospels Especially in John The I am sayings I am the resurrection And the life The life I am The light of the world I am the true vine And so on He is used before He used it famously In John chapter 8 When he says To the Pharisees When he is having A discussion with them Or when they are Trying to catch him out And he says to them They say Are you greater Than our father Abraham And he says Before Abraham was I am And then they try To stone him For blasphemy And if you don't Really understand What is going on there What he is saying You might struggle To understand Why are they trying To stone him For that Well it is because He has used The name of God For himself

[ 49 : 55 ] And to them It is blasphemy They rightly understood What he said And now Perhaps some of the Same people The same Pharisees The same Sadducees The same Jews They are hearing him Say the same thing again And as soon as he says it They fall back Their strength Forsakes them Their knees buckle Their feet give way Under them And they fall To the ground Why?

Why do they fall To the ground? Is it a measure Of understanding Of the thing That they are doing That this is There out In the power of darkness That it is an awful Thing that they are doing That they are arresting The son of man That they are about To crucify the lord Of glory Is there an understanding?

Well maybe It is more likely That they fall back Through some sort Of miraculous power That they are driven back By an invisible force Of God And that the father Is here encouraging His son With this show Of power That this great army Are coming to arrest you But I have power Over them Power to knock them over Whatever it is It is clear here That Jesus is in control That this army Can't take him That he is their creator That he has created them By the word of his power That is evident Isn't it?

Who is in control here Is evident The soldiers Had never had an arrest Like this They had never had An encounter Like this When someone else Is in control When the minority Has power over them But it is evident Who is lying in the dust And who is standing strong Who is quaking In their boots Scared And who is standing Being kept In perfect peace He has the power here He has the control And yet the wonder Of it all Is that he had this power Had this power To save himself Had this power To deliver himself Had this power To walk away And yet he uses it To give himself He uses it To walk Into the work That the father Has given him To do Do we praise God For The willingness Of Christ To do what he did For us Although he had

Every opportunity To escape from it And every power To do it And yet Knowing all things That should come upon him He went forth And then he asked them again Whom seek ye And they said Jesus of Nazareth Isn't that an amazing thing Isn't that a solemn thing That they get back up And they're brushing The dust off their clothes Having been forced To the ground By the power of God By the name of the Lord They've fallen They don't know How they've fallen They don't know What kind of invisible force Has pushed them To the ground But they get back up God has been speaking To them He shows them The darkness Of this act The awful thing That they are doing And yet What do they do Well they get up And they get on with it Don't they They go back To their orders How hard is the heart of man How strong is the grasp of Satan

[ 53 : 29 ] Even after this There's no change Even after all that they have experienced In this short time On this dark night There is no repentance Even Judas Stands again Now they're no doubt Confused And stunned But the way they see it is this They have their commission They have their captain They have their master They have their king To serve And that's what they're going to do They're not going to change allegiance Now They're not going to change sides They have their orders And they'll get on with it Despite whatever it was That just happened there You know The unbelieving world Is just as strong today Isn't it You can see many things Of the work of God Providence In the history of this world In your own experience You can hear many things You can be like Felix

Who heard the apostle Paul Preach on Temperance And righteousness And judgment to come And you can tremble In your boots And yet you can say Well I'll put it off For a convenient season A season which never comes You can be very mindful That God is here And that God is speaking to you And that he's asking you To do something And to be someone And yet you can harden Your heart against it You can be knocked To the ground by it Having no idea What natural thing Could have done Or could have said What you have seen Or what you have heard And yet you can just Put it to the back Of your mind You can harden your heart And you can be lost If they hear not Moses and the prophets Abraham said To the rich man Neither will they be persuaded Though one Should rise from the dead And how true that is Unless the Holy Spirit

Soften our hearts And open our hearts And renew our minds And work faith in us We shall be like these Soldiers These high priests These Pharisees We shall be like Judas himself But I want to close With this A fourth point And a quick point Jesus' protection We've seen his betrayer We've seen his determination We've seen then His control Or his power Over the situation But let us see His protection Over his own disciples Which is central To everything That's happening here I have told you That I am he He says in verse 8 If therefore you seek me Let these go their way It's interesting What he says here He is using their own laws Against them as it were If you are seeking Jesus of Nazareth If that is who Your warrant is for Then you have no right To touch any of my disciples

You have no legal right To do it He's saying So let them go Let them go Now we use that language I suppose in different ways Let them go As if well You have the power To let them go I'm just asking But this isn't a plea And it's not a request It's a command And that's very evident In the original language It is an imperative It is a command You will let them go This soon to be prisoner This man This God man Soon to be in chains Soon to be beaten And mocked And crucified He is making demands Of these people And he means it He is commanding The multitude Here we have The king of the garden The last Adam And he's telling His subjects In the garden How it's going to be And he says Let them go Let them go Let these go Their way There's even grace In his language There Let these go

Their way Not let my people Go their way Not let my disciples Go their way Not let my followers Go their way He doesn't compromise Them in any way He's going to be Questioned about his disciples But he keeps them safe You see friends While Jesus is lifting This cup to his lips Which he has now begun to do His mind and his heart Is on his people That they might be saved And that they might be safe And his disciples They deserve arrest They deserve punishment They will all forsake him The shepherd will be smitten And the sheep will scatter Peter will deny him Three times We read about him Others will go their way They will all fail him Or forsake him In one way or another And yet he has Their good at heart And he's saying Take me If you seek me

[ 58 : 33 ] Take me And let these go their way I will go in their place Take me Let them go And is that not Friends The gospel It's not the gospel In all of its simplicity The just for the unjust The rich for the poor The sinless For the sinner Is that not what he says to us Friends In the gospel That I will go in your place I have borne your punishment I have taken your penalty Upon myself I have borne the wrath of God In your place I have done it all That you might not have to What a saviour Indeed We have here The Christian life The concern of Christ For the welfare Of his people That he will not Suffer them To be tempted Above that Which they are able And you know Friends They aren't able The disciples

Weren't strong enough To be arrested They would have Denied him They would have Betrayed him I think every single One of them Like Peter did With Hart and Peter Would Thomas not Have done the same thing James Andrew John Would they not Have done the same thing They weren't strong enough They weren't built up enough And so Jesus Protects them from it He protects them From going into A situation In the youth Of their Christian lives And not being strong enough To deal with it But in every temptation He makes a way of escape And that's what he does Here That the saying Might be fulfilled Which he spake Of them Which thou gavest me Have I lost None That saying Is the saying That he prayed In the high priestly prayer Chapter 17 Verse 12 While I was with them In the world I kept them in thy name Those that thou gavest me I have kept And none of them Is lost

But the son of perdition That the scripture Might be fulfilled He says earlier In this gospel account In chapter 6 And verse 39 That 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 At the last day And that is what he is doing here That is what he is ensuring here That his disciples Will not be lost Except the son of perdition But that he might raise Every single one of them up At the last day And say This is my seed This is my reward This is my people In chapter 10 He says I give unto them Eternal life And they shall never perish And neither shall any man Pluck them out of my hand That the scripture Might be Forgiven That the scripture Might be fulfilled Let these Go their way All of his jewels

Must be made up None of his sheep May be lost Each and every one Of his elect people Must be gathered in It was through them The scripture Had to be fulfilled That day And friends The scripture Has to be fulfilled In our day as well And what a comfort That is for you Christian To know that Christ says today Let these go Their way I will take their place None of them Can be lost I will never leave them And I will never Forsake them I will never let them go I will never allow them To perish Indeed I will ensure The means By which they shall be kept He takes account Of your situation Of your different needs Of your different weaknesses And he gives grace To help In time of need And he makes a Way of escape When you're not strong enough To bear the temptation And if Christ could do this

Having sweated drops Of blood already If he could do this In the height of his arrest When the walls Were closing in around him We can be sure Friends That he will do it for us In our day Amen Let us pray O gracious God and King We thank thee For the love of our Saviour And for his willingness And his determination To save to the uttermost And to ensure that He would go forth In our place That we might be saved And delivered From the wrath to come How shall we escape though If we neglect So great salvation Help us to believe To the saving of our souls Increase our faith And increase our love And forgive us graciously For our sin For Christ's sake Amen

[ 63 : 36 ] Let us conclude By singing some verses In Psalm 21 And from verse 5 Another Psalm Which speaks of our King Psalm 21 verse 5 In that salvation Wrought by thee His glory is made great Honor and comely majesty Thou hast upon him set Because that thou Forevermore Most blessed hast him made And thou hast with thy countenance Made him exceeding glad Because the King Upon the Lord His confidence Gave And through the grace Of the Most High Shall not be moved away Psalm 21 verses 5 to 7 To God's praise In that salvation Wrought by thee His glory Is made great In that salvation Wrought by thee

His glory Is made great On that holy majesty See of thee King of nations Thanks ever Our love In yet Lee Because the Hand Th Mick O God blessed us with me.

And God with my kindness. May him exceeding life.

Because the King upon the Lord is gone.

May he end the day. And through the gates of heaven's night.

[ 66 : 12 ] Shall all be through the way. Amen. Amen. Amen.

Amen. First of all thank Mr. Murray for his service here today. And for these are the intimations. Amen. Amen.

May the grace of the Lord Jesus Christ. The love of God and the fellowship of the Holy Spirit be with you all. Amen.