

# Numbered With The Transgressors

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[ 0 : 00 ] Well, if for some reason you are feeling a bit lost when we come to this particular part of the narrative, let me catch us all up. You'll be helped to know that we have reached the point in Mark's gospel where he is describing the final hours leading up to Jesus' crucifixion.

In fact, for the most part, most of the events in chapter 14 occur between sunset on Thursday of the Passion Week and about 3 a.m. on Friday, the day of Jesus' crucifixion.

So everything we read, with the exception of the event in Bethany at the very beginning of the chapter, everything between that and the end of the chapter is really in about a nine-hour time frame.

That's where it's unfolding as far as the narrative is concerned. And we don't need to underestimate the significance of this particular section of Mark's gospel. So far, it's already been revealed to us that Jesus is the true Passover lamb.

We have seen him institute and establish the Lord's Supper, which is so very important to us now. We've seen, again, his promise of resurrection.

[ 1 : 19 ] We've seen his promise of restoration for his disciples who would inevitably fail. And we've seen him persevere in dramatic fashion through his final and greatest temptation in the Garden of Gethsemane.

And everything that the Bible tells us about Jesus is important. I don't mean to insinuate that that's not true. But only a careless reader would come to this section and miss the significance of what we've discovered in these last few studies.

All of the buildup that we have seen in Mark's gospel, or any of the gospels for that matter, all of the buildup really finds its purpose and intent and ultimate significance in this section as we see, and continuing forward to the end of the gospel, as we see the crucifixion and the resurrection of Jesus come to be.

Now, our text for today is not complex at all. It's not difficult to understand. The point of the passage is actually straightforward. I'm going to go ahead and tell you what it is.

Basically, it's this. Everything that Jesus has told his disciples that would take place is now beginning to take place exactly as he said it would.

[ 2 : 39 ] That's really the significance of this section. It doesn't really go much deeper than that. Of course, there's other lessons that we're going to draw from this and important dynamics of this. But the overall picture of this narrative here is that Jesus has been saying for quite some time, this was going to happen.

And now, before the very eyes of the disciples, they're seeing Jesus' words come to fruition. There was no more waiting. His hour has come, and it has come in perfect fulfillment to the scriptures.

Think about all the things he's prophesied now. Even in Mark chapter 14, we've seen him prophesy of a betrayer, which is revealed here. At least for the disciples, it is exposed as Judas Iscariot.

Up to this point, they didn't realize that. Now they know. It's fulfilled. We have seen Jesus time and again declare that he would be delivered into the hands of the Jewish leaders.

That's precisely what happens in this text. He even said in a previous passage a couple of weeks ago that all of the disciples would fall away. And when we get towards the end of this particular section, we find it stated very plainly, they all forsook him.

[ 3 : 54 ] They all fled. They all ran. And so Jesus' hour has come. Just as he prayed in the garden that this hour would pass, then he resolves to follow faithfully, as always, the will of the Father, and the hour has begun.

And that's where we see it unfolding. But before we jump into the verses, there's one more thing I want to point out, perhaps the most significant part of this. Each element of this narrative points to

the scandal of it.

You want you to think about what we just read. They took Jesus into custody in the middle of the night. It's well after midnight now. It was close to midnight when Jesus and the disciples went to the Garden of Gethsemane.

We know he's been praying in the garden for at least one hour, probably two. And so we're thinking one or two in the morning, and these men come to arrest him.

Isn't that a suspect? Isn't that a bit unusual? Doesn't that lean towards the fact that maybe there's a bit of a scandal happening here, that he needs to be arrested in the middle of the night?

[ 5 : 08 ] Isn't that a crowd of officers armed to the teeth? Ambush him like a modern sting operation? It's not like they send a few of the temple leaders to go and persuade him to come in and turn himself in.

That's not happening. It's actually a crowd of people. They apprehend him as if it's a dangerous fugitive that has put the people of Jerusalem at great risk.

But what had Jesus done to deserve that? Nothing. This is the man who took little babies and put them on his knee. This is the man who spent the last three years going throughout Galilee and Judea, basically eradicating disease.

This is the man who has spent day after day in the temple with these other people, no threat to anyone, simply teaching the truth. This is the man who has spent the last three years perfectly obeying and teaching the very law of God.

What has he done to deserve this type of treatment in his arrest? Well, nothing. And that's the point. He was treated as a criminal, though he had committed no crime.

[ 6 : 30 ] And just as Isaiah 53 had prophesied, Jesus was, quote, numbered with the transgressors. What Isaiah means there is he was counted, reckoned as a criminal, reckoned, treated as a transgressor, so that his death, in his death, by his death, transgressors could actually be declared righteous before God.

And if you're wondering why all four Gospels find it necessary to detail the events of Jesus' actual arrest, this is it.

He was numbered with the transgressors so that he could save transgressors. That's the significance of this particular part of the narrative. Let's work through it together.

The first thing that I want to point out to you is very simple. Jesus is betrayed. He's betrayed. He's betrayed. Look at verse 43. Immediately while he was still speaking, Judas came, one of the twelve, and with him a crowd with swords and clubs from the chief priest and the scribes and the elders. Let's just mention the people that are participating in this verse quickly. The chief priest and scribes and elders, they were the three groups that made up the great Sanhedrin.

[ 7 : 53 ] That's the ruling body of the Jews, both civically and religiously, underneath the jurisdiction of Rome, of course, but they were the ones that ruled over the Jewish people.

Instructions to arrest Jesus, in other words, came all the way from the top. So the Sanhedrin provide the civic authority for Jesus to be arrested legally.

And that's important at least to their cause. Now, they don't have just cause to arrest him, but the fact that it's coming from the Sanhedrin actually makes the actual apprehension of Jesus, taking him into custody, legal.

The fact that we see that there are servants of the high priest means that there's probably an actual written warrant accompanying this crowd of soldiers and servants. So when they approach Jesus and the disciples, they have at their disposal the very warrant for his arrest, so to speak, or at least for his custody to be questioned.

So we have that. The crowd with swords and clubs consist of temple police, civil servants who served at the discretion of the Sanhedrin.

[ 9 : 04 ] If the Sanhedrin provides the authority, the temple police provide the muscle. These are the scobies that have come in with the muscle strapped, ready to take on these disciples if they need to take on the disciples.

If there is an uproar, perhaps, which is what they feared, the muscle would be of great aid. Now, let me just say, incidentally, that if you were to flip over to John 18, maybe you would want to do that this afternoon, you'll discover that their efforts in providing any kind of muscle was actually very futile.

Jesus, by just speaking the word and identifying himself, supernaturally pushes back so that they all fall to the ground. It's really quite an amazing picture.

You can study that on your own. That's just a by the way. And then, of course, Judas is the other participant here. Judas Iscariot, one of the 12, he's the architect of the whole plan.

He was responsible for instructing the soldiers on where Jesus was. He was responsible for identifying who Jesus was. And he was even responsible, according to Mark's words, for the plan and precautions that they were to take as they sought to constrain the Lord.

[10:19] So Mark reminds us here that Judas was one of the 12 disciples, heightening the sense of betrayal that Jesus endured. And I want to remind you that Jesus had said this is precisely what would happen.

Look back just a few verses in Mark 14. Look at verse 18 with me. And as they were reclining at table and eating, Jesus said, truly I say to you, one of you will betray me, one who is eating with me. And they began to be sorrowful and to say to him one after another, is it I? And he said to them, it is one of the 12. He even narrows it down to that. One who is dipping bread into the dish with me. So Jesus has said this is going to happen. Now it's happening. He's also said that he would be delivered to this specific group of people. Remember Mark chapter 10?

Jesus says, we're going up to Jerusalem. The son of man will be delivered over to the chief priest and the scribes, and they will condemn him to death and deliver him over to the Gentiles.

[11:29] So all of this that's unfolding here before our eyes and before the eyes of the disciples is just the fulfillment of Jesus' own word. And Jesus' own word is the fulfillment of the Old Testament prophecies about him.

That's significant here. This is not just something that happened to take place and we're reading it back into the text of Scripture. No, this is the perfect fulfillment of God's word. It's the perfect fulfillment of Christ's words.

And there's no variant in the way that it unfolded. Now let's look a little closer at the act of betrayal itself. Verse 44. Now the betrayer, he's not referred to as Judas any longer.

He's just the betrayer. Let's think for a moment about the reasons for this betrayal.

The need for a signal was because the soldiers probably were somewhat unfamiliar with Jesus.

They might have known who he was and had perhaps seen him in the temple.

[12:39] But they're coming in the middle of the night. There's no electricity in those days. It's the cover of night. Perhaps there is light from the moon as we would understand the Passover and how the feast and things like that would take place.

It would be associated with a full moon. So that's really the only light that they have. These are also men likely who have not showered maybe in a little while. They are all bearded men.

They're all from the same region. It would be easy for somebody not familiar with Jesus to not really be able to pick Jesus out in a lineup of these men at this particular time, right? So it makes sense.

They need a signal so that when they get there, they know exactly who to apprehend because the last thing they want to do is bring the wrong guy back to Caiaphas' house. Because by the time they get to Caiaphas' house with the wrong guy, the guy they were supposed to get is going to be long gone and they're going to miss their opportunity to kill him.

So we understand why there needs to be a signal. But why didn't they just arrest Jesus during the day? That's the question. Why come at night when they couldn't be sure exactly who he was?

[13:45] Why not take him during the day when they could identify him clearly? Why was it necessary for them to recruit a betrayer among the Lord's disciples?

Three reasons I want to give you. First is the reason of the Sanhedrin. The Sanhedrin's reason was secrecy. Secrecy. Now step back and think of the larger picture here.

Thousands of people have gathered in Jerusalem, many of whom have been impacted at some point in the last three years by the ministry of Jesus. Now think about this.

All of these people in Judea and Galilee that Jesus has healed of leprosy or has raised their children from the dead or has instructed them or helped them in some way are probably in Jerusalem or nearby.

They're not against Jesus. Why would they be? Jesus has changed their life. The Sanhedrin is concerned that if they were to make a public show of this particular arrest and custody, what would happen would be a riot among the people, an uproar that would be politically devastating.

[14:58] So they wanted to act swiftly. They wanted to act secretly because they feared a riot. And a betrayer provided them with the perfect opportunity to accomplish their task.

Judas knew Jesus' movements. Judas knew Jesus' patterns. He would know that he's going to be in Gethsemane. He would know exactly who he is and how to identify him and what they should do to restrain him.

And just look back at verse number one of chapter 14 and remember this. It was now two days before the Passover and the Feast of Unleavened Bread and the chief priest and the scribes were seeking how to arrest him by stealth and kill him.

For they said, not during the feast, lest there be an uproar from the people. So why a betrayer? Why betrayal? Well, the Sanhedrin needed it because of secrecy.

But what is Judas' reason in this? Why is Judas concerned with betraying the Lord? Well, Judas' reason, I think, is selfish greed.

[16:06] Selfish greed. John chapter 6 tells us that Judas had an issue with greed. He was the group's treasurer. Later, the disciples figure out that he had been stealing from them all along.

Clearly, Judas only followed Jesus in hopes of receiving from him some benefit of wealth and power in the coming kingdom.

And we've talked about this before. I don't think it's that Judas didn't truly believe Jesus was the Messiah. He just refused to accept what the Messiah's true purpose and identity really was.

He thought what's coming along with Jesus is this new kingdom, which meant those who are closest to him are going to give wealth and power to rule the kingdom. And now he's starting to realize this is not who Jesus is.

This is not what he's going to do. And so though he may think he is a messianic figure, his faith is not in Jesus' true identity and purpose. He's not a true disciple in that sense.

[17:10] So what does he do? When it became clear that Jesus' plan and purpose didn't meet his expectations, Judas betrayed the Lord for what he really wanted, money.

Look back again in Mark 14 to verse 10. Then Judas Iscariot, who was one of the 12, went to the chief priest in order to betray him to them.

And when they heard it, they were glad and promised to give him money. And he sought an opportunity to betray him. We find out in other passages, this was 30 pieces of silver.

This was the price of a slave that he betrayed the Lord for. So that's the Sanhedrin's reason. That's Judas's reason. What's the ultimate reason though? The ultimate, perhaps we would say the divine reason for this betrayal is the fulfillment of scripture.

Judas and the leaders of the Jews, they all had their reasons for doing what they did. But it was accomplished ultimately by the guiding hand of the sovereign God.

[18:18] Jesus himself affirmed that his betrayal was following God's plan and God's word. Look back at verse 20, Mark 14.

He said to them, It is one of the 12, one who is dipping bread into the dish with me, for the Son of Man goes as what?

Read that next part. As it is written of him. Jesus has already told the disciples, The betrayal is coming. It's going to be one of you. And the reason it's happening is because the scripture said it would happen.

Do you see? God is working out his plan. Even through sinful people, God is working out his plan. Now let's take a time out for a second and think about our Lakeside Connect studies. Just last week, our group will do it tonight. So I guess you'll have some answers, I guess, as a part of the discussion here. Think about what was happening with Abraham and Isaac.

[19:21] Think about particularly that whole situation. I can't remember, Mark, what chapter we were texting about last week. The situation with Abimelech and all of that.

And then fast forward and frame your mind along with what Paul was getting at in Romans chapter 8 there at the end. We have this groaning. The temptation in that groaning is to think that either by our sin or by our suffering, maybe God isn't fulfilling his promise or maybe God won't fulfill his promise.

And then Paul reminds us, no, God is fulfilling his promise. Who can separate us from the love of God? And he gives that whole list of things. Well, none of that can separate us from the love of God.

Judas can't prevent God's work. The leaders can't prevent God's work. In fact, God is going to use them and their betrayal and their sin to accomplish his work. God is working out his plan. It's amazing to think about. Now, remember, the Bible is a book about Jesus. And we could go to a few different Old Testament passages that would point toward this betrayal.

[ 20 : 25 ] If you would think maybe typically, maybe you would go to the story of Joseph, who Stephen said in his speech in Acts chapter 7 was a type of the Lord Jesus. And so maybe when you see the betrayal that Joseph experienced from his brothers, maybe you start to see a picture of what is to come, maybe being identified in Christ.

Certainly, we see that in David. And two different times, David is betrayed by someone closest to him. One of those times was his very own son, Absalom. Jesus actually quotes a psalm, though. Psalm 41 is the one he quotes. It says, Even my close friend in whom I trusted, who ate my bread, has lifted his heel against me. John says Jesus quoted that verse at the Last Supper in order to tell his disciples this betrayal is the plan of God and it's the fulfillment of the Word of God.

Now, here's why I emphasize that. Had Jesus not been betrayed, he wouldn't be the true Messiah. But the fact of his betrayal, as tragic as it is, is another confirmation that he is actually indeed the Savior.

Because the Savior had to be betrayed, according to Jesus' own words. So those are the reasons for betrayal. Let's look at the sting of betrayal now. The sting.

[ 21 : 51 ] Think about Judas' treachery here. It's made even more despicable by his choice in identifying the Lord. Now remember, let's just read it again just quickly.

Look back with me at verse 44. Now the betrayer had given them a sign saying, The one I will kiss is the man. Seize him and lead him away under guard.

So remember, Judas is the architect behind this plan. He's the one who chose the signal. He's the one who carried out the plan.

Now he could have simply got to the garden, got close enough to Jesus to point at him and say, Here he is, guys. This is Jesus of Nazareth. John tells us Jesus even steps up to the men and says, Who are you looking for?

And they said, Jesus of Nazareth. And he says, I am he. He's identifying himself even in this moment. Judas could have easily said, That's him. Get him. But he doesn't do that.

[ 22 : 55 ] In his own mind, in his own plan, he chooses instead to identify the Lord with this kiss. I think an initial mockery that is beginning the process of this passion experience of Jesus.

The words rabbi and kissed here are emphatic in the Greek, meaning that when Judas comes to Jesus, he embraces him in a way that expresses deep love and affection.

It's the sting of betrayal. It's the kiss of betrayal. It's the kiss of death. But why? Why would he do that?

I can't say what for sure was in Judas' mind. It's clear what was the condition of his heart, though. It's one thing to be the agent of betrayal.

It's a whole new expression of depravity for the sign of one's betrayal to be a symbol of love and of affection. This is the kind of emotional and relational pain that Jesus endures for us.

[ 24 : 04 ] He endures on our behalf. This is the extent that he was willing to go. Philippians 2, He who sat on the throne of heaven descends to become the lowest of man.

We sing the songs at Christmas, the song I remember us singing last year so often during December, Thou who was rich beyond all splendor, all for love's sake, became as poor, was condemned.

The God who created Judas is now mocked by him, is now condemned by him. I want you to compare the treachery of Judas here with the steadfast love of the Lord.

Is there not a contrast taking place here in Mark's purpose? Notice how Jesus does and does not respond to Judas.

He doesn't berate him. He doesn't spew hateful words. He doesn't let him know, I knew it all from the beginning it was going to be you. No, there's nothing like that that happens.

[ 25 : 15 ] Matthew actually says, Jesus said to him, Friend, do what you came to do. Then they came up and laid hands on Jesus and seized him.

Matthew, who was present in the moment, who witnessed this unfold, said he called him friend. That's an interesting choice of words here, isn't it?

Because Judas certainly wasn't Jesus' friend. He was his betrayer. But he wasn't speaking from the perspective of Judas. It doesn't mean that Jesus was ignorant of or indifferent to what Judas did. I think it does reveal the steadfastness of his love for those who sin against him, which is all of us, by the way. He didn't merely teach us to love our enemies.

He lived it. And he commands that we follow him as we face treacherous acts of betrayal ourselves. When people do us wrong, how is it that we respond to them?

[ 26 : 23 ] I think Jesus gives us a pretty amazing pattern here on what it actually means to love your enemies and to pray for them, to persecute you, and to show kindness to them.

Well, that's Jesus' betrayal. Let's secondly look at Jesus' arrest. Jesus arrested. Verse 46, And they laid hands on him and seized him.

So just as Jesus predicted his betrayal, so he foretold his arrest. Now Mark has told us this three different times already. In fact, let's just trace it back.

Flip a couple of pages back to Mark chapter 8. Mark chapter 8. And look with me at verse 31. And he began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes and be killed and after three days rise again.

And he said this plainly. All right, prediction number one. Now look at chapter 9. Look at chapter 9 and verse 30. Let's start at verse 30.

[ 27 : 33 ] They went on from there and passed through Galilee and he did not want anyone to know for he was teaching his disciples, saying to them, The Son of Man is going to be delivered into the hands of men and they will kill him.

And when he is killed, after three days, he will rise. That's prediction number two. Go to chapter 10 now. Chapter 10. Let's look at verse 32.

And they were on the road going up to Jerusalem and Jesus was walking ahead of them and they were amazed and those who followed were afraid and taking the 12 again, he began to tell them what was to happen.

See, we are going up to Jerusalem and the Son of Man will be delivered over to the chief priests and the scribes and they will condemn him to death and deliver him over to the Gentiles and they will mock him and spit on him and flog him and kill him and after three days, he will rise.

Verse 46 here, back to chapter 14, is the precise fulfillment of what Jesus had repeatedly prophesied. The precise fulfillment.

[ 28 : 43 ] I want you to think about this. He knew exactly what was going to happen when he got to Jerusalem and he went there anyway. Nothing about this moment is outside of Jesus' control.

It's not outside of his power to influence. He willingly obeyed the Father's plan by laying down his life for us and verse 46, simple as it may be, straightforward as it may be, is a monumental verse to just tell us what Jesus said is true.

It happened and it happened because he was willing for it to happen. Now another gospel we're going to see here in just a second, one of the disciples gets carried away. Another gospel tells us that when Jesus responds in that moment, he says, do you not realize that I can call 12 legions of angels from my Father?

That's a thousand angels at least for Jesus plus all of the remaining disciples. If we were really in trouble, men, if this was really a problem, men, I could appeal to the Father and we'd have all the help that we need.

But this is the plan. This is what I've told you. It was all a part of God's plan. Jesus knew and he pursued it willingly. Why?

[ 30 : 01 ] Love, right? Love, all for love's sake, he did these things. Verse 47, one of those who stood by drew his sword and struck the servant of the high priest, cut off his ear.

So one of the disciples was far less willing than Jesus was. John 18 tells us it was Peter. Which isn't so much of a surprise to us, is it?

It's not unusual for us to find Peter acting or speaking without first thinking. Now how many of you can identify with Peter in that? I think I've told you my mom had this habit when I was growing up. She would tell me that my mouth was in drive and my brain was in neutral is what she would say. In other words, I would act or say before I would actually use the brain that God had given me.

Peter functions that way quite a bit, doesn't he? He's often rash, passionate, to his credit, passionate, but a bit rash.

[ 31 : 07 ] And it always bites him, doesn't it? The heat of the moment, he kind of thoughtlessly grabs a sword and he takes a swing at one of the high priests. One of the gospels tells us the high priest's servant.

His name was Malchus. Now Luke wrote that after correcting Peter, Jesus touched Malchus' head and fully restored his injured ear.

That's pretty amazing too. In the midst of all of this, Jesus still displays his love and compassion and his power in order to heal this man. Which just as another, by the way, I would really encourage you to lay the four gospel accounts beside each other.

Each of them is a bit different and helps really fill in this particular story. I would encourage you to do that. Mark omits a lot of the details that the other gospel authors includes.

But his aim was not to fill us in on every detail of the story. That's not Mark's aim here. Remember the dual focus that I told you Mark has in his book overall, but especially in this section.

[ 32 : 13 ] There's the dual focus of Jesus' Messiahship and faithfulness compared with the, or contrasted with, the dynamic of faithful discipleship.

Where all of the disciples failed, Jesus was faithful. Jesus persevered in all of those things. We see that happening here again. There's a contrast here for Mark's purpose.

It doesn't matter who it is. What matters is what they did. So let's consider Peter's sin for just a moment. Let's give him a little bit of credit. Peter's motive was born out of his love and his loyalty for Jesus.

Let's get that part right. It would also be wrong for us to say that Peter shouldn't have been bothered by what was happening. That he should have just accepted because Jesus had said he would be betrayed and arrested.

That he should just accept it without any kind of emotional experience at all. That wouldn't be right for us to say either. The problem here is that his untempered anger produced a murderous act.

[ 33 : 23 ] I think it's safe for us to say Peter wasn't aiming for Malchus' ear. One preacher said either he was really good to be able to cut off only Malchus' ear or he's really bad to miss the rest of his head because that's what Peter's aiming for here.

He's trying to kill this man. This is not the man arresting Jesus. This is the servant probably with the warrant. And Peter in a moment of brashness takes out his sword and commits a murderous act. This was attempted murder. And Jesus reminds Peter as such when he says in Matthew 26 that all who take the sword will perish by the sword.

In other words this is not the right action Peter. This is murderous which means that it would be perfectly legitimate for justice to be carried out on you.

You would deserve to be put to death for what you just did. That's what he's saying to Peter. Peter was right to be angry but still he acted in the flesh instead of following Jesus' teaching and example.

[ 34 : 32 ] When did Jesus ever call his disciples to arms? Never. Never. In fact he regularly preached against this type of retribution and vengeance.

Kent Hughes notes how easy it is to be out of step with Christ when we think we are serving him even defending him. Think about that again.

How easy it is for us to actually in a moment where in our motive and in our thought we are serving Christ and we are defending Christ but we're actually doing it in quite a sinful way.

It's a reminder to us isn't it? That our motives and our position can be right and yet our actions still be sinful. We need to take the right stand but we have to avoid this hateful spiteful self-righteous spirit that's wrapped often in compassionless argumentation with those who disagree with us or do not follow Christ.

There's a difference between standing for Christ and being a jerk and here Peter's being a jerk. His aim was to destroy his enemy and we're often guilty of having the same goal and we start to consider the culture around us there's lots of things we need to stand for in biblical truth.

[ 36 : 07 ] We talk about the abortion debates that are getting very heated at this point. We think about the sexual revolution that's taking place and is only going to continue to get worse and we can even get really specific with the things going on with Disney and some of the things that they're doing and what do we do and it would be very easy for us in the process of standing for truth and defending Christ to actually do that in a way that's actually quite sinful.

But Jesus shows us a way of righteousness and that's what I want to point out here. Verse 48 Jesus said to them have you come out against a robber with swords and clubs to capture me?

Day after day I was with you in the temple teaching and you did not seize me but let the scriptures be fulfilled. Do you see the difference in Peter and Jesus' responses?

Peter aims to destroy the enemy Jesus appeals to their conscience instead. He doesn't seek to destroy them he seeks to win them if not in that moment perhaps later when they would look back on this particular experience that they had.

He pointed out that their method of arresting him exposed the lack of justification for the very arrest. He essentially says if I'm guilty of a crime that warrants a crowd of armed soldiers why did you come in the secrecy of the night?

[ 37 : 40 ] Why didn't you just take me during the day? Do you see what he's doing? He's not fighting against them he's exposing their error. He's appealing to their conscience I didn't hide from anyone Jesus says he could have easily gotten me in the temple day after day why are you doing it like this?

He wanted them to look back on that moment and see it as a fulfillment of scripture. Sinclair Ferguson I think was helpful in pointing this dynamic out to me he said inherent in Jesus' words is a moral appeal he wanted to speak to their consciences in a way that might be used later to convict them of their own sin and of his own righteousness wasn't that always Jesus' aim?

He didn't seek to destroy people he sought to win them quite a difference from Peter whereas Peter's hatefulness is aimed to destroy men Jesus' love and compassion sought to convince them of the truth and in that we find the right way to stand boldly for Christ and for the truth in a way that in our heart of hearts seeks to actually win a person to the truth not merely destroy them or viscerate them with our words.

So we see Jesus betrayed we see Jesus arrested finally and quickly we see Jesus forsaken Jesus forsaken look at verse 50 and they all left him and fled and a young man followed him with nothing but a linen cloth about his body and they seized him but he left the linen cloth and ran away naked interesting so again Jesus told the disciples this would happen right?

Look back at verse 27 of Mark 14 Jesus said to them you will all fall away for it is written I will strike the shepherd and the sheep will be scattered that's a quotation by Jesus from the prophet Zechariah Jesus says all of you are going to fall away because the Bible says all of you will fall away and then he gives them that wonderful promise right?

[ 39 : 59 ] So Jesus said this would happen and what do we find in this passage? Well we find what Jesus said actually indeed happening just as he said it now Mark is the only gospel author to include this note about the young man and many scholars believe that this is Mark himself and it's very easy to build a convincing argument about that in fact if you want to know what that argument is I'll talk to you after the service but it's not the point of why it's here we don't know for sure who it is we don't know why they're there there is an intentional ambiguity in Mark's on Mark's part that tells us that it was his intention not for us to get distracted by the unusual nature of this story the fact that he doesn't name the person and he gives us no other filler information tells us that none of those things matter to Mark what Mark is trying to emphasize is the event itself what actually happened with this young man he writes it merely because it happened and what Mark is emphasizing here is the fact that all of the followers of

Jesus fell away even the brave young man who outstayed all the other disciples all the disciples fled and then there's this young man who seems to be tagging along and he follows closely along with Jesus until the soldiers recognize him let's just say for just a second whoever this man is whether it's Mark or someone else this young fellow has got a lot of courage because all the disciples ran and he follows along anyways and it's only at the moment only at the moment that the soldiers recognize him and his very life is then threatened that he begins to run which is exactly why all the disciples ran too so even the most courageous of the people present in that moment still forsook Jesus that's Mark's point that in this moment Jesus was utterly forsaken he faced what was ahead of him totally abandoned by every friend by every follower and ultimately by the father himself and in fulfillment of the scripture he was totally alone to bear our sin and to endure the wrath of God again

Ferguson is helpful Jesus was being left entirely alone in what he was about to do no one would stand with him no one could he would stand alone as savior because he alone was fit to bear the judgment of God in our place like a lamb led away to the slaughter Isaiah writes so Jesus is led away in this moment utterly alone to drink the cup and face the hour that the father had set aside for him to drink and to face and why does he do that he does that in order that he might take our place

and provide forgiveness and freedom and life I said at the beginning this this passage is simple and straightforward it really is and while there's lessons for us to learn through the text the main purpose here is to reveal that Jesus is the perfect fulfillment of the scriptures teaching about the Messiah remember Mark chapter 1 in verse 1 Mark tells us his goal the beginning of the gospel of Jesus Christ Messiah Son of God what's he doing he's presenting the fact declaring the fact proclaiming good news Jesus of Nazareth he is the one and when we get to this passage and we see the fulfillment of Jesus the fulfillment of scripture in Jesus we see yes indeed Jesus is the one yes indeed he is the one we must trust that we must follow that we must believe he is the only way that's the point it's significant simple praise the Lord but significant and there's real eternal implications to this truth for every one of us step back for just a moment and consider the bigger picture of this arrest even knowing your own innocence there would be incredible shame and embarrassment that would come with being publicly carried away in handcuffs and put into a police car to be driven to the city jail in front of your wife and your children and your neighbors and your friends or your church can you imagine even if you knew your innocence there's shame in that there's embarrassment in that

Jesus was totally innocent having never even sinned one time yet he was counted as a dangerous criminal he was put on display even in the night in front of his disciples as if he was the transgressor in his arrest he is numbered with the transgressors Jesus bearing the shame that belongs to us and this was just the beginning Isaiah 53 12 he poured out his soul to death and was numbered with the transgressors yet he bore the sin of many and makes intercession for the transgressors do you see what Isaiah was saying this righteous one the servant of God sinless perfect would be counted as a transgressor and in being counted as a transgressor he would bear the sin of many people true transgressors why what did he say so that he could make intercession for the transgressors is that not the role that Jesus now plays for us the new testament refers to him as making intercession that he pleads along with the father when we stand condemned in our sin dead in our sin

[ 46 : 48 ] Jesus the righteous one upon our faith intercedes for us on our behalf to the father and in that moment reconciles two enemies the holy God and the sinful man and what makes it possible for Jesus to do that he was counted as a transgressor and he bore the sin of many that's the significance this isn't a story of execution this is a story of substitution we are the sinners who deserve to be forsaken alienated from God but on the cross Jesus the righteous one was forsaken in our place he was numbered with the transgressors so that real transgressors could be declared forgiven and free his death pays the price for our sin and he offers forgiveness and life to all who will turn from their sin and believe in his name which leaves one question remaining will you believe will you follow him will you trust him and believe him for what he is or will you be a Judas who comes to him only seeking certain gain but will ultimately fall away when he doesn't meet your expectation no see who he is see what he accomplished and believe and he says all who will believe he will receive and will give this life so receive him and then share him what better news could we bring to our family what better news could you take to your neighbor as much as I would love to brag to Shane about the way the Yankees have been beating up on the Red Sox this weekend what better news would there be other than to say Shane

Jesus has died for your sin if you will just believe