

The Life of Christ Part 18.

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: 04 December 2024

- [0 : 00] Good evening. Welcome out to all you brave souls. We live in Alberta. It's amazing how we get used to conditions, right? Does anyone know how far we are? Oh, good. 23, okay. All right.
- Yeah, it is. Absolutely. Let's open in prayer. Lord God, we thank you for your provisions. Thank you for safety in coming out. And again, Father, as we look tonight at the cross, at the last moments before the cross, and then the actual trials and so on, and as we examine that teaching, may you again speak to our hearts, Father, as we look at this in depth.
- And just commit this cross to you in Jesus' name. Amen. Okay, so our, excuse me, title is Precepts by Christ, and it's John chapter 13, 14, 15, 16, 17. And only John has this teaching. And it happens between the last supper, Passover, after Judas Iscariot walks out to betray him, and he has washed their feet and done the communion part, and then they sing a hymn. And then from there to the garden of Gethsemane is John 13, no, 14, 15, 16, 17. And, but none of the others have it. And so it's almost like the Sermon on the Mount, intense teaching by Christ. And it's all geared towards preparation for his departure.
- [2 : 49] And I would dearly like to spend a night or two just on this, but we will kind of whiz through it a little faster, who will have to. Because after that is the arrest, and then the trials.
- And there's actually a lot of detail in the trials itself as well, in the actual crucifixion. So looking at, we're not going to read nearly all of those chapters, of course.
- But as John chapter 13, let's start there. Gospel of John.
- And verse 31 through 35. Charlie, I'm going to get you to start us off. So when he had gone out, Jesus said, Now the Son of Man is satisfied, and God is glorified in him.
- If God is glorified in him, God will also glorify him in himself, and glorify him immediately. Little children, I shall be with you a little while longer.
- [4 : 22] You will seek me, and as I said to the Jews, where I am going, you cannot come. So now I say to you, a new commandment I give to you, that you love one another as I have loved you, and you also love one another, that you also love one another.
- By this all will know that you are my disciples, if you have love for one another. Okay. So Jesus now starts this teaching, and he speaks of his glorification.
- And ultimately his glorification is ascension back to heaven. We're coming out of the grave, for one, but the depth is to be restored back to the Father.
- And he also mentions his departure, and he now has extensive teaching on his departure, that he's going to be going away, and that they cannot come there.
- But then he proceeds to leave them with a new commandment. And so he introduces the commandment to love one another.
- [5 : 46] In the preceding classes, in the Gospels, the twelve have not necessarily loved each other. I mean, it sounds like they got along, but there was a lot of quarreling.
- Who would be the greatest? Who would be this? And here he leaves a new commandment. By this all man shall know that you love me, if you love one another.

And so to love Jesus means to love each other. And it's interesting that if you look to the Old Testament, the Abrahamic covenant, the sign of that was outward, it was circumcision.

The Mosaic covenant, the outward sign was keeping the Sabbath. John the Baptist, the sign of his followers was water baptism.

The Pharisees, if you wanted to belong to their groups, you had to wear phylacteries. Do you know what a phylactery is?

[7 : 11] No? Tassels. And they would wear little boxes here and here with verses in them.

And it's out of Deuteronomy where it says, you shall teach your children by the way, when you get up and you rise and so on, always the word of God with you.

So they put the verses there and there. Taking totally out of context, right? And you'll see some of it today in Israel. To this very day.

So where am I going with this? Jesus leaves a sign for the believer and it's a different type of sign.

He says, the sign that you love me is that you will love one another. The sign that you are my children is that you love one another. All the other ones were outward.

[8 : 14] Just a physical thing. But here, who can force us to love one another? And it's the evidence of a changed heart.

And it must have spoken to his disciples quite deeply. And so today, the biggest in the church, the biggest sign that God is alive is that the believers love one another.

It draws people in. There's love for one another. And so it's not to be taken lightly at all. Okay. Okay.

And with that teaching, of course, they're wondering, where are you going? Why are you going? Do you have to go?

They have all these questions, right? And so, in verse 36, let's read the next section there. 36 to, maybe to 14, six.

[9 : 28] Simon Peter said to him, Lord, where are you going? Jesus answered, where I go, you cannot follow me now, but you shall follow later.

Peter said to him, Lord, why can I not follow you right now? I will lay down my life for you. Jesus answered, will you lay down your life for me?

Truly, truly, I say to you, a cock shall not crow until you deny me three times. Let not your heart be troubled.

Believe in God. Believe also in me. In my father's house are many dwelling places. If it were not so, I would have told you, for I go to prepare a place for you.

And if I go and prepare a place for you, I will come again and receive you to myself, that where I am, there you may be also. And you know the way where I am going.

[10 : 29] Just to verse six. Thomas said to him, Lord, we do not know where you are going. How do we know the way? Jesus said to him, I am the way and the truth and the life.

No one comes to the Father but through me. Okay. Thank you. So we're going to cut short the reading in that chapter. But Simon Peter, again, the spokesperson, where are you going?

And why cannot I follow you? Because Jesus says, where I am going, you cannot follow, but you shall follow afterward.

So they're confused. So we look back with a full picture, with more explanation from Scripture. They didn't have that and so they're getting it.

And that's what leads into chapter 14, where, of course, Jesus' announcement that I am going to leave you leaves them troubled.

[11 : 31] because for three years they put all their hope in him. And now he says, I'm going to leave you and you're going to be left behind.

And they are troubled. And he starts off chapter 14, let not your heart be troubled. Believe in God, believe also in me. Then he gives an explanation of why he's going away and that he's going to prepare a place that sometime later we will join him there.

I'm going to go and prepare a place for you. And if I go, I'm going to come back and receive you unto myself. And so this is very likely a direct reference to the new Jerusalem, the heavenly city, which we will occupy someday.

Okay. It's Thomas asking, Lord, we do not know where you are going and how can we know the way?

And he's thinking physical. Like, buy me a ticket on WestJet and let's go. And Jesus says, I am the way, the truth, and the life.

[12 : 56] And it's a very different passport to travel. It's a spiritual one. And it seems like we always want to turn to the physical first in our thinking, right?

And we need to be reminded time and time again to get past that. Any thoughts there? When somebody leaves us or when God takes someone in death, and if we had a choice, would we ever let them go?

Probably not, right? Generally not. Maybe the odd. Yeah. I mean, if they're very, very sick and so on.

Yeah. But, and old, yeah. But generally, we like to cling, right? Selfishly. And yet, even in that area of death, we have to release to God.

He is in charge. He knows what's best. Christ. And, and same here, the disciples would have liked Jesus to stay there and be their king. And, and he had to say, no.

[14 : 28] Not now. So then, the rest of chapter 14 is, he introduces the, the concept of the Holy Spirit.

and, and let's read, let's read 25 to 31. We're just going to whiz through this quite fast.

These things I have spoken to you while abiding with you. But the helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your, to your remembrance all that I said to you.

Peace I leave with you. My peace I give to you. Not as the world gives do I give to you. Let not your heart be troubled, nor let it be fearful. You heard that I said to you, I go away and will come to you.

If you loved me, you would have rejoiced because I go to the Father, for the Father is greater than I. And now I have told you before it comes to pass that when it comes to pass you may, you may believe.

[15 : 38] I will not speak much more with you, for the ruler of this world is coming and he has nothing in me. But that the world may know that I love the Father and as the Father gave me commandment, even so I do.

Arise, let us go from here. Okay, thank you. So the introduction of the Holy Spirit, whom the disciples or the apostles are not familiar with yet.

and so in verse 26, the helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to remembrance all things that I said to you.

And so now he's prophesying the ministry of the Holy Spirit. And so remember so many times in the past when Jesus would teach them and it didn't click.

And he introduced to them, I must go to Jerusalem. There I will suffer. I will be convicted. I will die on the cross. I will rise again.

[16 : 46] But they understood none of it. And then later, when they received the Holy Spirit, all of a sudden it all made sense. And just look at Peter and the others on Pentecost, the way he preached, right?

And so it just came together for them. So here, in this verse, the Holy Spirit, the helper, whom the Father will send, he will teach us all things.

Verse 26. He will remind you of all things that I have taught you. He will bring to your remembrance. So the teachings of Jesus from former will be revived.

Have you ever done memory verses and then kind of forgotten about them? And then all of a sudden in a time of need they flash up? Scripture?

That's the work of the Holy Spirit. Yeah. Memory work is fun, right? Not at the time.

[18 : 03] It's useful, though. It's very good. It's very good. So that's part of the ministry here. Remind you of all things I've taught you.

And verse 27. Peace I leave with you. And so the Holy Spirit will bring peace in your hearts. Let not your heart be troubled. The opposite is to be at peace.

peace. When we understand, then we can be at peace with the situation, right?

But when there's no understanding, then it's hard to give that over to God. Jesus is teaching them, the disciples, these things so that they know that their heart is not troubled, that they know what's going to be happening.

Okay? So I'm not sure if he's speaking these things as they're walking or if they're still in the upper room. We're not told.

[19 : 20] Chapter 15 speaks of a vine garden, a grape, probably a grape orchard.

And we're going to read a part of it. Let's see. Let's see. Let's see. Let's read 1 to 8.

And it would almost seem like as they're walking past a vineyard that chapter 15 is taught.

Maybe as they're walking by one. But we don't know that that was the case. But it's quite possible. I am the true vine and my father is the vine dresser.

Every branch in me that does not bear fruit he takes away and every branch that bears fruit he prunes that it may bear more fruit. You are already clean because of the word which I have spoken to you.

[20 : 28] Abide in me and I in you as the branch cannot bear fruit of itself unless it abides in the vine. Neither can you unless you abide in me. I am the vine you are the branches he who abides in me and I in him bears much fruit for without me you can do nothing.

If anyone does not abide in me he is cast out as a branch and is withered and they gather them and throw them into the fire and they are burned. If you abide in me and my words abide in you you will ask what you desire and it shall be done for you.

By this my father is glorified that you bear much fruit so you will be my disciples. Okay. Thank you.

So we have the first part of teaching here in 15 of the of the vineyard the the analogy that that Jesus is the vine and that we are the branches and ultimately as we are attached to the vine and and and and thriving off the sap from the vine what's going to happen in the branches?

They're going to produce fruit. and who who produces the fruit the vine or the branches? Is it the apple tree that produces apples or is it the branches?

[22 : 15] Okay. Okay. If we look if we look at the if we look at the whole picture then it's the vine producing the fruit using branches right as the apple tree as well the apple tree that produces fruit but it's the branches where they hang off of and so the branches cannot produce fruit without being tapped into the vine because that's the life source.

That's the illustration here. He says without me he's preparing them for ministry without me you can do nothing. Without me you're going to fall flat on your face and he's using a very very good analogy to to bring that out and so does the Lord want us to bear fruit?

And what does that fruit look like? Mongols and love well love one another right we just read love for one another the fruit of the spirit in Galatians 5 right love joy peace kindness long suffering gentleness meekness self-control there's I think nine of them yeah these are this is this is fruit and and so fruit fruit then all these fruit or all this fruit of the spirit is relating to our neighbors love joy peace gentleness it's how our relationships work so the work of the spirit affects how we now relate to one another and and Jesus wants us to bear much fruit and and so that's it's it's interrelational between husband and wife between between families between uh uh church families it's it spreads out at work um it's everywhere the evidence of the Holy Spirit okay let's move on to uh

John 15 verse 18 let's read a section there maybe to the end yeah if the world hates you you know that it hated me before it hated you if you if you were of the world the world would have loved its own yet yet because you are not of the world but I choose chose you out of the world therefore the the world hates you remember that the the word that I said to you a servant is not greater than his master if he if they persecute me they will they will persecute also you or also persecute persecute you if they kept my word they will keep yours also but if they if all these things they do not do they will do to you for my name's sake because they do not know him who sent me if I had not come and spoken unto them they had not had sin but now they have no cloak for their sin he that hateth me hateth my father also if I had not done among them the works which none other man did they had not had sin but now they have both seen and hated both me and my father that this cometh to pass and the word might be fulfilled that is written in their law without a cause but when the comforter is come whom

I will send unto you from the father even the spirit of truth which proceedeth from the father he shall testify of me and ye also shall bear witness because ye have been with me from the beginning okay do we enjoy being hated what do we feel when somebody persecutes us with words or mocks or makes fun of or does that never happen sorry hurt okay it hurts okay so why anger okay okay yeah any others rejection yeah yeah and yet

[28 : 28] Jesus is preparing his disciples and his followers that when I leave you will face the rejection the hurt the hatred because you bear my name and as they hated me they will hate you and those that love me will love you and so here we are all those years later and it's still exactly true and to bear the name of Christ means that you will not be accepted everywhere and there is mocking and so on and Jesus introduced himself as their friend but in the world you will not find friends and the spiritual aspect right so now now when he speaks of the world it's it's more like unbelievers versus believers and it's amazing that that

Christians no matter where you go there's a connection and you're connected you're among friends it's like-mindedness it's the Holy Spirit in us no matter where you travel in the world you meet a believer and you're on the same page spiritual wise that is if they're genuinely in the faith the word Christian of course can be very loose these days right all right then chapter 16 let's dig in a little deeper to the ministry of the Holy Spirit and let's read from verse 5 through 15 but now I go away to him who sent me and none of you asks me where are you going but because I have said these things to you sorrow has filled your heart nevertheless

I tell you the truth it is your advantage that I go away for if I do not go away the helper will not come to you but if I depart I will send him to you and when he has come he will convict the world of sin and of righteousness and of judgment of sin because they do not believe in me of righteousness because I go to my father and you see me no more of judgment because the ruler of this world is judged I still have many things to say to you but you cannot bear them now however however when he the spirit of truth has come he will guide you into all truth for he will not speak on his own authority but whatever he hears he will speak and he will tell you these things to come he will glorify me for he will take of what is mine and declare it to you all things that the father has are mine therefore

I say to you he will take of mine and declare it to you thank you so a bit deeper teaching on the holy spirit and he says it's to your advantage that I go away in verse seven the helper will not come to you if I don't go away but if I depart I will send him to you and then verses eight through ten and eleven we have some of the role of the holy spirit in the world and when he has come he will convict the world of sin and of righteousness and of judgment of sin because they do not believe in me so let's just stop with that moment how does the world convict how does the holy spirit convict the world of sin today i'm not talking believers here unbelievers okay okay so the testimony believers often often it is through his word yeah and also there's no peace in their hearts they still have their sin and so they do not feel forgiven they know they are condemned and so here he says of sin because they do not believe in me their rejection of him brings conviction to them the second one is of righteousness because

I go to my father and you see me no more and you know Jesus Jesus was mocked and made light of and argued about and could this be the son of God and some believed and many didn't and ultimately as we'll have a little bit later tonight at the trials and so on they mocked him and you know made fun of him and then in the end when Jesus laid down his life came out of the grave and then ascended back to heaven who was right he proved to the whole world everything he taught about himself was true and just like he said he went back to his father and so conviction of righteousness that Jesus is the way the truth and the life and so today we live in a world of mockery again how can

[35 : 15] Jesus be the only way right and yet it's the very conviction often that makes people deny or that out of the flesh then they struggle against that and it seems like we have a growing community of atheists in the world because they're in denial they're spending forth effort to push away what's eating at them and occasionally you have an atheist that comes to faith and he'll acknowledge that what was happening and then the last one was of judgment because the ruler of this world is judged and so Satan Satan is the ruler of this world and the resurrection of Christ proved that

Jesus had been judged and condemned and that the very fact that that Satan as as the the person that had dominion over death lost his dominion on the cross and the grave had no power over Jesus now we know that Jesus voluntarily gave up his life and we'll probably speak about that a little bit later too but and so when when when Jesus came out of the grave we all know that Satan is awaiting his sentence he's been judged as guilty and he will be sentenced and so unbelievers are associated with Satan they're under his dominion and they too face the same judgment now before we were

Christians somebody had told you that you were you belong to Satan's club would you have been offended especially as especially growing up in a family that taught about God right that would have been an offense right but would it be true it is and so the Holy Spirit uses that to convict of the coming judgment all right I'd like to skip to chapter 17 now and I know we're rushing through this very fast it's the last chapter before before the the arrest and it's the intercessory prayer of Jesus and it's broken down into three sections and I'm just going to glance at all three a little bit the first five verses is prayer for himself so let's read those

John 17 1-5 Jesus spoke these words lifted up his eyes to heaven and said father the hour has come glorify your son that your son also may glorify you as you have given him authority over all flesh that he should give eternal life to as many as you have given him and this is eternal life that they may know you the only true God and Jesus Christ whom you have sent I have glorified you on the earth I have finished the work which you have given me to do and now oh father glorify me together with yourself with the glory which I had with you before the world was okay thank you so this section of the prayer Jesus prays for himself and in regarding his relationship with the father and he says the hour has come glorify your son that your son also may glorify you and here is a prayer directly for his resurrection that the father would glorify the son by bringing him out of the grave and thereby the father would glorify himself as well and so Jesus is praying for that as you've given him authority over all flesh that he should give eternal life to as many as you have given him verse 3 this is eternal life that you may know that they may know you the only true

God and Jesus Christ whom you have sent and so that is the desire of Jesus that people everywhere will get to know the father eternal life and so eternal life here is described as knowing the one true God that's eternal life it's a relationship it's knowing him and then verse 5 oh father glorify me together with yourself with the glory which I had with you before the world was and here's a prayer the last part restore me to where I was and before I left heaven bring me back to what I left behind Philippians 2 tells about how he left his glory and became like men and went to the cross right and here he's praying for restoration okay verses 6 through 19 he prays for the for the 11 so Judas is not with him at this point he's gone his own way seeking seeking to betray him and let's let's only read a few verses from from verse 12 through 19 while I was with them in the world

[42 : 42] I kept them in your name those whom you gave me I have kept and none of them is lost except the son of of perdition that the scripture might be fulfilled but now I come to you and these things I speak in the world that they may have my joy fulfilled in themselves I have given them your word and the world has hated them because they are not of the world just as I am not of the world I do not pray that you should take them out of the world but that you should keep them from the evil one they are not of the world just as I am not of the world sanctify them by your truth your word is truth as you sent me into the world

I also have sent them into the world and for their sake I sanctify myself that they also may be sanctified by the truth okay thank you so to just summarize the prayer for the disciples the followers of Jesus at that point it's interesting he does not pray to the father for them to be removed from the world but rather that the father would keep them protect them and it speaks of the mission that's before them and so Jesus very directly says I do not pray that you should remove them even though the world has hated them do not take them out of the world but that you should keep them from the evil one they are not of the world just as

I am not of the world so what's the purpose for God not removing us when we become believers you give your heart to the Lord and he whisks you up to heaven you wouldn't be here I trust none of us would be here we can we can we can be a we can we can be a we can be a we can we see the climax of Jesus ministry preparing the 12 to church plant to spread the word of God they're going to be doing the ministry that he started and that's why Luke writes the book of Acts and he says that what Jesus started and began to do I now continue to write about the Acts of the apostles it's a follow through of what

Jesus started and now those whom he prepared are carrying it on and we see the whole book of Acts with that sanctify them by your word by your truth your word is truth what does sanctify mean set apart and how are we set apart okay to bear fruit so we're set apart by him when we turn to him in faith that we belong to him to his family but then to be set apart is always always with purpose so when we sanctify like let's say

Israel had in their in the Old Testament in all their rituals they had certain utensils or whatever was sanctified we're set apart for this purpose the same way this word is used for Christians now we're set apart God has separated us spiritually but for purpose and that is for the truth to reveal truth sanctify them by your truth your word is truth as you sent me into the world I have sent them into the world and for their sakes I sanctify myself that they also may be sanctified by the truth so Jesus too was set apart for a purpose and his purpose was unwavering on earth he did not waver from that from his set purpose and here his prayer is that we will take up that calling to be set apart to go into the world and with the truth and so in our own way all of us are doing part of that wherever we're at or sometimes we sing let your light shine let your little light shine right wherever

[48 : 30] God has planted us the last part of the prayer verses 20 to 26 and Ellie you want to read I do not ask on behalf of these alone but for those also who believe in me through their word that they may all be one even as you father are in me and I in you that they also may be in us so that the world may believe that you sent me the glory which you have given me I have given to them that they may be one just as we are one I in them and you in me that they may be perfected in unity so that the world may know that you sent me and love them even as you have loved me father I desire that they also whom you have given me be with me where I am so that they may see my glory which you have given me for you loved me before the foundation of the world oh righteous father although the world has not known you yet

I have known you and these have known that you sent me and I have made your name known to them and will make it known so that the love with which you loved me may be in them and I in them okay thank you how we sum up this passage the prayer for future believers so the first part was prayer for himself the second part was for the disciples and then for all those who would believe after that so we are in the third part and how would we sum up with one word putting you on the spot there you go he prays for the unity of the believers and why is that so important he brings in the comparison just as

I and the father are one as I am in him and he is in me so the believers are to walk in that same unity yeah so when the Christians walk in unity and we have before to love one another that's kind of unity right it it it's it's an attraction to the world and they know that there's something else behind this there's another power here and too often we hear of people that are turned off from God and from Christ because of disunity in the churches why is that people become disillusioned and there's hurts a church yeah there's nothing attractive about it it's what we all hate right yeah that right and we and we that one standard of

Right. Yeah. Yeah.

That's why we go back to the Word of God continually as our standard, not what color of shoes you wear or this or that or something to fight over, right? And so, yeah.

[53 : 01] It's unfortunate. I sometimes say that Jesus prayed this out loud so his disciples could hear this. And I think Satan heard it too.

And ever since, that's been his number one goal is to create this unity to get us to fight. And if he gets believers to fight, then he can prevent others from coming to Christ because they hate what they're seeing.

They're not attracted to it. Right. Yeah. Yeah.

yeah yeah from the reformation which is just 500 years ago till now how many evangelicals do we have different flavors and brands that may or may not get along and they hold firm to their own little things right and it's if we would say hundreds it would not be enough it's very very much and so we need to even as our local church here so sure we have agreed to do things a certain way and we do our music in one way another church does it another way but that we let go of that it's okay that we do it this way but at the same time we don't fight the group that's doing it another way and so that's just one example right but it's so important that we don't look down on others if they're in the faith if they're preaching Jesus Christ and they're doing some things different we need to be careful that we don't we don't spend time putting them down and so I think that that's what Jesus was at here the unity of believers all right then we'll move on to the last night the garden of Gethsemane prayer in the garden

I think maybe we'll turn to Matthew okay let's read that Matthew 26 36 to 46 then Jesus came with them to a place called Gethsemane and said to his disciples sit here while I go over there and pray and he took with him Peter and the two sons of Zebedee and began to be grieved and distressed then he said to them my soul is deeply grieved to the point of death remain here and keep watch with me and he went a little beyond them and fell on his face and prayed saying my father if it is possible let this cup pass from me yet not as I will but as you will and he came to the disciples and found them sleeping and said to Peter so you men could not keep watch with me for one hour keep watching and praying that you may not enter into temptation the spirit is willing but the flesh is weak he went away again a second time and prayed saying my father if this cannot pass away unless I drink it your will be done again he came and found them sleeping for their eyes were heavy and he left them again and went away and prayed a third time saying the same thing once more then he came to the disciples and said to them are you still sleeping and resting behold the hour is at hand and the son of man is being betrayed into the hands of sinners get up let us be going behold the one who betrays me is at hand okay thank you so they come to the garden of Gethsemane and he tells his disciples to sit and he's going to go in and pray and he takes in he takes in Peter

[58 : 16] James and John the sons of Zebedee the inner three the three that were on the mount of transfiguration as well who saw Jesus glorified and he takes them and and it says he began began to be sorrowful and deeply distressed and my soul is exceedingly sorrowful even to death stay here and watch with me and then he goes off a little further yet and he falls on his face and he prays and so he's he's asking the three to to watch and pray with him as his hour has come and it's it's the heaviest night of Jesus's life as he faces the morning and the day to come and so exceedingly sorrowful very heavily sorrowful like very deep sorrow one of the gospels describes

I think it's John or Luke his sweat was like drops of blood right and that's the the extent of distress he was in like his very body his pores just opened up okay his prayer three times is is my father if it is possible let this cup pass from me nevertheless not as I will but as you will and what was the cup that was so causing him so much sorrow what was Jesus dreading so much separation what do we call that sin death what kind of death yeah what happened in the garden of Eden when they ate they were separated from God they died spiritually and when

Jesus called out the next day my God my God why has thou forsaken me what happened Jesus experienced spiritual death and spiritual death is always followed by physical death it results in physical death so Jesus in the cup was separated from the father as he took our sin upon himself and Jesus had never ever ever been separated from his father and all eternity passed they had been together yeah yeah yeah and so yeah so that cup in essence represented spiritual death and physical death and without that he could not become sin for us as the father had to separate himself from sin and

I struggle with even wrestling to understand what it might have been like for Jesus to become spiritually dead without doing anything wrong to die spiritually to have the father abandon him and yet he was sinless my mind does not comprehend what Jesus felt what was going through his mind and so that's and that's the reason of the exceeding sorrow he just poured out his very soul poured out before God Hebrews 5 verse 7 says who in the days of his flesh when he had offered up prayers and supplications with vehement cries and tears to him who was able to save him from death and was heard because of his godly fear though he was a son yet he learned obedience by the things which he suffered so even his vehement cries they were heard and yet there was no way out he had to learn obedience that was his whole purpose yeah so had you been one of the disciples there they just kept falling asleep and here

Jesus is in the depth of agony and his closest friends on earth they cannot watch not even for one minute they're not sharing in this they're unable to grasp what he's going through and it makes perhaps more real to Jesus that this is something that he had to go through okay that leads up to the arrest let's keep reading in Matthew 26 47 to 56 and while he was still speaking behold

[65 : 21] Judas one of the twelve with a great multitude with swords and clubs came from the chief priests and elders of the people now his betrayer had given them a sign saying whomever I kiss he is the one seize him immediately he went up to Jesus and said greetings rabbi and kissed him but Jesus said to him friend why have you come then they came and laid hands on Jesus and took him and suddenly one of those who were with Jesus stretched out his hand and drew his sword struck the servant of the high priest and cut off his ear but Jesus said to him put your sword in its place for all who take the sword will perish by the sword or do you think that I cannot now pray to my father and he will provide me with more than twelve legions of angels how then could the scriptures be fulfilled that it must happen thus in that hour

Jesus said to the multitudes have you come out as against a robber with swords and clubs to take me I sat daily with you teaching in the temple and you did not seize me but all but all this was done that the scriptures of the prophets might be fulfilled then all the disciples forsook him and fled and that was it thank you it's interesting in the gospel of john i think as they approach and they have not only multitudes but they have a detachment of soldiers from the roman government as well to arrest him and as they approach jesus says whom do you seek and they all fall to the ground as dead and jesus says again whom do you seek and then judas goes forward and betrays him with a kiss and so even in that like there's multitudes there's there's there's a big group of soldiers and and when jesus says who do you seek they just fall it just speaks of of deity speaks that he is an authority yeah very hurtful when your best friend betrays you and with a kiss that's that's what happened right one close to him judas carries forward with what he had planned and he betrays jesus with a kiss now peter what had peter said at the at the table the last supper i'll die with you he was operating in the flesh right and guess what peter does here he whips out his sword and he manages to get an ear off of the high priest servant i don't know that he was aiming for an ear but that's what he got but it's a show of strength in the flesh right and jesus says put your sword away here in matthew it doesn't tell us but in one of the other ones it tells that jesus took the time to heal melchus is the name of the servant and so even there he showed his deity he healed his ear back on yeah so yeah so it's a very personal way that the betrayal comes and and so

I just want to say this in church some of our deepest hurts will come from people that were close to us that's that's a real thing and that's unfortunate because it hurts when that happens and yet it does happen and so when when we have it happen to us we need to make sure it doesn't derail us but that we keep on walking sometimes satan has his implants in church and at some point they will rear up they will hurt you okay that's the arrest and then from there there's a series of places that they take

Jesus the first part of the religious trial so we've broken it down into the religious trial and then the civil trial so the religious one is by of course the religious leaders so first it's before Annas the high priest is Caiaphas it's his father-in-law so Annas is the father-in-law to Caiaphas and Annas was the high priest for a number of years I think five or six years he had been the high priest by the way Annas was a Sadducee and so no resurrection and the Sadducees were generally a very wealthy group their goal was to be rich and

Annas was very well known for his prosperity he was very well off and in Jewish standards he was esteemed highly for that just a little bit of background for Annas so that's the first place they take him and it's recorded in John 18 let's turn to the gospel of John verses 12 through 14 so the Roman cohort and the commander and the officers of the Jews arrested Jesus and bound him and led him to Annas first for he was father in law of

[73 : 14] Caiaphas who was high priest that year now Caiaphas was the one who had advised the Jews that it was expedient for one man to die on behalf of the people let's read 19 to 23 as well the high priest therefore questioned Jesus about his disciples and about his teaching Jesus answered him I have spoken openly to the world I always taught in synagogues and in the temple where all the Jews come together and I spoke nothing in secret why do you question me question those who have heard what I spoke to them behold these know what I said and when he had said this one of the officers standing by gave Jesus a blow saying is that the way you answer the high priest Jesus answered him if

I have spoken wrongly bear witness of the wrong but if rightly strike me read one more please Annas therefore sent him bound to Caiaphas the high priest okay so going first to Annas I'm not sure so this would have been in the night or very late evening already and going to Annas house and possibly to seek direction how to proceed with getting Jesus killed and so in verse 19 Jesus is asked about his disciples and his doctrine so Annas is trying to get a picture from Jesus what kind of following do you have what kind of organization do you have what kind of threat are you to us to kind of get a picture of that trying to get a grasp on that and what is your doctrine what are you teaching that why are people following you and

Jesus answers he doesn't answer the first one but the second question his doctrine he says I spoke openly I taught in synagogues in the temple where the Jews meet and in secret I have said nothing why do you ask me ask those who have heard me what I said to them indeed they know what I said he says it's been public the whole time my doctrine is public I've spoken it publicly and then one of the servants of the high priest goes and wham hits Jesus on the face and then Jesus says why do you strike me if I've done no evil why do you strike me if I have spoken evil bear witness but if not why do you strike me and so that didn't go anywhere and so with that

Annas sends him off to Caiaphas so by the way it's interesting that this whole trial the religious trial is done in the night it's a work of darkness the whole thing is a work of darkness and people should be sleeping and so okay let's keep reading going back to Caiaphas I think we'll go back to Matthew Matthew 26 and 57 to 68 and those who had seized

Jesus led him away to Caiaphas the high priest where the scribes and the elders were gathered together but Peter also was following him at a distance as far as the courtyard of the high priest and entered in and sat down with the officers to see the outcome now the chief priest and the whole council kept trying to obtain false testimony against Jesus in order that they might put him to death and they did not find any even though many false witnesses came forward but later on two came forward and said this man stated I am able to destroy the temple of God and to rebuild it in three days and the high priest stood up and said to him do you make no answer what is it that these men are testifying against you Jesus but Jesus kept silent and the high priest said to him I adjure you by the living God whether you are the

[78 : 44] Christ the Son of God Jesus said to him you have said it yourself nevertheless I tell you hereafter you shall see the Son of Man sitting at the right hand of power and coming on the clouds of heaven then the high priest tore his robes saying he has blasphemed what further need do we have of witnesses behold you have now heard the blasphemy what do is deserving of death then they spat in his face and beat him with their fists and others slapped him and said prophesy to us you Christ who is the one who hit you okay thanks okay so the next phase of this night trial before Caiaphas and says where the scribes and elders were assembled and so they've got a very irregular meeting here in the dark hours and they seek to find false testimony against

Jesus and so one accusation again another is brought forward but nowheres are there two or three witnesses to back up and that's what the law requires right and so they're not getting anywhere and through it all Jesus remains silent what do we do when we're falsely accused we like to defend right what happens when we do that it's not silent okay that's a nice way of putting it yeah the fire grows right yeah and

Jesus models silence to not defend when we're falsely accused meekness now are there times to speak up yes there are I'm not saying that but but often often we need to just walk away let them say what they want to say don't bother answering and it'll peter out right it'll come to nothing because that's a war of words Jesus was silent by the way this is the definition of meekness controlled power and then out of frustration Caiaphas turns to Jesus and puts him under oath I have put you under oath by the living God tell us if you are the Christ the Son of God and this time

Jesus answers and he says it is as you said I am the Christ I am the Son of the living God and then he makes another statement hereafter you will see the Son of Man sitting at the right hand of the power and coming on the clouds of heaven and the high priest tears his clothes which is not allowed or not a normal thing to do and he declares blasphemy Jesus has just blasphemed because he's acknowledged that he is the Christ the Son of the living God and then what further need do we have of witnesses the scribes and priests were all there they all heard it there's all these witnesses now

Jesus has blasphemed he says he's the Son of God he is verse 66 climax is that what do you think they answered and said he is deserving of death and so I mean that was predetermined long before the trial right they already plotted to put him to death and yet here they come to that conclusion there's only one solution for such words he needs to be put to death and so they mock him there spit in his face and strike him and so on make fun of him and again Jesus just allows it he does not respond okay I'd like to cover a couple more yet two more if we can so

[84 : 09] Peter's denial let's keep reading verse 58 no not 58 69 through 75 now Peter sat outside in the courtyard and a servant girl came to him saying you also were with Jesus of Galilee but he denied it before them all saying I do not know what you are saying and when he had gone out to the gateway another girl saw him and said to those who were there this fellow also was with Jesus of Nazareth but again he denied with an oath I do not know the man and a little later those who stood by came up and said to Peter surely you also are one of them for your speech betrays you then he began to curse and swear saying I do not know the man immediately a rooster crowed and Peter remembered the word of Jesus who had said to him before the rooster crows you will deny me three times so maybe we can all identify with him

Peter followed at a distance that's verse 58 to the high priest courtyard and he went in and sat with the servants to see the end and some have suggested a few things that Peter did wrong or that set him up for this fall was was a number one the night before he made us by saying I will die with you I'm going to fight to the end a show of human strength and Jesus needed to show him different secondly he separated himself from Jesus and followed at a distance and thirdly he sat down with Jesus enemies in the courtyard and so when the trial came it came in the form of the servant girl to Caiaphas and the first time she says to

Peter you were one of his disciples you were with Jesus and Peter denies and the cock crows the rooster crows the first time and Peter gets up and he because he was warming himself by the fire and Peter gets up I'm putting all four gospels together now synoptic we didn't read all of them but Peter gets up from the fire and he walks into the porch and a little while later that same servant girl comes and says again that she tells those men that are with Peter there this guy was with Jesus as well surely he is one of them and Peter denies again and then a little bit later someone else says that Peter is one of them for his speech betrays him that he's a

Galilean and then the third time Peter says in verse 74 he began to curse and swear saying I do not know the man and immediately the rooster crowed and putting all the counts together it was the second time the rooster crowed and how many hours previous said Peter I will die I will fight for you and die with you somewhere in that night but within it's probably less than 12 hours ago yeah and he not only denies he curses and with an oath I do not know this man the human flesh has how much strength zero that's the lesson here right and when we boast in our flesh of what we will do for

Christ we will fall on our face every time and I think I know the Lord allows that to happen to teach us and when it happens it's not a lot of fun one of the other gospels says the last time when he denies Jesus looked at him and the rooster crowed the second time Jesus looks at Peter he didn't say anything he just looked at him and then Peter remembered what Jesus had told him before the rooster crows twice you will deny me three times and Peter went out and wept bitterly a heavy night for

[89 : 49] Peter now okay and then number four I don't know if we'll read that condemnation by the Sanhedrin that's kind of the same as the examination before Caiaphas but here as a Sanhedrin they realize we do not have power to put him to death by Roman law we need to go to Pilate with this and that's where they do that and and at roughly six in the morning they lead him to Pilate so at the first hour of the day so things are happening very fast there was no sleep for Jesus that night neither for his enemies so let's read the death of Judas yet in Matthew 27 3 to 10 and it's the only gospel that records his death then Judas his betrayer seeing that he had been condemned was remorseful and brought back the thirty pieces of silver to the chief priests and elders saying

I have sinned and betrayed innocent blood and they said what is that to us you see you see you too see it then he threw down the pieces of silver in the temple and departed and went and hanged himself but the chief priest took the silver pieces and said it is not lawful to put them into the treasury because they are the price of blood and they consulted together and brought them with and brought them with the potter's field and buried to bury the strangers in therefore that the field has been called the field of blood to this day then there was then was fulfilled what was spoken by Jus

Jeremiah the prophet saying and they took thirty pieces of silver the value of him who was priced whom they of the children of Israel priced and they gave them to the potter's field and the Lord they directed me as the Lord directed me all right thank you so when Judas realizes that they're actually going to kill Jesus it says that when Judas his betrayer seeing that he'd been condemned was remorseful what does it mean to be remorseful I have remorse you're sorry is it related to being sorry

I think so he was realizing that that this is going too far I'm sorry that I sold Jesus out and he takes the silver pieces the 30 pieces of silver to the chief priests and elders saying I have sinned by betraying innocent blood and he throws the silver down in the temple and goes out and hangs himself and the chief priests couldn't care less what is that to us but because it was blood money they went and bought the potter's field to bury strangers in and so Jesus or Jesus Judas was remorseful at what he had done and yet his heart was still unmoved in his need to

Jesus and we have other scriptures that tell us that Judas was condemned for eternity in prophetic scripture there was no remorse in his heart or conviction of his sin that he needed Jesus Christ as his personal savior yeah so there's a difference we can be sorry over something we've done but not be sorry before the Lord yeah and uh so this this uh account in Matthew says he went and hanged himself uh in Acts 2 it says he fell headlong and his entrails burst out dashed out so we have a supposing conflict in scripture um meaning his stomach ripped open and his guts came out and that's some of the explanations that I've heard about that that he would have likely hung himself in the valley of Hinnom close by there and and perhaps uh whatever he used to hang himself ripped and he fell on the rocks and and ultimately his body got ripped open um because

[95 : 43] Matthew says he hanged himself and and Acts recalling looking back says and his uh ripped right open so but regardless he he died it was suicide okay remember in John three when Jesus washed their feet and he says to Peter you are clean but not all of you referring to Judas the one who betrayed him so one had never become born again never accepted Jesus as his Lord Judas yeah Satan entered him at the Lord's supper there yeah yeah and he went out and sought a way to betray him so we see the two responses Peter denied Jesus openly three times even cursed and yet went and wept bitterly and Jesus later restored him and Judas sold him out and was remorseful for that part but was marked out for condemnation and there was no repentance there all right so that brings us up to the civil trial where they take him to Pilate and that's where we'll pick up next time go what what this happened he is the last time totro