

# Watch God Accomplish Your Redemption

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- [ 0 : 0 0 ] By God's grace, on August 14th, a year and a half ago, we started with John chapter 1. And before the summer, we're going to be wrapping up this wonderful little gospel.
- It was the last gospel to be written by an eyewitness. We're going to read today as our sermon text, John chapter 18, verse 1, all the way through verse 24.
- As I read this, remember that this is God's inspired, inerrant, infallible, clear, and sufficient word. It's God's very own word for you, his people.
- So if you receive it that way, after I'm done reading it, you follow along, then I'll say this is the word of the Lord and we'll respond, thanks be to God. John 18, verse 1.
- When Jesus had spoken these words, he went out with his disciples across the brook Kidron, where there was a garden, which he and his disciples entered.
- [ 1 : 0 1 ] Now Judas, who betrayed him, also knew the place, for Jesus often met there with his disciples. So Judas, having procured a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons.
- Then Jesus, knowing all that would happen to him, came forward and said to him, whom do you seek? They answered him, Jesus of Nazareth. Jesus said to them, I am he.
- Judas, who betrayed him, was standing with them. When Jesus said to them, I am he, they drew back and fell to the ground.
- So he asked them again, whom do you seek? And they said, Jesus of Nazareth. Jesus answered, I told you that I am he. So if you seek me, let these men go.
- This was to fulfill the word that he had spoken. Of those whom you gave me, I have lost none. Then Simon Peter, having a sword, drew it and struck the high priest's servant and cut off his right ear.
- [ 2 : 1 5 ] The servant's name was Malchus. So Jesus said to Peter, put your sword into its sheath. Shall I not drink the cup that the Father has given me? So the band of soldiers and their captain and the officers of the Jews arrested Jesus and bound him.
- First they led him to Annas, for he was the father-in-law of Caiaphas, who was the high priest that year. It was Caiaphas who had advised the Jews that it would be expedient that one man should die for the people.
- Verse 15. Simon Peter followed Jesus and so did another disciple. Since that disciple was known to the high priest, he entered with Jesus into the courtyard of the high priest.
- But Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the servant girl, who kept watch at the door, and brought Peter in.
- The servant girl at the door said to Peter, you also are not one of his disciples, are you? He said, I am not. Now the servants and officers had made a charcoal fire because it was cold.

[ 3 : 24 ] And they were standing and warming themselves. And Peter also was with them, standing and warming himself. The high priest then questioned Jesus about his disciples and his teaching.

Jesus answered him, I have spoken openly to the world. I have always taught in the synagogues and in the temple where all Jews come together. I have said nothing in secret. Why do you ask me?

Ask those who have heard me what I said to them. They know what I said. When he had said these things, one of the officers standing by struck Jesus with his hand, saying, Is that how you answer the high priest?

Jesus answered him, If what I said is wrong, bear witness about the wrong. But if what I said is right, why do you strike me? Annas then sent him back to Caiaphas, the high priest.

This is the word of the Lord. Thanks be to God. You may be seated. The Bible says that the grass withers and the flower fades, but the word of the Lord endures forever.

[ 4 : 30 ] Let's pray. Let's pray. O Lord, your word is the sword of your spirit.

We ask that by the power of your spirit, you will use your word. How Jesus Christ is revealed in this passage to pierce us, Lord.

Strike us down to the heart so that you will be glorified more and more in our private lives and in the life of this congregation. And we ask this for the sake of our precious Savior, Jesus Christ.

Amen. Amen. Well, beloved congregation of our Lord Jesus Christ. Today, I simply want to watch with you as God accomplishes your redemption in mine.

I want us to walk through these verses and watch God himself accomplish your redemption. There's nothing more practical or applicable that we could do.

[ 5 : 57 ] If you are a Christian, then you want to be more holy than you are now. If you're like me, it is a battle, that sanctification marathon. And the more you're in God's presence, the more you behold his holiness, the more you want to be holy, and the more aware you are of your sinfulness.

Do you feel that too? The energy for our sanctification comes from God. And it's the love of God for you that elicits a response of love in you for God.

And that simple truth, that's the secret to our sanctification. So, do you want to be more holy? Do you want to grow in your sanctification?

And God's people say, yes and amen, till the last day I have breath, right? Then be reminded again today of how much God loves you in his son.

And let that stir up in your heart a greater love for God. That's the key. That's it. In John 17, verse 4, Jesus had prayed to his father, and the apostle John is within earshot.

[ 7 : 13 ] Jesus prayed, Father, I have glorified you on earth. I have accomplished the work that you gave me to do. So, let's watch how God accomplishes our redemption.

Here's the first word picture. God the Son entered the valley to drink from the brook in the garden. Watch God accomplish your redemption.

God the Son entered the valley to drink from the brook in the garden. Look at verse 1. When Jesus had spoken these words, he went out with his disciples across the brook Kidron, where there was a garden.

The brook Kidron runs north-south. The valley Kidron follows that between the mountains. It is in between the eastern wall of the Temple Mount and the Mount of Olives.

So, in ancient Israel, this would have been the easternmost border of the city of Jerusalem. When the Jews would hear that phrase, the Kidron Valley, they would have recalled 2 Samuel 15, 24 and 23, when David, the great king from Jerusalem, was betrayed.

[ 8 : 41 ] And he crosses the Kidron with the people following behind, weeping for their king. The Kidron Brook is about three feet wide, and it widens in between these mountains.

We know this in Colorado. When the sun is setting behind the mountains, it gets very dark quickly in the valley. And for a barren countryside that's much like Colorado, with very few trees here and there, this was an area by a brook where vegetation would grow very abundantly, making it a natural garden.

And this garden was called the Garden of Gethsemane. What's more, we read in 2 Chronicles 29, 16, that this was a common dumping ground and a common graveyard.

When the Levites found unclean things in the temple, in the time of Reformation, they threw it into the Kidron Valley to get rid of it. One commentator said that there was a canal that connected the temple itself.

So all of those thousands of lambs that would be brought into the temple, they would be slit at the throat, and their blood would drain into this canal. And guess where that canal dumps?

[ 9 : 58 ] It's into the Kidron Brook. Are you getting this scene, this word picture that John is painting for us? And because that canal is passing through the city, people would throw their waste, their personal dung, they would throw all those pieces of trash and common waste into this canal as it flowed into the brook, making that water turn darker and darker, more and more polluted.

Here's the word picture. Adam's sin made the garden a valley of death.

Jesus Christ prays Psalm 23, which is so familiar. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for you, Father, are with me.

Remember in Psalm 110, verse 7, the covenant of redemption, the last image we're left with of this coming Messiah is that he shall drink from the brook by the way.

And so our Lord Jesus, the King leaving Jerusalem, crossing over this black water of the brook, Kidron, he's prepared. And he prays, Father, not my will according to my human nature, but your will be done through me.

[ 11 : 28 ] John Gill commented, so Jesus Christ went forth over on his own account, willingly, cheerfully, not forced or compelled by any.

Verse 1 says, Jesus himself went forth, and his disciples followed behind. Now the disciples were following along, not to be partakers of his suffering, but as eyewitnesses of everything our Lord would accomplish, so that now you and I can sit here by the power of the Spirit and watch God accomplish our redemption.

The first Adam cursed all mankind by his sin, and so he was banished from God's garden of light, and now Jesus Christ, the second, final Adam, he enters man's garden of darkness to break the curse of man's sin.

God the Son entered the valley to drink from the brook in the garden. The second word picture John gives us is this.

Soldiers of darkness seek the light of the world, though he is never hidden. Soldiers of darkness seek the light of the world, though he is never hidden.

[ 12 : 46 ] In verse 3 we read that Judas, with a band, which was at least 500 men plus officers from the chief priests and Pharisees, what Matthew 27, 47 calls a great multitude.

They approached Jesus with lanterns and torches. Descriptive language for light. These lanterns were Greek vessels in which you would put a candle, and it had holes that would allow the light of the candle to shine out.

The torches would have been like a handle, and you would take rags, dip those rags in oil, stuff them inside that handle, and then light that on fire. Can you picture this scene?

On top of that, we're told they were bearing weapons. So here they march into the dark of the valley, bearing weapons with lanterns and torches. In Psalm 3, we get a glimpse, a prophetic glimpse of what this would have been.

And David wrote, How many are my foes? Many are rising against me. Many are saying of my soul, there is no salvation for him in God. And in verse 4, Jesus, knowing all things that should come upon him, receives them.

[ 14 : 10 ] Jesus knew all the sufferings he would endure were determined by God. There would be nothing that would happen to Jesus that was not God's will. Jesus, on top of that, agreed to this in the covenant of redemption.

Jesus, according to his human nature, had studied all of the Old Testament to see how the Messiah would fulfill God's plan in God's perfect time to accomplish your redemption.

We read again in verse 4, Knowing this, Jesus went forth of his own accord. Someone pointed out, Jesus did not hide himself in the garden like Adam did.

He was willingly apprehended by them. He was voluntarily surrendering himself to suffer. Why? To accomplish your redemption. We read in verse 5, that Judas, who betrayed Jesus, stood now with those soldiers of darkness.

Judas had dipped the bread with Jesus. They had eaten the meal together. Now that same man is the head of this mob.

[ 15 : 24 ] It's possible, dear friend, to be so close to the light of God in the person of Jesus. It's possible to be that close and yet to remain cold, unrepentant, distant from God.

Don't fall into that trap like Judas. Instead, watch God himself accomplish your redemption.

In this scene, these were soldiers of darkness seeking the light of the world and he was never hidden. The third word picture is the long-suffering Savior surrenders himself that his disciples might be free.

The long-suffering Savior surrenders himself that you could be free. In verse 4, Jesus asks this mob that's approaching him, whom do you seek?

They say, Jesus of Nazareth. We see while it's going through the mind of our Lord in verse 20, his argument is, I have taught openly for the whole world to hear.

[ 16 : 39 ] Always in public, at the synagogue and in the temple, where you men always were, I have said nothing in secret. So he's asking, who do you seek for their sake?

This is his gracious ministry to them. They could have said, we seek the great rabbi, the one who proclaimed God's word with authority. They could have said, we seek the great comforter.

who said, blessed are the meek, for they shall inherit the earth. To be meek is to be long-suffering, not easily irritated, gentle, yielding, forbearing under injury.

Jesus is the blessed one. Jesus is meek. Jesus will inherit the earth. Jesus is the Messiah. They could have said, we seek the one who the people believe is the Messiah, the one they were saying, Hosanna.

But instead, they say, we seek Yeshua of that podunk town, Nazareth, a common man, a carpenter by trade. Jesus looks at them, and in the original language, what Jesus says is, I am.

[ 18 : 03 ] He declares, he is God. And when he says, I am. I am Yahweh, the God of the covenant, the God who is the creator of all.

I am. They fall down backward. A commentator observed, his voice, though delivered by human lung and lips, it would have been filled with the majesty and the spiritual authority of heaven itself.

I am. Full of divine power. And our Lord Jesus Christ displayed in these two words, he's capable not only of knocking any creature down on their butt, he's capable of slaying his enemies with his word.

He could have as easily struck them dead as to cause them to fall to the ground. But yet he's fulfilling the promise of God in Psalm 147, verse 6.

Listen to this. The Lord lifts up the meek. He casts down the wicked to the ground. In verse 7, then Jesus asked them again, whom do you seek?

[ 19 : 31 ] They had just felt in their ears, in their souls, on their backsides, the power of God. They had just felt it.

They had just felt it. And yet they remained so darkened by their own pride. See how merciful our Lord is. See his long-suffering to be their Savior.

Their answer is simply, we seek Jesus of Nazareth. In verse 8, Jesus answered, I have told you that I am he.

Therefore, let these go their way. Jesus Christ knew that he had come to be the good shepherd who would lay down his life on behalf of his sheep.

I am the one you need to tie up so that my disciples can go free. He surrenders himself so that you can be free.

[ 20 : 35 ] John the baptizer had been proclaiming that. Behold, the Lamb of God who has come to take away the sin of the world. He himself would take it away as your substitute, as the Lamb who would die in your place.

R.C. Sproul commented that at the center of Jesus Christ's teaching was the assertion that he was doing all of this not for himself but for us to redeem us, to ransom us, to save us.

And the Apostle John learned this lesson as the eyewitness. See what he writes in verse 8. The Son of God loses none of those the Father gave him.

And what Jesus spoke in respect to his disciples, those 12, now 11 men who were with him, it is true spiritually of all God's elect.

All who are given to Christ, none shall be lost. So Christian, if Jesus Christ gave himself to be the Lamb of God for your sin, you cannot be lost.

[ 21 : 46 ] You belong to him, body and soul. Your soul is united to God now by the work of Jesus. And your body will be glorified with him one day when he comes in glory.

Don't you long for that day. This is possible because the long-suffering Savior surrendered himself so that you and I might be free.

All glory be to God. Watch God accomplish your redemption. The fourth word picture is this. God the Son eager to drink the poison cup of God's wrath for you.

God the Son was eager to drink that cup of God's wrath though it would kill him. And he did that that you would live. Now in verse 10 Peter had a sword.

Maybe Peter was one of those concealed carry guys always had it with him. We know the Galileans lived up north and they had to travel south and there were bandits and robbers and others that would be known to attack them and so it was common for travelers to carry a dagger.

[ 23 : 01 ] There will also be wild beasts on these trails in a valley like that in the dark of the night by the brook. It was smart to keep a weapon nearby. The disciples had asked Jesus we have two swords and Jesus said that's enough.

In other words I'm not looking for an armed rebellion against the ruling powers. We read that Peter drew his sword most likely aiming to chop off the head of the man or slit him across the throat and cut off his ear instead.

The other three gospels tell us that this happened but not that the man's name was Malchus. Remember the gospel of John was written much later. By the time John wrote this gospel Peter was dead he had been crucified upside down for denouncing the name of Jesus.

John is the only one who gives us the name Malchus. Commentators think that perhaps this is because Malchus continued to live and he was related to the high priest he was in that upper echelon that could have easily taken out revenge on whoever it was that did that to him in the dark.

But now John wants everyone to know it was Malchus. Malchus might have been one who continued to persecute the church and now John needs the church to know.

[ 24 : 19 ] In verse 11 Jesus said to Peter Peter put away your sword put it back in the sheath. God has given me this cup shall I not drink it?

Peter it's not these men doing this to me. This is how God the Son accomplishes your redemption.

Jesus is eager to drink it. John Gill's comment is that this cup it means the wrath of God and the punishment of a holy just God that is due to sin and it was endured by Christ in his sufferings and he eagerly receives it from the Father.

Jesus says my Father gave this to me shall I not drink it? Jesus was displeased with Peter's attempt here to thwart God's redemption.

Jesus had wrestled in prayer in the Garden of Gethsemane right before this and in Mark we read that it was a deep agony in his soul but now according to his human nature Jesus was perfectly willing resolved and even eager to drink this bitter potion.

[ 25 : 39 ] It's the only way to satisfy the wrath of an eternal holy God. We're watching God accomplish our redemption.

I ask you at the beginning do you want to be more holy? Horatius Benar Scottish pastor in the 1800s he commented like this he said it's only the free pardon of the cross that has the power to uproot your sin and wither its branches.

It's only the certainty of God's love for you his forgiving love that can replace the lust we have for sin remaining in our flesh.

It needs to be replaced with an even greater response of love and gratitude for God. So watch God accomplish your redemption. Here's the fifth word picture.

The Lamb of God was bound and carried off to be sacrificed as your substitute. The Lamb of God we're told he was bound and he was carried off.

[ 26 : 51 ] Why? He's presented to the priest next and that's so that he would be a substitutionary sacrifice for your sin. In verse 12 we're told that this band plus the captain and officers of the Jews they took Jesus they bound him.

Old Testament shadows and types are being fulfilled. You recall Isaac being bound up to be offered as a sacrifice of his father Abraham in obedience to the Lord.

When a sacrifice was brought and put on top of the altar it was bound up and tied to the altar. And even when the farmers were out in the fields and they would gather their grain they would bind them up in sheaths and present them to God at the temple.

And so now God the Son himself is bound with cords and carried to the high priest. This is God accomplishing your redemption.

Jesus Christ was bound in order to unbind the cords of sin that hold on to your sinful nature. Jesus Christ was bound to deliver you from the captivity of Satan.

[ 28 : 12 ] Jesus Christ was bound to free you from the bondage of the law that accuses and condemns you. In verse 13 we read that they led him away next to Annas.

Annas was father-in-law to Caiaphas who was the chief priest that year. And at the end of our passage in verse 24 we're told then after seeing Annas Annas had sent him bound to Caiaphas the high priest.

in Luke 3 2 we're told that both Annas and Caiaphas were the high priest which is not possible. It shows the corruption of this system.

By this point in the history of Israel the office of high priest with all the money changers and temple collectors it had become a giant scam. The glory of God had never re-entered the temple.

Scholars have every reason to believe the Ark of the Covenant was not even in the Holy of Holies it was empty of the presence of God until Jesus Christ steps into the temple. Annas had been the high priest after him he had had five sons that served as high priests now it's the turn of his son-in-law so Annas the big mafia boss the grandfather figure that's making everything run so they know to check in first with the one who really calls the shots and that's Annas.

[ 29 : 38 ] So Jesus Christ was bound carried away and then presented to these corrupt leaders these fake high priests in a great twist of irony the perfect unblemished Lamb of God is presented as the once for all substitutionary sacrifice.

and even that corrupt high priest spoke the truth he says it is good that one man die in the place of the people God even used this corrupt man filling an office as a shadow to show the declaration of the righteous God this will be my substitutionary Lamb it's through his death that a great multitude will live without compromising my justice as God the creator the Lamb of God bound and carried off to be sacrificed as your substitute to.

The sixth word picture that I see in this passage for today is this the true vine was struck so that you would be grafted in Jesus had said I am the true vine apart from me you can bear no fruit and we read that Jesus was struck in verse 22 so there's a picture of the true vine the only one with eternal life the only one with power to bear good fruit being struck so that you and I could be grafted in well in the garden all of the disciples had fled away from Jesus but now we're told that two follow him to the high priest Peter is named the other disciple is not which is a pattern for most likely

John the apostle the author of this book in Matthew 26 58 we read that they followed him afar off unto the high priest's palace so Peter is not following him like a close disciple instead he's curious and he's not wanting to be discovered but he does need to see what will happen if you are a disciple if you are a sheep you will follow the voice of your good shepherd and at times we can feel like Peter I'm your disciple but I need to stay behind a little bit I have too much to lose by following you too closely praise God for Peter's example here it's a comfort for sinners like you and me some have speculated that maybe John was known by the high priest and that's why he was let in perhaps because their business John Peter and Andrew was fishermen and a lot of people want to buy fresh fish from the market verse 16 we read that

Peter for whatever reason was not allowed inside though even though John did get inside so Peter stayed back at the door and the slave girl asks him are you not one of this man's disciples are you not one of this man's disciples if she only knew what she was saying Jesus is not just a mere man and her tone is implying that he's a worthless man a criminal Peter says in verse 16 I am not the powerful words of the Savior were I am with Jesus Peter this disciple was a rock he'd said I will never abandon you apart from

[ 33 : 57 ] Jesus Peter cowers and bows before a mean girl in verse 19 we read that the high priest then asked Jesus about his disciples and of his teaching or his doctrine and Jesus had taught Peter and John I am the true vine apart from me you can do nothing for for today oh follower of Christ hold on to those words of Jesus he says unless you abide in me you cannot bear fruit but Jesus promises to Peter to John and to all of his followers I will build my church through you I will storm the gates of hell Satan and his army of demons cannot withstand the advance of my kingdom oh disciple when I fill you with the

Holy Spirit you will joyfully follow me to the ends of the earth you will toil as my laborer Paul could testify of this Colossians 129 129 it's with all of Christ's energy that I powerfully work because he works within me Jesus calls us to abide in him if you've been grafted in you rest in the energy and the power of Jesus Christ from heaven Jesus says you will do this joyfully my troops will be willing on the day of war you will follow me you will take up your cross like John the Baptist though you will die beheaded with your head served on a platter the more you decrease the more I will increase see Christians we belong to this God who accomplished our redemption you may feel like you're just as weak as

Peter and we are apart from him you might feel like one of those traitors you might feel like Judas himself Jesus says I am I am God and I accomplished your redemption you belong to the kingdom of the great I am and your redemption is completed it is finished our sin deserves everlasting punishment because we've offended an immortal God and what would have taken us the rest of eternity future to pay off Jesus Christ drank down in a few hours only Jesus Christ very God very man could accomplish this redemption so if you desire to be more holy don't let the enemy deceive you

Horatius Benar again he wrote terror accomplishes no real obedience suspense brings forth no fruit unto holiness no gloomy uncertainty as to God's favor can subdue even one lust in your heart or correct any crookedness of your will it's only the certainty of love forgiving love perfect love displayed in Jesus Christ that can replace in your heart and mind that lust for sin with a greater love for God behold how God accomplished your redemption your free pardon let his work uproot and wither away the weeds of sin in your life now let's pray from Jeremiah 50 34 father we declare that you are our redeemer and you are strong the lord of hosts is your name we praise you that now

Jesus Christ thoroughly pleads our cause and he gives his people rest all glory be to the God of our redemption Jesus Christ our savior amen