

King Jesus before His Arrestors

Matthew 26:47-56

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Introduction

In the Bible, God presents the LORD Jesus Christ as the One in whom we are to place our absolute trust and confidence.

- We are to entirely entrust our eternal destiny to Him and to the work that He carried out for our redemption.
- And so it is that God's Word presents Him to us as the one who is altogether worthy of our trust.
 - The more we study the scriptures, the more we see that there is no one like Him.
 - He alone has the words of eternal life.
 - Truly, there is no where else to turn!

In our study of Matthew's gospel,

- we have now come to Matthew's account of our Lord's suffering and death for us.
- The death, burial, and resurrection of our Lord Jesus is the very heart of the work He came to accomplish for our redemption.
 - It was in this His suffering that He gave His life a ransom for us...
 - It was in this that He bore the wrath and curse of God for His people's sins so that they would not have to bear them...
 - The sin is ours, the suffering sin is His!
- For several weeks, I preached to you about the preparations that were made for His sufferings and death—
 - we saw
 - how His enemies plotted against Him,
 - how Mary anointed Him for his burial,
 - how Judas stepped forward to betray Him,
 - how Jesus prepared His disciples for his sufferings and death...
 - And at last how Jesus prepared Himself to drink the cup of suffering in the Garden of Gethsemane.
 - But now as we move along in Matthew, we come to see Him actually experiencing those sufferings...
 - No longer is there a mere preparation—the hour darkness has now come.
 - Over the next few weeks, we shall see

- King Jesus before His Arrestors
 - King Jesus before His Accusers
 - King Jesus before His Judges
 - King Jesus before His Executioners
 - King Jesus before His Father's Wrath
 - King Jesus before Death
- These are surely the most amazing events in all of history...
 - Here we have the holy, spotless Creator of the world suffering for His own creature's sin!
 - All four gospels give us a full account of these extraordinary events!
 - Each evangelist (writers of the gospel) has his own focus...
 - And Matthew in particular, as we have seen all along, presents Jesus as King.
 - He is shown to us as the Messiah, the King of kings who came from heaven to set up God's righteous kingdom.
 - And so it is that in Matthew's gospel in particular,
 - we see the regal bearing of Jesus as He endures these sufferings...
 - We see Him acting like a sovereign king through it all.
 - Though His enemies surround Him with bitter aggression, injustice, and malice,
 - we will see Him poised and confident as the one who will have the final say and the ultimate victory.
 - He stands among His enemies and their mocking abuse, not as one who is bettered and defeated,
 - but as their superior;
 - as one who is fulfilling a mission rather than as one who is being dragged into something against His will.
 - Oh what a marvellous kingly bearing He has through it all!
 - It will be a delight for us to marvel at Him in His noble death,
 - and to conclude with that Roman Centurion who watched it all,
 - "Truly this was the Son of God!"
 - You learn so much about a person when you see him suffering!
 - How does he handle abuse and unjust treatment?
 - How do he handle himself when times are hard and unfair?
 - With Jesus, we see perfect mastery of the situation.
 - We see the Son of God, the One who is worthy of all our trust.

No one carries himself through suffering with such nobility as Jesus.

- We read about Job who did better than most men, and who is given to us as an example of suffering with patience,
 - yet his example pales in comparison to that of the LORD Jesus...
 - he weakens and begins to curse his birth, and at the end of it all,
 - it was necessary for the LORD to rebuke him.
 - And Job is our best example...
- Then there is one like King Saul whom I read about this morning...
 - He is an example of one who had a very ignoble bearing in His sufferings.
 - We see him whining and vindictive, desperate and lashing out unjustly against those he feels to have wronged him, even when they haven't.
- I remember when I was about thirteen or so,
 - my sister brought a friend home from university.
 - Her friend was outwardly attractive and successful,
 - She was from a wealthy home, spoke well, and carried herself with confidence.
 - but I saw how she conducted herself when she felt that she has been treated unfairly—
 - and I tell you, there was nothing noble about her bearing at all—
 - Her true colours came out.
- I'll tell you what happened...
 - We had a board game called Parcheesi that our family used to play.
 - The object of the game is to move your four little pawns around the board first.
 - You roll dice and move the pawns around,
 - and if you land on a space occupied by one of your opponent's pawns, that pawn has to return to the beginning.
 - As we played the game, it so happened that my sister's friend was making some progress around the board.
 - But as providence would have it,
 - the roll of the dice allowed a couple of us to send two of her pawns back to the start.
 - This is just a normal part of the game.

- She began to whine at us and accuse us of ganging up on her.
- We thought she was kidding—I had a younger friend in the neighbourhood that would do that, but this was my big sister’s friend from university!
 - But she wasn’t kidding at all!
 - She actually stormed out of the room and locked herself in her bedroom down the hall and would not come out until the next morning.
 - She did not have a very noble bearing once she was called to suffer a little.
- But you know, I think we can all identify with that girl...
 - Probably most of us have broken down under the pressure of unjust treatment at some time or nothing...
 - Hopefully not just when playing a game...
 - but even then, we may find self pity and bitterness welling up in us even in a game!
 - But I would expect there is not a one of us that had not been pushed to point that we have had an outbreak in which we expostulated in a very petty way about how unfairly we have been treated.
 - We have all been there—

But this is where Jesus stands out as unique.

- You don’t see any pettiness or whining in Him at all!
- My family was not ganging up on my sister’s friend! We were just playing a game. She was not really being treated unjustly...
 - But our Lord Jesus Christ was not playing a game when His enemies came upon Him...
 - He was being treated with supreme indignity—
 - He was God’s Son from heaven!
 - The injustice He faced was such as has never been seen in all the world and never will be seen again!
 - Yet, even under such treatment, He is poised and under control...
 - He has perfect mastery of Himself and of the entire situation.
 - Though He is undergoing horrendous wrongs,
 - He carries Himself as the one who is LORD...
 - He has the bearing of a sovereign King!

Let us look at Him and worship as we see Him in Matthew 26:47-56 facing His arrestors.

I. First, look at His regal bearing before His betrayer.

A. Look at the unjust, brazen, heartless, irreverent, shameless way that Judas treats His Master.

1. Notice the Matthew introduces Judas to this scene...

- In verse 47, he says,
 - “behold Judas, one of the twelve.”
 - Mark, Luke, and John refer to him in exactly the same way...

a. Why do they do this?

- I think we would be inclined to call him a false apostle instead of “one of the twelve”
- But if you think about it, calling Him one of the twelve actually highlights his offence!
 - His betrayal is more heinous, not because he was not really one of the twelve, but because he **was** one of the twelve.
 - He was a full fledged apostle and that was what made his treachery so great.

b. It’s just like in marriage...

- If a man goes off and commits adultery,
 - we don’t highlight his offence by saying that he was no husband...
 - we highlight it by saying that even though he was a husband, he took his neighbour’s wife.

c. So it is that when we meet baptised persons who are members of the church,

- we do not help to show them their wrong by saying that they are not really part of the church!
 - The thing that makes their sin so great is that they are in the church.
 - Their problem is not that they are not Christians,
 - but that they are covenant breaking Christians!
 - Now I don’t mean to say we can never call Judas a false apostle or call those who break God’s covenant false Christians...
 - those are appropriate descriptions...
 - but don’t miss what Matthew is doing here either!

- He is calling Judas “one of the twelve” in order to highlight his offence all the more!
 - Even though Judas was in that circle of twelve men who had been chosen out to be with Him,
 - still he appears with this multitude to betray His Master.
 - The more privileges you have been given,
 - the greater your offence when you transgress.
2. But now, look at the method Judas chooses by which to betray Him!
- a. A kiss—of all things!
- A kiss!
 - a universal display of affection and friendship,
 - of brotherly concord and good will!
 - You would think that Judas would have been ashamed to face his Lord,
 - You would think that he would have wanted to give the soldiers the information they needed without showing him to Jesus and his companions...
 - But no,
 - he himself chooses to identify Jesus with a kiss.
- b. And to make matters even worse, when Judas administers this kiss, he overplays his part...
- In verse 49, we are told that he says:
 - “Greetings Rabbi” and kissed Him.
 - And the word translated **kiss** here is a special word for kiss that refers to a vehement, profuse kiss—
 - it is the word used to describe the kissing of the woman who kissed Jesus’ feet in Luke 7:38,
 - and of the kissing of the prodigal son when his father ran out to meet him.
 - Robertson well calls this kiss of Judas a “revolting ostentatious kiss.”
 - And look at how Judas greets Him...
 - He says, “Greetings Rabbi,” or “Hail Master.”
 - The word translated “Greetings” or “Hail” means “to rejoice” or “to have joy.”

- It speaks of how glad you are to see a friend or a loved one from whom you have been separated for a time.
- c. It seems that Judas is taking some sort of twisted pleasure here in betraying His master...
 - He is deliberately making a grotesque show pretended affection.
 - He has profaned friendship, now he profanes the tokens of friendship.
- 3. Oh the desperate wickedness of the human heart! Who can know it?
 - a. We rightly recoil when we see the treachery of Judas,
 - but do not miss the fact that traces of the same sin can be found in every son and daughter of Adam.
 - It can be found in every Christian!
 - b. There is a sense in which you kiss the Son when you are baptised and when you come to worship Him...
 - and yet even in the most sanctified among you,
 - there is something of Judas to be found...
 - In every profession, there is more display than there is substance.
 - There is not a one of us that has a heart that is as good as our outward actions.
 - Tell me, is it not the case that you often mouth prayers when your heart is far from what you are saying?
 - And that you sing praise when you are thinking about the profit you will make next week... or the project you will begin... or whatever?
 - Our kisses, are to a certain measure, deceitful, like Judas's.
 - We do not love our LORD Jesus as well as our outward actions of worship suggest—
 - and this is true even when it is the case that our outward actions of devotion leave much to be desired...
 - even then, they are greater than our heart's devotion.
 - We like to pretend the opposite, but the truth is, our heart is never better than our actions.

TRANS> Yes, Judas is worthy of all the reproach we lay on him, but let us not fail to lament the hypocrisy in our own hearts.

- c. But rejoice in the grace of God...
 - If you are indeed looking to Jesus Christ, sinner that you are, He freely pardons you
 - and what's more,
 - He is graciously at work in you to sanctify you.
 - Judas was far different than a true child of God in that he was not looking for any such grace to save him...
 - He was hardened in his rebellion and would not repent.
 - He was not cleansed through faith and so was under condemnation.

TRANS> But even so,

B. Look at how our LORD Jesus responds to him!

1. With poised majesty, He simply puts a searching question to him...
 - a. "Friend, why have you come here?"
 - Some of your Bibles may have this translated as a command instead of a question,
 - but those who study ancient literature have found evidence that this is indeed a common form for a question.
 - b. It seems that even now, our Lord is doing what is designed, humanly speaking, to get through to Judas's stony heart...
 - It is as if He is saying,
 - "Judas, look at yourself!"
 - "What are you doing here kissing me like this?"
 - "What is your business here?"
 - In one of the gospels, we are told that Jesus also said,
 - "Do you betray the Son of Man with a kiss?"
- c. This is the way our Lord graciously calls attention to our sin!
 - 1) His Word comes to you and stops you in your tracks...
 - It forces you to stop and look at yourself...
 - It comes to you when you have yelled at your wife and says, "What are you doing here?"

- It comes to you when you are reading something that you shouldn't be reading, or surfing on the web where you should not be surfing and it says,
 - "Why have you come here? What is your business?"
 - The word comes to you to graciously judge you...
- 2) If ever, by the grace of God, you can step back and look at yourself—really look at yourself through the word of God...
- you will see what you are...
 - you will see how foolish you have been...
 - you will see how much you need the grace of God.
2. What a marvellous display this is of the glory of Christ in His sufferings!
- a. A man he had taken to be a disciple has betrayed Him in a most reprehensible way...
- But there is no bitterness in our Lord—no harshness—no lashing out...
 - Instead there is gentle call to awaken from his folly.
- b. As an ideal king, His concern is not for what has been done to Him personally, but for justice and truth.
- Rather than lashing out at Judas as lesser men might have done,
 - He simply calls him to take stock of what he is doing just now.
 - He is poised and unflustered.
 - He has the bearing of a king in the way He deals with His betrayer.

II. Next, we see His regal bearing before His confused disciples!

A. He has much occasion to be highly irritated with them here!

1. For the last several hours, Jesus had been agonising in prayer, accepting the bitter cup of suffering that His Father had given Him to drink...
 - a. He was now sure that this was something the Father had called Him to do.
 - There were no alternatives...
 - If He was to save His people from their sins, the cross was not an option for Him.
 - He was fully committed to do the will of God.
 - b. His disciples had been with Him in the garden and they should have understood this...

- There was no excuse for their ignorance.
 - Jesus had told them even before the garden that He was going to offer Himself up as a sacrifice when he had, on this very night, taken bread and said,
 - “This is my body”
 - and when separate from that (in sacrifices, the blood is separated from the flesh), he took the wine and said,
 - “This the blood of the new covenant which is being shed for the remission of sins.”
 - He was telling them plainly that He was going to offer Himself up as a sacrifice!
- And even long before any of this solemn night,
 - He had told them that He was going up to Jerusalem to suffer and be betrayed into the hands of sinners...
 - Weeks before, he had sharply rebuked Peter for saying, “God forbid” when He had told them of the cross...
 - He had said to Peter: “Get behind me Satan.”
- Jesus had warned them that they would all forsake Him, but they had all insisted otherwise.
 - They were thinking of standing with him to fight,
 - but He was thinking of standing with Him as He freely gave Himself into enemy hands to be crucified.
 - That was a cup that they were not prepared to drink...
 - They would die on battlefield, but not given themselves over to be crucified when they had power to do otherwise.

2. Just look at the behaviour of His confused disciples!

- a. Here He is, committed to giving Himself up to His enemies,
 - and in utter disregard of that, one of the disciples (we know from John that it was Peter)
 - draws his sword and tries to cleave the head of the servant of the high priest...
 - He misses, managing only to cut off his ear.
 - How was it that Jesus disciples could be so out of touch with their Master’s will?
 - How could they be at such cross purposes with Him?

- Well, we all know this too...
 - When the Lord calls us our children to bear the cross, we begin to say, “God forbid—not so Lord—may it never be!”
 - We chafe and resist and compromise to try to avoid the cross, to try to get out of persecution...

TRANS> Jesus had much reason to be irritated with His disciples for being so out of touch with His purposes...

b. But did He fly into rage at them?

- 1) Did He fall into a pity party about how none of them cared about him or bothered to understand what He was doing?
 - Did He reject them all right then and there and begin calling down fire from heaven—
 - can you imagine what Saul would have done if he had had such things at his command?
- 2) You parents know how easy it is to discipline your children out of self pity rather than justice and love!
 - To have that bitter edge on your tongue and in your manner...
 - But is there any trace of this in our Lord?
- 3) No! With majesty and self-control,
 - He simply instructs His erring disciple with words that, though they were not at all understood at the time, would be understood later:
 - Look at what He says in verse 52-54:
 - “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?”

B. Now consider this marvellous instruction that King Jesus to His disciple—

- He tells him to put away His sword and gives him three reasons for it.
 1. First, because those who take the sword will perish by the sword...
 - a. It is one thing to be **given** the sword by the Lord—
 - quite another to **take** the sword
 - 1) The Lord gives you the sword when He authorises you or even calls you to bear it.
 - 2) For example,

- a) The Bible tells us plainly that He has given the sword to the civil magistrate—they are authorised by God to execute those who commit capital offences.
- b) Related to this, God authorises nations to take up the sword to defend themselves against their enemies.
- c) Then there is authorisation to use the sword in self defence against robbers or violent persons.
 - Jesus had told his disciples to carry a couple of swords for such purposes.

TRANS> All of these are occasions in which the LORD gives you the sword.

- b. But it is quite another thing to take the sword when God has not authorised it.
 - 1) God has not authorised private citizens to take the sword against their own magistrate—they are not to resist them in this way...
 - If the gospel is attacked, they are not to defend it with the sword, but by giving up their lives.
 - 2) Nor has the Lord authorised the church to take up the sword...
 - Even in the Old Testament, there was a separation between church and state...
 - The priests were authorised to put people out of the synagogue, but they were not authorised to execute anyone or to punish them with fines or blows...
 - That was left to the kings and judges of the theocracy.
- c. But see what Jesus is saying to Peter here about taking up the sword when it has not been authorised...
 - 1) He says, “Those who take the sword will perish by the sword...
 - In other words, God will not be with you if you take the sword when He has not authorised it.
 - You will be have no protection from Him.
 - 2) You remember how it was with Israel when the Lord told them not to go up against the Canaanites and they went any way...
 - They were not authorised by Him to take up the sword and for that reason they perished!
 - 3) There have been times when the church has taken up the sword in her history to spread the gospel!
 - a) The interesting thing is, it seemed to work!

- People professed Christ at the point of the sword, but after a few generations—especially if they were under good teaching, they were committed to it!
 - But that does not justify such measures—
 - It makes them attractive to us, but it does not justify them...
 - The truth is that this brought in a flood of problems that brought the church to its lowly condition of ignorance and corruption that is was in before the reformation.
- b) Today, the powerful tool of the world—the carnal weapon in our society is marketing...
- And sadly many in the church have taken up this tool and they claim that they are authorised to use it!
 - They fill up their mega churches,
 - but it is not a weapon that God has authorised and in the long run, it will bring destruction to the church
 - (as it is already doing—the gospel is lost in many places where this tool is used.)
 - If we use marketing, we will perish by marketing.

TRANS> This is the first reason Jesus instructs Peter not to put away His sword...

- Those who take it up will perish by it...
 - If Jesus had not protected Peter, He would indeed have perished that very night.
2. Secondly, Jesus tells Peter to put away his sword because He doesn't **need** Him to take up the sword for Him...
- a. By a simple prayer, Jesus had the authority—all along the way He had the authority—to call 12 legions of angels to crush his enemies!
- Jesus did not need this puny little disciple and his sword!
 - Twelve legions of angels stood ready to obey His command.
 - A legion at that time consisted of 6,100 foot soldiers and 726 horsemen.
 - Twelve legions would have been equivalent to a full Roman army which was made up of 12 legions...
 - But these would not be 12 legions of mere men, but 12 legions of angels!
 - One angel took out 185,000 of Sennacherib's troops—

- What would twelve legions of angels do against the company that had come to arrest Jesus?
- b. What good doctrine this is that Jesus teaches to His erring disciples?
- 1) How this confidence would carry them through many years of suffering,
 - knowing that if it was not God's will for them to die, He was well able to defend them.
 - And that if it was God's time, they should go willingly,
 - not as those who suppose that God had been overpowered by their enemies,
 - but as those who know that the time for their enemy's judgement has not yet come.
 - That God has called them rather to seal their testimony with their blood.
 - 2) How it ought to give **you** confidence also in whatever you face for the LORD...
 - Human armies and human opposition can look so daunting and so powerful,
 - but God can put them down in a moment.
 - You don't need to be afraid of them—
 - You don't need to fear the Muslims or a corrupt government.
 - You may have opportunity to suffer for your Lord, and that is a privilege.
 - You are to fear the Lord who can destroy both body and soul in hell, not man who can only destroy the body that God will raise up anyway.
3. Thirdly, Jesus forbids His disciples to take up the sword in this case because the scriptures must be fulfilled.
- a. Revelation had already been given about the suffering of Jesus and the glory that should follow.
 - There are the specific passages such as Psalm 22 and Isaiah 53 that tell of His pains...
 - And there is the general teaching of the Old Testament that includes all of God's promise to redeem His people and to take them to be His people.
 - These promises could not be fulfilled apart from the sufferings of Christ...

- And there is the Law that demands that the blood of Christ be shed to atone for sin.
 - The word “must” is a strong word—these sufferings that are now coming upon Jesus must occur because God has revealed that they will occur in His Word.

- b. What’s more, Jesus had given specific revelation to His disciples that He was:
 - going to Jerusalem to suffer and die...
 - giving Himself as a sacrifice for sin...
 - committed to drinking the cup of suffering that the Father was giving Him.
 - His prophetic words to His disciples must be fulfilled even as the scriptures must be fulfilled.

- c. It is one thing to fight when God has not revealed the outcome,
 - but when he tells his people not go up to Canaan, they will fail if they try...
 - and when he tells them that Babylon is going to take them captive and they are to submit to it, they had best submit to it...
 - This is what Jesus is calling Peter to do.

TRANS> So you see Jesus here, surrounded by His enemies, giving this good doctrine and instruction to His disciples.

- He is not the least bit flustered.
 - He knows exactly what He is doing.
 - He is deliberately choosing to give himself over to His enemies.
 - This is too much for the disciples!
 - They take to flight!
 - He is there in His sovereign majesty to suffer alone.
 - What a remarkable king and God!
 - What a majestic bearing He has!

III. And now I want you to see His bearing before this great multitude that Judas brought with him.

- A. See how our majestic King exposes their weakness and injustice!
 1. They had come out with this huge company to arrest Him!

- a. When you look at who is included in this multitude from information we are given in the four the gospels,
 - It appears to be a company of about a thousand including a Roman cohort which consisted of 600 armed men, the temple police, members of the Sanhedrin, and others that they had rounded up to come along.
 - Matthew Henry compares it to a great army going out to take a lamb from the flock!

2. Jesus exposes this ridiculous manner of proceeding with a question.
 - v. 55-56: 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 this was done that the Scriptures of the prophets might be fulfilled."
 - a. These men were obviously afraid of something!
 - They act as if Jesus is a wild man throwing firebrands around with a army of mighty warriors!
 - He is here in the garden, unarmed, with his little company of fisherman from Galilee and a former tax collector.
 - He has never raised a sword against anyone or attempted to stir up a rebellion or an insurrection.
 - Why have they raised an army?

 - b. It seems that they knew that they were up against something that was quite powerful...
 - They had seen Jesus work miracles and they were afraid of Him.
 - They seem to almost know that He really did have power to call upon twelve legions of angels if He wanted to...
 - I say almost know, because if they really knew this, they would know that the whole Roman army could not have taken Him if He did not allow it.

 - c. What's more, if they were honest men and He had done evil,
 - Why did they come out in the night to find him by the hire of a wicked disciple?
 - He was present each day openly and publicly teaching in the temple.
 - Though they were here by the lawful authority, the lawful authority by which they had been sent was not acting in a lawful or just manner.

3. And notice something else...

- When Peter strikes the servant of the high priest with the sword,
 - they do not strike him down!
 - They wait for Jesus to give the command!
 - They are in awe of Him!
 - John tells us how they fell down backwards when they first came to arrest Him.

B. You see, my friends, nobody can touch our LORD Jesus unless He wills it.

1. They were no match for him and they knew it!

- They have come in such large numbers because they are not the least bit secure.
 - The world can feign security, but in fact they are not at all secure...
 - If they feel secure, they are deluded—but often they show that they are really afraid of the Lord...
 - That is why they often act so violently and absurdly against the disciples of the Lord...
 - They treat them as dangerous violent persons when in fact they are honest and peaceful citizens.
- They are there with their swords and the warrant of arrest and the large numbers,
 - but Jesus stands among them as the One who is in absolute control of the whole situation.
 - Often martyrs have stood in the same way before their murderers.

2. And now Jesus declares to them as He had already declared to Peter that the will of God is being fulfilled by their coming to take Him as a transgressor—as a violent and dangerous man.

- He tells them that all this was done that the scriptures might be fulfilled.
 - These wicked arrestors are not gaining any thing on Him or on God.
 - They are simply carrying out the divine purpose.

3. Do you see how important it is to understand this about our LORD Jesus?

a. It is important that we might see His love—

- No one took His life from Him—He freely gave it for us!
 - These men could not force Him to take one step with them...
 - He is the one who opened the ground to swallow up rebels in the day of Moses, who sent fire down from heaven in the day of Elijah.

- He is laying down His life for us.
- b. It is also important that we might see His Majesty and Power...
- For when Jesus comes back, it will no longer be the will of God for Him to suffer...
 - That was God's will at His first coming according to the scriptures,
 - But at His second coming, he will not appear to His enemies as a Lamb, but as Lion.
- c. Evil men can become very arrogant as long as He holds back His judgement,
- but let no one be deceived...
 - Just as scripture had to be fulfilled when it speaks of his suffering,
 - so also it must be fulfilled when it speaks of the destruction of the wicked.
 - These wicked men thought they were getting away with something, even as those who refuse to worship Jesus today do...
 - But in the end they will find that the scriptures will be fulfilled,
 - And that He who's word declares that the wicked will be judged will bring it to pass.

Oh what a glorious display we have our majestic Lord before His arrestors!

- Let us take full confidence in His confidence!
 - If He is so confident in His weakness, what will it be like when He comes in His majesty and power at the end of the age.
 - Marvel at Him here at Gethsemane...
 - and you will marvel with joyous delight when He comes in glory with all of His holy angels at the end of the age!
 - That is your hope, Christian, regardless of what you may be called to bear in this world!