

Hi, I'm Marty McKenzie with His Love Ministries. Welcome to the Least of These podcast. We reach out to those the world has forgotten. If you'd like to know more about us and how you can donate to help us fulfill our mission, go to [hisloveministries.net](http://hisloveministries.net). Thank you very much and God bless you. With the angels I will sing, to be a star in glorious harmony, when the chorus of heaven ring. In my heart there rings a melody, there rings a melody, where heaven's harmony in my heart there rings a melody. There rings a melody of love. Amen. Hopefully you got a melody ringing in your heart this morning from Heaven's Harmony. It's because God has put a song in your heart this morning. I guess we should be like the psalmist said, this is the day the Lord has made. We will be glad and rejoice in it, right? So today we're going to be back in John chapter 18. We finally made it out of chapter 17. And so we're going to be in chapter 18 today starting out. We're actually on the part where Jesus gets arrested and he's headed for the cross. And so we're winding down in the book of John. We've been in it a little while now, but it's been good. I've enjoyed. All the things that Jesus prayed for in the church, he prayed for himself, he prayed for the church, he prayed for us, he prayed for his apostles. And he's on the road, he knows that the very next thing that's going to happen is he's going to be arrested. He's headed for the Calvary, the cross on Calvary, and yet he still cares for his disciples. And we'll see that again, hopefully today, we'll see that again today if we get that far. Let's read about the first six or eight verses this morning and see how far we get. John chapter 18, it says, when Jesus had spoken these words, he went out with his disciples over the brook Kedron, where there was a garden which he and his disciples entered. And Judas, who betrayed him, also knew the place, for Jesus often met there with his disciples. Then Judas, having received a detachment of troops and officers from the chief priests and Pharisees, came there with lanterns, torches, and weapons. Jesus, therefore, knowing all things that would come upon him, went forward and said to them, whom are you seeking? And they answered him, Jesus of Nazareth. And Jesus said to them, I am. He and Judas who betrayed him also stood with them. Now when he said to them, I am he, they drew back and fell to the ground. Then he asked them again, whom are you seeking? And they said, Jesus of Nazareth. And then Jesus answered, I have told you that I am he. Therefore, if you seek me, let these go their way. that the saying might be fulfilled, which he spoke, of these whom you've given me, I've lost none. Then Simon Peter, having a sword, drew it and struck the high priest's servant and cut off his right ear. The servant's name was Malchus. So Jesus said to Peter, put your sword into the sheath. Shall I not drink the cup which my father has given me? Let's look at this today. It says, when Jesus has spoken these words, he went out with his disciples over to Brook Kid Drive. So what he does is he, they leave the upper room, I believe at this point, and we're going to see in this chapter, we're going to see that Matthew, Mark, and Luke, they had different purposes when they wrote their gospels, and don't ever get confused. When you read the different gospels, each one of them seems to tell it from a different point of view. And each one of them has something different to say. Don't get confused, just remember it's sort of like if all of us saw something. We might see one thing and the other person might not see another, but God had different purposes and different reasons for having the four gospels written differently. And theirs was not to present Christ as God. They want us to know that he's the Christ, but they want us to see his humanity. They want us to see his suffering. They want us to see all these things. But you know what, they include that agony in the garden and him breaking down and all these things. But the purpose of John's gospel is that we see his deity, see his supremacy, see that he's in control of everything. And even when Jesus is arrested, he's still in control, you know that. When he dies on the cross, he's still in control. When he goes to the cross, he's still in control. He tells Pilate, Pilate says, do you not know I have the power of life and death? And Jesus says, you can do nothing unless I let you. That's basically what he says. They show all the things that where

Jesus' humiliation, his suffering and all these things, but you don't see that. And so John wants to show us that no matter what, that God is still in control. Isn't that a comforting thing to know this morning, that in spite of everything that goes on, in spite of our country shape and everything that goes on, God is still in control. He's still on the throne. He hasn't left the throne. And even though things don't look like they're going the way we want them to, God has already said it's going to end up just like it's supposed to in the end of Revelation. It's going to end up just like it's supposed to, and that's all going to happen just like he said. And so Jesus had to go to the cross, Jesus had to do these things. And sometimes we have to remember that You know, I think that kind of the key passage, part of this whole section is where Jesus says to Peter, put your sword into the sheath, shall I not drink the cup which the Father has given me? And sometime God gives us things to drink, things that we don't like and things that happen in our life, but just remember God's still in control. and when he's sitting on the throne, that sometimes we have to go through tough things, hard things, but God has his plan, God has his purpose, and remember that. So even when he's arrested, even when he's on the cross, God is still working out his plan, still working out the way things are supposed to be. And so Jesus and his disciples, they leave out of here, out of the upper room, and they go out over the brook Kidron. One of the things that's interesting to know is that the arrest took place in the garden. Christ the last Adam met the enemy in the garden and he triumphed while the first Adam. met the enemy in the garden and failed. Adam hid himself, but Christ, he's going to openly reveal himself. He says, he goes out, they come in and he says, who do you seek? And he goes forward. So we'll see all that today. So Jesus and his disciples, they go over to Brook Kidron. This is kind of a little dry stream bed or wadi, whatever you call it, that contained water only when it rained hard. Now, Probably at this point, this is kind of gross, but you know when they killed all these lambs, remember it's the Passover, and at this time they would probably dig a trench from where they're killing all these lambs. And from what I understand, they probably killed between 200 and 250,000 lambs this particular Passover. One man said it was 250 something thousand lambs. And so literally probably this blood is going to be running into this brook Kidron and they're going to be stepping over and stepping in this bloody area. And it's a reminder of Jesus who is the lamb that takes away the sin of the world because he is the ultimate example, the ultimate representative. And those lambs were just pictures of what Jesus would do. And so here he is headed for the slaughter. He's headed for the garden. He's headed for his death. And he walks across this bloody area. The parallels between David's experience and Jesus are kind of striking. Both men crossed the Kidron. having been rejected by their nation and betrayed by somebody very close. Remember Ahithophel betrayed David and then Hangings followed both of them. So what's happening here is Lazarus is gonna betray Jesus. And when we look at this section, every time Judas's name is mentioned in the book of John, Six times it is saying, Jesus, Judas, the betrayer. And then two times it's implied that he's the betrayer. He's the one who's gonna betray his friend, the one that's close to him, and he's gonna turn him in. And so they go to this garden and Only the rich folks had the garden, and they would have to go outside the city. And only the folks that had a lot of money, and apparently Jesus knew somebody had some money. And he apparently had a key to the gate, and he could get in the garden. And so he and his disciples enter the garden. So they're in the garden, and Jesus is praying. And we know all that story that he sweat great drops of blood. And he said, if this cup can pass from me, some other way for humanity to go to heaven. Father, let's do it. But if not, your will be done. And his disciples, they do what? Three times he comes back, three times they're asleep. Jesus tells Peter, says, could you not wait and watch with me for one hour? He says, watch and pray lest you enter into temptation. Because remember when you look at the other gospels, what's happened? Jesus has already told Peter before

the cock crows three times, he's gonna betray him, right? Peter doesn't watch, he doesn't pray. And so guess what happens when the time of temptation comes? He's not strong, he's not ready. But Jesus has gone into the garden. He has prayed, he is being tempted. And I believe that's what happens in that garden. He's being tempted by the devil not to go to the cross. And during that time he prays, and when it happens, he's ready, he's strong. And so those are examples for us. And so they enter the garden, and then it says, and then Judas, who betrayed him, also knew the place. So Jesus has been in this place many a time. Probably Judas has been with him. You know, that's the scary thing about it, is that Judas has been with Jesus for three years, and he never trusts Christ, and he turns on him. That's the scary thing. You can sit in the church, you can hear the word of God preached. Judas was with God himself and never got saved, never trusted Christ. That's the scary thing. But Judas betrayed him, also knew the place, for Jesus often met there with his disciples. So Judas knows that they're probably there. Maybe, I don't know, maybe they ran around somewhere looking for him. Maybe he went some other places before he came here. We don't know. It doesn't say, but Judas knows the place. And then it says in verse three, then Judas having received a detachment of troops and officers from the chief priest and Pharisees came there with lanterns torches and weapons. I want you to listen to this. Think about this, this is one person, this is Jesus. And even if you wanted to break this thing down to the least amount of people they might have, there's who? There's a detachment of troops. And from what I understand, this could be as many, this is like a cohort or a chili arc. And the chili arc is in control of them, I think that's right. And this could be anywhere, this could be up to 1,200 people. Now, we don't know exactly how many they had. Some people said maybe 50, some people said 200. But just think, even if they had 200 people, they were going out to get Jesus. That's kind of overkill, isn't it? Got one man and 200 people. Of course, I don't know. Think about it. Every time they've tried to get Jesus in the past, what happens? He slips out, he's gone. And he takes off and they can't get hold to him. And so maybe this time they decide they're gonna get him and nothing's gonna happen, he's not gonna escape. So maybe they've got anywhere from 50, people, troops, plus they've got officers from the chief priest. And they came there with lanterns, torches, and weapons. So this is a crowd cruising across there, across the area. And the Passover always took place at full moon. And so let's just say at minimum, there's 200 people carrying torches. And this is a parade, this is an eerie parade coming from the fortress of Antonio around the city, across the Kidron Valley, into the garden. And you could probably see them coming a long way. And here it is, they bring in all these torches and all these lights. to come get the light of the world, that's the thing about it. But they're afraid probably he's gonna get away, they're afraid he's gonna escape. They don't know if he's gonna hide or what he's gonna do, but they just basically overkill. So they got torches, swords, even clubs, probably the Jews couldn't bear arms, cuz they had been, I guess, All their authority had been removed, but maybe they had some clubs. So they come with torches and all these things ready to pursue Jesus into the darkness if he tries to resist arrest or tries to escape. And so let's look at verse 4. Jesus therefore Jesus based on everything he just said because he know knew all things That would come upon him went forward and said to them. Who are you? Seeking whom are you seeking? so They're coming to look for Jesus. Instead of him drawing back and being afraid, what does Jesus do? He catches them off guard and he steps forward and says, who are you seeking? And yeah, he's gonna do that too. But he says, whom are you seeking? Cuz he knows all these things are gonna happen. And he catches them off guard and they answer to him, Jesus of Nazareth. Jesus said to him said to them I am now if you have your Bibles It says I am he but he's not in the original and he says it twice I am he but I think that every time he says that he's using that that Yahweh the name that we talked about that when Moses was out in the wilderness

and God said to Moses Moses said who shall I say sent me and And God says, say that I am sent me. Not I was, not I will be, but I am. God has always been. He will always be, He has always existed. And Jesus uses that word God for Yahweh. He says, God, I am God, is what He says to them. What does it say here? They went forth. And so what happens is this is a singular verb. He's singular, went forth. And they, theirs is a plural. And it says they, plural, drew back. So it's kinda like Jesus, the one that should be drawn back, is going forward, and he's in control of the situation. And what do they do? They drew back. It says, I kinda got ahead of myself, but he says, I am. And so Jesus is saying I am, I'm God. And Judas, who betrayed him, also stood with them. Now that kind of reminds you of Psalm 1, where it talks about the fact that he says, don't stand in the path of the sinners and hang out with those folks. And that's kind of what he says here. That's kind of what it is, Psalm 1. How blessed is the man who doesn't walk in the counsel of the wicked, nor stand in the path of sinners. nor sit in the seat of the scornful. That's what that says. And Judas, he's standing with these wicked people. Here he is, the one that should have known better because he was with Jesus for these three years. And it says that the one that betrayed him also stood with them. Now, think about this. Judas doesn't really have any authority But he was given this detachment of troops, all these people, so that he could lead them to the right place, right? If you remember reading the other Gospels, Jesus, Judas says, the one I kiss, That's the one I'm gonna, that's the one it is, right? And before Judas ever gets a chance to kiss him, what does Jesus say? Do you come to betray me with a kiss? And he steps forward, right? So he's in control of the situation. He doesn't let Judas identify him. He steps forward and says, do you come to betray me with a kiss? In the other gospels, but here, the thing that John focuses on is he steps forward and he says, whom do you seek? And they say, Jesus of Nazareth. And he says, I am, I'm God. They come out to arrest him. And now when he said to them, I am he, verse six, they drew back and fell to the ground. Now a couple of people have said in their commentaries that these trained soldiers, these trained Roman soldiers, all of a sudden, because one guy comes forward and speaks to them, they're scared all of a sudden, and they draw back. And they trip over their cloaks, and they trip over their swords, and they fall back. That's a joke. Jesus said, I am God. I'm the God-man. And when he spoke, his power came out. They came to take him out, and he knocked them down with the power of his word. And just to, he said, I am. And it's pretty neat because, you know, I don't understand, but They fall backwards and it's kind of weird because he says to, he asked him again, whom are you seeking? And they said, Jesus of Nazareth. I don't know. I think if it was me, if God knocked me back on my rear, I think I'd be running, don't you? But for some reason or another, they didn't get up and run after he knocked them back. Maybe they thought something else happened. They didn't realize it was God's power. I don't know. You know, because people that don't know the Lord, they don't recognize God and His power, do they? And maybe they didn't know it was God and His power. But his power, I believe, is what knocked them back. And so he tells them again, he says, whom are you seeking? So he's in control of the situation. Instead of them saying, we're here for Jesus, he says, whom are you seeking? And they fall back, and then he says it again, whom are you seeking? And they say, Jesus of Nazareth. And so Jesus answered again, I have told you that I am. Therefore if you seek me let these go their way So Jesus says he tells them again. I am right. We've heard about the bread of life He's the light of the world the way the truth the life. He's the door of the sheep. He's the Good Shepherd He's all those things And here he says, I'm God, I'm Yahweh. And all of a sudden when he says, I am, these people whoosh, they just all fall back. But then they get up again and he says, who are you, who you seeking? And he says, Jesus of Nazareth. And I wonder, did they brace themselves a second time? Did they really realize what really happened? Maybe they did, maybe they didn't, I don't know what they

did. Guess what? Jesus is God, and he has the power to knock them down. Well, we sing that song, he could have called 10,000 angels, right? Well, he didn't have to call 10,000 angels. The God that created heaven and earth, the God that created everything with one word. He didn't even have to say a word. All he had to do was think it, and they'd all disappeared. They'd all turned into dust. They'd all been gone. But he didn't do that because he had to go to the cross because Jesus was gonna die for us. And that's what he says here. He says, I have told you that I am he, verse eight. Therefore, if you seek me, let these go their way that the same might be fulfilled, which he spoke. Of those whom you have given me, I have lost none. And so Jesus tells them again that I'm the one you're seeking, right? And why does he say that? Here's Jesus about to die for their sins. He's being substituted for his followers. He's being substituted for us. He is our substitute. Isn't that what the Bible says? The Bible says he's the lamb of God that takes away the sin of the world. That's what we call substitutionary atonement, which means that Jesus died in place of us. He dies instead of us, instead of us going to hell and dying for our sins. When we put our trust in Jesus Christ, because he died in our place, he died for our sins. We put our trust in Him, and He is the one that bore our sins. And God says, I'll let you into heaven because you're trusting in this substitute. That's what we call substitutionary atonement. Atonement means, atone means to pay for somebody's sins, right? When somebody goes to jail, they're atoning for their sins. They're paying for their crime. took our place, he went, during that three hours when he was on the cross, God pours out his wrath on him. He takes our hell, he takes our place, he takes our punishment. The Bible says, he that knew no sin became sin for us, that we might become the righteousness of Christ in him. Jesus really what he's saying here, maybe these, I don't know if these Romans had to have a, Arrest warrant or what they had but I'm assuming they probably had to have an arrest warrant But Jesus is coming forward. He throws them off balance by saying I'm the one that you're seeking and he says it twice and What he's doing here is he's protecting his disciples, right? because it says that the same might be fulfilled verse 9 and Of those whom you gave me, I have lost none. And so Jesus is basically saying twice, I'm the one you're seeking. And then he says, if you seek me, let these go their way. And so what he's saying is, look, I'm the one you have the arrest warrant for. You can't arrest these other people. But we're gonna find out in a second, Simon Peter. It says he had a sword, verse 10, and he drew it and he struck the high priest's servant, cut off his right ear. And the servant's name was Malchus. And Jesus says to Peter, put your sword near she, shall I not drink the cup which my father's given me? So what happens here? They say, we want Jesus. He says, I'm he. And he says, don't take these other people because if you've got an arrest warrant, it's only good for me. But think about this. If they consider Jesus a terrorist, and that's really what they consider Jesus, right? He's a revolutionary, a terrorist. According to the Jews and the Romans, if he's trying to start an insurrection and he's to be king of Rome is what he's accused of, right? That Pilate says, are you a king? And so what they're accusing him of is civil revolution against the kingdom of Rome, right? If Jesus is like the leader of the terrorist group, You know what, they're probably going to get all of his disciples too. But Jesus is pre-empting all that, saying, no, you can't have my disciples. If you've got an arrest warrant, it's only for me. But then Peter reaches out with his sword, and that's a little, a little machirus, a little small, probably knife, you know, maybe 12 inches or something, and he reaches out and I'm trying to figure out why Peter, the fisherman, has got a little sword on him. I don't know what he's carrying that around for. But he reaches out and he just whacks off the high priest servant's ear, Malchus, and part of that guy's ear apparently falls to the ground. But you know what? Think what would have happened then. But for some reason or another, everybody didn't just all of a sudden attack with swords and everything else. Because Jesus kind of rebukes Peter and says, put your sword into the sheath. Shall I

not drink the cup which my father has given me? So Jesus kind of preempts that again. And stops all that for some reason or another. But it's a wonder just total chaos didn't break out. And this big, and also maybe all of them got killed all at once. Because once somebody pulls a sword, these guys were trained to fight. And it's a wonder they just didn't pull out all their swords and clubs. and beat them and kill them right there. But Jesus says this, that he might fulfill what he had already said in chapter 17, verse 12, that while I was with them in the world, I kept them in your name and those whom you gave me I've kept. And none of them was lost except the son of perdition, that the scripture might be fulfilled. So the only one that was to be lost was Judas, because Judas was never one of his people. He was never saved. So Jesus controls everything. He controls the setting. He controls his arrest. He's in command of the situation. He's in command of everything else. Peter reaches out and whacks this guy's ear off. And a lot of times we might think, well, Peter, you fool, what's wrong with you? But think about Peter. Peter's an apostle of Christ. He's one of God's chosen people. to take the word of God to the world. Now Peter, I think Peter, you know, Peter got in trouble a lot of times because you know what? Peter had a zeal. And sometimes it says in Romans 10 verse 2 that people have a zeal for God but not in accordance with knowledge. And I think Peter wanted to do the right thing. He'd already said he'd defend Jesus. He'd die for Jesus. And I think that's what's going on here. He's trying to back that up. He's not doing it for show. But he's saying, you know, I think he really meant it in his heart of hearts that "When it comes down to it, I'll die for you, Lord." And here's the demonstration of it. His instinctive reaction is, I'm not going to let Jesus be taken. And so he reaches out and he whacks the guy's ear. We don't know this, but when you look at it in Luke chapter 22, it says that Jesus touched Malchus and he healed him. Now it doesn't say that he reached down, took his ear off the ground and put it on there, but it says he touched him and he healed him. Probably what happened is the same thing that happened when he gave the man the brand new eyes. In chapter 9, the man was congenitally blind, and he just gave him brand new eyes. And so what he did is he probably created a brand new ear. And maybe these Roman soldiers are going, well, let's get them. Let's take all the disciples. And the guy just cut the high priest's servant's ear off. And they're looking around. They look at him, and they go, where? I don't see any. I don't see any bloody ear. I don't see no ear taken off. I don't see any scar. I don't see nobody lost an ear. And so they really can't do anything as far as arresting the disciples because they probably only have a warrant for Jesus Christ. Why don't we stop there today because I got a few more things just to finish saying about this because I really want to talk about this thing about the cup The father's given me and what's going on really with peter a little bit more but Here's the bottom line folks Jesus is in control of the situation But many times we try to control our life. We can try to control our situations, don't we? And some of us don't like anything happening to us. I guess all of us really don't like anything happening to us that we're not in control of. But guess what? Every day things happen, and every day things happen that we can't control. And somehow we've got to learn. We were talking about this in our little small group the other day, how this guy ripped off this other guy. And he just was trying to figure out why this was going on, and the guy's supposed to be a Christian. And the Bible says that you're not supposed to sue another Christian, so he can't take him to court if you abide by the Bible. So he's like, well, what do I do? How do I handle this? And you know what, sometimes we're gonna get ripped off. Sometimes bad things happen to us in spite of us doing good. And we have to understand that Jesus said to pray for your enemies, pray for those who curse you and despitefully use you. And he said that we have to realize that we can't control everything, can we? But Jesus is ultimately in control. Sometimes he allows things to happen in our life that we don't like, but sometimes we have to take care of those things and realize that those things happen for a

reason, right? I mean, that's the old Romans 8:28, right? That God causes all things to work together for good to them that love him, to those that are called according to his purposes. And so when life gets out of control, you can't control it, but you can pray. You can trust and realize that Jesus is still on the throne and it's gonna be okay because Jesus said it's gonna be okay, right? Romans 8:18 says, the sufferings of this world are not worthy of the glory which will happen. So one day, as the old song sings, I don't think we have it in our hymn book, or we sing it, and I can't even remember the name of it. What's the old song that says, said it'll be worth it all when we see Jesus, right? The old song says it'll be worth it all when we see Jesus. And that's really what God wants us to understand, folks, is that it's gonna be worth it all when we see Jesus. That the people of the world are getting their things here, they're doing their thing now. And we might sometimes look like we're losing, we might look like the world's just beating us and the world's beating Jesus. But nobody's gonna win against God. God's still on the throne, he's still in control. And one day, it's all gonna turn out just like he said it was. So when life deals you things that you don't like, that you can't control, that you don't understand, don't sit there and beat yourself to death about it. But just say, God, what do you want me to learn out of this situation? What do you want me to do in response to what's happened? And let's pray, Father, just help us today to understand that if there's one that doesn't know you today, they can't control their getting into heaven because you said you are the way, the truth, and the life. You said you're God. You came to die on the cross. You came to die in our place. There's nothing we can do to earn it, to deserve it, to pay for it. As the old song says, Jesus paid it all. And you said that salvation is the gift of God. It's not of works, lest anyone should boast. And so, Father, if there's one that don't know you today, I pray that they would just cry out today and say, Lord Jesus, save me. And for us that are in situations we don't like, we can't control, Lord, help us to cry out today and say, Lord, what do you want me to learn? What do you want me to do in this situation? How do you want me to respond and realize that you have not left your throne, but you're still sitting there? and you're still in control. We thank you for that in Jesus name. Amen. Hi, I'm Marty McKenzie with His Love Ministries. Please help us reach out to those the world has forgotten. Everyone we minister to is locked up in some way, shape, or form. Those in the nursing home facilities are locked up in bodies that do not work, in a wheelchair, or in a bed. We minister to children and youth who are locked up because of behavioral problems. Some have told us we want to have a real family because their parents have lost or given up custody of them. Other kids are locked up because they've committed crimes. We also minister to those locked up at the jails and the prisons, to those locked up in addictions to drugs, alcohol, depression, and suicidal thoughts, to those locked up in a variety of other things that keep them from becoming who Jesus wants them to be. He came to give us abundant life, joy, and set us free. And these people that we minister to are not free. Our desire is to show them, whatever their background, no matter what they've done, to see how much God loves them. We seek to help them receive forgiveness and freedom from their sin in Jesus Christ. We minister in the local area of Savannah, Georgia and surrounding Effingham and Chatham area. We have recently expanded our ministry to the Lexington, Columbia, South Carolina area. We do over 2,000 services every year. We hope and pray that you will support us in some way so we can continue our mission. Go to [HisLoveMinistries.net](http://HisLoveMinistries.net) and click on the Donate Now button or send it via regular mail to Post Office Box 1881, Lexington, South Carolina, 29071. We hope and pray that you will do that. Thank you and God bless you. And you shall know the truth and the truth shall set you free. John 8:32.