

Judas & Jesus (JL 113) John 18:3-6

Sunday, January 14, 2007

John 18 ...

In chapters 18, 19 & 20 of John's Gospel,
we **return** to a **narrative** of the **historical account**
of the last hours of *Jesus' earthly life*.

Beginning in chapter 18 and on into 19
we are **looking** into the **darkest hours** of Jesus Christ on earth.

Though these events are **hard** for us to consider –
as we look into the suffering of Jesus ...

at the same time ...

These very events provide the historical and factual origin
from which
all of the highest of Christian theology
and **practice** are derived.

We could NOT understand *anything* from Scripture
apart from these events.

If Jesus did not suffer, if He did not die,
nothing else makes sense in the Christian faith ...

forgiveness, grace, love, freedom, glory –
mean absolutely NOTHING *without the cross.*

You cannot make sense of the **life of Christ**,
nor *any* of the **high doctrine** of Christianity
until you first know of the **CROSS**.

Jesus came as a man and lived as a man – suffered as a man –
so that He might **DIE** *as a man* **for men**,

and His **physical murder**
was *really* a **saving action**
initiated by **God Himself**
bearing the *sin of the world*
and paying the ransom *for many*.

While the hours that lie ahead are **Jesus' darkest**,
*at the same time we realize that **without them**,*
we would *remain* in an **even greater darkness**.

But as we understand the **suffering** of Jesus Christ *in the light*,
it becomes **not** a *tragedy* for us,
but something that we can **glory in!**

John chapter 18 verses 1-6.

*When Jesus had spoken these words, He went out with His disciples over the Brook Kidron, 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?"*

They answered Him, "Jesus of Nazareth."

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.

Today we look into an event that is *perhaps* the **darkest** of **human history**.

The **betrayal of Jesus Christ** by *Judas Iscariot*.

This *perhaps more than any other example* in Scripture
teaches us of the **dark nature of the human soul** –
*particularly as it is **contrasted***
to the *Light of the World*, **Jesus Christ** who is **God incarnate**.

Our text **amplifies** the **infinite disparity** that exists
between a *holy, infinite, omniscient* and *omnipotent* **God**
and the *unholy, dark, vile* and *pathetic* creature that is man.

Today we find **Judas vs. Jesus** – but it *really is* **man vs. God**.

Our text in John 18 **introduces** us to a **man** in verse 2 and verse 5,
who is simply identified as *Judas, who betrayed him*
That was all John needed to write to **get his point across**.

John was an **eye-witness** to all of the specific events
that Matthew, Mark and Luke **report**.

By the time John writes his Gospel,
the *church* has **already been circulating** the **synoptic gospels**
and are **already familiar** with the specific events –
of how **Judas** betrayed Jesus *with a kiss*.

But John who writes *his gospel* **concerned** with **detailing the glory,**
power and **majesty** of Jesus Christ,
bypasses the detail about **Judas' betrayal**
to report detail about **Jesus Christ**.

John makes the point in verse 2 that ...Judas
knew the place; for Jesus often met there with His disciples.

Jesus **deliberately** chose **Gethsemane** to **retire** and **pray**
that evening,
knowing full well what was going to happen.

Jesus went right to the **very place** where **Judas** *knew he could be found*.

Jesus could *easily* have **frustrated** **their plans**
by simply hiding at another location that night.

Because *His time had now come* – the *hour was at hand* –
Jesus **deliberately** placed Himself into the hands of His enemies.

Jesus was not the **prey** of some **man-hunt**.

Jhn 10:17-18

Therefore My Father loves Me, because I lay down My life that I may take it again. No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again.

Jhn 10:11-12

I am the good shepherd; the good shepherd lays down His life for the sheep.

Eph 5:2

walk in love, just as Christ also loved you, and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.

John wants to be **sure** that his reader **understands** that Jesus Christ *laid down His life* ...

He was **not** the *victim* of man's inhumanity to man.

We should not *feel sorry* for **Jesus Christ**.

He left this earth in **victory** as a **conqueror**.

John skips over the **content** and the **spiritual battle** of *Jesus' prayer in Gethsemane* and goes right to the arrest.

verse 3

Then Judas, having received a detachment of troops, and officers from the chief priests and Pharisees, came there with lanterns, torches, and weapons.

We do not know the detail of **Judas' activity** after he left the upper room only a few hours earlier ...

Jesus dismissed him from the supper, charging him to do what he would quickly.

Now here in verse 3, John's spot light is upon **Judas**.

Judas is the **subject** of verse 3.

The **entire action** is represented as that of Judas.

Judas is said to be the one who **received a detachment of troops**
and the officers of the Sanhedrin (the temple guard).

Judas is leading the way in front of a band of upward of 600 men!

A cohort of Roman soldiers, the temple guard, with
torches for light, clubs and swords in their hands.

This all had the **appearance** of a **man-hunt** ...

*Perhaps they thought it **might take a few days** to find Jesus ...*

*Perhaps they did not expect to **find Jesus in Gethsemane**,*

*Perhaps they believed, as happened in the past
Jesus would **try to slip away in the crowd** ...*

*He could have done this – as there was a crowd in Jerusalem
this being the *eve of Passover*,
they were preparing for a midnight sacrifice.*

*Maybe they thought, we'll try Gethsemane first,
and then from there we'll *split up into groups to find Him*.*

*Maybe they were thinking that
considering the heightened passions associated with **Passover**,
that it would **not** be unlikely that Jesus and the eleven
would **resist arrest** and*

*Perhaps even **insight a riot** among the Galileans
in Jerusalem for the feast ...*

We don't know for sure why such a **large army was needed**
to arrest one man ...

But we do know that it ends up being quite a showdown, as a result.

What we have here is a **confrontation** –
John brings **Judas** out of the shadows
and puts him **in front** of a **human army**.

This is **Judas'** moment of **infamy**.

This is **Judas'** **defining moment**.

It is *Satan's* and *man's magnum opus* ...

Judas is **man** *in all of his glory* ...

released from all of the *common grace* and *mercy* of God
it is **man** in all of his wickedness on display.

That's what we have before us – **Judas** and **Jesus**.

A mob of men with *torches* and *weapons*
against One unarmed man

The text in John reveals Judas as the
representative of mankind in this confrontation.

Of course unregenerate mankind is in union with Adam ...

Man was created perfect *in a garden*,
he **walked with God**, had a *relationship with God*,
but chose to **sell God out** for a **piece of fruit**.

As a result **he fell**, and all men with him, into **sin** and **depravity**.

Adam acted as our representative in sin.

But *here in the garden*, another man represents mankind.

Judas.

Who was this man called **Judas Iscariot** (**Judas**, *the man from Karioth*)?

Judas Iscariot was *one of the twelve* **chosen men**
with whom Jesus Christ ministered.

He was a **co-laborer** with the other apostles,
He was **sent out** by Jesus with them.

Judas was in the midst when the **70 disciples** returned from their mission rejoicing that **even the demons submitted to them** (Luke 10:17).

Judas himself may have even been used to **cast out demons and healed people.**

Judassssss.

Judas did **not** spend his three years lurking in the shadows and hissing – just waiting for the right moment to **betray His Lord,**

But *he* rather was **with them** **sharing** in every spiritual blessing that *the rest were.*

This makes us uncomfortable – we like to be able to identify **Judas.**

We like to think that **we know who he is**

But to think that **he is with us** – *one of us* – participating in the same blessings – makes us very nervous.

How many of us have even wrestled with the thought,
“Maybe I’m a Judas”

Judas:

ate the same spiritual food; He drank the same spiritual drink

He ***tasted of the heavenly gift***

He was in every way a **partaker** of **power** that the disciples manifested.

He ***tasted the good word*** of Jesus Christ Himself!

In Psalm 41:9 he is referred [Christ’s] *close friend.*”

Act 1:15-17

And in those days Peter stood up in the midst of the disciples (altogether the number of names was about a hundred and twenty), and said, “Men and brethren, this Scripture had to be fulfilled, which the Holy Spirit spoke before by the mouth of David concerning Judas, who became a guide to those who arrested Jesus; for he was numbered with us and obtained a part in this ministry.”

Judas *was one of the twelve* in every **physical** way!

Yet in their accounts, Matthew, Mark, Luke and John portray **Judas**, rather than *as one of the twelve*, as *the betrayer*.

But they did not always know this *about him*.

What **Judas** does *here* in our text in John 18, he **betrays** *not only Christ*, but **betrays** who *he* really was.

Because of what he did here, the **disciples** developed a **incensed distaste** for **Judas**.

He became **identified** with the **hideous betrayal of innocent blood**.

He no longer bore the name *Judas a fellow apostle* and *friend of Jesus Christ*,

but **Judas who betrayed Him**.

Judas *supplies us with a solemn warning to us*.

In **Judas**, we see just **how near** one may come to Christ and yet **be lost**.

It shows us that **outward nearness to Christ**, **external** contact with the THINGS of God, is **not sufficient**.

So many today are **basing their discipleship** on what they do ...

How they serve in the church

Judas proves the fact that:
one may **witness** the most stupendous miracles,
may **hear** the most spiritual teaching,
may **be company** with the most godly characters,
and yet **himself never** be born again.

Outwardly he followed ...
outwardly he appeared to have a **relationship with Christ ...**

This serves as a *solemn warning*,
That not everyone who **joins themselves** to the *visible church*,
are **indeed** Christians ...

- A Christian is not one who once made a **profession of faith**
- A Christian is not one who **attends church on Sunday**
- A Christian is not one who **says with their mouth, 'Lord, Lord.'**
- A Christian is not one who **does miracles or heals the sick**

Even being one of the twelve closest to Jesus
did not mean that one was **genuinely saved**.

Too often today **converts are made** by **excitement**,
and once the **excitement wears off** and the **cost is revealed** –
they *choose comfort over suffering* –
they **go back to the world**.

After having *put their hand to the plow*, they **turn back**.

But the one who knows the truth,
and **that - that truth has set him free**,
is **free indeed ...**
and he **cannot** go back to bondage!

Perhaps John had **Judas in mind** when he wrote these words:

1 John 2:18-19

*Children, it is the last hour; and just as you heard that
antichrist is coming, even now many antichrists have
appeared; from this we know that it is the last hour. They*

*went out from us, but they were **not really of us**; for if they had been **of us**, they would have **remained with us**; but they **went out**, so that it would be shown that they all are not of us.*

What John is saying here is that the **very fact** that *some fall away from the faith* **demonstrates** that they were **not really** 'with us' to **begin with**.

***They went out to show** us that **not everyone** counted **AS** 'the church' is truly **OF** 'the church'.*

Too many churches *act and preach*
as if **everyone** in their congregation is **saved**

But **that is not the case** ...
and to prove it, there are **people who *depart from the faith!***

That's what John is writing – we'll *always* have
*people who **depart from the faith** – tares among the wheat* –
to **prove** that *this is the last hour*.

These are people who **hear the word**, and **appear to go on their way**,
living as believers ... going to church ... fellowshipping ...
*presumably **appearing** to others in the church as believers.*

Such was the case of **Judas** ...
he was **one of the twelve**.
He was **chosen by Jesus**.
To the other 11, it **appeared** as if he was one of them ...

Right up to the end, when **Judas betrayed Jesus**,
the others thought he **left to buy something for the poor**.

The *only one* who was **not surprised** by **Judas** was *Jesus*.

John 6:70,

Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spoke of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

Christ was **not surprised** by what **Judas** would do.

At the same time, He did not treat **Judas** any differently.

Judas was a **partaker benefited** from the **same blessings** as the **other disciples**.

He **served with Jesus**, got to hear all of the *inside information*.

Had the Word of God enlightened and revealed to Him ...

He didn't just get the parables, but the **whole explanation**.

But his **faith** was **not a saving one** ...

His **discipleship** was outward ... in **form only** it was **not genuine**.

The fact that **Judas was never saved** is clear.

In John 13, **after washing the feet** of His disciples,

which symbolized the removal of defilement,

Jesus said, "*Ye are clean, but not all*" (John 13:10),

and then John supplies the explanatory comment—

"for he knew who should betray him; therefore said he, Ye are not all clean" (verse 11).

The **fact** that Christ *calls him* a "*devil*"—

and this was a year before he betrayed Him—

proves that he was **not a child of God**.

But why then did Christ choose Judas?

There are a **number of reasons** ...

But one of the **most important** is that **Jesus choosing Judas**
demonstrates Christ's willingness to do the will of God
AT ALL COST TO HIMSELF.

This was tough! Yet it was God's perfect **Divine will.**

Michael Card in his song *Why?*

Asks the question ...

Why did it have to be a friend who chose to betray the Lord?

His insightful answer is resolved:

*Only a friend can betray a friend,
A stranger has nothing to gain
And only a friend comes close enough
To ever cause so much pain.*

The betrayal and abandonment of Jesus Christ was **part of His suffering.**
Part of **His pain** was that He would have to bear this cup ALONE –
that those closest to Him would **abandon** and even **betray Him.**

That God should appoint a "devil" to

be one of the **closest companions** of *the Savior*;

That He should have selected "the son of perdition"

to be one of the **favored twelve**, seems **unbelievable!**

Yet that is **exactly what happened.**

<p>How this reveals <i>how radically different are</i> <u>God's thoughts</u> and <u>ways</u> from ours.</p>

He sees the beginning and end and

He works all things according to the counsel of His will.

It is interesting to consider that even Judas' last words glorify Christ ...

Even a devil glorifies God!

Mtt 27:3-4

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 by betraying innocent blood."

What a **witness this is** to the excellency of Christ.

Here is the man who is a *devil* ...

If anyone could accuse Christ of anything ...
it would be **the accuser Judas**.

Yet, at the end of his life, he could **not deny**
... the true testimony of the innocence of Christ.

More than anything Judas is a demonstration
of just how wicked the **heart of man truly is!**

There is probably no better example of **human vileness** ...

how one can spend the time that this man did
in the **presence of God Himself, incarnate** –

he **remained by the Savior's side** right up to the last night –
and in the end

still handed him over into the *hands of sinful men* ...

And there but for the grace of God, **go all of us!**

... and if you don't think so ... if you think you are
above doing what Judas did ... be careful ...

the Scripture warns you,
take heed when you say you stand lest you fall.

People love to speculate about **Judas' character**.

One of the most popular portrayals of the life of Jesus,
the mini-series *Jesus of Nazareth* makes **Judas**
out to be the *pawn of the Sanhedrin*
nobly trying to force Jesus' hand
to **prove** that He was indeed the Messiah.

Many portray **Judas** as a **confused** rather than **wicked** man.

But consider,

was it a **confused man** who **took the initiative**
to **approach the high priest**?

Was it **confusion** that led him to ask,
“*What are you willing to give me if I deliver Him to you?*”
(Matt 26:15)?

Was it **noble** that Judas was *willing to betray the Lord of glory*
for **30 pieces of silver**,
the value of **reimbursement of a slave** (Ex 21:32).

He was **no confused man**,
but *rather Judas* was a **living archetype** of the word **betrayed**.
He was *the son of perdition*, the **incarnation of deceit**,
destined for destruction.

But this is **hard** for us to **consider**.

Perhaps we avoid thinking too much about **Judas**
because we find that he just might look a little too much like us.

Perhaps this is why many try to give Judas the benefit of the doubt
and *speculate* that he was *actually nobler* than **he truly was**.

*Perhaps we have a hard time **believing** that **Judas**
could be **so wicked** because
we have a hard time coming to grips
with *our own desperately wicked heart?**

J.I. Packer said that *we all betray Jesus with a kiss.*

*We hear His voice; we follow; we are called His friend;
He has washed our feet; we dine with Him;
yet we often betray him for a lot less than 30 pieces of silver.*

The **very same wickedness** that lied within **Judas**,
lies in your body of death.

As much as you don't want to admit it ...

Look, if you don't think so ...

Look hard at yourself the next time you
covet something *that is not yours* or
try to **manipulate people** *to get your own way* or
the next time you think of yourself before others –
do you **not** see Judas?

*Let me tell you something, if you refuse to see this -
don't ever expect that you can **grow in grace**.*

If you can't *even* **admit** your own **wickedness** –
don't *even bother* to **try to understand grace**.

Turn to Psalm 69.

Psalm 69 is one of what are called the **imprecatory psalms** –
that is where the psalmist calls for and cries out for JUSTICE –
for **retribution** to come upon the **enemies of God**.

Psalm 69 is **quoted by Peter** in Acts chapter 1
*speaking of **Judas**.*

Psalm 69, was written by David –
a man who *knew what it was* to **be betrayed** *by someone*
from *within his own camp*.

His own son **Absolom** betrayed him.

In vss. 1-18 of the Psalm,
David recounts the persecution
he has *received by those who reproach God*.

Then in vss. 19-36 is the **imprecation** – its height coming in vss. 22-28:

Psa 69:22:

*Let their table become a snare before them:
and that which should have been for their welfare,
let it become a trap.*

*Let their eyes be darkened, that they see not;
and make their loins continually to shake.*

*Pour out thine indignation upon them, and
let thy wrathful anger take hold of them.*

*Let their habitation be desolate; and
let none dwell in their tents.*

...

vs. 27

*Add iniquity unto their iniquity:
and let them not come into thy righteousness.*

*Let them be blotted out of the book of the living, and
not be written with the righteous.*

Imprecation is warranted when **Absoloms** and **Judas'** arise from within.

There are times when we must **call upon God** to **imprecate** ...

Those whose **fake love for Christ** *in order to*
ravage the flock for personal gain.

But the point I want to make concerning this is **back** in the earlier verses,
Before moving to imprecation, he Psalmist **deals with himself**.

Imprecation is not a self-righteous self-willed **call for revenge**.

In Psalm 69 verse 5

The Psalmist pauses to **take the log out of his own eye**.

He looks to himself,

***O God, thou knowest my foolishness;
and my sins are not hid from thee.***

This is where it all must begin ...

before David was going to **call down wrath**
on his Judas-like *betrayer* ...

He **cries for himself** ...

He sees **his own wickedness**.

*O God you know my **folly** ...*

*the **folly of ignoring the hardening deceitfulness of sin in MY life** ...*

*the **folly of ignoring that the hearts of the sons of men are full of evil***

*O God it is **You** who know, **FIRST, MY folly**,
and my secret sins are not hidden from you.*

The *Psalmist*:

though **betrayed**,
though **sold out by another**,
though his **soul is traumatized**,

Is nevertheless **painfully** and **consciously** and **humbly** **AWARE**
of the *deceitfulness* of *sinfulness* and the *treacherous intentions*
of **his own heart**.

There is a keen felt conscience of his **many sins** in God's sight.

Arthur Pink has written:

*Just as the sinner's despair of any hope from himself
is the **first prerequisite** of a sound conversion; so the
loss of all confidence in himself is the **first essential**
in **the believer's growth in grace**.*

This is where it **starts** ... this is **step one** – the *first essential*.

If you can't agree with God about **your own wretchedness**,
Don't even try to understand grace.

You'll never grasp the **magnitude of grace** –
if you see in yourself ANY redeeming value –
and this is something that must remain with you until you die.

story of the old Puritan

who on his death bed, those around him were **praising him**
and telling him what a **wonderful man he was** *while he lived*.

He stopped them
there's still enough gun powder to ignite a fire ...

Meaning, even on his deathbed,
he **feared** the swell of pride which comes *before the fall*.

May God continually remind us of our **weaknesses**.

And that we each have the **seed in us** to be
the most wicked person that ever lived.

If not be for His grace!

And *if you have* **never** come to place of **despair**
of finding an answer in yourself ...

If you have your whole life relied upon yourself.

I pray that you will **cease all efforts** to look **inside yourself** for any answer.

I pray that you will **do what only desperate people do** –
cast yourself on the mercy of God.

May you realize that you have **no righteousness in yourself**

May you be overwhelmed with your **inability** to
remove **sin** or **guilt**.

May you be consumed with **reality** that you are **under the wrath of God**

May your conscience **condemn you** and **make you miserable**
until you cry out to God to have **mercy upon your soul**.

And when you do come to an end of *self-reliance*,
and *cast all trust upon Christ*,

He has promised not to turn you away ...

“Whoever comes to me I will never cast out”

Let’s go back to the narrative ... John 18 ...

verse 3 of John 18 tells us the **Judas** led an army
carrying *torches* and *weapons* ...

Judas is the subject here –

and John uses the **present tense** to *intensify* the drama ...

*Judas then, having received a band of men and officers
from the chief priests and Pharisees,
comes there with lanterns and torches and weapons.*

Obviously they **expected** Jesus to **resist**, **run** or **hide** ...
*perhaps they thought they would have to search
in dark caverns.*

They never expected to **arrest Jesus quietly**
under the light of a **full moon**.

Of course the **torches**, **lamps** and **weapons** are in the hands
of the **men** who are **with him**,
but John writes as if they are in Judas' hands –
as only too truly they were.

John describes the details of this confrontation
in quite a different manner
than the **synoptics**
(another camera angle).

There is almost an irony in how John's account presents the events.

Do you see the *irony* of a **mob** with
lights and weapons coming to SEEK the Son of God?

With WHAT earthly light or torch could man find Christ?

He is the Light of the world –
can man using the best of his **earthly lights**
add any more light to the One who is Light?

It is **ironic** that those who are *in darkness*
come *in the darkness* relying upon
their **human instruments** to *find God*.

Today **the enemies of God** are equally dependent
on their *foolish lanterns, torches* and *weapons*.

Man believes that he could *find God* by **seeking for him**.

Man trusts in the **light** of “*reason*” or “*education*” or “*technology*”
thinking that he might be able to *get a grasp* on **God**.

Even the church puts its **trust in mobs** –
thinking that with **great numbers**
we might just get a hold of God.

If only enough people pray, we might just bend God’s arm.

*We just might be able to grab Him and arrest Him,
and have Him do OUR bidding.*

Though they come with lights,

*“... their foolish hearts are darkened,
professing themselves to wise, they become fools”*

What John **contrasts** here is
MAN in all of his *glory* –

With all of his *technology* and *defense* and **great numbers** ...

Led by all of his *lying stealing* **wretchedness**
against GOD.

In verse 4, our attention **turns to Christ**.

In contrast to the *wicked fearful angry crowd-protected* **betrayers JUDAS**
is **Jesus Christ** ...

In John's account **Christ** is the **initiator** of the **confrontation**.

Jhn 18:4

*Jesus therefore, **knowing all things that would come upon Him**, went forward and said to them, "Whom are you seeking?"*

John describes **Jesus** as *omniscient* – an **attribute of God**.

He *knew* what this arrest meant for Him.

He *knew the cup* that **the Father willed Him to drink**.

And He is **not** phased by it

He is **not scared** by *man's armies*

He **ignores it all, ignores** the *sign of the betrayer*
and steps up and **identifies Himself!**

verse 5:

They answered Him, "Jesus of Nazareth."

Jesus said to them, "I am He."

*Ego aimee – Ani hu ... the **name** which Isaiah uses
as a *euphemism* for the **name of God Himself**.*

He not only **identifies Himself** to His captives

As Jesus of Nazareth, *but at the same time*

He **identifies Himself**

with His own **great eternal name**

The great expositor J. C. Ryle noted,

*"Let us carefully note what a strong proof we have here of the ... divinity of our Lord Jesus Christ. He applies to Himself the very name by which God made Himself known when He undertook to **redeem Israel**. It was "**I AM**" who brought them*

out of the land of Egypt. It was "I AM" who died for us upon the cross. The amazing strength of the foundation of a sinner's hope appears here. Believing on Jesus we rest on divinity, on One who is God as well as man.

verse 5 continues ...

And Judas, who betrayed Him, also stood with them.
(with the crowd)

We've arrived at the moment of confrontation.

Judas vs. Jesus.

Man vs. God

Where do you stand?

Whose corner are you in?

I ask you to think about this –
don't just assume that you are **standing with Christ?**

Ask yourself,

When a difficult trial comes, where do you turn –
to **man** or to **Christ**?

To **human reason**, or **God's Word**?

When the odds are 600-1 against your *physical senses* –
when ***all* appears to be against you?**

Where will you run?

With whom to you stand?

With the **mobs** or with the **One man** – **Jesus Christ?**

*Are you **seeking protection** in the **light** of
modern reason or technology?*

*Are you counting on large numbers of people
with whom you will stand?*

*Are you going to cave in, just because it would seem
the **whole church** is going apostate –
to join them in their **great numbers**?*

*Whose corner are you in? **Judas'** or **Jesus'***

A sanctified boxing match,

In one corner:

Jesus – *abandoned* – *left alone* – his little flock already **scattering**.

In the other corner:

A **mob** of **600 + men** bearing weapons – *clubs and swords* ...

A **Gentile army**, **Jewish religious leaders**,
led by *the man from Kerioth* – Judas.

It is the **great showdown!**

God vs. man

Who will emerge victorious?

The **confrontation** reminds me of that in **Psalm 2** ...

*Why do the nations rage,
And the people plot a vain thing?
The kings of the earth set themselves,
And the rulers take counsel together,
Against the **LORD** and against His Anointed, saying,
"Let us break Their bonds in pieces
And cast away Their cords from us."*

He who sits in the heavens laughs

There is the *irony* ... that ...

Man would take a stand **against God** ...

You have a Gentile Roman army,
you have the Jewish temple police –
they are **taking counsel together** –
you have Pontius Pilate –
all together involved saying,

“Let us break their bonds and cast away their cords.”

Its 600 against 1-

yet *He who sits in the heaven laughs.*

The *nations are a drop in the bucket to Him!*

They face off ... in fact they embrace ...

Jesus even whispers to Judas referring to Him as “*friend.*”

Then He steps back, **ignores** Judas and the *sign of the kiss* ...

The **bell rings** and **BANG** ... Jesus gives the **knock out blow!**

ONE PUNCH ...

verse 6

Now when He said to them, “I am He,” they drew back and fell to the ground.

THAT is what John *wants you to know* about **Gethsemane!**

That Jesus was **not** a victim, but a **conqueror!**

John will not mention **Judas** *again* for the rest of the Gospel ...

Jesus **knocked Judas** **out with a word!**

And that is why you better know **with whom you stand!**

*Because you are either with Christ or with Judas
Don't be afraid to look within ... *for a moment* -
*To Remember from where you came.**

Remember what was told to Job ...

*How much less man, that maggot,
And the son of man, that worm!"*

Be warned *however* that you gaze **not too long** *upon yourself*
Lest you be dismayed by **YOUR** **betraying tendencies.**

Psa 62:9 says of you ...

***Men of low degree are only vanity, and men of rank are a lie;**
In the balances they go up;
They are together lighter than breath.*

As John's Gospel does not dwell upon **Judas**,
but turns to consider Jesus, the Great '*I Am.*'

The **omnipotent God** who **created all** with **one breath** –

Of whom Isaiah said ...

***Behold, the nations are as a drop of a bucket, and are counted
as the small dust of the balance:***

***All nations before him are as nothing; and they are counted
to him less than nothing, and vanity.***

For ...

*It is He who sits above the vault of the earth,
And its inhabitants are like grasshoppers,
Who stretches out the heavens like a curtain
And spreads them out like a tent to dwell in.
He it is who reduces rulers to nothing,
Who makes the judges of the earth meaningless.*

As John occupies his Gospel with the power of this God ...

*Likewise you should **forget not**
to turn your glance from yourself
to look outward upon the One who was betrayed.*

Know that He has power over *sin and death*;

Believe that, *In Christ*, He has **delivered you from their power**.

at His word, sin and death –

as all of the enemies of God

“draw back and fall to the ground,”

just as the **arresting cohort** *did* with Judas

in the garden that night.

Amen.