

# Jesus Arrested in the Garden

*One Man to Die*

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**Bible Text:** John 18:12; Luke 22:53  
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For the scripture reading this evening, we turn to two passages, Luke 22, verses 39 through 53, and John 18, 1 through 14. Luke 22, beginning at verse 39, and then John 18, beginning at verse 1, and we will take for the text for the preaching parts of both of these passages. We'll be focusing on John's account, but Luke gives us a parallel passage, and so it's profitable to consider both of these accounts of Jesus being arrested in the garden. Luke 22, verse 39.

39 And he came out, and went, as he was wont [as he was accustomed to do], to the mount of Olives; and his disciples also followed him. 40 And when he was at the place, he said unto them, Pray that ye enter not into temptation. 41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, 42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. 43 And there appeared an angel unto him from heaven, strengthening him. 44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. 45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, 46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. 47 And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. 48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? 49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? 50 And one of them smote the servant of the high priest, and cut off his right ear. 51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. 52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? 53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

And because our Bibles are open here, the text from Luke 22 that we focus on in the preaching is the second half of verse 53, "but this is your hour and the power of

darkness." And then we turn to John chapter 18 and read the first 14 verses. John chapter 18.

1 When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. 2 And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. 3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. 4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? 5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he [and notice the word "he" is in italics] I am he. And Judas also, which betrayed him, stood with them. 6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground. 7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. 8 Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: 9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. 10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. 11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it? 12 Then the band and the captain and officers of the Jews took Jesus, and bound him, 13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. 14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

So far we read from John chapter 18. The text here from John 18 is verse 12, "Then the band and the captain and officers of the Jews took Jesus and bound him."

Beloved congregation of our Lord Jesus Christ, as we approach this passage of scripture from John, and as, Lord willing, we approach other passages from John's account in future sermons, there are a few things that we ought to be aware of about John's account, a few features that make John's gospel account unique among the four gospels. First, when John writes, John writes as an eyewitness. Generally speaking, John writes as one who sees for himself the things that he writes down. He sees what Jesus does with his own eyes or he hears what Jesus says with his own ears so that there are certain things that John does not write down and the explanation is that John himself was not a witness to these things, but then other things he includes because he was an eyewitness of them. Second, when John writes, John writes with the intention of filling in some of the gaps that are in the other gospel accounts. John writes his gospel account last and as John writes, John is very familiar with what is written in the other three gospel accounts of Matthew, Mark, and Luke. And so as John writes by the inspiration of the Spirit, he writes as one who tries to fill in the gaps and who includes information that's not found in the other gospel accounts and so what he also does is skip over certain things that he knows are well covered in the other gospel accounts. And then third, when John writes,

John writes with an emphasis on who Jesus is as the Son of God, who Jesus is as the Word made flesh, who Jesus is as the "I Am. The I Am that I Am." That's a central theme in the gospel of John. And now I say all of this because all these things actually come up in the passage we look at this evening and hopefully I can point them out as we meet them as we work through the passage.

Now in the event we look at this evening, the capture of Jesus in the garden of Gethsemane, there are many things we could spend our time on. We could spend our time on Judas' betrayal of Jesus with a kiss. We could spend our time on Peter cutting off Malchus' ear. But what I want to concentrate on tonight is just the arrest of Jesus. Just that main feature, Jesus being bound and led away and the significance of that one thing. And what I want to end with this evening is this one thought, Jesus was bound that we might be freed from our sin. That's how the Lord's Supper form puts it. That's really the highlight for the sermon tonight especially when the weight of our sins and the wrath of God pressed out of him the bloody sweat in the garden where he was bound that we might be freed from our sins. That's the good news that we consider in the preaching tonight. We take as our theme "Jesus Arrested in the Garden." We look at three things. First, the evil deed. Second, the voluntary self-surrender. And then third, the deep humiliation.

And to begin, let's just take in the history of these events and what's going on here in the passage. This darkest of all nights begins with Jesus in the Upper Room with his disciples celebrating the last Passover. They celebrate the last Passover. Jesus dismisses Judas Iscariot from the Upper Room. He institutes the Lord's Supper with his disciples, and then he spends a few hours comforting and instructing his disciples. In the book of John, John spends five chapters on just what happens in these few hours in the Upper Room. Jesus prays his high priestly prayer in John chapter 17. Jesus and his disciples sing a few Psalms, which would have included the Hallel Psalms that we've been singing this evening. And Jesus and his disciples make their way down from the Upper Room, they make their way through the city of Jerusalem. They cross over the brook, the Kidron brook, and they go to the garden of Gethsemane on the east side of Jerusalem at the bottom of the Mount of Olives, and Jesus goes into the garden to pray and it is about the middle of the night.

Now, the Bible doesn't give us the details, but we can kind of figure out what Judas Iscariot was doing after he was dismissed from the Upper Room. After leaving the Upper Room, Judas would have immediately gone to the palace of the high priest, to the home of the high priest. He would have been looking for the same men that he had met with just a day earlier on the Wednesday when he had agreed with them to betray Jesus for 30 pieces of silver. And there, as he went into the house of the high priest, he would have probably interrupted their own celebration of the Passover feast in order to tell them the news that it is now or never, as far as he's concerned. He must have told them, "Jesus has told me that he knows what I'm up to. He said to me in the Upper Room that thou doest, do quickly, and now is my last chance to be able to help you to arrest Jesus." And so the chief priests and the Pharisees get up from their tables, they make haste, and they must have called another emergency meeting of the Sanhedrin and at this meeting, they must

have decided that although they didn't really want to arrest Jesus during the Passover feast because of the people, now was nevertheless the time they needed to act. And so what do they do? We read in John 18 verse 3 that when Judas Iscariot comes into the garden of Gethsemane, he has with him a band of men and officers from the chief priests and Pharisees and what that means is that after the Sanhedrin made the decision to pursue Jesus, they must have gone to the Roman authorities, to the Roman government at the tower of Antonia, right beside the temple complex, and asked them for a group of soldiers to help them in the arrest of a very dangerous man. And then the Sanhedrin must have also summoned their own temple police, the temple officers, to gather with them and go with Judas Iscariot to pursue Jesus.

And so there they go. First, they must have gone to the Upper Room to see if Jesus was still there with his disciples and after they see that the Upper Room is empty, Judas Iscariot leads them to the place where he figures Jesus would likely be found out there in the garden of Gethsemane on the east side of the city. And just as Jesus is finishing his prayers, just as Jesus is finishing his agony and his struggle in the garden, and just as he wakes up his disciples from their sleep, there comes Judas Iscariot with the men into the garden. And there's a few details about this whole situation that I think are interesting to point out and worth pointing out. First of all, I think it's profitable to appreciate just how big of a group of men this is that's entering the garden of Gethsemane. First of all, there's Judas Iscariot himself. Then there's the men of the Sanhedrin. Probably, most certainly, not all the men of the Sanhedrin were there. I don't think someone like Nicodemus was there. He knew that it was night, it was a feast day, it was illegal for the Sanhedrin to meet so he would not have joined in on these activities, but there still would have been a strong contingent of the Sanhedrin going with Judas Iscariot. There would also have been the servants of the Sanhedrin. Malchus was the servant of the high priest, men like Malchus. Then you would have had the Jewish officers, the Jewish temple police, which some say would have numbered around 200 men. And then there was also that band of men, that band of Roman soldiers, which also would have probably numbered around 200 men or greater. So easily over 400 men, perhaps over 500 men, a great multitude, the gospel accounts say, come into the garden with lanterns and torches and with swords and spears. And there they go. You can picture them marching through the city. Four, five hundred men walking down the streets of Jerusalem in the middle of the night. There they go across the brook Kidron and there they go into the garden of Gethsemane to arrest Jesus and perhaps also with the purpose of arresting his disciples.

Why such a show of force? Probably part of the reason is for the Sanhedrin to continue to propagate the narrative that Jesus is to be viewed as a dangerous, notorious criminal. He's a threat to the public who needs to be hunted down for the safety of the people. But I think perhaps a bigger reason for this crowd of men pursuing Jesus is the fact that the Sanhedrin themselves are scared of Jesus. The Apostle John shows us clearly throughout the gospel that Jesus is the Son of God and the men of the Sanhedrin know that as well. They know that Jesus has raised Lazarus from the dead. There's no disputing that. They know Jesus' power to perform miracles and they must have known deep down that the reality is there is no human power that can capture Jesus unless Jesus himself lets them.

They really do know the folly of what they are doing here in the middle of the night and yet, the foolishness of man says that there's confidence in numbers here.

And so there they come, a huge force into the garden of Gethsemane with Judas Iscariot leading the way. That's the first thing to point out. The second thing worth pointing out is that it seems from John's account, especially when you compare it with Luke and Matthew and Mark, is that when Judas tries to reveal who Jesus is to the Sanhedrin and to the Roman soldiers, he fails. We learn from the other gospel accounts that Judas goes up to Jesus and he says, "Master, Master," and then he kisses Jesus. But in John's account, not only are these things not recorded for us, but it seems that after Judas kisses Jesus, everyone still just stands there doing nothing. Now either the soldiers and all the men are too confused about what's going on because they were expecting an enemy, they were expecting someone who was going to be a threat to them. Maybe they're confused. Or maybe Judas is so nervous about betraying Jesus that he acts so quickly in kissing Jesus that the Sanhedrin and the soldiers just aren't able to take in what Judas Iscariot has just done.

Either way, whatever the case may be, we read in John 18 verse 4, "Jesus therefore, knowing all things that should come upon him, went forth." He steps forward and says unto them, "Whom seek ye?" He asks a very reasonable question, doesn't he? A whole multitude of soldiers here. Who in the world, whom would such a crowd as this be seeking? And they answer, "Jesus of Nazareth." And Jesus says unto them, "I am he." And as I pointed out, literally, Jesus says, "I am." Typical for John's account to capture that language and share that with us. And we read in verse 6, "As soon then as he had said unto them, I am he, they went backward, and fell to the ground." And the language there, the idea is really this, that they step backward and then they fall forward to the ground as if they've all just participated in an act of worshiping Jesus and bowing the knee to Jesus. And then you read in verse 7 that Jesus asks them again, "Whom seek ye?" And they say, "Jesus of Nazareth." And Jesus says, he responds, "I told you that I am. If therefore ye seek me, let these go their way." And the Bible doesn't give us the details here either, but it seems reasonable that it's only after Jesus asks them that question the second time, "Whom seek ye," and only after they answer him, "Jesus of Nazareth," and only after Jesus responds again by saying, "I am," only after that are these men able to get up from their position on the ground and actually go ahead and arrest Jesus. By the way, none of this information that's recorded for us in verses 4 through 9 is recorded in the parallel gospel accounts. These details are all unique to John's gospel. And then we read of how Peter tries to kill Malchus and Jesus rebukes him and the disciples are offended at Jesus and they run away. And then we read in verse 11, "Then the band and the captain and officers of the Jews took Jesus and bound him," verse 12. And that word "bound" in verse 12 also has the idea of to tie or to fasten so they must have taken a rope and tied up Jesus' hands. And Jesus is arrested.

That's the deed. The question that we're interested in as we look at all this history is this, what is this? What is this arrest of Jesus? And this is where I want to bring in what Jesus says in Luke 22 verse 53 at the end of that verse, where Jesus says, "but this is your hour and the power of darkness." That's what's going on here in the middle of the night in the

garden of Gethsemane. "This is your hour and the power of darkness." First, this is your hour. This is their hour. Throughout Jesus' earthly ministry, Jesus has spoken about his own hour. Already way back in John 2 verse 4, Jesus says to his mother at the wedding in Cana, "My hour is not yet come." In John 7 verse 30, we read, "Then they sought to take him but no man lay hands on him because his hour was not yet come." In John 8 verse 20, we read, "These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come." In John 13 verse 1, at the very beginning of the Passover celebrations in the Upper Room, we read, "Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end." And in John chapter 17 verse 1, when Jesus begins his high priestly prayer, Jesus says, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee." And the point is Jesus knows when his hour has come, the hour for which he came into the world, the hour in which he was to fulfill the great work that his Father had given him to do. And now here in the garden of Gethsemane Jesus says, "but this is your hour," and what Jesus means there is comparable to what he means when he talks about his own hour. This is what God has willed for you from eternity. This is what God has been working towards in his arranging and directing of all of history so that this here tonight might be your hour. This hour, the hour when wicked men do their wicked deeds. This hour, the hour in which the greatest crime in all of history would be committed. This hour, which is the focal point of all of history. This hour God has determined for you to accomplish the wicked deeds that you will carry out. And God has directed all of history. God has shaped the history of all peoples and nations, God has directed all the pivotal battles taking place throughout the world, God has directed the migration of all the tongues and the tribes of the earth, all the complex movements of all things in the world in such a way that this hour would come and now has come.

This is your hour. It's my hour too but it's also your hour to fulfill God's purposes with you also, just like he did with Pharaoh and just as God does with everything. And I can't help but think of Psalm 118 verse 27. This is the song that, this is perhaps the song that Jesus and his disciples ended on right before they left to go to the garden of Gethsemane. It's the last of the Hallel songs. This is the song that perhaps every household in Jerusalem had just been singing earlier that night and how does Psalm 118 verse 27 go? It goes like this, "God is the LORD, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar." Bind the sacrifice. Bind the sacrifice. And that's exactly what's happening here. This is the hour in which Jesus Christ, the sacrifice for God's people, is being bound and for this hour, these wicked men were raised up that they might accomplish this holy deed. And then we might maybe think of the Proverb, "God hath made all things for himself, yea, even the wicked for the day of evil."

That's what's going on here. That's what this event is. This is your hour. That first of all, but then second, what Jesus also says there in Luke 22 verse 53 is this, "this is your hour and the power of darkness." And that's a very sober thought as well. This is the power of darkness and what Jesus means is this, this is the power of sin. This is the power of Satan. This is the hour when Satan and when the devils must be set free, must have their free course to do according to God's sovereign will and permission. This is the hour when

God's angels must stand back and sheath their swords, lay down their arms for a moment. This is the hour of the release of the devils, when Satan must be free to exercise his power over the hearts of sinful men. This is the hour where Satan is going to bruise the heel of the Son of God. And when I think of that idea, I can't help but think of how all of this is very similar. It's parallel to what happened with Judas Iscariot just a day or two before. You read in the gospel accounts how Satan entered into the heart of Judas Iscariot and Judas Iscariot, under the power, with the power of darkness, does his dastardly deed of betraying Jesus to the Jewish authorities. And now it's as if it's not just Judas whose heart Satan has entered, but it's this whole multitude, this whole band of men, so that with one mind, they are captivated by Satan to do his evil deed. This is not to excuse them. They indeed give themselves over to this but as Jesus says, this is the power of darkness.

Just think for a moment. These men know who Jesus is as the Son of God. These men have just felt the power of Jesus emanating from him so that they are pushed back and they fall over in a posture of worship before him. They know that if Jesus would determine it, they would not so much as be able to lay a finger upon him and yet, they press on to bind him. I can imagine all these men are filled with fear and trepidation. They know that what they are doing is wrong. They know Judas Iscariot in just a few hours is going to commit suicide because of all these things. They know and yet they press on. They press on taking the ropes, putting in bonds the Son of God.

This is the beginning of the end, right? It is this that sets the rest of the events on this holy day of Passover in motion. This is their hour and the power of darkness and the sobering reality is, beloved, by nature, this is the power that darkness would possess over all of us also. This is the frightening reality of evil, beloved. This is the frightening power of sin and Satan. This is why we are warned, children, this is why your parents warn you never to flirt with sin, and why Paul writes to the Ephesians, "Do not give place to the devil, no, not for a moment, because he knows how to lead a man degree by degree down the path to destruction." And this is what Jesus, the Christ, has saved us from through the very work that he is occupied in here in this passage. This is the salvation that Jesus has given us as Christians to be delivered, to be set free from the power and the bondage of sin.

Well, that's the evil deed and this leads us into the second point of the sermon, because what we want to emphasize is that this is not just an evil deed on the part of the mob of men, this is not just their hour, but this is also Jesus' hour, and this is also Jesus deliberately doing his work. This is also Jesus' voluntary self-surrender. Jesus knows this is the hour that God has appointed and in the light of that reality, what Jesus does is give himself over to the band of soldiers. To get back to the account of John, of all these events, we can say even that this is what John is emphasizing in his account of these events. John is emphasizing who Jesus is as the Son of God. John is emphasizing who Jesus is as the "I am that I am." And John, in the record of these events, is emphasizing that Jesus is not some kind of victim, helpless victim, as he's being arrested by the mob of soldiers, but Jesus is voluntarily, deliberately giving himself up and there are a few things that show this.

First, what John records for us, what the other gospel accounts don't record for us is that striking interaction between Jesus and the mob where Jesus says, "I am he," and the enemy falls back and falls down bowing before Jesus. Now that is an amazing event. Just imagine standing there in the garden of Gethsemane as one of Jesus' disciples. And so you see your beloved Savior, your Master Jesus step forward. He goes forth to meet the crowd of hostile forces. The torches are burning in the night sky. The men's faces are glowing. Fear is gripping their souls. And Jesus, with an air of control and confidence and without any threatening, says, "Whom seek ye?" And they say, "Jesus of Nazareth." And Jesus says, "I am." And there you are as one of his disciples, and suddenly you see over 400, perhaps over 500 men, soldiers, temple officers, chief priests, young men and old men, all of them, suddenly fall down, prostrate on the ground, groveling in the dust, assuming the posture of a worshiper. Just two words in the Hebrew, "I am. I am," and every knee bows down and it doesn't record it for us, but the disciples themselves must have been remaining standing. This is not the voice of a mere man. This is the voice of he who is the Word become flesh. This is the powerful voice of Jehovah. It's a little glimpse of what things might be like when Jesus comes again, don't you think, when we read in scripture when every knee will bow and every tongue will confess that Jesus Christ is Lord.

And now think about it, with all these men lying prostrate on the ground, don't you think Jesus could have just simply walked right through them, right over them and departed out of their midst just as he had done on numerous other occasions throughout his earthly ministry? But no, this is his hour. This is his hour. This is their hour, too but this is the hour God has appointed for him, and he willingly takes the cup that his Father has given him to drink. So this is Jesus' voluntary self-surrender. That's the first thing that emphasizes that this is voluntary. Second, there's what Jesus does immediately afterwards when he tells Peter to put back his sword in its sheath. Peter's ready to show Jesus his courage. Peter's ready to show Jesus that he's willing to die for Jesus. And when Peter cuts off Malchus' ear, we should understand Peter wasn't trying to cut off his ear, Peter was trying to cut off his head. But Jesus says, "Put up thy sword into the sheath. The cup which my Father hath given me, shall I not drink it?" And then he even goes ahead and heals Malchus' ear. And Jesus is emphasizing here, "No, I'm not going to resist. I won't even let the enemy have a scar to show that there was any resistance on my part. I go willingly. I voluntarily surrender myself because this is my hour." And he gives himself over to be bound and arrested. Bind the sacrifice, even to the horns of the altar.

And then third, if you remember what Matthew writes in his account, Jesus also says to Peter, after all of this, Jesus says, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" Jesus says, "If I wanted to, I could just ask my Father and a multitude of angels would come to my rescue." In theory, right, "I have this power." And the point is, "Don't you see, Peter? Don't you see that I'm choosing to do this? Don't you see that this is my hour?" But Peter and the other disciples, they don't understand. They're still thinking of Jesus and his kingdom as an earthly kingdom ruled with earthly swords and so the disciples are offended at Jesus as he's giving himself over to be arrested. They are offended at that sight and they forsake him and go their ways and Jesus gives himself over to be bound and arrested.

This is Jesus' voluntary self-surrender and why is this significant? It's significant because we need to understand this is how Jesus has to go to the cross. Even though wicked hands are arresting him and are going to lead him to the cross, the reality is Jesus must be the willing sacrifice. Jesus must not be merely one who dies for his people, but Jesus must be the one who actively offers himself. His death must be an act of his own. He must go through with God's will for him as an act of obedience, right? That's what the keeping of God's law is. "Love me. Do everything you do as an act of love, not as an act of constraint." So Jesus must not just do the Father's will, but he must do the Father's will in love. He must be one who presents the sacrifice as one who is jealous of God's honor, who is jealous of God's righteousness and God's justice. And as the head of his people, he must go forth saying, "Yes, Father, it is my meat to do thy will. Lo, I come. In the volume of the book, it is written of me. I delight to do thy will, O my God. Yea, thy law is written within my heart." The sacrifice he brings to the altar must be the sacrifice of love. Only that kind of sacrifice will blot out forever the sins of his people.

And with this whole event in the garden of Gethsemane, it's clear to everyone, it's clear to everyone who reads this, it's clear to you, it's clear to me, it's clear to those who arrest him, that Jesus is proceeding to his death by his own free determination. Even as Jesus says to Pontius Pilate the next morning, "Thou couldest have no power at all against me, except it were given thee from above." Jesus knows this is his hour too, and he doesn't go forward as one who's defeated, but he's going forward as one who's ready for the work. He's going forward as one who is ready to engage in battle and who's going to crush the head of the serpent. He's going forward as one who's going to accomplish his Father's will. He's going forward as the King of his people that he is. And what stands out to us, beloved, is that this is not only Jesus' love for God and jealousy for God and God's righteousness and God's justice, but at the same time, this is Jesus' love for you and his jealousy over us. This is the love of God for us being shown in the flesh, that God in the flesh willingly, freely lets himself be led as a sheep to the slaughter for us. Better that one man should die for the people and that the whole nation perish not.

Well, besides this being an evil deed, and besides this being Jesus' voluntary self-surrender, there's one more thing we want to consider briefly this evening, and that's the deep humiliation in this whole event for Jesus. Just as Jesus is going forward to do the will of his heavenly Father, just as Jesus is going forward as the King of his people, there he also goes, looking like a notorious criminal. There goes the Son of God handcuffed. There goes the one who created the world as a captive criminal. John 18 verse 12, "Then the band and the captain and officers of the Jews took Jesus and bound him." It's something to think about. Maybe I can ask you, do you know what it's like to be handcuffed? Do you know what it's like to be led away out of a courtroom right into a jail cell? That's humiliating. It's shameful. It's shameful even for the one who's guilty of the crimes that make him worthy of that kind of treatment. To be treated this way because this is what you are, a criminal, that's humiliating but now think of Jesus in these circumstances, to be the one who is sinless, and then to have this be done to you by sinful hands, to be the one who not only has never committed a sin, but to be the one whose heart beats with holy disgust at the unrighteousness of men, and to be in these

circumstances, to be God in the flesh and be treated like this, to feel the indignity of it all, to experience the utter reproach of it all, that's humiliation. That's humiliation. But this is Jesus bearing our reproach, beloved. This is Jesus substituting himself for his people. This is Jesus taking the spot that we deserve. This is Jesus being led away by God for the sins we've committed. This is Jesus under the curse that was upon us, submitting to the will of his heavenly Father for us.

To put it another way, this is Jesus in the garden, fulfilling the covenant obligations that Adam failed to carry out in the first garden, the garden of Eden. We haven't touched on that at all in the sermon, but that's an interesting part of this whole passage, the fact that all this happens in a garden, right? This is the second Adam. This is the office-bearer of God. This is the Christ in the garden of Gethsemane doing the work of undoing the consequences of what the first Adam did in the first garden. And this is Jesus stepping forward, stepping forth in front of his people so that not one of his own is lost. "Take me so that these might go their way." As the Lord's Supper Forum puts it, this is Jesus being bound that we might be set free from all our sins, from the guilt of our sins, from the pollution of our sins, from the power of our sin. This is Jesus going the way of the cross so that a full covering for all our sins might be made, so that we might be received back into the favor of God and that we might be known as the sons and daughters of liberty, the freeborn children of God. This is Jesus doing the work of our salvation.

Well, how do we respond to all these things? Well, to those who read this passage and who don't believe in Jesus, these bonds of Jesus are shameful, right? The cross of Jesus is a stumbling block to the Jews or an offense to the Jews and a stumbling block to the Gentiles. And that's true for the cross of Jesus, that's true also for Jesus being bound up in ropes. This man is an offense. The disciples themselves are offended at Jesus and depart from him. But for us who believe, who understand Jesus and what he's doing, these bonds of Jesus are the wisdom of God and the power of God. And we know this is not ultimately man's hour, this is not ultimately just the power of darkness, but this is God's hour. This is God's doing. And this is the power of God at work serving the glory of his own name.

We're going to sing it in a moment and I almost began the call to worship this evening with it, but this is where it climaxes, the stone which the builders refused has become the headstone of the corner. This is the Lord's doing. It is marvelous in our eyes. This is the day which the Lord has made. And now what are the sacrifices that we are to give to the Lord? Not that atoning sacrifice. Jesus, he's the sacrifice that was bound, even to the horns of the altar. But the sacrifice that we must now give, that we are privileged to give, that is our joy to give, is to give God that sacrifice of praise and thanksgiving, rejoicing in Jesus, giving God the glory for for his inscrutable ways of salvation. Amen.

Let us pray.

*Our Father, we thank thee for another look at our Savior, thy Son, Jesus Christ. Very sobering things that we've considered that thy word reveals to us and yet in the end, we know it is all according to thy power and according to thy wisdom to the glory of thy*

*name. Lord, give us to see these things accordingly and then to live accordingly to the praise and glory of thy name for the so great salvation that thou has given us through Jesus, who was bound so that we might be set free from all our sins. In his name we pray, amen.*