

FIRST BAPTIST CHURCH, 3-3-13 AM NOTES
“THE COURAGEOUS CHRIST”
JOHN 18:1-11
#72 in Series, “Verse-by-Verse Through John”

John 10:17-18 (NKJV) “¹⁷ Therefore My Father loves Me, because I lay down My life that I may take it again. ¹⁸ 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. This command I have received from My Father.”

I. His Obedience in the Garden (vv. 1-4a)

John 1:29 (NKJV) “The Lamb of God who takes away the sin of the world!”

II. His Power Demonstrated in His Words (vv. 4b-6)

Matthew 26:48-49 (NKJV) “⁴⁸ Now His betrayer had given them a sign, saying, ‘Whomever I kiss, He is the one; seize Him.’ ⁴⁹ Immediately he went up to Jesus and said, ‘Greetings, Rabbi!’ and kissed Him.”

Exodus 3:13-14 (NKJV) “¹³ Then Moses said to God, ‘Indeed, *when* I come to the children of Israel and say to them, ‘The God of your fathers has sent me to you,’ and they say to me, ‘What is His name?’ what shall I say to them?’ ¹⁴ And God said to Moses, ‘I AM WHO I AM.’ And He said, ‘Thus you shall say to the children of Israel, ‘I AM has sent me to you.’”

Psalms 33:6 (NKJV) “By the **word of the Lord** the heavens were made, and all the host of them by the breath of His mouth.”

Psalms 27:2 (NKJV) “When the wicked came against me to eat up my flesh, my enemies and foes, they stumbled and fell.”

III. His Love Demonstrated in His Command (vv. 7-9)

John 13:1b (NKJV) “...when Jesus knew that His hour had come that He should depart from this world to the Father, having loved His own who were in the world, He loved them to the end.”

John 17:12 (NKJV) “While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled.”

John 6:37-40 (HCSB) “³⁷ Everyone the Father gives Me will come to Me, and the one who comes to Me I **will never cast out**. ³⁸ For I have come down from heaven, not to do My will, but the will of Him who sent Me. ³⁹ This is the will of Him who sent Me: **that I should lose none of those He has given Me** but should raise them up on the last day. ⁴⁰ For this is the will of My Father: that everyone who sees the Son and believes in Him may have eternal life, and I **will raise him up on the last day.**”

*Did we in our own strength confide,
Our striving would be losing;
Were not the right Man on our side,
The Man of God's own choosing:
Doest ask who that may be?
Christ Jesus, it is He;
Lord Sabaoth His name,
From age to age the same,
And He must win the battle.*

—Martin Luther (1529)

IV. His Submission to Drink the Cup (vv. 10-11)

Matthew 26:53 (NKJV) “Or do you think that I cannot now pray to My Father, and He will provide Me with more than twelve legions of angels?”

Matthew 26:39 (NKJV) “He went a little farther and fell on His face, and prayed, saying, ‘O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You *will*.’”

Mark 14:36 (NKJV) “And He said, ‘Abba, Father, all things are possible for You. Take this cup away from Me; nevertheless, not what I will, but what You *will*.’”

Luke 22:42 (NKJV) “Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Yours, be done.”

A. The Cup of Salvation

Psalms 116:12-13 (HCSB) “¹² How can I repay the Lord all the good He has done for me? ¹³ I will take the cup of salvation and worship the Lord.”

B. The Cup of God's Blessing

Psalms 23:5 (NKJV) “You prepare a table before me in the presence of my enemies; You anoint my head with oil; My cup runs over.”

C. The Cup of God's Wrath

Isaiah 51:17 (ESV) “Wake yourself, wake yourself, stand up, O Jerusalem, you who have drunk from the hand of the Lord the cup of his wrath, who have drunk to the dregs the bowl, the cup of staggering.”

Matthew 27:46b (NKJV) “My God, My God, why have You forsaken Me?”

*And can it be that I should gain
An interest in the Savior's blood?
Died He for me who caused His pain?
For me, who Him to death pursued?
Amazing love! How can it be
That Thou, my God shouldst die for me?*

—Charles Wesley (1708-1788)

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“THE COURAGEOUS CHRIST”

JOHN 18:1-11

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The Lord has chosen to give us four accounts of Jesus’ birth, life, death, and resurrection. Each account has a specific purpose, a specific emphasis, a specific perspective from which it comes. It is only when we look at all four Gospels that we get the complete picture. The burden, the emphasis of John is to show us the deity of Christ – that He is God in human flesh – and to emphasize that the cross was something that Jesus chose. The other three Gospels proclaim those truths also, but they are primary in John. That explains why John leaves out some things and includes others.

The eighteenth chapter of John begins a new section. Let’s review for a moment. Chapter one is called the prologue and it introduces the book and the central character of the book – the Lord Jesus Christ. Chapters 2-12 record for us the Lord’s ministry in the world. In chapter 13-17 we see the Lord Jesus alone with His disciples preparing them for His departure. This section (chapters 13-17) is concluded with Jesus’ prayer for His disciples both then and now. Chapters 18-21 (the section we begin today) takes us through His arrest, His trial, His death, His resurrection, and His post-resurrection appearances to His disciples. As we move into the events leading up to the crucifixion and the actual death of Jesus, John’s focus is not on Christ’s suffering (though His suffering is certainly acknowledged); the focus is on His power, His deity, and His submission to the Father as He chooses the cross. John is making sure his readers understand that Jesus wasn’t a victim. Jesus was the victor, but the victory came by way of the cross, not through avoiding the cross. **John 10:17-18 (NKJV)** “¹⁷ Therefore My Father loves Me, because I lay down My life that I may take it again. ¹⁸ 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. This command I have received from My Father.”

As we focus on the arrest of Christ, let’s observe His courage and let’s learn that the cross was not an accident, but it was an appointment.

I. His Obedience in the Garden (V1-4a)

Jesus and His disciples have now left the upper room where He celebrated the Last Supper with them and instituted what we call the Lord’s Supper. Judas had gone out in chapter 13:27 to arrange with the Jewish leaders to betray Jesus. Somewhere on the way to the garden that we see in today’s text, Jesus prayed what is called the High Priestly prayer for His disciples recorded in John 17 (we called it the real Lord’s Prayer). Now Jesus and His disciples leave the city of Jerusalem and go down into the Kidron Valley which is East of Jerusalem between the walls of the city and the Mount of Olives. It was the time of the Feast of Passover and from tradition we are told that so many lambs were slain during Passover that dealing with all the blood from the slain lambs became a problem. We have an account from about 30 years after Christ that 256,000 lambs were slain during Passover. Tradition says that a channel was built from the temple down to the Brook Kidron where the blood of the lambs flowed. During the time of the Passover the Brook Kidron was red with the blood of the Passover lambs. It is interesting to speculate what went through the mind of our Lord as He stepped over the red flow of that brook knowing that the shed blood of all of those lambs was but a picture of Him and His blood that was to be shed. Jesus is described in **John 1:29 (NKJV)** as “The Lamb of God who takes away the sin of the world!”

As Jesus and His disciples walked up the Mount of Olives, part way up they came to their destination – an olive grove called “The Garden of Gethsemane”. The word “Gethsemane” means oil press. It was a place where the olives were pressed and their oil was collected. The other Gospels give us a more detailed account of what happened in this garden – the suffering of the Lord Jesus as He dealt with the agony of knowing that He would be separated from the Father as He who knew no sin became sin for us. His agony was not over the physical suffering of the cross; it was over the emotional suffering of bearing the wrath of a holy God for the sins of those the Father had given to Him. John, being the last Gospel written, knew

that the other Gospel writers had dealt with the suffering. John focuses on the details of the arrest of Jesus that took place in this garden (John doesn't even bother to name the garden). It is interesting to contrast this garden called Gethsemane and another garden called Eden. Eden and Gethsemane are the two most important gardens in the history of humanity. In Eden, all was delightful; in Gethsemane all was painful. In Eden, Adam and Eve listened to Satan. In Gethsemane Jesus (called the last or second Adam) sought and listened to the Father. In Eden, mankind was lost. In Gethsemane Jesus said in **John 18:9 (NKJV)** "Of those whom You gave Me I have **lost** none." In Eden, Adam took the fruit from Eve's hand. In Gethsemane, Jesus Christ, the second Adam received the cup from the Father's hand. In Eden, Adam hid himself, but in Gethsemane Jesus boldly showed Himself. In Eden, God sought Adam; in Gethsemane the second Adam sought God. In Eden Adam's disobedience brought **death and condemnation**; in Gethsemane, the second Adam's surrender to the Father's will brought **life and righteousness** to those who come to Him in repentance and faith [contrasts taken from Arthur Pink and Warren Weirsbe].

It was only a few hours earlier that Judas had left that upper room to go out and arrange to betray Jesus. Judas knew that it would be in this garden that Jesus could be found because He often came there with His disciples. When Judas came after the agony of Jesus in prayer described by the other Gospel writers, he did not come alone. With him were officers from the chief priests and Pharisees (the temple police force) and a large number of Roman soldiers. The word translated "detachment" in verse 3 is translated "cohort" in the NASB. That is a technical term meaning 600 soldiers. We don't know if all 600 soldiers came, but it was a large contingent of troops. For the Romans to send such a large contingent to deal with a potentially troublesome individual was not unusual. We read in Acts 23:23 that 470 soldiers were sent to transport the apostle Paul from Jerusalem to Caesarea.

Instead of running away or organizing His disciples to fight, Jesus, "knowing all things that would come upon Him" (V4a) went forward to confront them. He had settled the issue of going to the cross. It was for this time that He who was God took on human flesh. He was born for this. Why would He run? John again presents Christ as the one in control, the one who was ready to give His life. In fact Jesus went to this very location knowing that this would be where Judas would bring the ones who were going to arrest Him. This was "the hour" He had spoken of over and over in this Gospel. Now the hour had come.

II. His Power Demonstrated in His Words (V4b-6)

It is ironic that the soldiers came with lanterns and torches to arrest the one who is the light of the world (8:12). Being Passover, there was a full moon, but under the large olive trees of Gethsemane it would have been very dark. Jesus asks whom they were seeking. The intended victim is taking charge of the situation. It is probably at this point that Judas gives the kiss of friendship to Jesus. John doesn't record this but Matthew does in **Matthew 26:48-49 (NKJV)** "⁴⁸ Now His betrayer had given them a sign, saying, 'Whomever I kiss, He is the One; seize Him.' ⁴⁹ Immediately he went up to Jesus and said, 'Greetings, Rabbi!' and kissed Him."

What happens next is not recorded in the other three Gospels. Remember that John's burden is to show the deity of Christ and that He voluntarily went to the cross. When the crowd answered Jesus' question of whom they were seeking, Jesus answers in verse 5, "I am He". However, the "He" is in italics which means it has been added by translators to clarify. I believe the translators muddied things up rather than clarified what God's infallible Word is saying. Literally Jesus said, "I AM". That is the personal name of God that God gave to Moses at the burning bush in Exodus 3. **Exodus 3:13-14 (NKJV)** "¹³ Then Moses said to God, 'Indeed, *when* I come to the children of Israel and say to them, 'The God of your fathers has sent me to you,' and they say to me, 'What *is* His name?' what shall I say to them?' ¹⁴ And God said to Moses, 'I AM WHO I AM.' And He said, 'Thus you shall say to the children of Israel, 'I AM has sent me to you.'" What happens next demonstrates the power of His words, specifically, the power of His name. **John 18:6 (NKJV)** "Now when He said to them, 'I am *He*,' they drew back and fell to the ground." The Scriptures speak repeatedly of the amazing power of the spoken Word of God. He spoke and the Heavens and the earth were created. **Psalms 33:6 (NKJV)** "By the word of the Lord the heavens were made, and all the host of them by the breath of His mouth." When the Lord Jesus Christ returns to meet the armies of

the antichrist gathered against His people, all He does is speak and they are slaughtered (Revelation 19:21). Here in the garden, all Jesus had to do was to speak His divine name and the armed soldiers were rendered helpless! Why this demonstration of power? It shows that they didn't take Jesus; He went with them willingly. Jesus was the one in charge as He continues on His mission to provide the redemption price that He was born to provide. This event reminds us of **Psalms 27:2 (NKJV)** "When the wicked came against me to eat up my flesh, My enemies and foes, they stumbled and fell." Hundreds of battle hardened Roman soldiers, Jewish officials, and Judas the betrayer found themselves helpless before the great "I AM"! This incident showed that this man was much more than Jesus of Nazareth; He was the almighty God in human flesh. In addition it demonstrates the important fact that He gave Himself and that He was not taken.

III. His Love Demonstrated in His Command (V7-9)

Again, we see Jesus, the planned victim, is the one in charge. The word translated "let" in verse 8 is an aorist imperative. That means that He is issuing a command. He says, "You have said that it is Me you seek, so now let these (My disciples) go". By making the soldiers state twice that it was Jesus that they were seeking, the Lord forced them to acknowledge that they had no reason or authority to take His disciples. After the amazing display of His power in just speaking His name, I doubt that any of them wanted to question Jesus' command to let His disciples go their way! Here is what I want you to see. Even as He was being arrested, Jesus loved His disciples. We read in **John 13:1b (NKJV)** "...when Jesus knew that His hour had come that He should depart from this world to the Father, having loved His own who were in the world, He loved them to the end." Jesus knew that His disciples would be lost if they were taken at this time before His Holy Spirit had come to indwell and empower them. He was determined to not lose a one of them! He had prayed in **John 17:12 (NKJV)** "While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition [Judas], that the Scripture might be fulfilled." Let me draw a principle from this for Jesus' disciples today. If you are His disciple, He views you as one that the Father has given Him and He will not lose you! **John 6:37-40 (HCSB)** ³⁷ Everyone the Father gives Me will come to Me, and the one who comes to Me **I will never cast out.** ³⁸ For I have come down from heaven, not to do My will, but the will of Him who sent Me. ³⁹ This is the will of Him who sent Me: **that I should lose none of those He has given Me** but should raise them up on the last day. ⁴⁰ For this is the will of My Father: that everyone who sees the Son and believes in Him may have eternal life, and **I will raise him up on the last day.**" Martin Luther in 1529 wrote these well known words:

*Did we in our own strength confide,
Our striving would be losing;
Were not the right Man on our side,
The Man of God's own choosing:
Doest ask who that may be?
Christ Jesus, it is He;
Lord Sabaoth His name,
From age to age the same,
And He must win the battle.*

- Martin Luther (1529)

As we see Jesus' love for these first disciples in limiting what He allowed them to go through lest it be too much for them, we know that He will filter what He allows for us until He knows that we are equipped to walk victoriously through it. It is interesting that these same men after the Holy Spirit came and they were mature in the faith were all martyred (according to the Scriptures and what seems to be reliable tradition) except this same John who penned the Gospel we are studying. John was persecuted and exiled to the penal colony on the island called Patmos where God preserved him to write down the book we call Revelation. If you are His disciple, He will keep you and strengthen you to go through whatever He allows to come into your life. He keeps those who come to Him!

IV. His Submission to Drink the Cup (V10-11)

Impetuous Peter decides to take matters into his own hands. After all, he has just watched as Jesus speaks and all of these armed soldiers fell down. He's ready to rumble. How can they lose? He pulls out his sword (the word here refers to a small sword that we would call a dagger) and goes for the head of the High Priest's servant. The guy evidently dodges and Peter cuts off his right ear. Jesus moves quickly into action to diffuse the situation which would have escalated into the disciples being arrested or killed. Luke tells us in Luke 22:51 that Jesus supernaturally restored the severed ear. It is interesting that Jesus' last miracle before the cross was to heal the servant of His greatest enemy. Peter failed to realize that Jesus didn't need his help or protection. Jesus said in Matthew's account of this incident in **Matthew 26:53 (NKJV)** "Or do you think that I cannot now pray to My Father, and He will provide Me with more than twelve legions of angels?" A legion was about 6,000. He could have called 72,000 angels. We read in 2 Kings 19:35 that one angel killed 185,000 Assyrians in one night. That wasn't the angel's capacity; he just ran out of Assyrians. Even if that was his capacity, 72,000 angels could have come and killed over 13 billion people. I believe the point is that Jesus didn't need Peter's help! Someone has well said, "We keep the Lord busy putting back on ears that we have chopped off in our impetuosity".

In verse 11, Jesus rebukes Peter. Even after telling His disciples over and over that He must die, Peter (nor the other disciples) ever seemed to "get it". As Jesus refers to His coming death on the cross, He speaks of what would happen on that cross as His drinking of the cup which the Father has given Him. Notice carefully that this cup is not something that the Romans or the Jews were giving Him to drink; it was something that the Father is giving Him to drink. To understand the essence of the cross, we must understand this cup. All four Gospel writers speak of this cup. The other Gospel writers speak of the cup as a part of His prayer in the Garden of Gethsemane. **Matthew 26:39 (NKJV)** "He went a little farther and fell on His face, and prayed, saying, 'O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will.'" **Mark 14:36 (NKJV)** "And He said, 'Abba, Father, all things *are* possible for You. Take this cup away from Me; nevertheless, not what I will, but what You will.'" **Luke 22:42 (NKJV)** "Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Yours, be done." What is this cup that Jesus dreaded? Some say the cup was the physical suffering of the cross. I don't believe that is accurate. We must look elsewhere in Scripture and let Scripture interpret Scripture. There are several mentions of drinking a cup in the Old Testament. To drink from the cup symbolizes experiencing something personally. There is a sense that we still use the cup in that way. When someone refers to some experience that they don't want to be a part of they say, "That's not for me; its just not my cup of tea". When we analyze the references to drinking of the cup in the Old Testament, I think that we can put them together under three categories.

A. The Cup of Salvation

Psalms 116:12-13 (HCSB) "¹² How can I repay the Lord all the good He has done for me? ¹³ I will take the cup of salvation and worship the Lord."

B. The Cup of God's Blessing

Psalms 23:5 (NKJV) "You prepare a table before me in the presence of my enemies; You anoint my head with oil; My cup runs over." There are several other references to the cup that is desirable and joyous.

C. The Cup of God's Wrath

There are many references in the Old Testament to the cup being the dreaded judgment and wrath of God. **Isaiah 51:17 (ESV)** "Wake yourself, wake yourself, stand up, O Jerusalem, you who have drunk from the hand of the Lord the cup of his wrath, who have drunk to the dregs the bowl, the cup of staggering." This cup of God's wrath is doubtlessly the cup that Jesus is referring to. For our Lord, this was the agony of the cross. It was not primarily the nails and the crown of thorns. The agony that caused Him in Luke's account to sweat drops of blood was that He who knew no sin became sin for us (2 Corinthians 5:21). The agony was that He who had known perfect love and communion with the Father from eternity past would be for that horrible period of time on the cross separated from the Father and

would cry out in **Matthew 27:46 (NKJV)** "My God, My God, why have You forsaken Me?" The cup He must drink was the cup of the wrath of God for my sins!

Oh, here is the reason that we glory in the cross. On the cross the sinless Son of God drank the cup of God's wrath that I deserved in order that I might drink the cup of salvation and the cup of blessing that I do not deserve. This is why we sing these words from Charles Wesley (1708-1788):

*And can it be that I should gain
An interest in the Savior's blood?
Died He for me who caused His pain?
For me, who Him to death pursued?
Amazing love! How can it be
That Thou, my God shouldst die for me?*