

Jesus, in Complete Control of Evil

John 18:1-11

John 18:1–11 (NKJV)

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.

² And Judas, who betrayed Him, also knew the place; for Jesus often met there with His disciples.

³ Then Judas, having received a detachment of *troops*, and officers from the chief priests and Pharisees, came there with lanterns, torches, and weapons. ⁴ Jesus therefore, knowing all things that would come upon Him, went forward and said to them, **“Whom are you seeking?”**

⁵ They answered Him, “Jesus of Nazareth.”

Jesus said to them, **“I am He.”** And Judas, who betrayed Him, also stood with them. ⁶ Now when He said to them, **“I am He,”** they drew back and fell to the ground.

⁷ Then He asked them again, **“Whom are you seeking?”**

And they said, “Jesus of Nazareth.”

⁸ Jesus answered, **“I have told you that I am He. Therefore, if you seek Me, let these go their way,”**

⁹ that the saying might be fulfilled which He spoke,
“Of those whom You gave Me I have lost none.”

¹⁰ 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.

¹¹ So Jesus said to Peter, “Put your sword into the sheath. Shall I not drink the cup which My Father has given Me?”

Introduction:

We have heard it many times,
If God is so Good then why is there so much evil
in the world.

Or

If God is Good then why does he allow bad things
happen to good people.

As RC. Sproul, correctly points out.

That only happened once.

When Jesus was crucified. He is the only good
person ever on this planet that bad things happened
too.

So if a question like this is to be asked,
it should be rephrased to correctly communicate
what the Bible teaches by saying it like this.

If God is good, and He is, then why do bad things happen to bad people.

Answer

Because God is Good.

Your greatest problem is not the existence of evil and sin and that bad things happen to bad people.

Your greatest problem is that God is Good.

If he is good, then that means He is just

And If He is just that means He must punish evil

We know that a Judge if He is a good judge would punish evil justly.

So our problem with evil is intensified because of a Good God.

Another question that needs to be answered and I believe it can, is

Why did God allow, (purpose, ordain) evil to come into existence, and to stain and corrupt and to kill and destroy His perfect Creation.

This is answered in the purpose of all things.

Romans 11:36 (NKJV)

³⁶ For of Him and through Him and to Him are all things, to whom be glory forever. Amen.

Romans 16:27 (NKJV)

²⁷ to God, alone wise, *be* glory through Jesus Christ forever. Amen.

Psalms 115:1 (NKJV)

¹ Not unto us, O Lord, not unto us,
But to Your name give glory,

John 17:1 (NKJV)

17 Jesus spoke these words, lifted up His eyes to heaven, and said: **“Father, the hour has come. Glorify Your Son, that Your Son also may glorify You,**

It is all about Him, and His glory.

To see and know the Glory of God, evil must exist.

No evil

No justice

Not need for wrath

No need for long-suffering

No need for patience

No need for mercy

No need for grace

No Amazing Love for sinners

NO need for a Cross where the Character and Glory of God see there richest display.

When we look at John 18 and beyond. We enter into the darkest hour. The grossest of sins. The hordes of hatred circle around the Son of God.

It will be in the midst of this worst of evil ever committed that we will see the Glory of God in the Face of Jesus Christ. Justice and Mercy will kiss at the cross. Forgiveness and Faith will be purchased.

Debts will be canceled, Wrath will be satisfied. The law will be fulfilled. And Gods character and Word will be shown True.

Lesson

Jesus is

The Sovereign over Evil

The Savior from Evil

The Servant through Evil

Jesus is

I. The Sovereign over Evil

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. ² And Judas, who betrayed Him, also knew the place; for Jesus often met there with His disciples. ³ Then Judas, having received a detachment *of troops*, and officers from the chief priests and Pharisees, came there with lanterns, torches, and weapons. ⁴ Jesus therefore, knowing all things that would come upon Him, went forward and said to them, “**Whom are you seeking?**”

⁵ They answered Him, “Jesus of Nazareth.”

Jesus said to them, “**I am He.**” And Judas, who betrayed Him, also stood with them. ⁶ Now when He said to them, “**I am He,**” they drew back and fell to the ground.

1. 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.

Chapter 1 is introductory in its character; 2 to 12 record our Lord's ministry in the world; 13 to 17 show Him alone with His disciples, preparing them for His departure; 18 to 21 is the closing division, giving us that which attended His death and resurrection

Pink, A. W. (1923–1945). [Exposition of the Gospel of John](#) (p. 968). Swengel, PA: Bible Truth Depot.

When Jesus had spoken these words,-

Tauta eipōn (lit. 'having said these things') may refer to the prayer of ch. 17 (hence niv's 'When he had finished praying'),

Carson, D. A. (1991). [The Gospel according to John](#) (p. 576). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

this refers most likely to all that Jesus had been teaching them from chapter 14-17

The teaching was complete. The preparations had been made. The prayers had been offered. The

disciples had been prepared. Now, all that God had forordained before the foundation of the world was going to take place.

There earliest recorded prophecy in Genesis 3 would now be fulfilled.

Genesis 3:15 (NKJV)

¹⁵ And I will put enmity
 Between you and the woman,
 And between your seed and her Seed;
 He shall bruise your head,
 And you shall bruise His heel.”

Now having completed the prophetic teaching and the High Priestly Prayer, He commits to His Priestly work.

1. He went out with His disciples over the Brook Kidron,

The point made here is not that they left the upper room, but that they left Jerusalem. They had already abandoned the upper room, so that the last part of Jesus' farewell discourse, and His High Priestly Prayer, took place as He and the disciples passed through the streets of Jerusalem (14:31)

MacArthur, J. F., Jr. (2008). [John 12-21](#) (p. 305). Chicago, IL: Moody Publishers.

John 13:31;33 (NKJV)

³¹ So, when he had gone out, Jesus said, “Now the Son of Man is glorified, and God is glorified in Him.

³³ Little children, I shall be with you a little while longer. You will seek Me; and as I said to the Jews, ‘Where I am going, you cannot come,’ so now I say to you

1. He went out with His disciples over the Brook Kidron,

Heading east, they crossed the *Kidron Valley*, the *Wadi en-Nar*, the bottom of which at this point falls two hundred feet below the base of the outer court of the temple. This wadi courses roughly south or south-east until it meets the Dead Sea

The Greek literally reads *ho cheimarros tou Kedrōn*: a *cheimarros* is an intermittent stream, one that is dry most of the year but that becomes a torrent during seasonal rains

Carson, D. A. (1991). *The Gospel according to John* (p. 576). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

The **ravine** was actually a wadi, through which water flowed during the winter rainy season.

spring wadi n. — a wadi formed after the winter; especially by mountain snow runoff.

cheimarros: flowing in winter, a torrent

Original Word: χείμαρρος, ου, ὁ

Part of Speech: Noun, Masculine

Transliteration: cheimarros

Phonetic Spelling: (khi'-mar-hros)

Definition: flowing in winter, a torrent

Usage: a storm-brook, a winter torrent.

In its first mention in Scripture, the Kidron Valley had been part of another scene of betrayal and treachery, as David fled Jerusalem after Absalom's rebellion (2 Sam. 15:23). Asa (1 Kings 15:13), Josiah (2 Kings 23:4–12), and Hezekiah (2 Chron. 29:16; 30:14) had burned idols there in connection with their reforms.

MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 305). Chicago, IL: Moody Publishers.

Rising to the east of the Kidron is the Mount of Olives. On its slopes *there was an olive grove* (*kēpos*, lit. 'garden'); Matthew (26:36) and Mark (14:32) call it 'Gethsemane' (= 'oil-press').

Carson, D. A. (1991). [The Gospel according to John](#) (p. 576). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

...where there was a garden,

Its here where a lot takes place that we are so familiar with.

Luke 22:40–46 (NKJV)

⁴⁰ When He came to the place, He said to them, “**Pray that you may not enter into temptation.**”

⁴¹ And He was withdrawn from them about a stone’s throw, and He knelt down and prayed,

Matthew 26:37–39 (NKJV)

³⁷ And He took with Him Peter and the two sons of Zebedee, and He began to be sorrowful and deeply distressed. ³⁸ Then He said to them, “My soul is exceedingly sorrowful, even to death. Stay here and watch with Me.”

³⁹ He went a little farther and fell on His face, and prayed,

⁴² saying, “**Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Yours, be done.**”

⁴³ Then an angel appeared to Him from heaven, strengthening Him. ⁴⁴ And being in agony, He prayed more earnestly. Then His sweat became like great drops of blood falling down to the ground.

⁴⁵ When He rose up from prayer, and had come to His disciples, He found them sleeping from sorrow. ⁴⁶ Then He said to them, “Why do you sleep? Rise and pray, lest you enter into temptation.”

John 18 opens with an account of the Savior and His disciples entering the Garden, but in recording what took place there nowhere is the presiding hand of the Holy Spirit more evident. Nothing is said of His taking Peter and James and John into its deeper recesses, that they might “watch with him.” Nothing is said of His there praying to the Father. Nothing is said of His falling upon His face, Of His awful agony, of the bloody sweat, of the angel appearing to strengthen Him.

Perfectly in place in the other Gospels, they are passed over here as unsuited to the picture which John was inspired to paint. In their place other details are supplied—most appropriate and striking—which are not found in the Synoptics.

Why, then, did he describe so minutely circumstances connected with the Lord's apprehension! The special line of his Gospel, presenting the Lord as a Divine Person, will alone explain this. As Son of God incarnate he presents Him, and not as the suffering Son of man.

Pink, A. W. (1923–1945). [*Exposition of the Gospel of John*](#) (p. 969). Swengel, PA: Bible Truth Depot.

Across the familiar valley was the western slope of the Mount of Olives, where **there was a garden**. John does not name that place, but Matthew 26:36 and Mark 14:32 call it Gethsemane. The name literally means “oil press,” suggesting that this was an olive orchard (such orchards were common on the Mount of Olives; hence its obvious designation). That Jesus **entered** the garden **with His disciples** and later left it (v. 4) suggests that it was an identifiable, perhaps even a walled private garden, owned by a wealthy family of Jerusalem who allowed the Lord's use of it.

MacArthur, J. F., Jr. (2008). [*John 12–21*](#) (p. 306). Chicago, IL: Moody Publishers.

It most likely was an astonishingly beautiful night. The moon on Passover evening would be full, and night would be lit with the lesser Light Jesus had created on the 4th day of creation. The blue hue of evening would soon turn black with the evil from Hell.

The Brook Kidron would be flowing with water from the higher elevations of snow melt from the previous winter. The water would be mixing with the blood from the “Temid” daily sacrifices into the temple and soon would turn red from the 256,000 lambs that would be slaughtered on Passover. Jesus would have descended down, with his eleven disciples to step over the blood tinted water that would appear black in the moonlight and then to ascend up the slope to a garden, where he had been many times. When he needed time away from the crowds, and time alone with the Father, He would go there. Although Bethany, where His dear friends, Mary, Martha and Lazarrus were was only 2 miles away, He knew he could not have the privacy and uninterrupted time with His Father that he so needed.

Just hours from now, he would begin to experience the full weight of the wrath of God. It was knocking on the door. The pressure was beginning to buckle the door, and the hinges and the latches were about to break. So it would burst open and through it would come a fury of wrath against sin that had never been seen in the History of the World. This Passover would be unlike any other Passover in the History of Israel. While families would gather and the lamb would be prepared for sacrifice since

of normalcy and routine would take over the minds of the people. But little did they know that the Lamb of God was being prepared outside the camp. Things were about to change forever.

Christ would go to the Garden, for prayer and time alone with the Father,

But he would go there also because He knew that Judas knew that is where He would be..

2 And Judas, who betrayed Him, also knew the place; for Jesus often met there with His disciples.

Luke 22:39 (NKJV)

³⁹ Coming out, He went to the Mount of Olives, as He was accustomed, and His disciples also followed Him.

in the week leading up to Passover, is attested by Luke 21:37; 22:39 (which must not be taken to mean that Jesus did not on most nights eventually withdraw all the way to Bethany). On the night of Passover itself, Jewish law required that observing Jews remain within an extended city limit that included Gethsemane but excluded Bethany.

Carson, D. A. (1991). *The Gospel according to John* (p. 576). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

Although it was the practice of Jesus to go here. This night He has a greater purpose. He plans to meet Satan head on, and to fulfill the purpose of God to accomplish the greatest Good thru the worst of evil

Carson, D. A

He ‘sanctified himself’ for the sacrificial death immediately ahead, Jesus does not seek to escape his opponents by changing his habits: he goes to the place where Judas Iscariot could count on finding him.

Carson, D. A. (1991). [*The Gospel according to John*](#) (p. 577). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

Pink, A. W.

knew that Judas would be there that night, and, therefore, like a valiant champion, He cometh into the field first, afore His enemy. He goeth thither to choose, and singles out this place on purpose” (Mr. Thomas Goodwin).

Pink, A. W. (1923–1945). [*Exposition of the Gospel of John*](#) (p. 972). Swengel, PA: Bible Truth Depot.

The Savior knew full well that the treacherous apostate was well acquainted with this spot of holy associations, yet did He, nevertheless go there.

On previous occasions He had *avoided* His enemies. “Then took they up stones to cast at him;

but Jesus *hid* himself, and went out of the temple” John (John 8:59). These things spoke Jesus, and departed, and did *hide* himself from them (John 12:36). Pink, A. W. (1923–1945). [Exposition of the Gospel of John](#) (p. 973). Swengel, PA: Bible Truth Depot.

On other occasions he would tell others that his hour not come

John 2:4 (NKJV)

⁴ Jesus said to her, “**Woman, what does your concern have to do with Me? My hour has not yet come.”**

And other times they could not take him

John 7:30 (NKJV)

³⁰ Therefore they sought to take Him; but no one laid a hand on Him, because His hour had not yet come.

John 8:20 (NKJV)

²⁰ These words Jesus spoke in the treasury, as He taught in the temple; and no one laid hands on Him, for His hour had not yet come.

But now the hour had come. The place and the Time and participants had been chosen long ago, before the world was created. In the perfect counsels of

God the choice was made for this Hour, this moment,

Luke 22:53 (NKJV)

⁵³ When I was with you daily in the temple, you did not try to seize Me. But this is your hour, and the power of darkness.”

The Lord had another reason for choosing this specific place to allow His enemies to seize Him. Jerusalem was teeming with pilgrims, many of whom had fervently hailed Him as the Messiah just a few days earlier. His arrest could have sparked an insurrection by the passionately nationalistic crowds.

That is exactly what the Jewish leaders feared would happen, hence “they plotted together to seize Jesus by stealth and kill Him. But they were saying, ‘Not during the festival, otherwise a riot might occur among the people’ ” (Matt. 26:4–5; cf. 21:46; Luke 19:47–48). Neither did Jesus want to be the catalyst for a revolt of the populace, since He did not come as a military conqueror seeking to overthrow the Romans (cf. John 6:15)—He came to die as a sacrifice for sin (Matt. 1:21; John 1:29).

Further, the disciples may well have been killed in the ensuing melee, and the Lord wanted to protect them (cf. the discussion of v. 9 below).

MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 306). Chicago, IL: Moody Publishers.

2 And Judas, who betrayed
Him,

ηδει δε και Ιουδας ο παραδιδους
αυτον

ο παραδιδους Pres. Act Part.

paradídōmi: to hand over, to give or deliver over, to betray

Original Word: παραδίδωμι

Part of Speech: Verb

Transliteration: paradídōmi

Phonetic Spelling: (par-ad-id'-o-mee)

Definition: to hand over, to give or deliver over, to betray

Usage: I hand over, pledge, hand down, deliver, commit, commend, betray, abandon.

3860 paradídōmi (from 3844 /pará, "from close-beside" and 1325 /dídōmi, "give") – properly, to give (turn) over; "hand over from," i.e. to deliver over with a sense of close (personal) involvement.

John 13:2 (NKJV)

² And supper being ended, the devil having already put it into the heart of Judas Iscariot, Simon's *son*, to betray Him,

Mark 14:21 (NKJV)

²¹ The Son of Man indeed goes just as it is written of Him, but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had never been born.”

Judas's evil plans were about to come to fruition. A few days earlier he had approached the Jewish authorities and offered to betray the Lord. Then earlier that evening Judas, having been dismissed by Jesus, left to make the final arrangements for the betrayal

MacArthur, J. F., Jr. (2008). [John 12–21](#) (pp. 306–307). Chicago, IL: Moody Publishers.

3 Then Judas, having received a *detachment of troops*, and officers from the chief priests and Pharisees, came

there with lanterns, torches, and
weapons

detachment of troops —band — cohort 200-600
men 200 part of cohort

cohort n. — a division of the Roman army equal to one tenth of a legion, or around 600 soldiers.

σπεῖρα, ης *f*: a Roman military unit of about six hundred soldiers, though only a part of such a cohort was often referred to as a cohort—‘cohort, band of soldiers.

Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 549). New York: United Bible Societies.

Matthew 27:27 (NKJV)

²⁷ Then the soldiers of the governor took Jesus into the Praetorium and gathered the whole garrison around Him.

Roman auxiliary troops were usually stationed at Caesarea, but during the feast days they were garrisoned in the fortress of Antonia

Carson, D. A. (1991). *The Gospel according to John* (p. 577). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

likely this was a smaller detachment known as a *maniple*, which consisted of about 200 men. In any case, enough of the soldiers from the cohort were sent to warrant their commanding officer accompanying them (v. 12). John's reference to the larger unit of which this detachment was a part was a figure of speech. In much the same way, to say that the fire department put out a fire does not imply that the entire department was involved. For the Romans to send such a large detachment to deal with one potentially troublesome individual was not unusual; they detailed 470 soldiers to take Paul from Jerusalem to Caesarea (Acts 23:23). Like the Jewish authorities, the Romans feared that Christ's arrest might touch off a riot

MacArthur, J. F., Jr. (2008). [John 12-21](#) (p. 307). Chicago, IL: Moody Publishers.

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

The legionnaires were there to serve as backup for the **officers from the chief priests and the Pharisees**. These members of the temple police force (cf. 7:32) evidently made the actual arrest (since Jesus was taken first to the Jewish authorities, not the Roman governor). Luke adds that some of the chief priests were also present, no doubt to supervise the temple police (Luke 22:52). MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 307). Chicago, IL: Moody Publishers.

came there with lanterns,
torches, and weapons

Matthew 26:47 (NKJV)

⁴⁷ And while He was still speaking, behold, Judas, one of the twelve, with a great multitude with swords and clubs, came from the chief priests and elders of the people.

What an anomaly! Seeking out the Light of the world with torches and lanterns! Approaching the Good Shepherd with “weapons!” As though *He* would seek to hide Himself; as though *He* could be taken with swords and staves! Pink, A. W. (1923–1945). [Exposition of the Gospel of John](#) (p. 973). Swengel, PA: Bible Truth Depot.

This is a huge amount of men to come and get one man. And no doubt, they were concerned of the potential insurrection and even violence, but that many men...really?

There is probably more going on here.

Judas knew that Jesus was more than a man. He had witnessed the miracles, He had seen him stop the wind and the waves, and walk on the water. He had watched him create the fish and loaves for the 20, to 25,000 twice. He had seen the sick made well, the crippled able to walk, the blind given new sight, the deaf and dumb, hear and speak, He watched as the lepers where made whole. He was witness to demons being cast out, Devil being rebuked.

He watched as men and women received new feet, new hands, new arms and legs. He was there when Lazarus who had decayed in the tomb for 4 days was raised from the Dead and walked out.

But not only Judas, but many of the chief priest and the pharisees would have seen this too.

He was not just a man. They knew he had power!!!

So they come to Jesus expecting a fight, perhaps even to encounter power and forces they had never engaged before.

What they didn't know is that Jesus was not there to fight, He was a willing sacrifice, He wasn't a victim, He was a volunteer.

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

4. Jesus therefore, **knowing** all things that would come upon Him,

ειδως παντα τα

knowing **Pf. A Part** **having known and knowing**

Original Word: οἶδα

Part of Speech: Verb

Transliteration: eido

Phonetic Spelling: (i'-do)

Definition: be aware, behold, consider, **perceive**

Usage: I know, remember, appreciate.

more than just sight, but perception, and understanding

1.He knows it because it is Prophesied.

Acts 3:18 (NKJV)

¹⁸ But those things which God foretold by the mouth of all His prophets, that the Christ would suffer, He has thus fulfilled.

Acts 13:27;29 (NKJV)

²⁷ For those who dwell in Jerusalem, and their rulers, because they did not know Him, nor even the voices of the Prophets which are read every Sabbath, have fulfilled *them* in condemning *Him*.

²⁹ Now when they had fulfilled all that was written concerning Him, they took *Him* down from the tree and laid *Him* in a tomb.

Matthew 26:24 (NKJV)

²⁴ The Son of Man indeed goes just as it is written of Him, b...

He knows it because it is the Plan

John 10:17–18 (NKJV)

¹⁷ 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.”

John 13:1 (NKJV)

13 Now before the Feast of the Passover, when Jesus knew that His hour had come that He should depart from this world to the Father,...

Matthew 16:21 (NKJV)

²¹ From that time Jesus began to show to His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day.

Matthew 20:18–19 (NKJV)

¹⁸ “Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the scribes; and they will condemn Him to death,
¹⁹ and deliver Him to the Gentiles to mock and to scourge and to crucify. And the third day He will rise again.”

Matthew 26:2 (NKJV)

² “You know that after two days is the Passover, and the Son of Man will be delivered up to be crucified.”

He knows it because it is Purposed.

Acts 2:22–24 (NKJV)

²² “Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know—²³ Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death; ²⁴ whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it.

Acts 4:27–28 (NKJV)

²⁷ “For truly against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together ²⁸ to do whatever Your hand and Your purpose determined before to be done.

He knows it because HE's GOD

John 2:24–25 (NKJV)

²⁴ But Jesus did not commit Himself to them, because He knew all *men*, ²⁵ and had no need that anyone should testify of man, for He knew what was in man.

John 6:64 (NKJV)

⁶⁴ **But there are some of you who do not believe.”**

For Jesus knew from the beginning who they were who did not believe, and who would betray Him.

John 16:30 (NKJV)

³⁰ Now we are sure that You know all things, and have no need that anyone should question You. By this we believe that You came forth from God.”

Matthew 9:4 (NKJV)

⁴ But Jesus, knowing their thoughts, said, **“Why do you think evil in your hearts?”**

Hebrews 4:13 (NKJV)

¹³ And there is no creature hidden from His sight, but all things *are* naked and open to the eyes of Him to whom we *must give* account.

knowing
all things that would come upon
Him,

erchomai: to come, go **Pres. Pass Part**
Original Word: ἔρχομαι

Passive is this is being brought own Him by forces outside Himself.

Clearly the evil of men and Satan himself are causing this confrontation and the crucifixion to come.

But there is someone bigger behind it all. God is the one in charge of these events

Jesus was not allowing things to happen to him, reluctantly.

He was purposely placing himself under the will of God to use evil men driven by Satan to accomplish the Will of God to kill his Son.

But now notice this....

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

exerchomai: to go or come out of

Original Word: ἐξέρχομαι

Part of Speech: Verb

Transliteration: exerchomai

Phonetic Spelling: (ex-er'-khom-ahee)

Definition: to go or come out of

Usage: I go out, come out.

By itself it doesn't seem that important. But combined with “knowing all things that would come upon Him. and going forth and asking the first Question is most profound.

He knew all things yet still came out and showed himself.

If it is just knowing, then it is just academic.

But here, it is deadly. For him to come forward and make himself known is to give Himself over to all that was coming in the crucifixion.

He knew all of it. All the details.

Not only from observation, because it was common to see men hanging on crosses being crucified for a crime. Jesus would have been very much aware of the horror and the pain and suffering of methods of Rome.

But that is not all. He would have been intimately acquainted with the personal pain he would experience because he is God and knew all things. No part of it would have escaped his knowledge.

It's one thing to know what will happen to you if you are put to death by evil men.

It's totally a different thing to know all of it and volunteer and walk into it.

Jesus offers up his life in obedience to his Father, not as a pathetic martyr buffeted by the ill winds of a cruel fate. In full knowledge of what was to befall him, Jesus *went out* (of the enclosed olive grove, apparently) and asked his question.

Carson, D. A. (1991). [*The Gospel according to John*](#) (pp. 577–578). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

The courage of Christ at this moment is unmatched. Not only would He begin to experience the worst evil men could devise, and the greatest of hatred for an innocent man, but he have His own Father treat him as if he had sinned all of my sin and all of yours and pour His burning wrath on Him with no reservation. What courage, What Determination. What obedience to the Will and Purpose of God. And What LOVE for God the Father and the sheep God had given Him!!!

Psalm 27:1–3 (NKJV)

- 1 The Lord *is* my light and my salvation;
Whom shall I fear?
The Lord *is* the strength of my life;
Of whom shall I be afraid?
- 2 When the wicked came against me
To eat up my flesh,
My enemies and foes,
They stumbled and fell.
- 3 Though an army may encamp against me,
My heart shall not fear;
Though war may rise against me,
In this I *will be* confident.

The worst the Devil and Evil could through at Christ was only to be used to accomplish the Greatest Good.

No matter how much deception,
No matter how much hatred
No matter how much torture and pain and
Suffering Jesus would face. It would only serve to accomplish greatest plan and purpose of God to on display His Glory for all eternity.

Oh, but it does not stop here.

⁴ Jesus therefore, knowing all things that would come upon Him, went forward and said to them, “Whom are you seeking?”

⁵ They answered Him, “Jesus of Nazareth.”

Jesus said to them, “I am He.” And Judas, who betrayed Him, also stood with them. ⁶ Now when He said to them,

“I am *He*,” they drew back and fell to the ground.

4. went forward and said to them,
“Whom are you seeking?”

Jesus came out, or steps forward, coming out of the olive trees, He ask

Whom are you seeking?

Odd, that He would ask that.

v. 4 just stated that He knew all things that would come upon Him. So he knew whom they were seeking,

So why did He ask?

This is no different that when Adam and Eve hid in the Garden after they had sinned. And God calls out in the Garden to Adam, Where are you.

God knew where he was, But he wanted Adam to see where he was, no separated and hiding from God.

So here, Jesus wants them to make it clear for there own guilt that they are seek Jesus,

And also that they are not after His disciples, His flock that he was protecting.

5 They answered Him, “Jesus of Nazareth.”

Jesus said to them, “**I am *He*.**”

Λεγει αυτοις ο Ιησους
Εγω ειμι

The word “He” is not in the original Greek, so that as He had done before on a number of occasions (e.g., 8:24, 28, 58), Jesus was claiming for Himself the name of God from Exodus 3:14—“I AM.”

MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 308). Chicago, IL: Moody Publishers.

John 8:24 (NKJV)

24 Therefore I said to you that you will die in your sins; for if you do not believe that I am *He*, you will die in your sins.”

John 8:28 (NKJV)

28 Then Jesus said to them, “**When you lift up the Son of Man, then you will know that I am *He*, and *that* I do nothing of Myself; but as My Father taught Me, I speak these things.**

John 8:58 (NKJV)

⁵⁸ Jesus said to them, “Most assuredly, I say to you, before Abraham was, I AM.”

Revelation 1:11 (NKJV)

¹¹ saying, “I am the Alpha and the Omega, the First and the Last,

Revelation 1:17 (NKJV)

¹⁷ And when I saw Him, I fell at His feet as dead. But He laid His right hand on me, saying to me, “Do not be afraid; I am the First and the Last.

v 5....Jesus said to them, “I am *He*.” And
Judas, who betrayed Him, also stood
with them.

Before relating the crowd’s startling response to Jesus’ words, John inserts the parenthetical statement that **Judas also, who was be traying Him, was standing with them.** This seemingly insignificant detail stresses yet again Jesus’ absolute mastery of the circumstances. John wants to make it clear that Judas was merely one of those who experienced what was about to happen. Judas had

absolutely no power over Jesus (cf. 19:11); he was jolted to the ground with the rest of those present.

MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 308). Chicago, IL: Moody Publishers.

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

Christ demonstrated His divine dominance in a stunning manner.

All Jesus had to do was speak His name—the name of God—and His enemies were rendered helpless. This amazing demonstration of His power clearly reveals that they did not seize Jesus.

(and they could not seize him if they wanted to unless he allows it.)

He went with them willingly, to carry out the divine plan of redemption that called for His sacrificial death.

Illustrating the foolishness of unbelief, some argue that no supernatural power is in view here. Jesus’ sudden appearance out of the shadows, they maintain, startled those in the front of the column. They then lurched backward and knocked the ones behind them down, who in turn knocked others down, until the whole column went down. But the

temple police and the Roman soldiers were prepared for trouble (cf. Matt. 26:55). They would surely have been spread out, both to defend themselves against an attack by Jesus' followers, and to cut off any escape attempt on His part. The notion that hundreds of experienced police officers and highly trained soldiers would stand so close together in one long line that they could be toppled over like dominoes is ludicrous.

The Bible speaks repeatedly of the power of God's spoken word.

He spoke, and the heavens and earth were created (Gen. 1:3, 6, 9, 11, 14, 20, 24, 26; cf. Ps. 33:6);

Satan and mankind were judged (Gen. 3:14–19); the rebellious generation of Israelites died in the wilderness (Num. 26:65); and Israel went into exile for seventy years (2 Chron. 36:21). When the Lord Jesus Christ returns, He will execute judgment on His enemies “with the sword which [comes] from [His] mouth” (Rev. 19:21; cf. v. 15; 1:16; 2:16). MacArthur, J. F., Jr. (2008). [John 12–21](#) (pp. 308–309). Chicago, IL: Moody Publishers.

Here in the Garden, instead of Christ falling to the ground before the Father, we behold those who came to arrest the Savior falling to the ground before Him! Nowhere does the perfect supremacy of the

Lord Jesus shine forth more gloriously: even to the band of soldiers He utters a *command*, and the disciples are allowed to go unmolested.

Pink, A. W. (1923–1945). *Exposition of the Gospel of John* (p. 970). Swengel, PA: Bible Truth Depot.

Here we see again the total control of Christ over evil.

By a mere spoken word, He could have destroyed them. His enemies are nothing in His sight.

No power, no might, no amount of soldiers who at night, can conquer this Christ.

No evil, No sin, no deceitfulness within can move men to conquer this Christ.

He is Sovereign, He is Lord, He is Master of the World, No matter how evil the plan, He will Stand.

The Sovereign over Evil

The Savior from Evil

7 Then He asked them again, “Whom are you seeking?”

And they said, “Jesus of Nazareth.”

8 Jesus answered, “I have told you that I am *He*. Therefore, if you seek Me, let these go their way.”

⁹ that the saying might be fulfilled which He spoke, “Of those whom You gave Me I have lost none.”

Most amazing statement.

The Protection of Jesus for his flock is seen even here. In the midst of Christ about to be taken to endure the cruelest and most torturous of deaths and the hand of men who hate Him, yet, He is concerned for His sheep.

Why did Jesus shield the disciples from arrest? The Lord is the good shepherd, who protects His sheep. He is not like the hired hand who fled when he saw the wolf approaching (John 10:12–13)

This is a startling statement, meaning that He kept them from being arrested so they would not be lost. Each was a gift from the Father to the Son. And He had already said,

MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 310). Chicago, IL: Moody Publishers.

John 6:37–40 (NKJV)

³⁷ All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out.

³⁹ This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day.

He will not lose one! The implication is that if they had been arrested, their faith would have failed and they would have lost their salvation. The Lord knew that the trauma of being arrested, imprisoned, or perhaps even executed could shatter the disciples' faith. Therefore He made certain that they would not be taken.

Does that mean that salvation can be lost? That faith can fail? If left up to us, of course. But we will never be lost nor will saving faith fail, precisely because our Lord keeps us secure. He never allows anything to come upon us that would be more than our faith could handle.

Like the disciples, all believers are weak and vulnerable apart from the Lord's protection. Martin Luther, no stranger to spiritual conflict, expressed that truth in his magnificent hymn, "A Mighty Fortress Is Our God":

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:
Dost 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.

MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 310). Chicago, IL: Moody Publishers.

Their eternal security does not rest in their own strength, but in Christ's constant intercession

MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 310). Chicago, IL: Moody Publishers.

Hebrews 7:25 (NKJV)

²⁵ Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.

1 John 2:1–2 (NKJV)

2 My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. ² And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.

Romans 5:10 (NKJV)

¹⁰ For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

John 17:9 (NKJV)

⁹ “I pray for them. I... those whom You have given Me, for they are Yours.

John 17:11–12 (NKJV)

¹¹ Holy Father, keep through Your name those whom You have given Me, that they may be one as We are. ¹² 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 17:15 (NKJV)

¹⁵ I do not pray that You should take them out of the world, but that You should keep them from the evil one.

Luke 22:31–32 (NKJV)

³¹ And the Lord said, “Simon, Simon! Indeed, Satan has asked for you, that he may sift *you* as wheat. ³² But I have prayed for you, that your faith should not fail; and when you have returned to *Me*, strengthen your brethren.”

Romans 8:33–39 (NKJV)

³³ Who shall bring a charge against God's elect? *It is* God who justifies. ³⁴ Who *is* he who condemns? *It is* Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. ³⁵ Who shall separate us from the love of Christ? *Shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ³⁶ As it is written:

*“For Your sake we are killed all day long;
We are accounted as sheep for the slaughter.”*

³⁷ Yet in all these things we are more than conquerors through Him who loved us. ³⁸ For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, ³⁹ nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Jesus is

The Sovereign over Evil

The Savior from Evil

The Servant through Evil

¹⁰ 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.

¹¹ So Jesus said to Peter, “Put your sword into the sheath. Shall I not drink the cup which My Father has given Me?”

10 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.

Sensing what was about to happen, the disciples cried out, “Lord, shall we strike with the sword?” (Luke 22:49). Without waiting for the Lord's reply, **Simon Peter**, emboldened by the awesome display of Christ's divine power he had just seen, impulsively (and needlessly) charged to the Lord's defense.

Having a sword (Gk. *machaira*, a short sword or dagger; one of the two the disciples had with them according to Luke 22:38), Peter **drew it**.

Peter had just witnessed Jesus knocking hundreds of strong armored, seasoned soldiers to the ground by just speaking a word, and he thinks he is going to help to the Sovereign King of the Universe. The

one who can destroy armies with a word of his mouth, does not need help from a man with a 12 dagger.

But I do admire Peter, He doesn't run, at least for now. Who would if you had Jesus behind you.

Rather than allow Jesus to be arrested, and feeling invincible in the wake of the Lord's display of "flattening" power, he intended to hack his way through the entire detachment. His first target was **the high priest's slave, Malchus.** (Although all four Gospels mention the incident, only John notes that it was Peter who attacked Malchus. Perhaps since Peter was already dead by the time John wrote, John did not need to protect him from reprisals.) Peter aimed for Malchus's head, but missed (or Malchus managed to duck) **and cut off his right ear.** Peter's reckless act threatened to start a battle that could wind up getting the disciples either killed or arrested—the very thing Jesus was trying to prevent.

John 18:11–12 (NKJV)

¹¹ So Jesus said to Peter, **“Put your sword into the sheath. Shall I not drink the cup which My Father has given Me?”**

¹² Then the detachment *of troops* and the captain and the officers of the Jews arrested Jesus and bound Him.

The Lord moved immediately to defuse the situation. Sharply rebuking him, **Jesus said to Peter**, in effect, “Stop! No more of this” (Luke 22:51). **“Put the sword into the sheath.** For all those who take up the sword shall perish by the sword” (Matt. 26:52). He was not an earthly king, who needed His followers to fight to protect Him (John 18:36). Had He chosen to, Jesus could have called on far more powerful defenders than the disciples (Matt. 26:53).

Then the Lord “touched [Malchus’s] ear and healed him” (Luke 22:51). This was a further display of Christ’s divine power in the span of just a few minutes. Upon seeing Him create an ear, the crowd should have fallen at His feet again and worshiped Him. But blinded by and hardened in their sin, they arrested Him (v. 12), demonstrating again the truth of what John had written earlier in his gospel: “But though He had performed so many signs before them, yet they were not believing in Him” (12:37).

MacArthur, J. F., Jr. (2008). [*John 12–21*](#) (p. 311). Chicago, IL: Moody Publishers.

John 18:11 (NKJV)

¹¹ So Jesus said to Peter, “**Put your sword into the sheath.**

Shall I not drink the cup which My Father has given Me?”

Peter’s brave but impetuous act revealed his continued failure to understand the necessity of Jesus’ death. After his ringing affirmation that Jesus was the Christ (Matt. 16:16), the Lord immediately spoke to the disciples about His death (v. 21). Shocked, “Peter took Him aside and began to rebuke Him, saying, ‘God forbid it, Lord! This shall never happen to You’ ” (v. 22). Now that the moment had arrived, Peter still did not get it, so Jesus reminded him (and the rest of the disciples), “**The cup which the Father has given Me, shall I not drink it?”** The **cup** of which the Lord spoke was the cup of divine judgment (cf. Pss. 11:6; 75:8; Isa. 51:17, 22; Jer. 25:15; Ezek. 23:31–34; Matt. 26:39; Rev. 14:10; 16:19), which He would drain completely on the cross when God “made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him” (2 Cor. 5:21). It was to that saving sacrifice that Christ’s supreme courage, power, love, and obedience would lead

MacArthur, J. F., Jr. (2008). [John 12–21](#) (pp. 311–313). Chicago, IL: Moody Publishers.

Acts 2:23–24 (NKJV)

²³ Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death;
²⁴ whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it.

Acts 3:13–15 (NKJV)

¹³ The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he was determined to let *Him* go. ¹⁴ But you denied the Holy One and the Just, and asked for a murderer to be granted to you, ¹⁵ and killed the Prince of life, whom God raised from the dead, of which we are witnesses.

Acts 4:10 (NKJV)

¹⁰ let it be known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by Him this man stands here before you whole.

Acts 5:30 (NKJV)

³⁰ The God of our fathers raised up Jesus whom you murdered by hanging on a tree.

Acts 7:52 (NKJV)

⁵² Which of the prophets did your fathers not persecute? And they killed those who foretold the coming of the Just One, of whom you now have become the betrayers and murderers,

Genesis 50:20 (NKJV)

²⁰ But as for you, you meant evil against me; *but* God meant it for good, in order to bring it about as *it is* this day, to save many people alive.

