

His Arrest

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[0:00] Take your Bibles and turn to the Gospel of Mark. Chapter 14. Mark 14. I'll begin reading at verse 41.

! Just as he was speaking, Judas, one of the twelve, appeared.

With him was a crowd armed with swords and clubs, sent from the chief priests, the teachers of the law, and the elders.

Now the betrayer had arranged a signal with them. The one I kiss is the man. Arrest him and lead him away under guard.

Going at once to Jesus, Judas said, Rabbi, and kissed him. The men seized Jesus and arrested him.

[1:20] Then one of those standing near drew his sword and struck the servant of the high priest, cutting off his ear.

Am I leading a rebellion, said Jesus, that you have come out with swords and clubs to capture me? Every day I was with you, teaching in the temple courts, and you did not arrest me.

But the scripture must be fulfilled. Then everyone deserted him and fled. A young man, wearing nothing but a linen garment, was following Jesus.

When they seized him, he fled naked, leaving his garment behind. We're very used to seeing arrests in these days.

But never have we seen an arrest like the one in Gethsemane on this early wee hours of the morning of Friday, the week of Passion.

[2:37] Mark's account of the arrest involves several different people, and I've chosen to organize this sermon around those individuals. We have Judas. We have the arresting mob.

We have Peter. We have the disciples as a whole. And then we have this strange streaker, we might call him. So we begin with Judas.

And I will be filling in from the other gospel accounts that give us a bigger picture of what happened in this arrest. So the eleven are with Jesus.

They're in the Garden of Gethsemane on the Mount of Olives just outside of Jerusalem. Earlier that night they were in the upper room. And there the Lord made the bombshell announcement, One of you will betray me.

Jesus was letting Judas know that he was up to what he was planning. And Judas, as he got up to leave, Jesus said to him, What you are about to do, do quickly.

[3:43] Now the others thought that he was just about some business since he was the keeper of the money. And Judas went out into the darkness of that Thursday night. He's already been to the chief priest and received thirty pieces of silver in order to hand Jesus over to them.

They had said, Not during the feast, lest the people riot. Verse eleven says Judas had been watching for an opportunity to hand Jesus over to them.

And now he sees is the perfect opportunity to do it. When no crowd would be present. So Judas hurries off to the chief priests, telling them, Now is the time.

Now, while the people are sleeping in their beds, I can lead you to his favorite spot where he often meets with us disciples. And so as Jesus prayed in the garden, his disciples slept.

Verse forty one says, Returning the third time, he said to them, Are you still sleeping and resting? Enough. The hour has come. Look, the Son of Man is betrayed into the hands of sinners.

[4:57] Remember that. We'll return to it. Rise, let us go. Here comes my betrayer. And just as he was speaking, Judas, one of the twelve, appeared.

And he wasn't alone. We're told with him was a crowd armed with swords and clubs sent from the chief priests, the teachers of the law, and the elders. Verse forty four and forty five say, Now the betrayer had arranged a signal with them.

The one I kiss is the man. Arrest him and lead him away under guard. And going at once to Jesus, Judas said, Rabbi, and kissed him.

Now it could be that some in the mob did not know Jesus. And so a sign was needed to point out which man was Jesus.

But surely in the darkness of the night, it would be hard for anyone to identify which of the twelve there was Jesus. So Judas gives this sign.

[6:01] And what a sign it was. Kids, you know what a kiss means. It means affection, doesn't it? Your parents kiss you because they love you. It's a sign of friendship.

It's a sign of warmth and love. And as Judas approached Jesus to kiss him, Jesus asked him, Judas, are you betraying the Son of Man with a kiss?

Judas. He makes him pause and consider just how low he is stooping at this point. That he would pervert such an expression of love and affection.

And hide his hatred under this kiss. Turning it into an enacted lie. For that's what it was. General Benedict Arnold was esteemed by George Washington for his military prowess and successes and victories in battle during the American Revolution.

But Benedict Arnold is known today as a low-down traitor. He not only betrayed his country, but his close friends and even took up arms and fought against them in the war.

[7:20] If he had been caught, he would have been hanged. But he somehow escaped with his life. But his betrayal was nothing like that of Judas Iscariot. Betraying the glorious Son of Man.

The one from whom he had received so much over three years. The kindest man who ever walked on the earth. Who went about doing nothing but good.

The eternal Son of God who stooped to become a man in order that he might suffer and die. So that sinners might be saved from eternal torments through faith in him.

Him he betrayed. And so in Judas we see the staggering power of sin. Is it not a wonder that a man who could spend three years of his life with the Lord Jesus could yet be so hardened as to betray him with a kiss?

This is Judas. And that's the last word Mark gives him in his gospel. Right there. End of Judas' life. Betraying him with a kiss.

[8:33] Now the other gospel writers will tell us, as Matthew will, that he took the 30 pieces of silver for which he betrayed the Lord back to the temple and scattered it on the floor and went out and hanged himself.

Oh, the horrible end of those under Satan's power. But friends, outside of Jesus Christ, I must ask you, what are you doing with God's eternal Son?

Have you held him at arm's length, not wanting to surrender your life to him, doubting his goodness, fearing you'll come out the loser, wanting your own way?

You know less than Judas are caught up in a lie of the devil. And if you die without Christ, you'll go to the same hell as Judas Iscariot, of whom Jesus said it were better for him that he had never been born.

Oh, come to the Savior today. He welcomes all who come to him, as our Bible verse says, for whoever comes to him, he will never, never drive away.

[9 : 41] Yes, he would have forgiven Judas, such low-down, traitorous betrayer, Judas, had he repented and come to Jesus for mercy.

Don't delay. Tomorrow's the devil's word. Today is the day of salvation. Well, that's the lesson from Judas Iscariot, and that's where Mark leaves him.

But then we come to the arresting mob, because Judas was leading this mob, this crowd. Matthew even calls it a great crowd. Not the pro-Jesus crowd.

They're at home sleeping in bed. These are a crowd armed with swords and clubs. John says a band of soldiers with some officers with lanterns and torches and weapons.

Weapons used to quell a riot. And they're all sent from whom? Not some organization that's out in the open, irreligious.

[10 : 47] No, from the chief priests, from the teachers of the law, from the elders. This makes up the Sanhedrin, the highest religious court in the land.

And these spiritual leaders of Israel did not welcome their long-expected Messiah. But rather, sent this well-armed mob to arrest him that they might kill him.

Now, this is not the first time they had sent people to arrest Jesus. You remember back in John 7, they came back empty-handed, and the leader said, well, why didn't you bring him in?

No one ever spoke like this man. And John records it this way. John says, no one seized him because his time had not yet come.

How many times they had wanted to seize him. How many times they had tried to seize him. But it was not yet his time, so no one did arrest him. Now, Luke lets us know that some of these chief priests and elders were personally present at the arrest.

[11 : 55] No doubt to ensure that things this time went as planned. Clearly, they didn't want Jesus to slip through their fingers again.

And so bitter is their hatred against him. They'll give up precious sleep in the middle of the night to come with an armed crowd to arrest Jesus and drag him off to be tried in their kangaroo court.

Even before morning dawns. This was an undercover operation, under the cover of darkness, when the pro-Jesus crowd was asleep, so that by nine o'clock that morning, he will be hanging on a cross, condemned by the Jewish leaders.

And yes, handed over and condemned to the cross by Pilate. And they think their sneaky plan is working out ever so splendidly.

We've got him now. We'll overpower him and them, and he won't have a chance this time to escape. When all the while, it was really Jesus who was in charge at his arrest.

[13 : 07] In fact, there would be no arrest if Jesus did not willingly surrender himself to this mob.

And that's made clear in John's account. Let me read from John 18. Now Judas, who betrayed him, knew the place because Jesus often met there with his disciples. So Judas came to the grove, guiding a detachment of soldiers and some officials from the chief priests and Pharisees.

They were carrying torches, lanterns, and weapons. Jesus, knowing all that was going to happen to him, went out and asked them, who is it that you want?

He's not hiding from them. He's going out to meet them, asking, who is it that you want? Jesus of Nazareth, they said. I am he, Jesus answered.

Literally, I am. The great I am statement of Jesus. And Judas the traitor was standing there with them. And when Jesus said, I am he, they drew back and fell to the ground.

[14:20] The armed arresting mob was thrown back and to the ground by the sheer power of Jesus' statement. I am. This is the one who had spoken to the wind and waves and they obeyed him.

This is the one who created the starry host by the breath of his mouth, Psalm 33. And here are these hardened soldiers, this mob armed with swords and clubs that they intended to use.

And they're lying on their backsides, on the ground, by a mere word from the Son of God. Just who is in control of this arrest?

It's Jesus, the Lord of glory. So again, he asked them, who is it you want? And they said, Jesus of Nazareth. I told you that I am he, Jesus answered.

If you're looking for me, then let these men go. And this happened so that the words he had spoken would be fulfilled. I have not lost one of those you gave me.

[15:30] Now this mob was clearly expecting physical resistance. They came armed and ready for a fight. They didn't understand that Jesus' kingdom was not a kingdom of this world.

It's not advanced by the sword like those Jewish insurrectionists, like Barabbas, who tried to overthrow Rome with the sword. Or not like other world religions.

Islam is spread by the sword. Christianity, by the message of the cross on which the Prince of Glory died. For though we live in the world, we do not wage war as the world does.

The weapons we fight with are not the weapons of the world. On the contrary, our weapons have divine power to demolish strongholds. Indeed, to tear down every proud thought that exalts itself against the knowledge of God.

So they're armed to the teeth. But never was a man arrested more willingly than this one, freely giving himself up. And so these most religious men in Israel, holding the highest positions of the religious elite, proved to be just the sinners that Jesus called them when he said, the hour has come.

[16:49] Look, the Son of Man is betrayed into the hands of sinners. You mean the religious leaders?

You mean the most holy in the eyes of the country? The most holy that we've got? Sinners. That's who they were. That's who arrested him as Judas betrayed him into their hands.

And they haul him off, as we'll see next week, to their kangaroo court. But one day, they will be on the hot seat. And this same Jesus will be holding court and will be the judge and will find them without excuse and without a savior and will condemn them to hell.

Even now, they think they're in control, little realizing that they are just fulfilling God's glorious plan of salvation from the beginning of time, from time eternal.

Well, that's the arresting mob. We've seen Judas, the arresting mob. We come to Peter. When he saw what was happening, verse 47 says, then one of those standing near drew his sword, struck the servant of the high priest, cutting off his ear.

[18:11] It's interesting that neither Matthew, Mark, or Luke tell us who did this. It's this one standing near. Who is this sword-happy man? Perhaps to protect him from arrest for having attacked the servant of the high priest.

Only John, writing after Peter's death, tells us that it was no less than Peter who did this. Well, Luke tells us that when they left the upper room, the disciples had two swords.

Two swords, and we're not at all surprised to find one of them in Peter's hand, are we? Nor are we surprised to learn that it was Peter who used his sword.

After all, he had the most to prove that night, didn't he? He was the first to boast of being more loyal to Jesus than any of the other disciples, though all should forsake you, never me.

And he was the first to boast and say, even if I have to die with you, I will never deny you. You see, he's got a lot to prove here. And so he's quick on the draw. When Judas kissed Jesus and the mob seized him, several disciples asked, as Luke records, Lord, shall we strike with our swords?

[19:38] All two of them? Well, impulsive Peter didn't wait for an answer. He's the man of action, the type that strikes first and asks questions later.

And so he drew his sword and struck the servant of the high priest, cutting off his ear. You can be sure he was going for more than an ear. It was only because he ducked that he kept his head.

Peter was ready to take on the whole armed mob to protect his Savior, willing to die with his Lord.

Once again, we see just how Peter doesn't understand. Messiah must die. Remember, never you, Lord. And the Lord had to pull him aside and rebuke him.

Here he is again. Messiah can't die. I'll die defending him. But it was absolutely necessary. If Peter or any other sinner, you or I, are to be saved, Jesus must die.

[20:44] And so here he stands with his sword. I'm not about to let them take you instead of me, even if I have to die with you. Much like Peter said earlier that evening to Jesus when he came around washing feet and Peter said, you'll not wash my feet.

And Jesus says, if I don't wash them, you have no part in me. Oh, then wash all of me, he says. He doesn't understand. And so John records Jesus now saying to Peter, put your sword away.

Enough of this. Shall I not drink the cup the Father has given me? Jesus just settled that in Gethsemane three times in prayer and each time, Father, I want what you want and if it means drinking the cup, that's what I want.

And he comes out with his face set to drink the cup. Peter, shall I not drink the cup? You're trying to keep me from drinking the cup and only if I drink it for you can you be spared from drinking it for eternity.

Only in this way will not one be lost that my Father has given me. He's given me the cup of wrath to drink and I am willing to drink it instead of you.

[22:04] Shall I not drink the cup the Father has given me? And Peter, I don't need your sword. Matthew records, do you think I cannot call on my Father and he will at once put at my disposal more than 12 legions of angels.

But how then would the scriptures be fulfilled which say that it must happen in this way? A legion with 6,000 soldiers.

That's 6,000 soldiers to defend each one of the 11 disciples and Jesus. Just one angel killed 185 Assyrian soldiers, you remember in the Old Testament.

And here are these angel armies at Jesus' beck and call. And Jesus does not call on them to intervene. Again, showing he's fully in charge.

He's going willingly with these who have come to arrest him and to haul him off eventually to the cross because he's wanting to fulfill his Father's will that is recorded in the scriptures.

[23 : 20] The scriptures must be fulfilled that say it must happen in this way. Isaiah 53 tells us he must be oppressed and afflicted and led as a lamb to the slaughter.

He must have his life cut off from the land of the living and must be stricken for the transgression of his people crushed for our iniquities punished to bring us peace with God.

Yes, he must be numbered with the transgressors and bear the sin of many. How then would the scriptures be fulfilled that clearly say it must happen in this way?

That word for must is just a little word but it means it's a divine necessity. It must happen. There's no other way for sinners to be reconciled to God than for Messiah to die for sin, the righteous for the unrighteous to bring us to God.

Substitutionary curse bearing. That's the absolute necessity, the divine necessity if there's salvation for any. God's justice must be satisfied.

[24 : 39] Sin must be punished either in hell by the sinner or on the cross by the one God appointed substitute, Jesus Christ, the eternal Son of God.

And it is the presence or absence of faith, of repentance in you that will determine which of those two places your sins will be punished.

In hell by you or on the cross by Christ. must. How would the scriptures be fulfilled that clearly say it must happen in this way?

Shall I not drink the cup the Father has given me to drink? Oh, Peter has so much to learn, doesn't he? Luke tells us then that the words that Mark gives us here in verses 48 and 49 were spoken to the chief priests and the officers and the elders who had come.

They're there. And this is what he said to them, verse 48, am I leading a rebellion, said Jesus, that you come out with swords and clubs to capture me?

[25 : 50] Every day I was with you teaching in the temple courts and you did not arrest me, but the scriptures must be fulfilled. There it is again.

Now, they're treating the prince of peace as if he were some dangerous criminal. Hence, they're loaded to the teeth. Many of them as they're coming out to arrest him, as if he's an insurrectionist stirring up rebellion.

And all of this is part of the shame that Jesus must bear. He was numbered with the transgressors as if he's one of them, like a Barabbas who murdered in the insurrection.

Oh, but it's far from the truth about Jesus. He had done no wrong, only good.

And yet, he's the one that they're treating as a dangerous criminal. And Jesus points this out to the religious leaders exposing their guilt and shame.

[26 : 56] Every day, I was with you, teaching you, sitting there as any rabbi would do, teaching in the temple court. I wasn't stirring up trouble, I was calmly teaching.

And if I was such a dangerous man, why didn't you arrest me there? He's confronting them with their fear of man. That's why they didn't arrest him there.

They were afraid the people would riot, because the people knew it was unjust for them to arrest Jesus. Even they knew that that's not right. And so, no, it must be done under the cover of darkness and Jesus is confronting them with it.

You're cowards. You're guilty. You go under the cover of darkness when you're trying to get away with something evil and don't want men to see it.

If it had been done in the temple, the people would have cried foul and perhaps even rioted. And yet, doesn't a man need to be confronted with his sin, if he's to turn from it and trust in the Savior.

[28:04] And so, Jesus is confronting them with their sin. You see that even in his arrest, he is showing that he's come to seek and to save that which is lost. Sinners.

Yes, sinners like the chief priests. Sinners like the elders, the leaders of Israel. And even in his arrest, he's holding out their sin that they might turn and live.

Their hiding, then, points out, hiding under the cover of night, points out the evil in their actions. But, the scriptures must be fulfilled, Jesus said.

It's not right what you're doing, but the scriptures must be fulfilled. Isaiah 53 said he'd be numbered with the transgressors, and by judgment and oppression he was taken away.

So, this arrest is happening not because the arresters were so sly or powerful. This arrest is happening because Jesus is making it happen.

[29:14] Because God the Father wants it to happen, and has written down his will in the scriptures, and scriptures must be fulfilled. That's what Jesus is saying.

He submits to the Father's will. And then it happened, verse 50, everyone deserted him and fled. It all happened just as Jesus said it was earlier that evening.

You will all fall away, verse 27, for it's written, I will strike the shepherd and the sheep will be scattered. Nothing is more certain than the scriptures.

You can know how it will go with you on the day of judgment by this book. You'll look nowhere else in all the world to find that out. It's here.

The scriptures. The scriptures. It will all happen just as the scriptures have said. And so the good shepherd is taken away to die for sheep that love to be scattered into wonder.

[30:15] And that brings us to the disciples as a whole. despite Jesus' announcement that you all will fall away. They all said, no, that won't happen. And they all promised their loyalty to Christ even to the point of being willing to die with him.

But in the garden they slept instead of watching and praying, you remember. So he came to them and warned them again. Could you not keep watch for one hour?

Watch and pray so that you do not fall into temptation. We get a picture of our weakness in these disciples of Jesus.

In spite of their good intentions, in spite of their determined resolutions, they were incapable of one hour of faithful discipleship to Christ.

We're just that weak. So quickly their courage melts into fear and finds them all running for their own lives. Before we point the finger at them, I have to say, how often have I come on the Lord's Day gathering here and had my heart stirred with love to the Savior and a passion to tell others about what he's done for me, only to pass up an opportunity to tell someone on Monday afternoon.

[31:39] yes, determined on Sunday. That determination melted and gone by Monday afternoon.

Well, these disciples teach us we're weaker than we think we are and we should watch and pray, always watching and pray, never crying, I need thee, oh, I need thee, every hour I need you.

I'm to be faithful to you for one hour. Hold me up that I do not fall. So here at the arrest, we're already seeing the results of Gethsemane.

This is what I mean. The Lord Jesus prayed and therefore prevailed. The disciples slept and therefore failed.

These who had stuck with him in all his earlier trials now to a man forsaken. And what we're seeing is that as the good shepherd gets a step closer to the cross, he is more and more being isolated.

[32 : 51] Isolated from everyone. Becoming rejected by his friends, left to suffer all alone with none to comfort him.

That will be Calvary. and they're falling off one at a time. Judas, the spiritual leaders of Israel, the rest of the twelve, we're still to hear the Jerusalem crowd crucify him, crucify him.

He's being left alone because it will be all alone. And he cries, my God, my God, why have you forsaken me? all alone in bearing the wrath of his people.

What a savior. What did he do as they left him? Earlier he had said, you will leave me all alone, yet I am not alone, for my father is with me.

And so to his father he goes, and he leans upon him as his refuge. he has an unseen helper with him, and he turned to him when otherwise alone.

[34 : 07] It's unlikely that you or I will make it out of this world without being disappointed by those you love. Be it a spouse, a child, a parent, a friend, a minister.

And when it happens, just remember, you're not alone. You will leave me all alone, but I'm not alone. You have one to turn to.

When you feel all alone and no one else understands, you have a friend that never fails, that never forsakes you, a friend who has himself been despised and rejected by men, has been let down by his friends when he was most in need, and he's there with you to comfort, strengthen, and help you in your time of need.

Go to Jesus. Tell it to Jesus. Tell it to Jesus. He's a friend that's well known.

You've no other such a friend or brother. Tell it to Jesus alone. And when you're the one who has failed him, this friend never tires of forgiving his disciples who come back and confess their sins and repent and ask forgiveness.

[35 : 31] He never grows weary. And he loves you no less than he did before. So great his love.

It's almost irreverent then to come to deal with this strange young man other than the fact that the Holy Spirit has put it in here. And so we see in verse 51, 52, a young man wearing nothing but a linen garment was following Jesus.

It wasn't just the 12, the 11 there, but now here's this other man following Jesus. And when they seized him, he fled naked, leaving his garment behind.

Now, again, we're not told who this young man is, so certainty is impossible about his identity. identity. But out of all the possibilities, I think it's probable that John Mark, the author of this gospel, is this man in the linen garment.

None of the other gospels mention this young man, only Mark. And if it was Mark, you can see why he would have included, it was important to him.

[36 : 40] He was an eyewitness of Jesus' arrest. John, too, never mentions his name in his gospel. So it's not strange that John Mark would speak of this man without naming him, just as John in his gospel speaks of the one Jesus loved.

So, perhaps it's John, whoever it was, we're seeing the same thing. Jesus is being left all alone. They all forsook him and fled.

Everyone left him alone. So we come at last then to the Lord Jesus himself. Now, we've seen him throughout this account, but I want to hone in on him as we conclude that we might fix our eyes on Jesus.

He's in complete control of this whole operation, the arrest. For when it happens, to how it happens, to the fact that it ever happens. Never was a captive, so in control of his own arrest.

He's the sovereign Lord, the master of every event, giving breath to his enemies or they would have none to raise against him. Nothing happens to him here, but what he decides.

[37 : 51] Brothers and sisters, this is your Lord, your master, and nothing happens to you, but what he decides. Take comfort in that. What do we see in this Jesus?

Well, we see compassion for his captors, don't we? When Judas steps forward and kisses him, Jesus calls him friend, friend. You who are treating me like the worst enemy, friend, are you going to betray me with a kiss?

Still showing his well-being or his desire for Judas' best. And then there was the healing of the ear.

Only Dr. Luke tells us, everybody else talks about the ear being locked off, but Dr. Luke says that Jesus just touched the ear and it was instantly healed. What a kindness. For the servant of the high priest who's behind this whole operation and not to let him suffer, but to immediately alleviate his suffering and to heal him and then calling off Peter and his men from any further attacks, put the swords away, even pointing out their sin and guilt that they might even at this late hour turn and live.

The compassion of Jesus for his captors, his enemies, and then the compassion for his disciples. He said to his captors, if you're looking for me, then let these go. He's offering himself instead of them and it's the same compassion that he had at the cross for you and me, dear believer.

[39 : 24] It's as if justice came knocking at Calvary, demanding payment for sin and Jesus says, take me and let them go. this is his heart for his own and we see it here even on the night of his rest.

And what compassion in our Savior not to be done with them when they all forsook him and fled. He pities them in their sin and weakness. He pities you, my friend, in your weakness when you don't watch and pray as you ought and therefore fall.

We have a merciful Savior whose forgiveness is full and free and whose love never fails. Compassion. Compassion. And what divine power with a spoken word his arresters are arrested and are back on their backsides on the ground.

With another word he could have called twelve legions of angels suddenly on hand to defend him. What power was at his disposal and what a powerful touch of the hand that instantly healed this man's ear.

The power of our Savior. It's miraculous. It's supernatural. It's divine. But surely we must stand and wonder at his self-control. That he had all these angels at his back and call.

[40 : 44] At any moment he could end this suffering. At any moment he could call the whole thing off. But he has such self-control as to say I'm not going to call for those angels.

I'm going to finish the work that the Father has given me to do. Teach us Lord Jesus that fruit of the Spirit which is self-control.

And what voluntary suffering is this? Never did a captive more willingly surrender to be arrested. He had said earlier I'm the good shepherd who lays down his life for the sheep.

No one takes my life from me. I lay it down of my own accord. I have authority to lay it down and I have authority to take it up again. So Jesus is not the helpless victim of his circumstances as it may appear to some reader or passerby.

He's in complete control. It all happened just as he said it would and he goes willingly intentionally to the garden where he knows Judas will lead the arresting mob.

[41 : 55] He goes to the cross willingly. He's not on the run. He's going out to meet them and believer he did it because he wanted to save you. He did it because he loves you.

Drink in that love as you see his voluntary suffering. And lastly let's observe Jesus' submission to his father's will.

We saw it throughout his arrest. The supreme principle that ordered the steps of Jesus from Bethlehem to Golgotha was this. We heard it in Gethsemane's prayer.

Not my will but yours be done. And that's what he's saying here. Not my will but yours be done. Your will as it's recorded in the scriptures.

The scriptures say this must happen. I'm willing Lord. Let them arrest me. The scriptures say that I must be despised and rejected. It will happen because I will submit to your will.

[42 : 59] Perfect submission. Shall I not drink the cup that the father's given me? And in his submission is our salvation. Isn't it?

And let us learn from him to submit in love to our father's will as it is revealed to us in the scriptures. It's here that we learn how to please the Lord.

And to that end our savior lived and suffered and died and rose again. And to that end he lives in us believers to reproduce the same submission to the father's will.

Let's pray. Father we thank you for the record of what happened that dark night. If it were not for this record would we even know.

So we thank you for what we see in our savior. Just how willing he is to fulfill the father's plan. How he's so full of love for us.

[44 : 01] Yes even for his enemies. Oh melt our hearts with this love. And may we love you Lord Jesus who have loved us first.

We pray in your precious name. Amen.