

(Following the Footsteps of Christ) the Garden of Gethsemane

by Willie Mullan

Jesus' fearlessness and knowledgeableness in the face of his impending betrayal and arrest demonstrate his identity as the Son of God and his acceptance of the consequences of his mission.

Duration: 50:49

Scripture: Matthew 26:39, Mark 14:37-38, Mark 14:41-42, Luke 22:39, Luke 22:46, John 15:5, John 18:2

Topics: "Garden Of Gethsemane"

Description

In this sermon, the preacher discusses the scenes in the gospels that are recorded by different gospel writers. He emphasizes the fearlessness, knowledge, and power of Jesus as the Son of God. The preacher highlights a specific scene where Jesus declares 'I am' and the crowd falls backwards in awe. This event serves as a solid proof of Jesus' divinity. The sermon also emphasizes the importance of relying on Jesus in all aspects of life, including prayer, preaching, and studying the Bible.

Transcript

One hundred and twelve, please. One hundred and twelve. How sweet the name of Jesus sounds in a believer's ear.

It soothes his sorrows, heals his wounds, drives away his fear. One hundred and twelve, please. How sweet the name of Jesus sounds in a believer's ear.

It soothes his sorrows, heals his wounds, drives away his fear. It makes the wounded spirit whole and whole. It is the river of promise, Christ is my keeper, I am His.

I am He. I am He. I am He.

How sweet the name of Jesus sounds in a believer's ear. I'm going higher and higher and higher and higher and higher and higher and higher. I'm going higher and higher.

With every beating heart. So have a little faith, Almighty. We worship our Holy Lord.

If you'd read chapter 18 please. The Gospel by John. And we're at the 18th chapter.

You remember last week we listened to Christ as he preached that never to be forgotten message at the beautiful gate of the temple to these 11 apostles of his, Judas and God. And you remember that great phrase, without me ye can do nothing. And I think that's something that we should remember at the beginning of every day.

Just look into his face before you touch the floor at all in the morning and hear him saying without me ye can do nothing this day. And it's the same when you begin to preach. I look into his face and I hear him saying without me ye can do nothing.

And it's the same when you begin to study. Try to open the book, you'll find things in the book. Without me ye can do nothing.

It's the same when you begin to pray. Because we don't need Pharisee equal prayers, you know. People who just want to be heard by men.

Without me in prayer ye can do nothing. Last week we took great time at this mighty message that the Master preached at the beautiful gate of the temple. And did you know where the gate of the temple stands? You'll know that as you go out through the gate you go down the valley of Jehoshaphat.

And I think that somewhere halfway down the valley he stopped and prayed that great prayer that we find in John 17. When I was in Palestine I used to go halfway up the valley and sit alone on one of those big rocks that sticks out of the mountainside there. And I used to talk to myself and say Lord maybe it was near here somewhere where you prayed for me in John 17.

And as you go on down the valley you cross the Kidron River. It's a small river just at the bottom of the valley there. And the word Kidron means dark waters.

And he knew all about them. He was crossing dark waters and he was going into the garden of Gethsemane. And that's where we are finding him tonight.

And I want you to first of all see this evening the perfectness or the perfection of the word of God. You'll notice here in John 18 that John is absolutely silent about the agony of Christ in the garden. Now that's strange because when the Lord took the apostles just inside the gate he needed some of them stopped there.

And then he took three of them a bit further on, Peter and James and John who was writing him. And does anybody call the agony and the blood like sweat it was John you know? But John never mentions it. Now that's strange.

Because the other three they really make something of it. You see John wants to bring the glory of the Son of God before us. And here's what he writes.

We'll just read what he writes just now. Jesus had spoken these words. He went forth with his disciples over the brook Tegern.

Where was a garden? And you'll notice he doesn't even mention the garden. He doesn't even say Gethsemane. Into the which he entered and his disciples.

And Judas also which betrayed him knew the place. For Jesus oft times resorted thither with his disciples. Judas then having received a band of men, these were Roman soldiers, and officers from the chief priests

and parishes, cometh thither with lanterns and torches and weapons.

It was a dark night you know. Although the moon was shining in the garden it was dark. And they were searching for the light of the world with lanterns and torches.

And the Prince of Peace with weapons. Jesus then for knowing all things that should come upon him went forth and said unto them Whom speak ye? They answered him Jesus of Nazareth. They didn't say the Christ or anything like that.

Jesus of Nazareth. Jesus said unto them I am he. And the word he is not in the original it's in italics in your book I hope.

He just stepped forward and said I am. And that is Jehovah's name. He's the great I am.

And Jesus said I am. And Judas also which betrayed him stood with them. As soon then as he had said unto them I am.

They went backwards. All the soldiers moved backwards at once. And then they fell to the ground with wounds.

He was the I am. This is the bit that John wants to get a hold of you know. John was wanting us to see the glory even above the blood like sweat or anything like that.

All the prayers or anything. Jesus marked it now because it's a wonderful book you have. As soon then as he had said unto them I am.

They went backwards and fell to the ground. Then I see them again. Which again is very special there.

Whom speak ye? And they said Jesus of Nazareth there is no repentance in this class. Although he hath frightened them. And overthrown them.

And is absolutely convinced them whom he is. Think of men gathering themselves up from the ground. After being knocked down by the power of God.

And being unrepentant. They just shouted Jesus of Nazareth. Jesus answered.

I have told you that I am. And then he said something that's lovely. If therefore ye seek me.

Let these go their way. He was protecting them but we'll come to that in a moment. That the saying might be fulfilled which is said.

Of them which thou gavest me have I lost none. Then Simon Peter having a sword drew it. Smote the high priest.

Serpent and cut off his right ear. Once when Mr. Orr was preaching about this. At one of the meetings we had together.

He turned round to me and said. Well Peter must either have been a very good swordsman. Or he must have been a very poor one.

Because as he meant to split this fellow's head in two. He missed him. And if he was just one to take a nail off.

He was a very clever fellow with a sword. So he was either very clever or he was very clumsy. You can have what you like about it.

He just cut off his right ear. So the servant's name was Marcus. Then said Jesus unto Peter.

Put up thy sword into the seat. I want you to watch this now. The cup which my father hath given me.

Shall I not drink it? Then the band and the captain and officers of the Jews took him. Took Jesus. And bound him.

And led him away to Amos first. To take him out of the garden now. Now that's all John has to say about the garden of Gethsemane.

It was a tremendous lot of things he didn't watch. Let's go to Matthew's Gospel just to see the difference that's here. We're at Matthew 26.

Matthew 26. See verse 36. Matthew 26, 36.

Then cometh Jesus with them unto a place called Gethsemane. And saith unto his disciples. Sit ye here while I go and pray on them.

And he took with him Peter and the two sons of Zebedee. Peter and James and John. And began to be sorrowful.

Very heavy. Then saith he unto them. My soul is exceeding sorrowful.

Even unto death. Shall ye here and watch with me. And he went a little further.

Fell on his face and prayed saying. Oh my father if it be possible let this cup pass from me. Nevertheless not as I will but as I will.

And he cometh unto the disciples and findeth them asleep. And saith unto Peter. What could ye not watch with me one hour? Watch and pray that ye enter not into temptation.

The spirit indeed is willing but the flesh is weak. He went away again the second time and prayed saying. Oh my father if this cup may not pass away from me.

Except I drink it thy will be done. And he came and found them asleep again. For their eyes were heavy.

And he left them and went away again. And prayed the third time saying the same words. Then cometh he to his disciples and saith unto them.

Sleep on now and take your rest. Behold the hour is at hand. And the son of man is betrayed into the hands of sinners.

Rise let us be going. Behold he is at hand that doth betray me. And while he yet spake blow Judas one of the twelve came and so on.

But you see what mass you put in. Let's have a look at Mark's gospel now. And it's Mark 14.

Mark's gospel. And it's chapter 14. And we're commencing at verse 32.

And they came to a place which was named Gethsemane. And he saith to his disciples sit ye here while I shall pray. And he taketh with them Peter and James and John.

And began to be sore amazed and to be very heavy. And saith unto them my soul is exceeding sorrowful unto death. Sorry ye here and watch.

And he went forward a little and fell on the ground. And prayed that if it were possible the hour might pass from him. And he said Abba Father all things are possible unto thee.

Take away this cup from me nevertheless not what I will but what thou wilt. And he cometh and findeth them sleeping and saith unto Peter Simon sleepest thou? Couldst not thou watch for now? Watch ye and pray lest ye enter into temptation. The spirit is ready and the flesh is weak.

And again he went away and prayed and spake the same words. And when he returned he found them asleep again for their eyes were heavy. Neither wist they what to answer him.

And he cometh the third time and saith unto them sleep on now. Take your rest it is enough. The hour is come.

Behold this one of man is betrayed into the hands of sinners. Rise up let us go. Lo he that betrayeth me is at hand.

And immediately while ye yet speak come of Judas. Now have a look at Luke's Gospel now. And it's Luke 22.

Luke's Gospel. Chapter 22. And we're at verse 39.

And he came out and went as he was wont to the Mount of Olives. For this garden is on the side of the Mount of Olives. Disciples also followed him.

And when he was at the place he said unto them pray ye that ye enter not into temptation. And he was withdrawn from them about a stone's cast and kneeled down and prayed saying, Father if thou be willing to remove this cup from me nevertheless not my will but thine be done. And there appeared an angel unto him from heaven strengthening him.

And that's the first time we've seen that. And being in an agony he prayed more earnestly. And his sweat was as it were great drops of blood falling down to the ground.

And that's the first time we saw that too. And when he rose up from prayer and was come to his disciples he found them sleeping for sorrow. He said unto them while sleeping rise and pray lest ye enter into temptation.

While he yet spake behold the multitude and he that was called Judas. I think you can see this can't you? You know when we began these studies of following the footsteps of Christ I told you that we would come to some scenes and they would only be recorded by one of the gospel writers. We would come to scenes and they would be recorded by two of the gospel writers.

And it's very seldom that we get the full recording one of these great stories of the gospels. But on this occasion in the Garden of Gethsemane we have the full recording. Some people say to me why four gospels it's all wouldn't one have done.

And then we went into this one night that Matthew he was selected to bring the king of Israel before us. Because that's how Matthew's gospel begins. Jesus the son of David.

The son of Abraham. And you remember it was there in the second chapter that the wise man came saying where is he that is born king of the Jews. You know Mark's gospel is different.

Mark writes not about the king of Israel. Mark writes about the slave of Jehovah. And all the little instances right through Mark's gospel is bringing Christ out as God's slave.

The one who took upon him the form of a servant and the word is actually the form of a slave. You know when Luke began writing God selected Luke he was a doctor. He was doctor Luke with the love physician.

And he wants to write about the man in so many details. He knows about sweat and this blood like sweat and the groaning and everything else. Now John was writing about the glory of the son of God and he's not taken up with these other things.

You can see how I put it out for you. Matthew is bringing out the suffering of the sovereign. And Mark is bringing out the submission of the servant.

And Luke is bringing out the moaning of the man. And John is bringing out the glory of the Lord. What a book you have.

We need to pay attention. Now we want to stay with the glory of the Lord this evening. There are many other details in these other gospels we might touch.

But we'll go back to John 18 now and start proper. And I think the first thing after seeing the perfectness of the word we want to see the fearlessness of the man. Now watch this very carefully.

Verse 1, John 18. When Jesus had spoken these words, that's the prayer he's just prayed in John 17, he went forth with his disciples over the brook Hedron, walked on down the valley and over the brook. Where was a garden? The garden of Gethsemane is just across the brook there.

Into the which he entered and his disciples. Now the Holy Ghost has put this in very carefully. And Judas also which betrayed him knew the place.

For Jesus oft times resorted thither with his disciples. You see the Lord was making it easy for Judas. We were talking the other night of why should anyone need to betray him.

And when the young folks gather round me and say, look there was no need for this, he was walking about and they could have arrested him at any time, it's not as simple as that. This was Passover time in Jerusalem. And if you ever go to Jerusalem at Passover time, or indeed at any of the feasts, you will find that the little streets are absolutely jammed with old Jews, with long eastern dresses, with long black beards.

And you could scarcely tell the one from the other. And I can tell you if Jesus Christ gets into a crowd of 40,000 Jews standing there, that they'll have a problem of putting their hands on him. Now the leaders

need to be sure that the man that they're arresting is Jesus Christ.

And they need somebody who knows him. And who is prepared to tell him. Now if Jesus wanted to escape, the last place he should have gone was to the garden.

There was no cloud in the garden. He should have stayed in the city with the clouds. Although he's doing this deliberately, the hour has come.

He knows he's to be betrayed. He knows that Judas knew the place. He knew that Judas knew that he asked times went there.

And Judas said to them, you give me a band of men. You give me a captain to lead them. I know where he'll be.

He'll be out at Gethsemane praying. I'll easily get him for you. And the one artist, that's the one.

You can see that when Jesus went to Gethsemane, you can see the fearlessness of man. He knew that his hour was come. He knew that Judas knew the place.

He knew that he would be betrayed. You know when we came into the garden, watch this very carefully. Verse 2. Judas also which betrayed him knew the place, for Jesus often resorted to them with his disciples.

Judas then having received a band of men. And that means Roman soldiers. And one of the old scholars, he believes that the band means 500 soldiers.

I don't know. I just accept their authority. 500 soldiers to come to take the Savior.

And they pushed the whole lot of them down with the words. It was night. And they had to have these lanterns and torches and weapons.

Let's read verse 4 and leave it for a second. And Jesus therefore, knowing all things that should come upon him, went forth out of the shovels, out from among the trees, out into the forefront and looked at them and said, Who seek ye? He knew that well who they were seeking. He knew that Judas had gone to sin.

He had already looked into the face of Judas in the path of Ephesus and said, What God doest. Do quickly. You're going to give yourself to the devil and Salome always.

He knew who should betray him. And he's not hiding. He's not running.

Stepping out into the open, you know. Stepping out like a man. Absolutely furious.

Look round this band of men. He said, Who seek ye? I want you to get this bit into your mind. Because I noticed that some of the old modernists and there was an old lady preaching on Easter week on the early morning and she had a lot of things to say.

I was going to say something about her. I was going to say the old bitch that she was. And I really mean that.

Because she really said some things about my Lord on that Easter week that if I had had the hold of her I would have shaken. Yes, you know, she said he didn't know where he was or what he was doing or anything. And the things she said really annoyed me.

I screwed the old thing off till I nearly broke it. Now, let's get this bit quite clear. Let's get it quite clear what the Bible says.

What not these old hovens say. Let's get the hold of this. Jesus, therefore, knowing all things that should come upon him.

Oh, do you notice what I put down there? The fearlessness of the man. The knowledgeableness of the Lord. Knowing all things that should come upon him.

Mind you, at that second he knew the property of people. The man with the sword in his hand. He knew that he would deny him.

You deny me before long. And I'll tell you this. He knew that these fellows were going to forsake him.

Let's go back to Matthew 26 for the moment. I think you need to do this to get the hold of this. Matthew 26 and we're still in Gethsemane.

Verse 55 In that same hour said Jesus to the multitudes Are you come out out against the thief with swords and staves for to take me? I sat daily with you, teaching in the temple, and you laid no hold on me. But all this was done that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him and fled.

Want you to get that bit? They ran for their lives. When they saw the soldiers. And they saw these swords and staves.

Big man that Peter was. Yeah, big man that Matthew was. Yeah, all these tough fishermen.

They ran. They left him alone. He knew all things that were to come upon him, you know.

He knew the poverty of Peter. He knew the forsaking of friends. And he knew the coming of Caiaphas.

Oh, I trust that you'll make a date to come with us next week because we're going to see him being tried by the Jews. Do you see where we're ending tonight? Here's what it says. Verse 12 Then the band and the captain and officers of the Jews took Jesus and bound him.

Don't you see them binding his hands behind them? And led him away to Annas first. Oh, that's a strange thing. Annas first.

For he was fathered in law to Caiaphas. Which was the high priest that same year. In fact, old Annas took over the high priesthood and there were two high priests.

Which is utter confusion. But that's for next week. Don't bother about it now.

You know, the Lord Jesus knew at that moment He knew the poverty of Peter. He knew the forsaking of friends. He knew the coming of Caiaphas.

Old Caiaphas was prepared to let Annas, his father-in-law, fiddle about with it for a minute or two until he would get the false witnesses ready. We shall go into the trial very carefully. You see, they tried my Lord in the middle of the night and the Jewish law doesn't allow you to try anybody in the middle of the night.

In fact, there is no law that allows you to try anybody in the middle of the night. If you are arrested in the middle of the night, they must keep you till the next morning. It's allowed to try anybody in the middle of the night.

It's allowed to get married in the middle of the night either. There's this law about these things. Can't do a lot of things in the dark.

But let's get this quite clear. Jesus knew. He knew the poverty of Peter.

He knew the forsaking of friends. He knew the coming of Caiaphas. He knew the battle of Gabbatha.

I knew they're going to bind my hands now. And they're going to take me to Annas. And he's going to hand me over to Caiaphas.

And he's going to hand me over to Pilate. And I'll be in the judgment hall and they'll batter me about. And there was the gutter of Gabbatha before them.

And there was the cross of Calvary. Oh, never let me hear anyone of you saying he didn't know. If I had you on, old lady, by the sackle, I'll tell you I'd give her a squeeze for a minute or two.

You're an old devil. I don't know what our TV comes to at times, so listen to chaps like that. My dear friend, this book's clear enough.

My Lord knew. He knew it all. He knew all that lay ahead.

Make you no mistakes about it. You can see the fearlessness of the man. You can see the knowledgeableness of the Lord.

You can see the powerfulness of the Son. He just stepped forward and said, I am! And you know, if there were 500 soldiers there that went backwards, they all went backwards, squeezing against the trees, and then they all fell. Oh, he was the Son of God.

Friends, this is one of the solid proofs that Jesus Christ was the eternal Son of God. Standing in Gethsemane, and probably the blood like sweat was on his face. And he just says, I am! And the whole crowd moved like that.

My, he could have mowed them down in a second. Don't you think that any man took his life from him? Oh, not on your life. He laid it down.

They didn't take him, you know. You can see the powerfulness. His word, I am.

You know, there's an unfinishedness about the word, I am. I am the true vine. I am the good zeppelin.

I am the bread of life. I am the way. Oh, you can go on filling the sack in, you know.

There's so many things you can fill it in. It's unfinished. It's an unfinishedness about this word, I am.

Everything that belongs to God can be filled in behind this. It's a big church. I am.

And I want you to see this. There's an unchangeableness about I am. It's not I was, you know.

And it's not I will be. It will always be, I am. Somehow I fall in love again with the Lord Jesus when he calls himself, I am.

But that suits me. His I am in the dark. And his I am in the light.

And his I am on the mountain top. And his I am in the valley. And the Lord is the I am.

That thing is holy there. Unchangeable, that is. Yes.

There's an unfinishedness about it. An unchangeableness. And as you can see now, there's an immeasurableness about it.

You cannot for measure this I am. I'll tell you this. There's a newness about it.

I hadn't placed the writer in there. But there's a new I am. I am beside you.

I'll tell you this. There's an eternalness about it, isn't there? It's eternal. It's the great I am.

Always I am. That's an eternalness about it. Why can't you see the fearlessness of the man? Can't you see the knowledgeable? Can't you see the powerfulness of the son? You can see the tenderness of the shepherd without me doing very much.

You know, at verse 7 he said, He asked them again, Whom seek ye? And they said, People of Nazareth. Jesus answered, I have told you that I am. If therefore ye seek me, let these go their way.

Oh, you must forever love him for that. You know, he just stood out from the shadows. Stood out and faced the whole crowd.

In his mind he knows everything that's going to go on. He knows the first chance this crowd gets behind him. That they'll run and leave him and forsake him.

And like a good shepherd, you know, he puts his wind over them. He's telling them, You want me? Here I am, Lord. Let these go their way.

Oh, you touch them. He's defending, you see. I'll tell you when you get to eternity, you're going to find out that he defended you a whole lot of things you never knew about.

The old devil would have done things to you. And he would have done things to me. And there's folk that would have done things to you and done things to me.

But I'll tell you this. Jesus put his wings over you. You'd think they'd hear some of you talking to me at times.

You are no shepherd. Nobody will protect you. I don't know what you talk about at times.

You haven't got a Lord at all, Jesus. He was standing up for them, wasn't he? He said, Let these go their way. They ran for their lives.

What a crowd we are. We would do the same, you know. Yes, I think you can see this.

You can see the perfectness of this work, the fearlessness of the man, and the knowledgeableness of the Lord, and the powerfulness of the Son, and the tenderness of the shepherd. Can you see the submissiveness of the Savior? I want you to get this. Peter gets the sword out and cuts the ear off.

Then said Jesus, verse 11, Then said Jesus unto Peter, Put up thy sword into the sheath. The cup which my Father hath given me, shall I not drink it? Let's try to get the scene. Just sit still.

You're in Gethsemane. And the Jews were there. There was a crowd that came with Judas.

There were Jews there. And the Roman soldiers were there. And the devil was there.

And death. And the curse was there. But there was a higher hand than of all.

The Father's hand was there. It's a great thing when you can see the Father's hand in all your sorrows. It was the Father's hand, you know.

Stand back a bit, Peter. Put your sword out. The Father's hand was giving him this cup.

He said, shall I not drink it? And it's a great thing when you can see the Father's hand in all your sorrows. Oh, what a failure. Can't you see it in all his glory? Now we're going on into the Jewish trial next week.

And we're going on into the Roman trial because the Romans tried them. Pilate tried them. The Jews tried them.

Let's sing this tonight. 127. Look, ye saints, the sight is glorious.

See the man of sorrows now from the fight. Return victorious. Every knee to him shall bow.

We'll take time to sing it all. 127, please. Look, ye saints, the sight is glorious.

See the man of sorrows now from the fight. Return victorious. Every knee to him shall bow.

Christ is come again. Christ is come again. Christ, the Savior, King of kings.

Christ is come again. Jesus comes again. Jesus comes again.

Christ, the Savior, King of kings. Jesus comes again. Christ, the Savior, King of kings.

Jesus comes again. Hark the bursts of acclamation. Hark those loud triumphant chords.

Jesus takes the highest station. Oh, what joy the sight affords. Have you believed this? And do you have faith enough to see him taking the highest place that heaven affords? After watching him in Gethsemane tonight.

Now you're singing at your very loudest tonight. No fiddling with it. We're singing for Christ.

And we're singing with all our might. Whether you hit the notes right or not like I do, doesn't matter. Really sing it.

Every man and every saint will mean it this night. Let's really get on it. Thank you, Lord Aaron.

Christ, the Savior, King of kings. Jesus comes again. Christ, the Savior, King of kings.

Jesus comes again. Lord, we're glad you're in heaven tonight. We thank thee for waiting through Gethsemane for us.

And going on to Golgotha and on to Golgotha. And giving your life's blood to save poor, lost rebels such as we. My Jesus, I love thee.

I know thou art mine. For thee all the pleasures of sin I resign. My gracious Redeemer.

My Savior, our God. If ever I lost thee. Lord Jesus is mine.

Part us in thy fear. And with thy blessing. And take us home safely.

For thy name's sake. Amen.

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