

# (John) the Glory of the Lord

by Willie Mullan

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*John's Gospel highlights the glory of the Lord, focusing on Jesus' sinlessness, unchangeableness, and fearlessness, which are all characteristics of His divine nature.*

**Duration:** 1:07:01

**Scripture:** 2 Samuel 15:23, Psalm 91:1-2, Matthew 4:1-11, Matthew 14:22-33, Mark 5:1-20, John 18:1, Romans 8:31

**Topics:** "Glory Of The Lord"

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## Description

In this sermon, the preacher discusses the fearless nature of Jesus as he walked into the enemy's heart. The preacher emphasizes the significance of the word 'band' in the Bible, which represents six hundred men. The sermon also explores the reason behind having four separate accounts of Jesus' life and ministry in the Bible, with a focus on Matthew's gospel and the portrayal of Jesus as the King of His Spirit. The preacher encourages believers to trust in God's higher hand and to have faith that all things work together for good according to God's purpose.

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## Transcript

Before us, very vividly and very fully, the agony of the Master in the Garden, and John never even touches it. I hope you noticed that when you read John's Gospel. John doesn't even touch it, and you see the people are staggered because when the Master came to the Garden and entered into the Garden he leaves it of his disciples at the gate, as it were, inside, and then he takes three more, Peter, James and John, further up the hill through the olive grove, and in the shadows under, he went a little way further from them, and there the agony actually took place.

And if anyone was competent, humanly speaking, of writing on the agonies of Christ in the Garden, surely it was John. Matthew was away at the gate, Mark and Luke were not there, and the one who is most competent, humanly speaking, he's got nothing to say about the blood drops and the agony and the sweat. Nothing at all.

And all this only brings before us the perfection of God's Word. It's a tremendous point, and you must get it. You see, we might stop just for a moment and ask ourselves the question, why have we four Gospels? Why have we four accounts? Four separate accounts of our Lord's birth and life and ministry and death and resurrection.

Why four separate accounts? Well, when the Holy Ghost came upon Matthew, and he became the servant of the Lord to write the first Gospel, it seems very clearly that the Spirit of God kept one objective before Matthew in his writing, and that is that he was bringing before us the King of History. The King of History. Watch how Matthew's Gospel begins.

I think we should take note of these things. Now, Matthew's Gospel commences in its first chapter and in its first verse with a very remarkable word. Now, watch it carefully, because I want to show you something here.

Matthew chapter 1, verse 1. The book of the generation of Jesus Christ. Now, your next word is, the son of David. The next word is the son of Abraham.

Now, why not begin with Abraham and come the other way? Why not go back to Abraham and then come down through all the genealogy to David? Why begin with David? Just because David was God's choice for Israel's first king. Saul was the people's choice. And the throne in Israel is always called the throne of David.

And, in fact, the angel called it the throne of his father David. You can see from the very first words that here is someone taken up by God to bring forth the glory of the King of History. Why, it's in the second chapter in this very letter, this Gospel, that you have the choice.

Where is he that is born King of the Jews? And I could go through the Gospel now and find you little tidbits like that that bring before you what is on the writer's heart and mind the whole way through. And, in the garden, the Gospel by Matthew is bringing before us, with an inspired pen, the sufferings of the sovereign. It's the King of Israel in rejection, suffering, in the garden of Gethsemane.

You know, when you come to Mark's Gospel, watch how it begins. It's different again. Mark's Gospel and the first chapter, verse one.

The beginning of the Gospel of Jesus Christ, the Son of God. And you will find in this Gospel there is no genealogy whatsoever. None at all.

He just goes into the details now of the ministry and life and death and resurrection of Christ. And this is the shortest of the Gospels. And yet, in this short Gospel, we have more miracles than in all the other Gospels.

You see, Mark is writing with an objective in view. He's writing to bring before us Jesus Christ, not so much as the King of Israel, but Jesus Christ as the covenant of Jehovah. You'll find that stamp on the Gospel the whole way through.

When you come to Luke's Gospel, you will find there's a long genealogy given, going right back to Adam. Oh, not to Abraham, not to David, right away back to Adam. Because in Luke's Gospel, Luke is bringing our Lord Jesus Christ before us as the man, the man Christ Jesus.

And when each of them comes to the garden, when Mark is bringing before us the suffering of the sovereign, and Mark is bringing before us the moanings, the submission of the sovereign, and Luke is bringing before us the moanings of the man, then why did John not touch the agony? Because I've already shown you why John bend his Gospel. When we commenced this Gospel, we went away to the end to see why it was written. And in chapter 20 we found, these things were written that ye might believe that Jesus

is the Son of God.

Now, when he comes to the garden, he's not dealing with the agony of a man. He's dealing with the glory of the Son. And you'll find in these eleven verses tonight, little details that bring out unmistakably the glory of the Lord.

He wasn't taken up with the agony of the man. He's taken up with the glory of the Lord. And he keeps very firmly to it.

Yes, I'm sure, when he was so near to the agony, when he could see with his own eyes the blood-like sweat that fell to the ground, as he witnessed in the shadow of the olive trees that evening, the Master bowing to the earth and crying, it would be possible, until being so near, and seeing it so clearly, and knowing it so well, until he longed to come to tell. But God didn't want him to. You can see that men were inspired, but just moved by emotion, by the whole thing bottled up.

John doesn't mention it. He does exactly as he's told. If he mentions only the glory of the Lord, wouldn't that teach you the perfection of God's Word? Oh, men were used, all right, but not as they were moved by their own emotions.

They were moved by the Spirit of God. My, this is one of the marks of the perfection of the Word of God. You know, a modernist said to me once, he said, I don't believe in the virgin birth, because John never mentions it in his gospel.

And I gave him all the roof he needed. I said, why do you take luster? He said, well, if anybody would have heard this wonderful story, as you fellows call it, surely it would have been John. You remember standing by the cross, the master looked down, and the Virgin Mary is there.

And he looked at her, and then looked at John, standing over a bit, and he said, Woman, behold thy son. And then he turned to John, and he said, Son, behold thy mother. And John knew what he meant, because from that hour John took her home, and he looked after her.

And should there be a Roman Catholic there, yes, there's something for you to think about. Because the virgin didn't look after John. John took her home to look after her.

Something for you to ponder. But the idea that the modernists had in mind was this. Surely if John cared for her, and in her old days she lived with John, surely she must have told John about the wonders of the virgin birth.

But he says John never mentions it. Not that this whole argument does, no, of his death. So I very calmly said, Do you believe that the Master was in Gethsemane, and slept like great drops of blood? Of course I do, I said.

Why do you believe it? That's because Matthew, and Mark, and Luke, and then he found out why I was lying. Oh, I said you shouldn't, you know, because John never mentions it. Tell me, do you believe in the Sermon on the Mount? It was all he did believe in anyway.

This is where he bases everything, on the Sermon on the Mount. Tell me, you shouldn't touch it, because John never mentions it. Friends, we must be careful basing things on a place like that.

We've got our full gospel. One brings before us the King, the other the servant, the other the man, and the other the eternal Son of God, in all his undimmed beauty and glory. And I tell you, that's what John is sticking to, when he comes here and never mentions the agony.

But I think for the sake of the young ones, we should look at some of the other gospels as they're mentioned. Have a look at Matthew, chapter 26, please. Matthew's gospel, chapter 26, verse 36.

Then cometh Jesus with them unto a place called Gethsemane, and saith unto his disciples, Sit ye here while I go yonder, while I go and pray yonder. And he took with him Peter, and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death.

Pray ye here and watch with me. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me, nevertheless not as I will, but as thou wilt. And you will find that the other two, Mark and Luke, they bring the very same thing before us, with just a few different details that we needn't go into this evening.

But you know, there is this phrase that I want to touch before we turn to the glory of the Lord. When our Lord fell upon his face, who cried in agony in the dark shadows of the olive grove, Father, if it be possible, let this cup pass from me, nevertheless not my will, as one of the other ones put it, not my will, but thine. And the Jehovah Witnesses, the Millennials on us, the Christadelphians, the Unitarians, and they're all Unitarian anyway, they all get the hold of this verse.

And they say, you fellows believe that Jesus was co-equal with the Father, that he was co-eternal, that he was the eternal Son, that he was the one who came up from the Father. And we do, without hesitation we do. And they say, you believe.

And yet in the shadows, we hear him saying, not my will, but thine. And if you have two wills, there is not one person, there is not the unity. He can't be the eternal Son, he can't be God the Son, and in harmony with God the Father, when you have two wills.

The man was not slow at all, that's all, it's right. But my dear friend, the answer is one of the loveliest in the book. You see, when our Lord Jesus Christ falls down yonder, and cries that agonizing cry, Father, if it be possible, let this cup pass from me.

We must get down to know exactly what this cup is. You know, some people said that our Lord Jesus Christ was afraid of dying. Nonsense, that's what he came to do.

Christ Jesus came into the world to save sinners by the sacrifice of himself. Mind, he's already talked in this gospel. Except a corn of wheat fall into the ground and die.

He's already said that. He's already said in John chapter 10, I lay down my life for a king. He's already said in chapter 3, as Moses lifted up the serpent in the wilderness even so much.

The Son of Man, blessed of all, we don't need to go over all those scriptures. There are many more. Some people say that when he cried in agony and sweat this blood-like sweat, that he was facing sin.

And it was the horror of sin. Oh, not at all. Not at all.

He came to be the sin offering. And let me tell you, if you say that he was afraid of sin, you can never again confess for the joy that was set before him. He endured the cross.

For you'll have to be careful. You'll have to be careful. Remember, in the offering of Calvary, there was a side of it which represented the burnt offering.

And that meant that he was giving himself wholly to God, satisfying God. And he never held back from that. Oh, no.

Friends, there's something deeper still, something that's so deep that we will need to go careful with now. You see, when he's saying, not my will, but thine, remember that before that he had said that my meat and drink is to do the will of him that sent me. And I do always those things that please him.

And the Father responded, this is my beloved son in whom I am well pleased. No, there was no rebellion now. I want you to get this.

He's here on the broad acres of earth and he's here lying now in the dust, in the dark shadows of Gethsemane as the servant of Jehovah, the one who's been sent. And I want you to get with me. The Father, are you following? The Father wills, wills for him, but he will never will for any one of us on what the servant could not have willed.

And that was this. The Father is willing now, making a will that the servant shall go out of fellowship with me. I'll turn my back on you.

I'll forsake you. I'll let you fall into the depths where there's no standing. And I won't be there.

I want you to get this. That the servant is letting all and sundry and all the creative intelligences know that he never willed to go out of fellowship with God himself. The Father willed it for him.

This is the Father's will and he never willed it for any other. He never willed that we would get out of fellowship. Too often we get out when we need to get in.

But he willed that his Son, who would become the servant, would get out of fellowship. And do you know in the dark shadows he's letting all and sundry, even through this agonizing cry, know that I love God, that I want to be in fellowship with God. But God's will is that I go down into the dark out of fellowship with him.

And I will. And there are not two wills there. There is the will of the Father for the servant.

And there is the servant who would ever in fellowship with the Father. But submitting to the will of God. Then there is no trouble with the death.

It's one of the loveliest ones, yet one of the deepest ones in the book. Now, having touched all this, let's really start the chapter now. Come to John 18, and as we step into the garden, watch this first point this evening.

Verse 1. When Jesus had spoken these words, and I believe that that phrase, and especially these words, takes in everything that the Master had been saying from chapter 13 right through to the end of 16, and everything that the Master had been saying in chapter 17. All his great sayings and all his great supplications are embraced in this phrase. When Jesus had spoken these words, he went forth.

That's a very lovely little word there. Went forth. Went forth from where? Went forth out of the city of Jerusalem with his disciples into a garden.

Now, I want to show you something that the very fact of his going forth out of the city over the group children into the garden on this particular night, at this particular time, shows that he was giving himself into the hands of the enemy. I think you all understand that this was Passover night. It's only a few hours since the Master has risen from the Passover table.

And you know that Jerusalem was filled with visitors on Passover night. Why, the city was bulging out at the seams. The streets were swarming with people.

Thousands upon thousands had come from everywhere. Thousands had come down from Galilee. And here they were swarming the streets.

And the Galileans were all mostly dressed in the common garb of the Galileans. And almost each one of them had a beard. And if Christ wanted to escape, he'd only drop him away in the clouds.

And they can't find him. Simple enough. If he would stay in the clouds and mix with the clouds with the same garb of thousands and thousands, all would be it.

You can't get him. That's why the high priests and all the priests were paying money for someone to betray him. They knew they couldn't get him if he stayed in the clouds.

Now the mere fact that he went out of the clouds, went to a spot where there's no clouds, is the fact that he's giving himself now into the hands of the enemy. He's not trying to hide. He's wanting to let them get him.

Plus, plus, plus, number two, he went to the place where Judas knew only too well. Do you see it? Look at your whole reading now. When Jesus had spoken these words, he went forth with his disciples over the brook Tegern, where was the garden, into the which he entered unto his disciples, and Judas also.

Which betrayed him. Knew the place, for Jesus oftentimes resorted further with his disciples. You know, this was on the eastern side of the city.

If ever you see a large picture of Jerusalem, you will notice on the eastern side of the city, at the east gate, just outside the gate is the brook Tegern. And by a little narrow bridge, he went out of the city and over the gate, and then the mount of Olshan going straight up, you know. And here are all the great olive groves.

And he's going over the brook and over the bridge, and entering into the olive groves. Because it was Easter, full moon, you know. And the shadows of the trees were falling on the hillside.

It was here that he came from the rustling sound, often, often, often. It was here he brought his own little company around him, and under the shadows of these very olive groves, he had prayed time and time and time again. He left the crowd deliberately.

He came to the spot deliberately. He knew Judas was away serving them. Oh yes, he knew.

He knew what Judas went through the door to do. And he knew the whole way along to the olive groves, that Judas was away getting his miserable thirty pieces of silver. And he knew that he would come to the place, because the Lord would most surely go there to pray after the Passover supper.

So he wasn't hiding. All that I want to bring before you now is that John is touching these things that others bypass. And he's touching them to show us the glory of the Lord.

And the first thing is this. It's the fearlessness of the man. Oh, he wasn't afraid.

You know, friend, I'll set you something to do. Go home and start as much as possible, read every word, go through Mark, Luke, John, and find me one spot where Christ was afraid. Just find it for me, that's all.

No, can't find it. And when you preachers preach on the uniqueness of our Lord, here's the start for you. Talk about his sinlessness.

Oh, see, he was absolutely sinless. There was nobody like that, you know, in this world. Then talk about his unchangeableness.

There's nobody you'll ever find like that. He never changed. Then talk about his fearlessness.

Isn't it a marvelous, thrilling thought that Jesus was never once afraid? I'll start your thinking. Do you remember he got into the boat with the disciples and went across the lake and came to the country of the Galilee? And he stepped onto the shore and coming out of the tombs, coming out of the tombs, two men, here's the wording, exceeding fear. Yes, good master, controlled by demons.

And they're coming out their eyes, blazing, exceeding fear, about to start trouble for us. Well, the master didn't get excited. He wasn't running for cover, you know.

He just walked on. He dealt with the demons. He put the man at his feet, carved and chewed.

Nothing the moving echo scared him. He wasn't afraid of the devil in any man. And neither should his followers be.

Neither should his followers be. Then you remember when he was in the boat. You remember how the storm came.

You remember how the boat filled with water. You remember how Peter, even a professional fisherman, who'd been on the sea all his life, he stood up and said, Master, see that we perish. Ah, and he's afraid.

The master looked at him and said, Why are ye fearful? Afraid. He wasn't afraid of anything demoniacal, and he wasn't afraid of anything atmospheric. Neither should his followers be either.

Echo, stop, do what you like. We're under the wings of God, What we get excited about, you wouldn't think we were the people of God at all sometimes. You'd think we had no God on the throne.

You'd think this old fellow in Russia was ruling the whole earth. Ah, don't, don't, don't get away from the vision. God will look after you.

Do you remember when the Lord Jesus was in the wilderness to be tempted of the devil? This old book in Mark's Gospel, Chapter 1, verse 10. And the wild beasts, where are they? There. Lions and bears and so on.

Down in Judea, they had at those times, they were very young. And he wasn't scared of nothing demoniacal, nothing atmospheric, nothing animal. Oh no, nothing animal scared him.

He was the Lord of the animals. I actually believe they came and lay at his feet. They were with him, so the Bible says.

The wild beasts were with him. And here he's proving that if nothing demoniacal, nothing atmospheric, and nothing animal, nothing natural, or political, or societal, would scare him. He's walking right into it.

He's getting out of the crowd. He's going to the place where Judas can find him, and he knows Judas is coming. There he is in the shadows.

He's waiting for them. Say, what a wonderful person our Lord Jesus is. Thank God that John took the time to tell us.

Wait a minute, I haven't finished with the point. But look again at your reading. We'll read it over.

When Jesus had spoken these words, as he went forth with his disciples over the brook Cedron. You know, that's wonderful that it's there. That word itself means dark water.

That's what the word means. And do you know, I believe as he passed over the brook Cedron, knowing the Scripture so well, his mind so filled with the word of God, that he was bound to remember the day when David, the great king, was hunted out of Jerusalem, and he went over the brook Cedron. It was the day that Absalom betrayed him.

Have a look at it, just to get it in your mind. It's in 2 Samuel, and it's chapter 15. 2 Samuel, chapter 15, and just for the sake of time, at verse 23, 2 Samuel, chapter 15, and at verse 23, and all the country wept with the Lord's voice, and all the people passed over.

The king also himself passed over the brook Cedron. That's how the Hebrew word comes out in English, the other one is the Greek one. Cedron, it's the same thing.

And the king also himself passed over the brook Cedron, and all the people passed over toward the way of the wilderness. There's just a slight difference in the two occasions. You know, when the first king of Israel passed over the brook Cedron, because someone had betrayed him in the city, he was freed from the enemy.

That's what he was doing. But when the king, I'm the only king that Israel will ever have, when he passed over the brook Cedron, he was getting out of the clouds that he might get into the enemy's hands. He wasn't afraid of the dark waters.

You know, when he went over the brook Cedron, he went into the garden, and you know the name of the garden, it's Gethsemane. Well, Cedron means dark waters, Gethsemane means in Greek, the oil place. You see, this was an olive grove that he was entering into, and in the olive grove, somewhere near the gate, was the oil place.

There they put the olives in, and they crushed them, and they bruised them, and they kept crushing them until every particle of good was squeezed out. That's what the Lord was talking to him. You know, as he passed over the dark waters, only he knew how dark the waters were that day.

And as he passed by the oil place, he knew that in a few hours' time, he would be crushed between the upper and lower millstones of God's wrath, and crushed and bruised and squeezed. But praise his name, for the traps he turned. Not back.

He was walking into the enemy's hands. Look, there's just one more point. Watch it.

Watch carefully now. Verse 2, And Judas also, which betrayed him, knew the place. For Jesus oftentimes resorted further with his disciples.

Then, Judas then, having received a band of men, and that's a tremendous word, that word, band. It's an old Greek word. And actually, all the scholars are convinced, and it must have taken some convincing.

They're all convinced that this word in Greek represents six hundred men. And I am positively sure it's true. And when Judas went to the temple and got his thirty pieces of silver, he wasn't walking down with two coppers to lift the Lord Jesus, because he knew better.

And he asked, he asked the temple guard for a band, a band of men. It's a word in your inspired book. And it means six hundred soldiers, Roman soldiers.

And just a few came down to take him, you know. Judas knew better. But Judas was meaning to do the job, and he thought six hundred would be enough.

And you know, they must have made a scene coming out of the eastern gates with their torches, and their swords, and the clapper of their armor. It was Arthur Dudley of Pink who said, and I mustn't steal it from him, that they came with torches to arrest the light of the world. And they came with swords to take away the Prince of Peace.

Poor fools that they were. But although he knew what was coming, he didn't run. Watch this one.

Are you watching? Verse three again. Judas then, having received the band of men and officers from the chief priests and Pharisees, cometh hither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth.

Take a word again. Went forth from where this time? Went forth from the shadows of the elves this time. Can you see it? He went forth out of the city to a place where they could easily get him.

And when they all come down the road, he comes forth out of the shadows into the midst of heaven. Whom seekth he? He was afraid. My, the fearlessness of Christ is stamped upon death with the inspired pain of John.

John had something to talk about. It was the glory of the Lord he was after. It wasn't the agony of the man that somebody else was after.

What John's doing is the fearlessness of our Lord Jesus. It's stamped on death. Well, that brings us to our second point, doesn't it? If you see this phrase here in verse four, that Jesus therefore knowing all things that should come upon him.

Oh, that's a mighty thing. Oh, you know, sometimes my blood boils when I think about these moderns. One in Belfast has written a book not so very long ago saying that when Jesus Christ was in Gethsemane, he didn't know where he was.

He's not reading the book. That's all that I can say for him. He's not even reading the book before him.

My dear friends, I have pointed out to this class, and I mustn't take the time to go over it, that in every chapter in this book, without exception, every chapter, you'll find the knowledge of the Lord. I really believe that John's gospel was written to show you the glory of the Son of God and his unlimited knowledge. Do you remember how it began? Why, he looked at, he looked up the mound that Philip brought, do you remember? And he said to him, I am an Israelite and whom is no guide.

Nathanael said, whence knowest thou me? Chapter two, he knew what was in mind. Chapter three, little demons come with flowery language, he knows his need, you must be born again. Chapter four, he knew the woman at the well, her history, how many husbands she had, the man you're living with is not your husband.

Go through all the chapters and you'll find that everywhere it's about the knowledge of the Lord. And here he is, standing in the olive grove, and he knows all things that shall come upon him. He stepped out of the, out of the shade of the trees and said, whom's he? By what knowledge he had, all he knew about the poverty of Peter.

Why, here's a man standing at his elbow with his hand on the sword, ready for action just now. And, they would take you in sometimes, you know. He knew, you'll let me down before you're much older.

Couldn't move the master. He knew about the poverty of Peter, we'll go this quickly. He knew about the forsaking of friends.

He knew about the corruption of Caiaphas. He knew about the gutter of Jabassa. He knew about the curse of Tampere.

He knew the wounding, the bruising, the suffering, the dying. Oh, he knew all things. But he's facing it.

Staring at his face as a prince. Whom's he? Oh, wonderful Jesus. Now, John is painting the picture, remember, of the glory of the Lord.

And we have seen the fearlessness of the man. And now you've seen the knowledgeableness of the Lord. But let's get on with it.

Now, here's a lovely bit. Verse four. Jesus, therefore, knowing all things that should come upon them, went forth and said unto them, Whom seek ye? They answered him, Jesus of Nazareth.

Jesus said unto them, I am. The word he is in italics. It wasn't there.

He just said, I am. Now, here's a wee phrase, and I wouldn't want to miss it. And Judas also which betrayed them stood with them.

Oh, how horrible that is. Do you see where he is? Will you sinners give me five minutes with me? Do you see where he is? The man that heard all the messages. The man that saw all the miracles.

The man that knew his family. He's the one that hid the Lord. That's where you're stuck.

That's where you're stuck. There isn't anything to glory in, you know. Man, you've heard a lot of messages.

Man, you've heard a lot of messages. And in this place, you've seen a lot of miracles. People wonderfully saved and saved.

And there's a whole crowd of you here and you know a whole lot about the Master. But you're stuck in the kingdom of darkness. You're nearer hell now than you ever were before.

What a horrible crowd they were. You know, I don't know everybody that was in the crowd. I only know two men in the crowd.

I know Judas was there. I'll tell you another fellow was there. Have a look at this.

If only it's up to me a minute, I'll come back there. Verse 10. Then Simon Peter, having a sword, drew it and smote the high priest's servant and cut off his right ear.

The servant's name was Marcus. Well, he was there. Have a look at the two that's together.

Here's Judas. My, he's one of the blackest, darkest, shamefulest fools that ever went to the pit of hell. That's who he is.

See the fellow standing next to him. He's the high priest's servant. He's unreligionable.

That's the representatives of the crowd. There's some people in the crowd as dark as hell. And there's some of them so pious and religious that they're no longer a team.

Dumb crowd. Dumb for all eternity, they'll be. That's where some of you in this meeting are standing tonight.

Some of you religious boys. That's where you are. Clad in your robes of anti-gods, formal religion like Balthus.

But you're the kind of people and you're no kind of type. That's where you're standing. May God smite you.

This night and may sleep depart from you until your father sees those hypocrites before he's at rest with God. What a picture you have to go to bed with. Where Judas goes.

That's where you are. Hope you don't sleep. Now, let's get down to this.

Verse four. Verse five. Then answered him, they answered him, Jesus of Nazareth.

Jesus said unto them, I am. Verse six. Of whom then of he had said unto them, I am.

They went backward and fell to the ground. By over six hundred of them. My, that's a wee bit that John's putting in for us.

You know what the master's doing? He's letting these wavering boys behind him. But mind you, wavering as they were. Poor, miserable creatures just like us.

Who would let the Lord down in the midst? Mind you, they were on the right side. Who would take them up? But he was letting this wavering child see his fear of death. He came out of the other door.

He said, who are you looking at? And John is letting us see the knowledgeable death of the Lord. The Lord knew all that lay before. Might know what lay before him and to stand up like a man.

Bless God for Christ. But do you know this? He's letting them see his power. And the moment he said, I am.

That's the name of Jehovah. Though the Russellites don't like it, you know. I am.

When Moses was at the burning bush. He said, who are you looking at? And the voice came saying, I am. I am, not I am.

The name is usual. And the moment he uses the name, what a name it is. You know, it's a non-finished name, isn't it? I am, I am what? Oh friend, it would take me the night to fill in the check.

I am. When he's before the blind man, he said, I am. The light of the world.

When he's before the hungry cloud, he said, I am. When he's before the taking soul, he said, I am. When he's before the disciple looking for power, he said, I am the true light.

Oh, you can go on forever and ever. Fill it in, man. Fill it in.

I'll tell you what will finish it. I am. I am the sufficiency for all your needs, son.

Non-finished name. But look, it's an unchangeable name. You know, I am can't be I was.

Oh, not at all. No, I will be. Oh no, it'll always be I am.

And then it's an immeasurable name. Can't measure I am. There's an eternalness about I am.

You know, there's a nearness about I am. I am with it. What a name this is.

But the bit that I want to get after, after I only put that in for a tidbit for some of the pictures. Look, the bit that I want to get after is this. The moment that he said, I am.

His presence and his power. It's quite by the count. Say, that's the powerfulness of our Lord.

If he looks in over the curtain of Russia and says, I am. I'll tell you, he'll put your little fellow back a step. He's still I am, you know.

Hallelujah. Oh, the powerfulness. Isn't John painted well? The fearlessness.

And the knowledgeable. And the powerfulness. Here's another wee bit.

Look at this. Verse seven. They gathered themselves up, you know.

Then I'll see them again, whom seek ye. And they said, Jesus of Nazareth. Jesus answered, I have told you that I am.

If therefore ye seek me. Wasn't it very tender? Let these go their way. My Mrs. Michep was defending the Jews.

Isn't that lovely? You see, John is really bringing the glory of the Lord before us. Not the agony of the man. See, others have done that.

That's not his job. Oh, he could have done it well. But he's bringing before us not only the agony of the man.

He's bringing the glory of the Lord. He's showing us the fearlessness of the man. For the Lord's the second man.

And he's showing us the knowledgeableness of the Lord. And he's showing us the powerfulness of the Lord, of the Son. That's what I have.

And then he's showing us the tenderness of the child. All these wonderful characteristics come into the mind of Christ Jesus, our Lord. One is defending them.

If you just let these go their way. Putting his wings open. Saving them from the cloud.

Yes, he saved others. But himself he cannot save. And that's right here in the garden.

Friends, I want you to see something behind that. That's what comes behind it. This is a tremendous thing.

You see verse 8 again? Jesus answered, I have told you that I am. If therefore you seek me, let these go their way. That the saying might be fulfilled which he spake, Of them which thou givest me have I lost none.

And I'm asking you to note that it's none. And there's a full stop behind it this time. And there are neither buts nor excepts.

I have lost none. All that God gave him he lost none. None.

Full stop please. You know when the Lord prayed that in John 17, some of us had the idea that it only meant that he would protect us spiritually to the end of the journey. But there's more ends than that.

Protecting these fellows physically. That the saying might be fulfilled. He says he doesn't protect all his servants all the time physically.

No he doesn't. But I want you to get this. This is lovely.

See these eleven here? Oh what a crowd they were. They were trembling. My, there were still the 600 soldiers out there.

And do you know what he knew? That if these babes or lambs of the fold got into the hands of this crowd, by the foundations would be destroyed. He knows what you're able to bear son. Oh he could let Paul go into the prison and get his feet tossed in the thoughts that he can sing in there.

Ah but there's a lot of boys who can't. And the Lord knows them that are hence. My dear, there's a lot in the statement, the Lord knows them.

It doesn't only mean their name, it means their nature. Oh there's a lot of us, we're not built the same. Some of us are as tough as leather.

In other words, they're just tempered that's all. The Lord will look after you son. He's the shepherd of the sheep.

He knows the lambs. And he knows all, Mr. Bishop. But watch again.

Now verse 8 over again. Jesus answered, I have told you that I am. But therefore you seek me, let these go their way.

See how he was planning for them. That the same might be fulfilled which is quick of them which thou givest me. Have I lost not them? Simon Peter having a sword drew it and smote the high priest's servant and cut off his right ear.

You know he got excited all at the last minute, didn't he? I want you to get this. That because of this fleshless, zealous, excitement. He was almost undoing what the monster had begun to do.

Monsters trying to protect them. He's looking out with his sword, he'll get arrested if he doesn't mind. The very thing the monster didn't want to happen.

You know, in summary. Because you have more zeal than knowledge. You would do things that would undo the will of God.

The very thing that God, you upset it. I'm asking people writing in the paper who had more zeal than knowledge. And would undo what God is wanting to do.

Very careful with your zeal. Don't be getting the sword out. Cut off somebody's ear.

Because you'll only give the Lord a job fixing it up. He was trying to protect them. Don't you fellas touch these ones.

And this fella rushes out and gets his sword out. After the monster came down. Father was more zeal than knowledge.

But once again. His whole portion ends. Then said Jesus unto Peter.

Put up thy sword into thy seat. The cup which my father hath given me. And he asked Peter a question.

Shall I not drink it? You know that's a tremendous little thing. You know before our Lord Jesus Christ. Was the cup.

What the cup it was. All around them just there were all the Jews. Oh they were there.

All ready to cry away with them. Crucify them. Oh they were there.

And the Romans were there. Ready to put the crown of thorns in his brow. And cut his back.

And the devil was there. Who did us on for such pieces of sin. And the death of the cross.

And the curse of the cross. Mine was all there. He could see it all.

But above it all. Beyond it all. He can see the cup.

Is in the hand of his father. What do you say. Put the sword up.

The cup which my father hath given me. Shall I not drink? Would the God ten thousand times over. I believe the greatest lesson you could ever learn in this class is this one.

That you could see the hand of God in all your sorrow. Would the God that you could see it. You know we believers talk like this.

We say. We know. Oh yes.

We know. He will put the crown of thorns into his father. And then when the trouble comes.

And then when the storm wrecks. And then when the darkness deepens. Oh we do not believe anymore.

The text. Brethren and sisters. The great word in the text is.

That God is working all things together. You have seen a woman baking a cake. I must be careful here.

She puts in flour. And salt. And soda.

And lemon. I will not go too far. I will not make this cake too big.

You know if you take a handful of the flour and stuff it in. Oh you will not get on very far. And if you take a handful of the salt.

My it tastes horrible. And when you come to the soda. It is worse.

And the lemon is not much better. Just take them individually. And you will find it horrible.

But let her master Han get off this. And begin to work it together. You know when he begins to work it together.

And work it together. He can turn out something. That is really powerful.

Do you see Joseph. And his brethren took him. Cast him into the pit.

Then they threw him into Egypt. Then the woman told lies on him. Then he went down into the prison.

And his friends forgot him. Oh what ingredients were in it. You can see the bitterness of his brethren.

You can see the slander of a sinful woman. You can see the forgetfulness of Ken. But let God throw them all together.

They bring out something. He put Joseph on the throne. If you could only learn.

That above everything that can happen. Your life is in his hands. If you could only learn tonight.

That above the Jews and the Romans and the darkness and the devil. The hand of your father. A higher hand.

That he submitted to. To the higher hand. See the picture.

What a lovely one. The fearlessness of the mind. The knowledgeableness of the Lord.

The powerfulness of the child. The tenderness of the shepherd. The submissiveness of the servant.

Isn't John doing his job well? That's a good job he didn't try to do much. He's bringing out the glory.

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