

Gethsemane – Part 2

Luke 22:43-51

Pastor Arlyn

Message Transcript

Speaker 1: [00:00:00] I would first like to start by thanking all of you for all of the prayers and the condolences this week as we dealt with the earthly loss of my Aunt Liz. She is going to be missed around here, but oh, my, I can't help but feeling so excited for her right now. You know, we're still traveling, we're still on our pilgrimage here. But she has arrived. She has attained everything that we are working for and striving for down here on this earth still. So I hope you don't find it cold or calloused, or insensitive of me to share with you the truth that I have been unable yet to shed a tear for Liz over her graduation into eternity. I just can't help it, I, it's not because I wasn't close to her. You can't make that assumption. I called her my second mom. Growing up I spent almost as much time at her place as I did my mom's place because we live really close together. No, we were close. It wasn't that. It's just that I could see it all over her heart, and I know you could too, she was longing to go to heaven. And the Lord answered that prayer. The Lord gave her the desires of her heart. So I'm having trouble feeling anything but excitement and rejoicing for her. Yeah, there is that maybe about 20 percent of me that's jealous that she got to see the face of my savior before I did. And that's why I'm about 40 percent jealous. But that's the only reason. And if it wasn't for that, I wouldn't be where I am today, about 60 percent jealous. So thank you all for your love and your kindness to my family during this time. Not all of us are doing that well with it, I suppose. But I hope you won't find that to be an inappropriate emotional response to the passing of a loved one. I find it to be a biblically informed one. I find it to be a strong position. And I just believe with all my heart that the more you believe in heaven, the more you trust in your savior, the more difficult a time you have seeing the passing of a believer into heaven as a negative thing. So you pray for those that are struggling. Pray for Barry and Sabrina, for my mom and for Linda, those that are really suffering the loss, really feeling that loss. We know the Lord has already been comforting them. They're doing very well. I'm proud of them and I trust that the Lord will continue to do that. So Anchored, would you go with me to Luke chapter 22, verse 43 for our time together today. We are on our Second Gethsemane study. We cover the prayer emphasis of Jesus there in the Garden of Gethsemane. I think that's the way we would want to word it, because we know that was not the disciples giving us a word for word account of what Jesus did pray there in the garden. I wish we had that. We know what the disciples did was give us the core of it, the heart of his prayer that night, the heart of his prayer was the wrestling with the flesh to take the cup of suffering and to be that substitutionary sacrifice for our sin. The bulk of that prayer, the brunt of that prayer, was bringing his own self into alignment with the father's will there in Gethsemane. So we're going to pick right back up there, right in the middle of his prayer. That's where we find ourselves in verse 43. What a privilege it is to just pick up the Bible any time you want and drop right in, just eavesdrop right in on the prayers of Jesus. You know, John, Chapter 17, where he's praying for us, the church. I love to read that. Just getting a chance to eavesdrop in thanks to the spirit, inspiring that to be written. Or hear in Luke 22, getting this privilege to eavesdrop right into his garden prayer. The prayer where all of the fate of mankind, the destiny of mankind hung in the balance. So let's take a look beginning at verse 43. Then an angel appeared to him from heaven, strengthening him. And that word strengthening comes from a Greek word that means to invigorate, to liven up, to refresh. And I bring that into the study today so that you don't get the wrong idea. I don't want you to get the wrong idea of what this angel did to strengthen Jesus. I don't think it had anything to do with the physical. Now, the reason I say that is because Jesus in the Scriptures refused to use his divine powers to ease his suffering, to lessen his burdens, to suppress any of the pain or the suffering that he was supposed to experience on account of us as he bore our sin and died for our sin. And actually, if you just map your way through the gospels, here let me send you on a wild goose chase, go home today and study through the

gospels and find a single miracle that Jesus did for himself. Oh, there's none in there. He never did a miracle for himself, he could have. He'll tell his disciples right in the garden, Hey, if I wanted to, I could call down legions of angels to deliver me. But he never did a single miracle for himself, all of his miracles were for us, for people, and so he refused to use his divine power that way. We admit that would be cheating, you know? He was supposed to drink the cup of suffering. You know what that is? That's the cup of the wrath of God. That's the cup of God's indignation ready to be poured out on our sin, but Jesus drank that cup for you and I. He took our suffering. He took upon himself the wrath of God, and he drank that full cup. Anything else would have been cheating. And our Lord didn't cheat. And so that gives me great confidence that what we're seeing here in verse 43 is that this angel did not offer Jesus any kind of physical aid, anything to help him with pain or energize him for the road up ahead. That angel did not slip him any heavenly pain meds. Or energy drinks. No, nothing like that, the aid that this angel brought to Jesus, I firmly believe came all through his discourse. The angel encouraged Jesus through words, and this is a glorious pattern that I see of our Heavenly Father, not just in the Scriptures but in life. Experiencing a life with him, I see this this wonderful pattern of our heavenly father, because it's true, every life will have a Garden of Gethsemane or two or three or ten for some of us. That's true, every life will have a Garden of Gethsemane, but rejoice believer because every Garden of Gethsemane has an angel sent by God to comfort and encourage us. You know, when you're stressed and strained and struggling, when you're buckling under the burden, the Lord at just the right moment sends us those messengers. What is the word angel mean? Messenger. That's all the word means. And the Lord always finds us in those moments of deep distress, dark despair or great need and gets through to us just the right message that we need to hear. Isn't he faithful to do that? It amazes me. And you know how this works. If you've been walking with the Lord, you know how this works. If you haven't been walking with the Lord, then listen to us Christians. Here's how it works. You turn on KLOVE. When you're hurting, when you're troubled, when you're suffering, you turn on KLOVE and they play just that right, perfect, exact song that you need to hear. Unless it's during their pledge drive, in which case you hurry and flip the dial over there to word FM and there on Word FM, a station you've never listened to before, you hear someone preaching, someone teaching the word. And it's a timely word from God. It's as if God just spoke it directly through that person to you. Or maybe it's your phone, you get a notification on your phone and it's your Bible app, it's your verse for the day, and you read that verse and you're like, wow, Lord, that's exactly what I needed to hear. And sometimes the Lord gangs up on you and sends like all three. You ever get that? Like, everywhere you go, there's the message everywhere you go. There it is. It's in the song. It's in the sermon. It's in the words from the friend. It's everywhere you look. The Lord's bombarding you with the message. The Lord is good at that, being our messenger in our time of need. And when you get really desperate, you pull up one of my past sermons and lo and behold, sometimes miraculously, God can even use that to speak a word to you, to liven your spirit, to refresh you, to renew you and to revive you. And we can't forget, too, there's always that possibility that the Lord just doesn't use human beings as his messengers. He likes to do that, that's the most common. But there's always that possibility that we have an actual alien encounter, not the kind like where you go home, put your tinfoil hat on and a real encounter with a heavenly angel sent from heaven to you. That's not an unheard of thing. That's that's something that's been known throughout the Bible in world history, that God will occasionally, from time to time in our great times of need, send us a heavenly messenger, a heavenly angel disguised as a normal looking man or woman. And that's why the writer of Hebrews there in Hebrews Chapter 13, verse 2, tells us do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares. So be careful when the Lord is sending you messengers. They may not look like angels. They may look like strangers. They may look very strange. But listen to the message, let the Lord get that message across to you. Verse 44, and being in agony. Being in agony, agonizō in the Greek, being in agony. Have you ever prayed prayers of agony? I have. I can see it on people's faces sometimes when I pray up here, I pray way too long and it's just agony for you. I've had those prayers of agony, though, haven't you? Being in agony, he prayed more earnestly. Then his sweat became like great drops of blood falling down to the ground. I hit on this briefly last week. This is an actual medical condition. Well, of course it is, because anything that goes wrong, we give it a name medically, but it's a medical condition known as hematodrosis. And it's

probably not going to be in your spellchecker. It's probably not going to be on, you're not going to find it on WebMD when you're self diagnosing yourself there, because it's a very rare thing. It only happens in extremely rare occasions when there is so much stress and strain on a person, it can be emotional, it can be physical, but it only happens when there's so much stress and strain on a person that the blood vessels under the surface of the skin burst and then the blood oozes out of the sweat glands. And when this happens, when a person hemorrhages blood from their sweat glands, it usually results in shock or death. So when you reach that point of agony, of suffering, of stress and strain, you are in a fatal condition. Now, I would doubt highly that any of you have ever prayed that hard, or will. I doubt that you've ever suffered that hard or that you ever will. But that's how hard that Jesus prayed. That's how deeply he suffered. That's how much anguish he was enduring in the flesh on this night. Again, just to remind you, from last week, the weight of the world was on his heart there in the garden and it nearly killed him. And I'll bring back that that verse from last week. Isaiah, chapter 53, verse 4. Surely he has borne our griefs and carried our sorrows. He surely did. And it was nearly enough to kill him right there in the garden. Verse 45, when he rose up from prayer and had come to his disciples, he found them sleeping from sorrow. Would you check out that phrase? Sleeping from sorrow. Isn't that a unique phrase? It's sleeping for sorrow in the King James version. But the meaning is the same. It means sleep that was brought on because of a deep sorrow. Have you ever experienced a depression induced or a sorrow induced sleep? Those are the deepest sleeps of all. You know, that happens when you've been under so much stress, anguish, torment of soul. That happens when you cry so hard, you weep so long that you just completely exhaust yourself and it zonked you out. And I mean, you're out like deep. I experienced that a lot as a child. I really did, and maybe you can relate to this. When you do something really wrong as a child, and it really tears you up and you're crying hard over, you know what that sleep is like afterwards. And for me, you know, like when I did something really wrong and it was early in the day, this was certain to happen to me because my mom always did this thing to me when I was in trouble. Didn't matter if it was 11 a.m., she'd say this. You're going to get it when your dad gets home. And I'm like, well, great, mom, thanks. It's 11 a.m. He doesn't get home till 5:30. So I've got all this time to just sit here and stew on my guilt and my fear. And dad finally gets home at 5:30 and I get my punishment, I won't tell you what it is, we are a softer generation now, but and I got my punishment. And after that punishment came a flood of tears and I would cry and cry until I cried myself asleep. And then, like I said, deep sleep, sorrow induced sleep, maybe pain induced sleep a little bit, if you know what I mean. I've experienced that as an adult. Some people know what I'm talking about. I've experienced that as an adult, too, during times of of great loss and deep heartbreak that I just agonize myself until I exhaust myself. And then there's that adrenaline dump and then there's the deep sleep. So this gives me a little bit of a soft spot for these three disciples, Peter, James and John. It tells me they weren't disinterested, dissociated or detached in any way. It tells me they were completely tuned in to what was going on. They heard Jesus praying. They heard the things that he was praying about. They saw him in anguish. They they saw the deep suffering that he was experiencing. And they felt that to. And that's why they couldn't fight off the sleep that night. I know it's easier to poke fun at them. Believe me, I know it is. It's easier to poke fun at them, but listen, the reason they couldn't keep themselves awake is because they were feeling what the Lord was feeling on that same night. Their hearts were lining up with the Lord on that night, they were feeling his pain. They were sensing not from him, but from his pain, hopelessness. And it just wiped them out. I've always loved that line from that song, Hosanna, Lord, Break My Heart for what breaks yours. That's what the disciples experienced on this night. His heart broken. The disciples connected to him so closely that they are also broken up over the events of this night, spent in prayer. Verse 46, then he said to them, Why do you sleep, rise and pray lest you enter into temptation. Now, I'm sure you know this, but I'm going to say it anyway, it is not a good thing to go to sleep when you are depressed or upset or angry. Now I'm I'm preaching to myself a little bit here. I'm running the risk of offending my own self because I struggle with this. But I know it is true scripturally. It is not a good idea to go to sleep, to go to bed at night. When you are battling with negative emotions of any kind. In Ephesians, chapter 4, verse 26, the apostle Paul told us, do not let the sun go down on your wrath. Don't go to bed angry is the idea there. And then if we don't understand the wisdom in a statement from the Bible like that and put that into practice, then we have to wait for the studies and now

studies have come out from universities where they tell us that going to bed upset, going to bed with negative emotions can have a very negative impact on your long term health effects, your long term mental health. And the danger is that when you go to sleep from sorrow or depression or anger or some kind of negative emotion, what the brain does is that the brain inserts that more deeply into the memory banks while you sleep. And this can cause an individual, a very difficult time avoiding bitterness over those emotions, and it can cause negative thinking that negative thought patterns in your future mental health state. So wouldn't it be great? You know, we read those studies and we're encouraged because they prove out what one of the writers of the Bible said a thousand or 2000 years ago. Wouldn't it be great if we could just get to the point where we read the scripture and say, you know what, I don't have to understand it. If the Bible says it, I'm going to implement it in my life. I'm going to try to I'm going to try to make sure that when I go to bed at night, my heart is clear, my mind is clear and my conscience is clear. Sleep is for refreshing, not for escaping, so I'm just going to take what the Bible says, and if I've got emotional negativity, if I've got anger or frustration or sorrow, I'm not going to lay down to sleep at night until I've at least tried to do what Jesus said. What did Jesus say to do? Rise and pray. I'm not going to go to sleep until I've at least tried to rise and spend some time with the Lord and see if he can't help me sort those emotions out and get some of those things resolved before I lay my head down to sleep at night. Well, at any rate, this happened three times during the prayer in the garden. Three times Jesus said to his disciples, watch and pray with me. And three times Jesus went off further into the garden and prayed. And three times Jesus came back and found them asleep. Sawing logs there in the Olive Tree Garden, the owner of the Olive Tree Garden was probably worried. Sounded like a bunch of chainsaws going up there. There go my olive trees. Three times. Now, I already told you that this passage has given me a soft spot for the disciples. This passage has impressed me with these boys. So I'm not going to poke fun at them at all. I'm not going to bash them for falling asleep. And if I'm being honest, I totally get this. Because this is how things always go when we make those commitments for prayer time or study time in the world or watching with the Lord, tarrying with the Lord, you know what happens when we make those commitments? Lord, I'm going to take from four to five tonight to pray. I'm going to take from six to seven to study the word. And then as soon as our study time begins, as soon as our prayer time begins, what happens? The phone rings off the hook. And the text messages start flowing and everyone in the world and their brother is trying to contact you because they've all got problems and apparently you're the only one that can fix them and it needs fixed right now during your prayer time, during your study time, time that you have dedicated and committed to spend with the Lord. And I've shared this with you before, I'll share it again just because I love this story. I am not opposed to self-deprecating humor at all. You learned a new fact about me today. I've had multiple people during my Anchored ministry tell me that Arlyn, when I'm having trouble sleeping at night, I just put on one of your messages and it's zonks me right out. And then after I give them a weird look, they usually say something like this, oh, I didn't mean that the way it sounded. I meant it as a compliment. And I'm like, how? And then they say some nice things about me, but I don't hear them because I'm offended. No, but the truth is, I get it. I understand how this thing works. And I've even used this, this knowledge about my flesh to my advantage, because I get it. My flesh is not all that keen over spiritual things. My flesh is only keen about my flesh. My flesh doesn't look forward to study time. My flesh doesn't look forward to time spent agonizing in prayer. Here's what my flesh wants to do. Relax, focus on me and be entertained. Something effortless. That's my flesh. The flesh is not enamored with the things of the spirit. The flesh is enamored with the flesh. So I get that and I've used that to my advantage. I encourage you to do it too. Just like some of those precious saints have told me about my teachings. When I have a problem with insomnia. No, I don't put on one of my own teachings. That would be weird. I'd just start self critiquing and boy, I'd be up all night. No, but when I'm struggling with insomnia, what do I do? OK, I'm going to pray. I'll sit here and I'll pray. And lo and behold, the flesh is suddenly weary. The flesh is suddenly ready to go to sleep. Isn't that amazing how that works? Same with Bible study. If it gets real bad, I'll get the Bible out and I'll start reading. Man, that puts me out quick at night. The flesh gets weary quick at night so we can use that to our advantage when it comes to the flesh and our spirit. Jesus said, The flesh is weak, but the spirit is willing. The spirit is all in there. The spirit wants to be praying. The spirit wants to be studying the word. The spirit wants to be up watching with the Lord, seeing

what God will do. But the flesh is like, well, we've already been at it like for four and a half minutes. I mean, how much longer can we do this? So when you've committed to prayer time and study time, here's something unfortunate, the flesh isn't the only thing that you're battling. Not by a long shot, the flesh isn't the only thing that tries to disrupt that prayer time and study time or weaken your commitment to it. No, because you know why? We have an enemy that knows where the power in Christianity comes from, the power in Christianity comes from your time spent in prayer and your time spent in the word. The enemy knows that. And above all, the enemy is going to try to keep you from that. And so we're not just battling the flesh, we're battling the flesh and we're battling our enemy that is bent on making sure that commitment to prayer and study gets disrupted. Isn't it true? Unless you reach that point of discipline, two of the hardest things in the world to do is pray and study the word regularly. It's true, why is it so hard? The flesh and Satan himself trying to stop you from pursuing the Lord, from seeking after the Lord, from being filled with the spirit through prayer and the study of the word, are you with me today? I think I put a few to sleep, but that's that's normal around here. Verse 47. And while he was still speaking, behold a multitude and it was a multitude. John, 18, tells us that there was an entire detachment of Roman soldiers assigned to Jesus that night. And then Mark adds that the chief priest threw together a little like spontaneous mob, and they were armed too, they had swords and clubs, according to Mark. So this was a multitude of people that were gathered together against Christ that night. We also know that the chief priests were there, Annas and Caiaphas. And we know that the servant of the chief priest was there. His name was Malchus. And there was one other fellow there that night, reading on in verse 47, and he who was called Judas, one of the 12, went before them and drew nearer to Jesus to kiss him. Now, Judas had prearranged for this to be the signal to the Roman soldiers. Let me read to you from Matthew chapter 26, verse 48. It says, now his betrayer had given them a sign saying, whomever I kiss, he is the one, seize him, and that really was the perfect sign. If you think about it, I know it sounds a little funny to us today, but back then, not only was it perfectly normal for a student to kiss his rabbi, but it was expected that a student would kiss his rabbi. Like if you showed up and saw your rabbi and you didn't greet him with one of those side kiss things like men do. Well, back then, not so much today. If you didn't do that, that was disrespectful. That was worse than, you know, sitting down for the national anthem and all that. So this was expected. This was natural and normal behavior that made the sign pretty nonchalant. Here's what it was. Every Jewish student is going to greet his rabbi with a kiss, so, when Judas shows up, whoever Judas kisses, that's his rabbi, that's the guy that's Jesus arrest him. Verse 48, but Jesus said to him, Judas, are you betraying the son of a man with a kiss? Let me put that to you in my own words. Probably wondering why I would need to paraphrase that, but let me just put that to you in my own words, Judas, you show up here like everything is OK. Like all things are normal, you greet me with the standard kiss that is the very symbol that you are my submitted disciple, and I'm your master. I'm your rabbi. I'm your teacher. And yet, for sure, on this night, it's all an act because that very honorable greeting, that sacred act of showing respect for your rabbi, you're taking it and you're flipping it and you're using it as the very signal and as the very moment of your betrayal, that's pretty low. Let me give you a modern day example for this. Any time I see my mom, I smile from ear to ear, well, when I'm not mad at her, I smile from ear to ear and I make my way to her like a bee line and I give her a great big hug. Usually one of those ones where you shake, you know how it is. You really mean it. You shake them. I give her one of those great big hugs every time I see her, so just imagine one Sunday morning that my mom comes through the door and I see her from up here and I smile and I run down. I make my way to her and I throw my arms around her and I hug her real big. And then when I'm done hugging her, I grabbed the purse strap off of her arm, yank it off of her and run out the door and steal her purse. And go to, well, how far do you think I could get on the money and mom's purse, Texas? No. Tennessee maybe? Well, probably at least Morgantown. So there you go. Think of how low that would be. And you guys would be looking for a new pastor for sure. Think of how low that would be. That's what Judas did. He used the standard affectionate greeting as the very signal, as the very moment of betrayal. Hmm. Before we move on to verse 49, I want to ask and answer the question, why does Judas have to lead this contingency into the garden? Why did Judas have to point out? Why did he have to identify who Jesus was? The simple answer would be the Roman soldiers didn't know him from Adam. It's a good thought. They didn't know the second Adam from the first

Adam. They didn't know the last Adam from the first Adam. That's a throwback to last week's message. You have to get that to get the joke, I guess. So the Roman soldiers didn't know him, but it's much more than that. Listen to this. This is the only description of the appearance of Jesus that we are given in the entire word of God, not counting that little reference about his beard. We also know that he has a beard. But this is the only physical description that we are given about Jesus. It comes in the form of a prophecy, hundreds and hundreds and hundreds of years before Jesus was born. This is in Isaiah chapter 53 verse 2, the Prophet Isaiah wrote this about the appearance of Jesus. He has no form or comeliness. And when we see him, there is no beauty that we should desire him. He was a normal, average looking guy. He was no Old Testament, Joseph, that Pottifer's wife couldn't keep her eyes off of, he was no Old Testament, Absalom with the long, wavy hair, the guy that caught all the ladies stares as he passed by. He was no Old Testament King Saul, who stood head and shoulders above everyone else. There wasn't anything really unique about the appearance of Jesus that would make you walk into a room and say, that's him. Instead you'd be saying this, that's him? It's true, that's what people did when they saw Jesus. That's him? That's the guy that everyone thinks is the messiah? Well, he's pretty unassuming. Well, yeah, the prophet said he would be, because the appeal of Jesus doesn't come from his appearance. The appeal of Jesus came from the infectious joy that bubbled over from his spirit. The appeal of Jesus came from the power in his word and deed. And so that's why they needed an identifier. You don't just walk into the crowd and say, that must be him. No, no. He was an average, normal looking Jewish man. And you wouldn't be able to pick him out of a lineup if you weren't intimately close with him, if you didn't know him well. Verse 49, when those around him saw him pardon me, when those around him saw what was going to happen, they said to him, Lord, shall we strike with the sword? OK, keep this in mind. This is the Ten Disciples speaking, we're going to hear we're going to see from Peter in the next verse. Don't don't peek. Don't cheat. In verse 49, we see the ten other disciples, not Peter, the 10 other disciples. Now, remember how many people there are in the Garden of Gethsemane on this night? Hundreds and hundreds of people. You have the Roman soldiers, the SWAT team, you have Caiaphas's mob. You probably have BLM and Antifa they're at all the riots. You got all these people and they're armed to the teeth. How many swords did the disciples have? You remember from last week, two. And in verse 50, you're going to find out that Simon Peter has one of those swords, so here's the 10 disciples staring down an armed mob. They've got one sword to share among themselves. This is like the mall cops versus the Green Berets. And what do the disciples say? Lord? You want us to take care of business? Isn't that amazing? I almost wish we didn't have to read any further. These guys are impressive so far. They're impressive, the guts that they're showing on this night, they're ready to take on this mob with one sword. You know, you take a slash, pass it on to the next disciple, he takes a slash and and back you go. Amazing. Just absolutely amazing that they would ask this question, I'm sure they were probably counting on the Lord saying, no, no, no, no, no. But credit where credit is due, they seem willing to fight. Verse 50, and one of them, Peter, and one of them struck the servant of the high priest, that would be Malchus, we're told, from other gospels, and cut off his right ear. And right there is the difference between Simon Peter and the other 10 disciples. Verse 50 is Simon Peter verse 49 is the other 10 disciples. Those are snapshots of the groups. In verse 49, the other 10 seek direction from the Lord and permission from the Lord before they proceed into war. Meanwhile, verse 50, Peter is already in there swinging away, hacking at people. And that is the difference between Peter and the rest of the group. The rest of the group, from what we can tell, they were reasonably sensible, Simon Peter was unreasonably impulsive. He did before he thought. The other ten thought before they did, especially the apostle John. And sometimes it seems like the apostle John, that's all he ever did was think and he never did. He's always just the ponderer, the contemplator. But that sort of describes the ten. They ask for permission first, but then there's Simon Peter, who asks for forgiveness rather than asking for permission first. He was always sincere, Simon Peter was always sincere. If you're hearing this, Simon, Simon Peter was always sincere, but sometimes he was sincerely wrong. And don't you find it interesting that Luke does not include Simon Peter's name in this account? That's OK, though, we know who it was, someone ratted Peter out. Matthew omits Simon Peter's name. Mark omits Simon Peter's name, Luke omits Simon Peter's name, gotta wonder how much he paid him. You know, guys, I hear you're writing a record of the life of Jesus. How much would you charge me to leave my name off of a few things, things that are bad

for PR. So Matthew omits it, Mark omits it, Luke omits it, but John John spills the beans. John chapter 18 verse 10, John says, Oh, it was Peter. There's a little bit of a competition, I think, between Peter and John. You see that in their little foot race. And John's like, yeah, I beat Peter in a race, maybe that little element of competition. The other gospel writers are just like, well, you know, some guy, some guy cut off Malchus's ear. John's like, no it's Peter. Simon Peter, Simon Peter did this. Yeah, definitely him. And I guess now we know why Simon Peter was a fisherman and not a marksman or a soldier, really bad aim because there's no way he was going for this guy's ear. We've talked about this before in this fellowship. There's no way he was going for this guy's ear. No one goes into battle and says, you know, if I just cut off enough ears, I've got this thing won. That just, there's no way that happens. He was obviously going for a mortal strike. And, you know, we'll give the guy some leeway here. Maybe Malchus was very elusive and he ducked or he moved in some way. But Simon Peter was going for the kill shot, no doubt. And he picked, brave Peter, he picked one of the few guys in the Garden of Gethsemane that wouldn't be armed. The Roman soldiers, they're armed to the teeth, the angry mob, they're armed to the teeth. The only people not armed would be the religious folk. So that would be Caiaphas and Annis, Malchus, who is a servant boy of the high priest. And then, of course, Judas. Those are the only people coming from unbelieving Judaism and Rome that aren't armed in the garden, and who did Simon pick to attack? The unarmed servant boy of the high priest, he probably shouldn't have even been there. But that's who Simon Peter picks to attack. And that's who Simon lops off his ear. It's a rather unflattering image of Simon Peter on that night, and I wonder how he felt when John said, yep, it was Simon Peter. Simon Peter for sure. So verse 51, Let's read this and then we'll stop, worship team, you want to come on up. But Jesus answered and said permit even this. Guys, I know it's asking a lot. He tells Simon Peter here at this moment, put away your sword. Those who live by the sword die by the sword. Put away your sword permit, even this, I know it's tough, but allow me to be arrested. I don't want out of this. I'm exactly where I want to be permit even this. And he touched his ear and healed him. Now we're going to pick right back up here on verse 51 next week, but let me leave you with this thought, and I want you to really actually think this over throughout the week, OK? Jesus picks up Malchus's is ear off the ground. He sticks it back on his head and he heals the sever. And Anchored, this was the last miracle that Jesus performed in his pre resurrected body. The last person that Jesus healed on Earth, listen to this carefully, the last person that Jesus healed on Earth was an unbeliever that was harmed by a well-meaning but nonetheless was harmed by a believer. So you ponder that through this week and we're going to talk about that next week and we're going to talk about this story a whole lot more next week. Would you stand with me and let's pray? [00:00:00][0.0]