

Matthew 26:31-46

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- [0 : 00] Matthew chapter 26, starting verse 31 and going to verse 46. A very familiar set of scripture to us, one that we sing of, one that we think of, maybe not this time of the year, but we think of it usually around Easter, and it is the Garden of Gethsemane.
- It is the Garden of Gethsemane, and we understand this, this scene, this thing that takes place, and we're going to see that this morning. I want you to understand something. What we encounter here, and I'll go ahead and give you the title before we even read the passage, is a time of solitary agony, a time of solitary agony.
- You understand that our Lord and Savior is the only individual who has ever been absolutely isolated in his moment of agony, absolutely isolated.
- No one could walk with him in that moment. No one could walk beside him, and even in the end, his father turned his face to him because he bore our sins. He bore our faults, our failures, our mistakes.
- No matter how much we suffer, no matter how much we challenge, no matter how much we walk through, no matter how difficult the days are, we never pass through a moment of solitude like this because the Bible tells us that he'll never leave us nor forsake us.
- [1 : 14] And what joy is there in that? So no matter what he calls us to do in light of what he has done for us, then we can walk through it. So if you have your Bibles turned open to Matthew chapter 26, we're going to start in verse 31, and we're going to read down to verse 46, which means we will read right up until the moment when Judas Iscariot comes.
- So we're just really focusing in on that moment. If you remember, we are reading through the Gospel of Matthew, and Matthew is writing to the Jewish people, and he is writing of the King of kings and Lord of lords.
- If you remember, we have come now to that Last Supper, that final night where we left off last week. They had sung a hymn, and after singing a hymn, Psalm 116 through 118 more than likely, after singing that hymn, they had walked out of the room, and they had went through the Kidron Valley, and they had started their ascent up to the Mount of Olives.
- And as they go up to the Mount of Olives, there's this private garden there, and that's where they're heading to. We know that Matthew doesn't record everything that happens for us that night, but we know that when we put all the Gospel accounts together that a lot of things have happened.
- Judas Iscariot has been singled out as the one who would betray him. He has been filled with Satan. The time has come. The hour is at hand. He has been filled with Satan, and he has left the room, so he's not there.
- [2 : 27] The eleven remain. Jesus has girded himself, stripped off his clothes, girded himself, and washed the disciples' feet. A lot has happened. They have eaten a supper together. He has broken bread.
- He has given the cup. He has given them all these signs and these pictures of what is about to transpire. This is a night of intimate fellowship. This is a night of intimate communion.
- But it's also a night of conspiracy and plotting and twists and turns and all these things are going on. This night, so much is going to happen. By the end of this night, Jesus is going to be arrested.

He's going to be put on trial. He is going to face six separate trials over the course of the hours which transpire. We know that Peter is going to deny him. We know, we'll see it in just a moment, that all will forsake him.

He goes through this alone. And we know that in the end of it, he is wrongly, unjustifiably accused for our sins. He bears our sins. He totes that cross.

[3 : 25] The brutality which he has suffered up to that time is so unbearable that he falls under the weight of the cross. Another man, Simon of Serena, is pressed into service to carry it with him. He goes to a hill called Golgotha.

He is crucified between two criminals. We know the account, right? But let's not lose the moment. Let's not lose what's really happening here. Because this is for us.

So if you're physically able and desire to do so, would you join with me as we stand together and we read the word of God found in Matthew chapter 26, starting in verse 1. And we will go down to verse 46.

Then Jesus said to them, You will all fall away because of me this night. For it is written, I will strike down the shepherd and the sheep of the flock shall be scattered. But after I have been raised, I will go ahead of you to Galilee.

But Peter said to him, Even though all may fall away because of you, I will never fall away. Jesus said to him, Truly I say to you, this very night before a rooster crows, you will deny me three times.

[4 : 28] Peter said to him, Even if I have to die with you, I will not deny you. And all the disciples said the same thing too. Then Jesus came with them to a place called Gethsemane.

And he said to his disciples, Sit here while I go over there and pray. And he took with him Peter and the two sons of Zebedee, that's James and John, and began to be grieved and distressed. Then he said to them, My soul is deeply grieved to the point of death.

Remain here and keep watch with me. And he went a little beyond them and fell on his face and prayed, saying, My father, if it is possible, let this cup pass from me, yet not as I will, but as you will.

And he came to the disciples and found them sleeping. And he said to Peter, So you men cannot keep watch with me for one hour? Keep watching and praying that you may not enter into temptation. The spirit is willing, but the flesh is weak.

And he went away again a second time and prayed, saying, My father, if this cannot pass away unless I drink it, your will be done. Again he came and found them sleeping, for their eyes were heavy.

[5 : 27] And he left them again and went away and prayed a third time, saying the same thing once more. Then he came to the disciples and said to them, Are you still sleeping and resting? Behold, the hour is at hand, and the Son of Man is being betrayed into the hands of sinners.

Get up, let us be going. Behold, the one who betrays me is at hand. Let's pray. Lord, we thank you for your word. We thank you, O God, that we have the great privilege and opportunity to gather together as your people and to read it and to see it.

We pray, Lord, as we have heard it and we have seen it and we have read it, Lord, that now it would speak to us. May it not just be words on page. Lord, may it not just be words proclaimed, but, Lord, may it be words that penetrate.

Lord, cut to the very depth of our being and examine us. Help us to understand exactly what it is you want us to know. We pray that we would hear a word from you, that you would speak and your people would listen.

God, give us lives to live out what it is you tell us. We ask it all in Jesus' name. Amen. You may be seated. A time of solitary agony.

[6 : 30] A time which is oft spoken about. One that we are very familiar with, but yet I think at times that we tend to read past it in haste to get to what transpires after that.

We understand that leading up to this moment, so much has happened. Even after this moment, so much more will happen. I am amazed at what happens immediately following this. I don't want to get ahead of ourselves, but probably the most amazing thing that happens to me in the garden is what happens immediately following this event when Judas Iscariot shows up and he calls him.

Remember what I told you last week? Jesus said, Rabbi, it's not I, right? Everybody else said, Lord, it's not I. And Judas asked the question, Rabbi, is it I? And he says, yes, it's you. And we differentiate it between the two ways in which you either call him Lord or you call him Rabbi, which means he is either your master and savior and redeemer or he's just a good teacher.

And to Judas, he's a good teacher. Well, when he walks into the garden, he again refers to him as Rabbi. And he greets him with a holy kiss and an unholy kiss, really, so much so. And we understand these things.

But what amazes me about this whole Garden of Gethsemane account, and it's not even our message this morning. We'll get to it next week if the Lord allows us to, where Jesus says, who do you search for? And they said, we're looking for Jesus of Nazareth.

[7 : 43] And he says, I am. Now, in our English language, it says, I am he. But the literal reading is he says, I am. And any time Jesus says, I am, you need to pay attention because he is using the covenant name of God.

Because when Moses said, what shall I tell them? What is your name? I don't even know who you are. God says, I am. And then Jesus says, I am. In the Gospel of John, by the way, there are seven I am statements of Jesus.

How many did I say there were? There are seven I am statements. I'm about to get excited because it's pretty good stuff. There are seven I am statements because seven means completion. It's the number of completion. So in the Gospel of John, Jesus completely conformed or confirmed to the people, I am God in the flesh.

Right? So anyway, we go on, which is so good. Wow. In John, there's also no genealogy of Christ either. Right? Remember that? There are genealogies in the other Gospels and there's no genealogy in Christ in the Gospel of John.

And you know the reason there's no genealogy in Christ in the Gospel of John is because he is God. He's not the son of man. He is not the son of Adam. He is God in the flesh. And then he is I am.

[8 : 45] Anyway, so when they come and he says, I am, this is so amazing. They all fall to the ground. Everybody falls down when they hear the name of God. And that's consistent with Old Testament thing.

And then Jesus gives them permission, says, I told you who I am. Now get up and arrest me. So that's amazing to me. That's next week. That's just a precursor of what's coming next week.

But anyway, it's so amazing. He is completely in control. Well, how do we get to that point? Well, it's because of this moment. It's because of this moment. Because he is fully God, but he's also fully man.

It's this moment of solitary agony. When everyone else is away from him, when he's isolated, when he knows what's about to happen, and it's just he and the Father, and the Father is about to turn his back to him because he's going to be forsaken of the Father because the Father cannot look at the Son when the Son bears the sin of man.

Not sins. He didn't bear the bad things you do. He bore the bad person we are. Right? Our sin nature. He bore that, the thing that makes us do the bad things.

[9 : 54] He carried that to the cross. And God can't look at that. So he turns his face and he is forsaken of the Father. But before he gets that, he had to go through this moment.

And there's some things that we see in this moment, some things that we need to pay attention to because it hopefully emboldens us in our moments, and it will embolden us in our times because we see great truths here.

The first thing we see revealed for us in this moment of solitary agony is the weakness of man. The weakness of man. And we see it very clearly.

Secondly, Jesus looks at his disciples after they've sung this halil, this psalm of praise for God, for his provision for redemption. Psalm 116 through 118.

And they're going and they come to this private garden. That's what the Garden of Gethsemane is. Gethsemane literally means oil press. It's probably a place where there was an oil press because there's olive trees there.

[10 : 54] That's why it's called Mount of Olives. And they're in this private garden, and we don't know if it's open to the public or if Jesus just knows about it. But this is place of communion. He often went there because Judas knew exactly where they would be.

But yet he's there. And when he's there, he says, I tell you the truth, that all of you will forsake me tonight. But that's not just what he said. Look at what he says. You will all fall away because of me this night. You will all fall away because of me this night.

Now let's just stop and break that down for just a moment because we're looking at the weakness of man. What he is saying here in the original language is each and every one of you will find a reason in me to forsake me tonight.

Something about me is going to cause you to forsake me tonight. Now that seems strange. But he is telling those that are closest to him, don't ever separate this, right?

He's not talking to the world here. He's not talking to outcasts. He's not talking to Gentiles. He's talking to men who have been with him for three and a half years. They've seen him turn the water into wine.

[11 : 55] They've seen him turn, you know, multiply the bread and the fishes. And they've seen him walk on water. They've seen him calm the sea. John tells us that if the world, the world couldn't contain the number of books, if every miraculous deed which Jesus did was recorded, that the world couldn't contain it.

That's what he tells us at the end of the Gospel of John. And these 11 men have seen every bit of that. They've been with him from the very beginning. Their lives have been changed. And yet he looks at these men and says, Something about me is going to cause you to deny me tonight.

And what he's essentially saying is, it's going to be too hard. You can't walk through this moment. You're not strong enough. You weren't called for this moment.

But something in me is going to cause each and every one of you to fall away tonight. And then he quotes this prophetic word in Zechariah. He said, I will strike down this shepherd and the sheep of the flock will be scattered.

So we see that even in his separation, his isolation, this is a fulfillment of the prophetic word of the Old Testament. Right? This is something God had spoken of. Christ knew this. Never lose sight of this. One of the wonders of this season in the life of Christ is the reality that each and everything, even the smallest things that God had recorded in the Old Testament were coming about intentionally.

[13 : 16] No one could write this story this good, let alone live this story this good. One of the things, the seven last sayings of Christ when he's hanging on the cross, one of the things we find is that Jesus right before his death, it says, in order to fulfill the scripture said, I thirst.

Pay attention to that. In order to fulfill the scripture said, I thirst. That is, at the very end of his life, right before he gave up his life, no one took it, right before he gave up his life, in his mind he's going through everything that has ever been said and everything that's ever been declared regarding his first coming and his death.

And he realized there's an obscure passage in the book of Psalms that says that the Savior would cry out and thirst and that they would give him wine mixed with bitter herbs on the cross. And so in order to fulfill that birth so that all things may be fulfilled, he said, I thirst.

Now that's amazing. That's complete control, right? Things are not out of control. He knew exactly what he was doing and there's no prophecy unfulfilled. And one of those was that I will strike the shepherd and the sheep will be scattered.

And Jesus says, the reason you'll leave is because of me. The price will be too great. The expense will be too magnificent. You will not be able to walk through this. And he is highlighting the weakness of man here.

[14 : 26] And we're going to get to the next verse in just a moment because we're still looking at this because then we have Peter. We thank God for Peter, right? Some of us have a Thomas spirit. Some of us have a John spirit. Some of us, we need to see facts.

We need Jesus to show us everything. And we need him to clearly reveal it to us. And so we have a Thomas spirit, right? Show me what it says. Don't doubt. Don't get all down on doubting Thomas, right?

And you remember doubting Thomas asked a lot of questions. But doubting Thomas is also the reason we got some magnificent answers. Because it was Thomas who said, Lord, we don't know where we're going. How will we know the way? That's doubting Thomas, right?

And Jesus said, if you know me, you know the way. For I am the way, the truth, and the life. Thank God for doubting Thomas, right? And so we see these things. And some of us have a John spirit. That is, we love him. And, you know, we want to lean upon his chest.

And we want to have this fellowship. And some people think that John is just some soft angel. But he's also the son of thunder. That's a pretty good word. That means he wants to, you know, cut people down for their failures to adhere.

[15 : 20] But anyway, so we have this kind of innocent spirit. And some of us are like Peter, right? We're cutting people's ear off. We're walking in water. We're seeking him in the water. We thought we were walking on. And all of a sudden, we're talking out. I'm more of a Peter guy. That's okay.

I kind of like that. But Peter here, he hears this. And Jesus said, this is what's going to happen. This will help you understand what happens after the resurrection, by the way. Because Peter looks at him and says, no, no, no, no. I will not deny you.

Now, think of this. Peter is one of the 11. These are the only people there, right? This is a very private town. And Peter says, even if all of these deny you, I will not deny you.

Now, what did Peter just say? Peter says, Lord, I love you more than the other 10. That's what he said. Lord, I love you more than they do. Even if the rest of them deny you, I'm not going to deny you.

I'll prove it to you here in just a minute. I'll cut somebody's ear off. I'm going to die for you. I'll die with you. I will not. Peter, we have to think, Peter. But what Peter is beginning to do here, Peter is beginning to express self-confidence.

[16 : 18] Be careful, my friend. Anytime self gets more confident than what the word has already declared to you. When God's word says you will fall away, never trust self that says there's no way I'm doing that.

Because when you open up the word of God and you're reading through the word of God, and I pray that some of you are following a reading plan this year. It doesn't have to be the same one. I pray that you're intentionally getting in the word of God every morning or every day at some point.

I pray that whatever your best time of the day is, you're in the word. There's going to be some point when you read the word of God and you will read clearly. It will be right there for you. And God says this is what's going to happen.

And inside of you, you're going to say that will never happen to me. Stop right there. Because when self gets more confident than the word, you're in trouble. Peter says I love you more than the rest of these.

You don't want to understand what happened at the end. And remember when Jesus, the resurrected Savior, meets them and they're fishing and Peter girds himself and there's this fire. Remember that? And what does Jesus ask him? Peter, he says, Peter, do you love me more than these?

[17 : 20] That's what he asked him. Why? Because before he ever betrayed him, Peter said, I love you more than the rest of them. And if the rest of them deny you, I'm not going to deny you. So Jesus hits him right where he was confident and says, Peter, do you love me more than the rest of these?

And you know what Peter said after this time? Peter says, Lord, you know I love you. Peter quit comparing himself to everybody else. So here's just a real good application for you.

You trust in yourself long enough, God's going to get that self out of you and then he's going to hit you with it. And he's going to confront you right there where you trusted in yourself. And he's going to say, are you really? I speak that from personal experience too.

I can do it on my own. Really? He has a way of humbling us. And when he declares these things to us, we see here, Peter says, there's no way.

I'm not going to do it. And then Peter gets, you know, so emboldened. And also, be careful who you stand beside. Judas was the first one to complain because the oil was poured out. And then all of the disciples began to complain.

[18 : 23] Peter is the first one that says, Lord, even if you say so, it's not going to be so. That's never a good thing to do. And then all of a sudden, everybody else joined in too. And once Peter said, I'll die with you, they're all, yeah, I'm going to die with you too. It doesn't happen.

It doesn't happen. Another good application. This is a message full of application. I don't care who says what or how many people say it. If God says different, then I'm going to trust God more than I trust man.

End of story. If the word of God absolutely says this is going to happen, it doesn't matter to me how many people say it's not going to happen. I will trust the word more than I trust man.

Because man's self-confidence falls woefully short. And we don't have to get very long into the night before we just see how weak man is. Because they go into the garden and Jesus says, just come with me, pray with me.

And they're all there. And then he leaves the others over there and he takes with him three. He takes Peter. It's always Peter, James, and John. Those are the kind of the three that are closest to him. The three that were on the Mount of Transfiguration.

[19 : 22] The three that were there when Jerry's daughter was raised. The three that, you know, is again, it's not, he's not choosing favorites. He's not here being unfair to anybody else. These are just the three because he has disclosed himself more to these three than he has the other.

And he takes Peter, James, and John. And he comes over here and he looks at them and he says, pray with me. Watch with me for my soul despairs even unto death. Right? The agony of what's about to happen is really upon him.

And he leaves them. And he says he goes, and the other gospel tells us he goes about a stone throw away. So maybe about 50 yards away. This isn't very far away. And he goes just over there and it says that he falls on his face and begins to cry out.

And he prays extensively. We don't have his whole prayer here. But it says for at least an hour because he comes back and they're asleep. Is this not just Peter who said, I love you more than anybody else.

And even if I'll deny you, I will never deny you. And the other said, there's no way I'm going to deny you. And these are the ones who have been with him the most. These are the ones who have seen the glory radiate from within him.

[20 : 18] These are the ones who saw him say to Jerry's daughter, little girl, get up and arise. And she got up. These are the ones who have seen every bit of it. And everything that he has done, these three men have been there.

They've witnessed it firsthand. They've walked with him in some of the most, you know, close fellowship times. They've broken bread with him. They've eaten with him. They will be used by him later to do some amazing things.

But these three in that moment, when he tells them my soul despairs to death, fall asleep. They fall asleep. And he says, what?

You couldn't even watch with me one hour? You who love me more? And he tells them this truth that we see, this thing that kind of drives home the point.

Verse 41, keep watching and praying. Keep watching and praying. By the way, pay attention to this. We find something very similar to this in the book of Genesis.

[21 : 13] And I'll show you why in just a moment. Keep watching and praying that you may not enter into temptation. Look at what it says. The spirit is willing, but the flesh is weak. Friend, the great caution here is we must often be reminded of the weakness of man.

The weakness of man. Quite often, our spirit is willing, but the flesh is weak. There's hope for that in just a moment.

I'll show you. But too many times, we try to allow our spirit to convince us that in the flesh we're stronger than we are. And we live in self-confidence. And danger always comes when we live in self-confidence.

Danger always comes when we live in self-confidence. We dare not trust ourselves. I told you that happened in Genesis 2. There's this incident in Genesis.

Cain and Abel. You remember the first murder ever recorded in scripture. And remember that God visited Cain. And told him that sin crouched at the door and had a desire for him. And that he needed to be careful.

[22 : 24] Watch. And Terry. Cain ignored it. And so did these men. Because it tells us that Christ comes back and they're still asleep. For their eyes are heavy. We see the weakness of man.

Immediately following the weakness of man, we see the word of assurance. And this is good news. This is good news. This is some of that glory hallelujah stuff. Because we are weak. We understand it.

We know that even when the spirit is willing, the flesh is so weak. And so many times we are restricted in our bodies to live in faithful obedience.

And we're not making an excuse for this, right? We don't want to go into Gnosticism. Gnosticism says that the flesh is inherently wicked. And the spirit is inherently good. And that since the flesh will always be wicked. By the way, this is not just an old theology.

Or not just an old religion. This is even alive today. That since within you is good. But without you, your body is inherently just wicked. And it's always going to be wicked. Then just do whatever you want to. Because the flesh is perishing.

[23 : 22] And since the flesh is perishing, you live however you want to. Because it's what's on the inside that really matters. No, my friend. Paul says you're using grace as a crutch to sin. Or an excuse to sin. The Bible says that he's come to make all things new, right?

That we are to crucify the flesh. And Paul says that he died daily. And that he was crucified with Christ. And that we ought to conform our bodies. It says in Romans chapter 12 verse 2.

By the renewing of our mind. That we ought to be shaped. But it is the understanding that the flesh is weak. Which brings us to this word of assurance. Because there will be times when we fail.

There will be times when we stumble. And in those moments of weaknesses, there's hope of restoration. This word of assurance comes. Because Jesus tells us here. We go back to the first part.

When he looks at them and says, I tell you the truth. Every one of you are going to fall away from me tonight. They can't believe it. But look at what he says in verse 32. But after I have been raised, I will go ahead of you into Galilee. But after I have been raised, I will go ahead of you in Galilee.

[24 : 22] Each and every time, save one. Only one time does Jesus speak of his death. That he does not mention his resurrection. Each time. Only once does Jesus mention his death.

That he does not reference his resurrection. And it's a time where he's just speaking of how he's going to be handed over. And put on trial. And mocked. Every other time, when he speaks of his resurrection. Or speaks of his death.

He speaks of the resurrection. Because here's the first word of assurance that we need to know. When things are about to get dark. And everything is going to fall apart. And he who they've placed all of their hope and confidence and trust in. Is taken from them.

They need to understand this. And they will hold on to it. Because it will come to them later. Death is not the end. That is the word of assurance. Death does not have the final say.

It is not the last word. Jesus says, but after I have been raised. The Bible tells us in the book of Hebrews. He is the forerunner who goes before us.

[25 : 15] He is the first fruits of the resurrection. First fruits implies more fruits. Right? I don't speak of the first fruits of my garden. If I don't anticipate to get more fruit from the garden.

In the Old Testament when they brought the first fruit from the field. That was the first of the harvest. And the reason they could joyfully bring the first fruit of the field. Is because they anticipated that God was going to bring more harvest.

And the abundant harvest afterward. Jesus is the first fruits of the resurrection. Which implies a greater resurrection. Which is the believers in Jesus Christ. Death is not the final word.

That is the first word of assurance we have. No matter how weak the flesh is. No matter how much we stumble. No matter how much we fail. No matter how much we fall. Though he slay me.

I will praise him. Job says. Death is not the final word. The oldest book in the Old Testament refers to the coming of a resurrection. I've told you this before. And I will continue to tell you this.

[26 : 12] As long as the Lord leaves me here on this earth. It is something that is so astounding to me. The oldest psalm that we have is Psalm 90. Written by Moses. And it says to teach us to number our days. And it speaks of the reality that there will be coming a day.

Where we will stand face to face with God. The oldest book in the Old Testament. The oldest book in all of your scriptures. The book of Job. And Job in the midst of all of his suffering. When everything is falling apart. And it looks like death is impending. Death is coming.

He knows death doesn't have the final word. Because Job pens this. Job says. For I know. Even if I die. I know that I will see my redeemer in the land of the living.

Isn't that good? Job says. Even if I die. I know that I will see my redeemer in the land of the living. Just in case you didn't understand it. The land of the living is this earth. And the land of the living is not just some pie in the sky up there.

Floating around on the cloud with a halo of the morning. The land of the living is in this earth. So Job says. Even if I die. I know that there will be a day where I come back to life. And I stand on this earth. And I see my redeemer in the land of the living.

[27 : 09] Job. The oldest book in the Bible. Speaks of a resurrection. And now Jesus here. When everything is about to fall apart. He says. But after I am raised. You know. Everything is going to get dark.

You're going to fall away. But after I am raised. Because friend. Listen. You may have failed him. You may have fallen away from him. You may have denied him at times. But you are still alive.

And so is he. And that's a good news. Somebody should have said amen right there. I'll say. I'll amen myself. Because you are still alive. And so is he. And since he has raised. He goes before you.

Because see. Even though they denied him. Even though they forsook him. Even though they left him. He didn't leave them. Because look at what it says. I will go before you into Galilee.

He went ahead of them. Anticipating meeting them. Even though he knew about them. The Bible says in the book of Psalms. That he is intimately acquainted with all of our ways. Think about that just for a moment.

[28 : 04] God knows all about you. It says. It says in the book of Psalms. He's intimately acquainted. He knows what you think. He knows how you feel. He knows what you talk about behind closed doors. He knows what you don't say.

Because you don't want anybody to hear it. But you think it anyway. He is intimately acquainted. With not just your good ways. Not with your okay ways. But the Bible says. With all your ways. And in the same Psalm says.

I mean this blows me away. This gets me excited. The same Psalm that says. He's intimately acquainted with all my ways. He knows all about me. It says. But how wonderful are his thoughts of me.

Think about that. But how wonderful and glorious are his thoughts to me. Even though he knows all about me. How wonderful and glorious are all his thoughts to me.

Because if you knew me the way I know me. You might not be thinking wonderful about me. And if I knew you the way you knew you. I might not think too wonderful about you. But God who knows me greater than anyone knows me.

[29 : 00] Still thinks wonderful about me. Because see he says. I'm going to come back to life. And after I come back to life. I will go ahead of you to Galilee. I'm not going to hide from you. I'm not going to leave you.

I'm not going to make you look for me. I'm going to tell you where I will meet you at. Because you need me. Because you're so weak. See that's what he's saying. He's saying. You are weak. But I got a word of assurance for you.

I'm stronger than you. And I will tell you where you can find me at. The Bible tells us. That in your weakness you can find him. Says all you have to do is call out to him. And he will not forsake those who cry out to him.

See in our weakness he tells us where we can meet him. Because he gives us a word of assurance. He says. But after I'm raised. I will go ahead of you. The Bible tells us in Luke chapter 22.

Here we have the same account. In Luke chapter 22. And Peter and all of his self confidence. Jesus looks at him that night. And Jesus looks at Peter and says. Peter, Peter. Satan has asked.

[29 : 55] Now the wording. When we read it in our English language. It may seem like Satan's just asked. He can sift Peter. But it really is the word y'all. Well that's what it is in our language. All right. It's y'all. It's you all. He says.

Satan has asked that he may sift y'all. He said. Peter. Satan's asked that he's going to sift every one of y'all. All of you in this room. So he's going to sift all of y'all. And that's why all of them fall away.

He says. Satan has asked that he may sift you like wheat. So here we go. Stay with this first. This is good stuff right here. The first thing you need to know is. Before Satan comes to you. He's got to ask permission to get to you. If you in Christ.

Before he can ever bother you. He has to ask permission to get to you. There was a day when the sons of God came before God. And God said. Have you considered my servant Job? And before Satan could do anything to Job.

He had to ask God for permission. And Jesus said that Satan was going to sift the disciples. But before he can do anything. He had to ask Jesus permission. Because once you give your life to him. Your life is not your own anymore.

[30 : 50] Your life is not Satan's anymore. You belong to another master. And that master has complete domain and control over you. And no one can touch you apart from the master. And when the master says it's okay. Here's the word of assurance.

But Jesus says. But Peter I've prayed for you. So that when you are restored. You can renew and encourage your brothers. So when you go through a moment of weakness. When you go through a moment of dryness.

When you go through a moment of trial. Here's the assurance. Satan had to ask permission to bother you. If you belong to Jesus. He ain't going to bother you. If you already belong to him. But when you go through that moment.

He had to get permission. And after he got permission. Your master has already prayed for you. See there's a word of assurance. You're coming through. And when you come through. You will be able.

To strengthen others. Because of what you learned there. And we see this word of assurance. There's the weakness of man. There's the word of assurance. And I'll make this last one quick.

[31 : 47] Though it does not need to be so. Because we see it in its power. We see the willingness of the Savior. The willingness of the Savior. Man is going to forsake him.

All are going to fall away from him. Satan is about to sift them. And he's already prayed for them. Here we see that he is intimately aware. Of all that is going to take place. He knows what's going to happen.

He knows what's waiting him. When Judas comes into the garden. He knows what's waiting him. When he goes and stands before the Roman legion. He knows the beatings. And the mocking. And everything else. He knows that as Isaiah says.

That he will be beaten beyond recognition. That he will be despised. And people won't want to look at him. That when he walks past them. They will turn and not look upon him. He knows that they will pluck the hair out of his beard.

He knows that they're going to beat his back. And he's going to be shed blood. He's going to be stripped naked and humiliated. He knows that he's going to be crucified. Between two criminals. He knows all of these things.

[32 : 45] He knows everything that's going to happen. But yet we see him. He goes before the Father. And he says. Father. If it is possible. Let this cup pass from me. Yet not as I will.

But as you will. His request is pretty simple. If there's another way. Let's do it another way. Right. We understand in his humanity. He feels the weight of the agony. From all of eternity.

He knew this was going to happen. From the very beginning of creation. Before the foundations of the world were laid. He knew that this is how it had to be. But at this moment. In his suffering.

And in his agony. And in his isolation. He says. Father. If there's another way. Let's do it another way. And the Father gives him an answer. Because he goes back. He finds him sleeping. And he goes back to pray.

And here we see his willingness. Look at what it says. It says. He came. And he fell down again. And he says. My Father. If this cannot pass. If it cannot pass. If this is the way it has to be.

[33 : 37] My Father. If this cannot pass away. Unless I drink it. Your will be done. Here we see his willingness. The Bible tells us again. In the book of Hebrews. Who for the joy set before him. Endured the cross.

And despised its shame. See. He says. That Father. If this is the way it has to be. Then so let it be. In his moment of solitary. In his moment of isolation.

In his moment of agony. He was willing to do it. Friend. Because you're worth it. He was willing to do it. Because he knew it was the only way. This is what it takes.

It takes a savior. Who's willing to take my sin. And to tote my sin. And to put it up on the cross. So that across the top of that cross. It could say. It is finished.

He is willing. He did not. He did not. Just have it placed upon him. He took it upon him. This is what it takes. The willingness. Of the savior.

[34 : 32] And the reason it takes his willingness. Is because we're so weak. We're so weak. We can't do it ourselves. And since we can't do it.

It says in the book of Proverbs. A man cannot pay the price of his own redemption. Let alone the price of his brothers. In our weakness. We can't do it. But in his willingness. He did.

In his willingness. He did. So friend. If he was willing to do that. For you and I. Shouldn't we be at least willing. To do what we can for him.

See. He went through a time. Of solitary agony. He comes back. And he says. Get up. Let us be going.

Behold the one who betrays me. As at hand. The agonizing is done. Now. Now. He's willing to do what must be done. And he's going to do it for us.

[35 : 30] What a price. What a savior. What a willingness. To take on that which I could not do. Because I desperately needed it. Because of who I am.

And yet we see it. In all of his glory. And his wonder and splendor. May our lives be ever touched by it. And may each and every beating. Of our hearts. Be that which leads us to serve him.

More and more. Because of that moment. When he said. Father. I will do it. Because we couldn't. Let's pray. Lord. Lord.

We thank you so much. For this day. We thank you. For your faithfulness. To us. We thank you. For your goodness. Your grace. And your mercy.

But Lord. More than that. We thank you. That you are willing. That you are willing. To do that. Which we cannot. And Lord. May our lives. Be displays of what we can.

[36 : 26] In your strength. May it be for your glory. And your honor. We ask it all. In Jesus name. Amen. Amen.

Thank you.

Thank you.

Thank you.

Thank you.