

# The Garden of Forsakenness

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[ 0 : 00 ] Well if we could, with the Lord's help and the Lord's enabling this morning, if we could turn back to that portion of scripture that we read.

The Gospel according to Mark chapter 14. Mark chapter 14, and if we read again the words of verse 26 and 27.

And when they had sung a hymn, they went out to the Mount of Olives. And Jesus said to them, you will all fall away, for it is written, I will strike the shepherd and the sheep will be scattered.

I will strike the shepherd and the sheep will be scattered. It's now less than 24 hours until Jesus Christ will die upon a Roman cross.

The 30 plus years of Jesus' life are soon to come to an end. The three years of Jesus' ministry, which has been full of miracles, healings and profound teaching, it will be brought to its climax and its culmination with his death and resurrection.

[ 1 : 21 ] resurrection. This is Jesus' last night before his death. And as you can expect, it's going to be one of the most painful nights that Jesus will ever endure.

Not only because he will be beaten, flogged, spat upon, mocked and then crucified, but also because he will be forsaken. And Jesus will be forsaken by those closest to him.

But if this was your last night, your last night before your death, you would want those closest to you to be around you.

You would want all your family and all your friends to provide comfort and support. Well, I would anyway. But what we see here in the experience of Jesus is what we were just singing in Psalm 69.

Reproach hath broke my heart. I'm full of grief. I looked for one to pity me. But none I found.

[ 2 : 26 ] Comforters found I none. In his greatest hour of need, Jesus was forsaken by those closest to him. We know already that Jesus had lived a life of rejection.

He came to his own people, the Jews, but they would not receive him. His family, his own brothers and sisters, they rejected him. His synagogue rejected him.

His village rejected him. His nation rejected him. And now in this passage, we see that Jesus was rejected and forsaken all the way to the grave.

For even those who were closest to him, those who had followed him for three years, those who had been taught by him, they were going to reject him and forsake him.

Jesus had to face death alone. But you know, it's a stark reminder that we all must face death alone. We can't take anyone with us.

[ 3 : 25 ] We can't take our parents or our children or our wife or our husband or our friends or our elder or even the minister. You can't take anyone with you.

We have to face the pain and loneliness of death alone. But there was one person who should never have had to face the pain and the loneliness of death alone.

And that was Jesus. And yet he willingly entered into the pain of loneliness and the pain of forsakenness and the pains of death and hell itself.

All so that we could have the promise and the hope of eternal life. And what Mark wants us to see is that the pain of Jesus' loneliness and forsakenness, it begins here in the Garden of Gethsemane.

But that pain, it will reach its climax at Calvary when Jesus cries out, My God, my God, why have you forsaken me? And you know, I find it so appropriate that the forsakenness and the loneliness of the cross should begin on the Mount of Olives in the Garden of Gethsemane.

[ 4 : 40 ] Because the name Gethsemane, it means oil press. On the Mount of Olives, which produced olives, there was a garden called oil press.

Oil press. And it's here that the pressing and the crushing of Jesus for our iniquities would begin. It would begin in the Garden of Forsakenness.

And it was the free church minister of the 19th century, Hugh Martin. He said that the darkness of Gethsemane must be regarded as but the shadow of Calvary. For the sorrows of the garden, he says, they arose from the prospect and the foresight of the sorrows of the cross.

And so this morning, we stand in the darkness of Gethsemane. And we see that it's a painful experience for Jesus. Because in the Garden of Gethsemane, Jesus makes this painful prediction that all the disciples will forsake him.

And being made aware of the enormity of the cross, Jesus comes before his father and he engages in prayer. And what kind of prayer is it but a painful prayer?

[ 5 : 56 ] And then lastly, we'll see that the pain of the Garden of Gethsemane is brought to its conclusion with the painful pretense of Judas.

In which Judas betrays him with a kiss. And so they're the three headings that I'd like us to use this morning. A painful prediction, a painful prayer, and a painful pretense.

A painful prediction, a painful prayer, and a painful pretense. So if we look firstly at a painful prediction. A painful prediction. If you look again at verse 26.

And when they had sung a hymn, they went out to the Mount of Olives. Jesus said to them, You will all fall away, for it is written, I will strike the shepherd, and the sheep will be scattered. But after I am raised up, I will go before you to Galilee.

Peter said to him, Even though all fall away, I will not. And Jesus said to him, Truly I tell you, this very night, before the cock crows twice, you shall deny me three times.

[ 6 : 57 ] But he said emphatically, If I must die with you, I will not deny you. And they all said the same. And this conversation between Jesus and his disciples, it seems to have taken place while they were on their way to the Garden of Gethsemane.

Which would have been a 20 minute walk from the upper room, which was located inside the city of Jerusalem, to the Mount of Olives, which was on the outside of Jerusalem, on the east side of the city.

But this conversation between Jesus and his disciples, it only added to the disciples' confusion. Because they'd been told many times that Jesus will be delivered into the hands of the chief priests and the scribes to be killed.

And then during the Passover meal, as we saw last week, Jesus had informed his disciples that one of them would betray him. And of course, none of them knew who it was going to be, apart from Judas.

But now after predicting his death many times, and predicting his betrayal, Jesus now predicts that all the disciples, all his students, they will all fall away, and deny him before morning.

[ 8 : 11 ] And for the disciples, it doesn't make for good listening. Because they were determined to be faithful to Jesus, and stand with him, and there was no way that they were ever going to deny him.

And it wasn't just Peter who refused to believe what Jesus was telling him. All the disciples claimed that, well, if Jesus is going to die, they would die with him.

But there's one thing they'll never do, and that is deny him. And it was a bold statement. But it was a statement which undermined the authority of Scripture, and failed to recognize their own personal weakness.

Because in telling the disciples that they would forsake him, Jesus quotes from Zechariah 13 verse 7. And this is what he says, You will all fall away, for it is written, I will strike the shepherd, and the sheep will be scattered.

And what's remarkable is that, in that prophecy, Zechariah claims that, on the day that the shepherd is smitten, there will be a fountain of salvation opened, to provide cleansing from sin, and uncleanness.

[ 9 : 20 ] But more than that, in Zechariah 13, Zechariah describes the shepherd, as one who stands next to the Lord. The shepherd is in a close relationship, with God himself.

And yet, it will be God's shepherd, who will be appointed to protect, and care, who has been appointed to protect, and care for the sheep. He is the one who is going to be smitten. He is going to be struck down.

The shepherd is going to be struck down, and the sheep will scatter. And it's a painful prediction. Because Jesus knew that he would be abandoned, and forsaken by those closest to him.

But what's amazing is that, Jesus understood that, his forsakenness, and his suffering, was all part of God's plan, and God's purpose. He had already claimed that, he was the divine shepherd of God's people.

When he said that in John chapter 10, he told everyone, I am the good shepherd. And the good shepherd lays down, his life for the sheep. And Jesus knew what, Isaiah had prophesied about him.

[ 10 : 29 ] That all we like sheep have gone astray, we have turned everyone to his own way, and yet the Lord will lay upon the shepherd, the iniquity of us all. Because as Isaiah tells us, it was the will of the Lord to crush him.

The will of the Lord to crush him, and put him to grief, so that he will make his soul an offering for sin. And Jesus knew this. Jesus knew that the darkness of Gethsemane, Gethsemane, and the pain of forsakenness, was all part of fulfilling God's plan, and God's purpose.

Jesus understood from God's word, that this is the way it's meant to be. And he submitted to God's will. And you know my friend, when I look at Jesus, I see the greatest example, of how to deal with our circumstances.

Because Jesus understood God's purposes, even in the midst of all the pain. Jesus understood that God had a great plan, that would bring about good, and it would be for God's glory.

Others may have meant evil against him, but all the time Jesus knew, that God meant it for good. It was a painful prediction. And that's what the word prediction means.

[ 11 : 51 ] It just means said beforehand. It was said beforehand. And Jesus knew that God had told him beforehand, all that would take place, and all that would happen to him.

He had told him in his word. But what made the pain, and the prediction bearable, was that God was in it. God was in it. And my friend, God has told us in his word already, that this life will not be easy.

He has predicted pain. He's told us, that this life will be full of pain, full of sorrow, full of illness, full of trials, full of loneliness.

God has told us, that it is through much tribulation, we will enter the kingdom of heaven. But God has also told us, where we can go with it all.

And that is to this Jesus. We are able to go, to Jesus with it, because, he was made to understand, so that he could sympathize, with all our weaknesses.

[ 12 : 57 ] And when I look at Jesus, we're told in the Bible, he is our great high priest. Christ. And yet, he was made like us, made like all of us, touched with a feeling, of our infirmities.

And he was made, to experience trials, and all the temptations, that we go through. He was able, and made, to bear our griefs, and to carry our sorrows.

It's no wonder, that the hymn writer says, what a friend we have in Jesus. All our sins, and griefs to bear. What a privilege, to carry everything, to God in prayer.

And he says, oh what peace, we often forfeit. Oh what needless pain, we bear. All because we do not, carry everything, to God in prayer.

My friend, Jesus has given to us, a great example, to follow. And God has told us, in his word, that there will be, many pains, and many sorrows, in this life.

[ 13 : 58 ] But he's also told us, where to go with them. He's told us, to go to Jesus with them. And yet, all too often, we follow the example, of the disciples, rather than the example, of Jesus.

Because, despite knowing, what was going to come, and being told, from scripture, that they would fall away, the disciples, refused to listen. They denied the truth, they undermined, the authority of scripture, they claimed, that they knew, better than Jesus, and that they knew, themselves, better than Jesus, and their situation, better than Jesus.

And they asserted that, well it will never, happen to them. And it wasn't just, Peter who said it, all the disciples, denied, Jesus' statement. They denied, the truth. And the reason for this, was because, they didn't like being told, that they were weak, and vulnerable.

They didn't like being told, that they're not in control, of their own life. They didn't like being told, that they, will let Jesus down. They didn't like being told, that they need, to depend completely, upon someone else, other than themselves.

But who does? Who likes being told, to depend upon, someone else? Because like the disciples, we're all very good, at hiding our weaknesses.

[ 15 : 25 ] We're all very good, at covering up, our insufficiencies. We're all very good, at putting on, the front, and presenting to people, that we are strong, and that everything is fine, and that we have it all together.

And we're all very good, at denying the reality. The reality, that none of us, have it all together. Because my friend, we are broken people, living broken lives, in a broken world.

And a world, that is full of heartache. But it's only when, we humble ourselves, and see ourselves, for what we really are, that we'll follow, the example of Jesus.

And we'll confess, that I am weak. We'll confess, yes, I am vulnerable, I'm full of flaws, I'm full of failures. But more than that, when we see who we are, we will confess, that without Jesus, we can do nothing.

Without him, we can do nothing. And that's, what's so wonderful, about this painful prediction. Because here is Jesus, and despite all that's, ahead of him, he gives to the disciples, a promise.

[ 16 : 43 ] Despite all that, is before him, in the cross, and Gethsemane, Jesus gives to the disciples, a promise. After I am raised, I will go before you, to Galilee.

After I am raised, I will go before you. Jesus gives, to the disciples, a wonderful promise, that he'll go before them, and he will be with them. And that promise, it was actually affirmed, by the angel at the tomb.

When Jesus, had risen, the angel was there, and said, Jesus is going before you, to Galilee. There you will see him, just as he told you. He predicted.

And that's the promise, we have in this painful world. We have the promise, that Jesus will be with us, and Jesus will, go before us. Because he says to us, on the pages of scripture, I will never leave you, and I will never forsake you.

The last thing he said, to his disciples, behold, I am with you, always. Even to the end, of the world. What a promise.

[ 17 : 52 ] A promise, in the midst, of a painful prediction. But secondly, we see a painful prayer. A painful prayer. If you look at verse 32.

And they went to a place, called Gethsemane, and he said to his disciples, sit here while I pray. And he took with him, Peter and James and John, and began to be greatly distressed, and troubled. And he said to them, my soul is very sorrowful, even to death.

Remain here, and watch. And going a little further, he fell on the ground, and prayed, that if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible for you.

Remove this cup from me. Yet not what I will, but what you will. And when we read these words, we begin to realize, that Gethsemane is living up to its name.

Because it's here, that the pressing, and the crushing weight, of Calvary, is made known to Jesus. But what we see, first of all, is that Jesus, separates himself, from the twelve disciples, by telling them, to sit and wait here, while I go and pray.

[ 19 : 01 ] But from out of the twelve disciples, Jesus takes what, we often refer to as, the inner three, Peter, James, and John. And this wasn't the first time, that Jesus, sought the company, of the inner three.

When he raised, Jairus' daughter, from the dead, Jesus chose the same three, to come and witness, her resurrection. When Jesus was, transfigured on the top, of that mountain, it was Peter, James, and John, who witnessed, that spectacle.

And now, as he faces, the horrors, of Calvary, Jesus again, requests the company, of Peter, James, and John. And we may ask, well, why those three?

Why not the other, other disciples, that are left behind? Well, I believe, that it was because, they were being prepared, for a specific work. Because after the death, and resurrection of Jesus, Peter, James, and John, they were going to be, the foundation stones, of the New Testament church.

They were going to be, the vehicle, by which the gospel, would spread. Peter, would be used, on the day of Pentecost, in the conversion, of thousands. James, was going to be, one of the first martyrs, in the early church.

[ 20 : 19 ] And John, was going to be, this great influence, through his, writing the gospel, and all his letters. But for these three men, in particular, they would experience, intense suffering, and death.

Peter, was crucified, upside down. James, was beheaded. And John, was exiled, to the Isle of Padmos, where, he wrote, the book of Revelation. And so, even at this point, in his ministry, Jesus, Jesus, is still, teaching his disciples, and preparing them, for the work, of the ministry.

But you know, it wasn't just, Peter, James, and John, who needed Jesus. Jesus, also needed, Peter, James, and John.

Jesus, needed his, closest friends, in his, greatest hour of need, to pray with him, and to pray for him. And with this, we ought to see, the humanity of Jesus.

That, he wasn't some, superman. He was the, God man. He was, 100% God, and 100% human. As a human, he needed, the help, and support, and friendship, of his fellow man.

[ 21 : 32 ] He needed, Peter, James, and John, to pray with him, and to pray for him. And that's what we all need. Especially in times of crisis, we need friends.

And we need people, to pray with us, and to pray for us. We need, friends in the ministry. We need, friends in the workplace. We need friends, as parents.

We need friends, as those, who are retired. Because the greatest, privilege about, having friends, is that you can pray for them, and you can pray with them.

And when we encounter, experiences that, we never planned, or never saw coming, into our life, and we don't know, how to deal with, ourselves. Well the best thing to do, is to bring it, before the Lord, in prayer.

And ask others, to pray, for us, and to pray, with us. We can ask those, around us, or those closest to us, to pray. And you know, as a minister, it's one of the greatest, privileges.

[ 22 : 37 ] The greatest, privileges. To be able, to go into people's homes, and to pray with them, to pray for them, as a family, in whatever situation, they find themselves in.

Because prayer, is a gift from God. And prayer, it's an awesome privilege, in which we can, come before God, with all our, burdens, and cast them upon him.

Because that's, the promise of the Bible. Cast all your cares, upon the Lord. Why? Because he cares for you. Because he cares, for you.

My friend, it's because of what Jesus, has done on our behalf. That we are able to come, to God's throne of grace. And we're able to come, as the Bible says, boldly.

Not only to obtain mercy, but also to find, there, grace to help, in time of need. Grace to help, in time of need. And that's what Jesus, was seeking.

[ 23 : 38 ] He was seeking, the support, of his friends, and grace to help, in time of need. And we need to follow, the example of Jesus, rather than the example, of the disciples, who were too proud, to show any sign, of weakness, or vulnerability.

We need to be people, who pray with others, and to pray for others. We need, and we need people, to pray with us, and to pray for us.

But for Jesus, his experience of prayer, in the garden of Gethsemane, was going to be, a painful experience. Because the garden of Gethsemane, would be, the garden of, forsakenness.

As, even his closest friends, would forsake him, and let him down. Three times, Jesus would go and pray. And three times, he would come back, to find Peter, James, and John, fast asleep.

And that was because, it was between, it's now between, two and four in the morning. And so, it's no wonder, they were tired. But Jesus says about them, that they had, succumbed to the temptation, to sleep.

[ 24 : 42 ] Their spirit was willing, their flesh was weak. And it's so true. You'll never feel tiredness, until you start praying.

You'll never know, distraction, until you start praying. You'll never think about, half the things, that you need to do, in one day, until you start praying.

But the command, as Jesus said to the disciples, was watch and pray. Watch and pray. Because the last thing, the devil wants, is for us, to pray.

To pray, for other people. To pray for your home, your family. And yet Jesus, sees the disciples, failing in their responsibilities.

By abandoning, and forsaking Jesus. And it's a reminder to us, that, it is good to pray, with one another, and for one another. But we can't just rely, upon other people's prayers.

[ 25 : 44 ] We need to pray ourselves. We need to pray for ourselves. Here's a question, do you ever pray for yourself? Do you pray at all?

Do you pray at all? But when Jesus prayed, it was a painful prayer. And that's how it's described for us. Because, we're told that Jesus, was troubled, and distressed.

Which are, the words that are only used, elsewhere in Mark's gospel, to describe, the power, and the darkness, of the demons, that overshadowed Legion. Legion was possessed, by many demons.

And he was troubled, and distressed, by the demons, who wanted to kill him. Which makes sense, of what Jesus said, my soul is exceedingly sorrowful, even unto death.

It seems that, the soul of Jesus, is now coming, face to face, with the forces of hell, and the power of darkness. To the point, that he confesses, to the disciples, that his soul, is overwhelmed, with sorrow.

[ 26 : 52 ] And it's burdened, with grief, to the point of death. And as one commentator put it, nothing in all the Bible, compares to, Jesus' anguish, and agony, in Gethsemane.

Nothing in all the Bible, compares to it. But what was it, that caused Jesus, to cower, and be overwhelmed, at the prospect, of his own death?

What was it, that caused Jesus, to collapse on the earth, in prayer, asking that, Calvary might be avoided? Because Jesus, he had spoken about his death, on many, many occasions.

And he'd, travelled purposely, towards Jerusalem, to meet his death. But what was it, that caused Jesus, to pray, Father, if it be possible, let this cup, pass from me?

Well, the answer must be, something, more than simply, his death. I believe that, what Jesus, had said back, in chapter 10, that's the key chapter, of Mark's gospel.

[ 27 : 56 ] Chapter 10, verse 45, the Son of Man, came, not to be served, but to serve, and to give his life, as a ransom for many. And what we see, is that, Gethsemane, was the first step, the first step, in that ransom, being paid, as Jesus, submits, to the will, of his Father.

Because, in his submission, to the Father's will, Jesus was, guaranteeing, that the ransom, would be paid, in full, at Calvary. And his prayer, when Jesus says, Abba Father, it shows, intimacy, and boldness, that Jesus had, with his own Father, as his Son, a Son, who had never experienced, the wrath of his Father.

He was the beloved Son. He enjoyed, perfect love, perfect fellowship, perfect harmony, perfect union, with his, and communion, with his Father. And yet, the humility of Jesus, and the willingness, of Jesus, to accept, the Father's will, and to trust, that the Father knows, what he's doing.

He says, Abba Father, all things are possible, for you. Remove this cup, from me, yet not what I will, but what you will. And this is the burden.

This is what made, his soul, exceedingly sorrowful. This is what caused him, such agony, and distress of soul. The burden, of fulfilling, the Father's will.

[ 29 : 25 ] The burden, of becoming, the ransom for many. The burden, of drinking the cup, of the Father's wrath. And it was Hugh Martin, again in his book, The Shadow of Calvary.

He says, in Jesus' consent, to receive the cup, of his Father's wrath. He was consenting, to be made sin for us. He was consenting, to be numbered, with the transgressors.

And he was consenting, to have the iniquities, of his people, laid upon him. This, says Hugh Martin, this is what, Gethsemane transacted, between the Father, and the Son.

Jesus was guaranteeing, that the ransom, would be paid in full, at Calvary. And you know, my friend, it's one thing, to stand before, a holy God, in the day of judgment, and be condemned, for your own sin.

But it's quite another thing, altogether, to willingly, and humbly, stand before, a holy God, as one who knew, no sin, and yet, became sin for us.

[ 30 : 36 ] And be judged, and condemned. Condemned, so that we might, be made righteous. It's one thing, my friend, to experience the wrath, of God, and enter into hell, knowing that your own sin, brought you there.

But it's quite another thing, altogether, to willingly, and humbly, endure, God's wrath, and hell, so that we could be forgiven. My friend, in the garden of Gethsemane, Jesus guaranteed, Calvary's, great transaction, that Jesus would, take our sin, and we would receive, his righteousness.

And he guaranteed it, with his word, not my will, but your will be done. He sealed it, with his oath.

And you know, all I hear, echoing out of Gethsemane, are those words, we were singing in Psalm 40. The Psalm of Gethsemane, the Psalm, when we were hearing Jesus, saying to his Father, to do thy will, I take delight, O thou my God that art, yea, that most holy law of thine, I have within my heart.

And that's what the writer, to the Hebrews, also confirmed. That it was the joy, that was set before him, that he endured the cross, despising its shame. And the joy which Jesus had, was knowing that his death, was not in vain.

[ 32 : 12 ] Because his death guaranteed, that our sins would be forgiven, and that we could enjoy, peace with God. It was a painful prayer, but out of it, came a perfect promise.

Perfect promise, the promise, that whosoever believes in him, would not perish, but have everlasting life. And my friend, that whosoever, it includes everyone, and it excludes no one.

It includes you. It includes you. Whosoever believes, will not perish, but have everlasting life.

And so we've seen a painful prediction, a painful prayer, but lastly and briefly, we see a painful pretense. A painful pretense. Look at verse 43.

And immediately, while he was still speaking, Judas came, one of the twelve, and with him a crowd, with swords and clubs, from the chief priests, and the scribes, and the elders. Now the betrayer, had given them a sign, saying, the one I will kiss, is the man.

[ 33 : 24 ] Seize him, and lead him away under guard. And when he came, he went up to him at once, and said, Rabbi. And he kissed him. They laid hands on him, and seized him.

And so having guaranteed to his father, that the ransom, would be paid in full, the road to Calvary begins. In his, this final event, in the garden of Gethsemane, Jesus is, abandoned and forsaken, by, one of his own disciples.

And Mark presses that point, because he tells us again, that the one who came, to betray Jesus, he says, Judas, was one of the twelve. Judas came, one of the twelve.

But what's clear, is that at the end of his ministry, no one had understood, who Jesus is, and why Jesus had come. The night before, he's going to die, they still can't understand it.

None of the disciples, had understood, what Jesus was about. Judas hadn't understood, what Jesus was about, because he takes with him, this large crowd, of men, with swords and clubs, in order to arrest him.



[ 34 : 36 ] And even all the religious leaders, of the temple, the chief priests, and the scribes, and the elders, who had sent this mob, to get Jesus, they still didn't understand, what Jesus was all about.

Because they sent, the men with Jesus, Judas, thinking that Jesus, would try and escape, or put up a fight. And yet, Jesus reminds, every one of them there, he reminds them that, he had been with them, on many occasions.

I was with you in the temple, teaching in the temple, and yet you didn't seize me. And the reason for this, wasn't because, he was too strong for them, or that he tried to escape, or that they weren't ready yet.

The reason, it didn't happen, was simply because, as he says himself, his hour had not yet come. Which means that, Jesus had, he affirms it, to the disciples, which he had just said, a few moments earlier.

He had a few, in verse 41, they came the third time, and said to him, are you still sleeping, and taking your rest? It is enough. The hour has come, the son of man is betrayed, into the hands, of sinners.

[ 35 : 48 ] Jesus knew, that his hour, had come. And that, in order for Calvary's, great transaction, to be completed, in order for, the ransom to be paid, the scriptures, must be fulfilled.

The scriptures, must be fulfilled. And there, the scriptures, of Zechariah 13, which claimed, the shepherd, must be struck, and the sheep, will scatter.

The scriptures, of Psalm 41, which affirmed, that Judas, my close friend, in whom I trusted, who ate my bread, he has lifted his heel, against me. The scriptures, of Psalm 69, which we were singing, and Jesus, confesses, reproach, hath broke my heart.

I'm full of grief. I looked, for one to pity me, but none I found. Comforters, found I none. The scriptures, were fulfilled, in Psalm 22, which prophesied, that Jesus, would save his enemies.

They pierced my hands, and feet. The scriptures, of Isaiah 53, would speak so, vividly, of the suffering servant, who would be despised, and rejected by men.

[ 36 : 56 ] A man of sorrows, and acquainted with grief. My friend, this is the wonder, of wonders, that Jesus, was obedient, to the will of his father, all, so that the scriptures, could be fulfilled.

All, so that the scriptures, could be fulfilled. Obedient unto death. But as you know, the climax, in the garden of forsakenness, it came with a kiss.

In order to identify Jesus, to the men, who would arrest him, Judas, had agreed this signal. The signal was, a kiss. And it was a painful kiss, filled with venom, and hatred.

And yet, it was delivered, in the pretense, of love, and honour. It was a painful pretense. Because in the act, of kissing Jesus, on the cheeks, Judas was, demonstrating, the display of, honour, and reverence.

The reverence, and honour, that was due to a rabbi, from a disciple. And in fact, Judas, addresses Jesus, as rabbi. He comes to Jesus, and he says, rabbi, rabbi.

[ 38 : 12 ] And he kisses him. Judas delivered, his kiss, in the pretense, of love, honour, and reverence. But the truth was, Judas' heart, was far from Jesus.

He didn't know Jesus. He didn't know, why Jesus had come. And he didn't want, to know Jesus. And you know, I worry that those of you, who are not committed Christians, you are more like Judas, than you think.

Because you come to church, and you come before Jesus, each Lord's Day morning. And you give to Jesus, the position of honour, and reverence, before all the onlooking disciples.

And you even kiss Jesus. But it's a painful pretense. Because you only kiss Jesus, in the pretense of your love, honour, and reverence for him.

Dare I say, it's not real. It's not genuine. It's not sincere. Because the truth is, your heart is far from Jesus.

[ 39 : 36 ] You don't know Jesus. You don't know why Jesus came. And sometimes I wonder, if you want to know Jesus at all. In a moment, we're going to sing in Psalm 2.

A psalm which is all about Jesus, as the King of Kings. God's beloved son. But at the end of Psalm 2, there is the exhortation, to kiss the son.

Kiss the son. Which means that we are to kiss the son, by humbling ourselves, before King Jesus. Giving to him, love, honour, and respect.

The love, honour, and respect he deserves. And we're to do it, with a genuine, and a sincere heart. We are to do it, with full commitment.

A heart, that wants to have Jesus, as our Lord, and as our King. But the warning, which is issued in Psalm 2, along with the command, to kiss the son.

[ 40 : 47 ] It's kiss the son, lest in his ire, his anger, you perish, from the way.

So the choice is, kiss the son, lest you perish. from the way.

May the Lord bless these thoughts to us. Let us pray. O Lord, our gracious God, we, we give thanks to thee, for the shadow of Calvary.

We thank thee, O Lord, for the reminder, that, even in the garden of Gethsemane, our saviour was forsaken. But we bless thee, that through all that he went through, that we are able to enjoy, the benefits, and the blessings, of eternal life.

And enable us, Lord, we pray, to humble ourselves, before thee, that we might stop in our tracks, that we might stop, and bow before thee, and acknowledge, that Jesus Christ is Lord.

[ 42 : 16 ] O bless us, we pray thee, bless thy word to our souls. We pray, that it would find lodgment in our heart, that it would bring forth much fruit. Do us good, and we pray, bless this day to us, the Lord's day.

Help us to glorify thee in it, and to enjoy thee forever. Go before us, and we ask, for Jesus' sake. Amen. We'll conclude in that psalm, in Psalm 2.

Psalm 2, in the Scottish Psalter, page 201. Singing from verse 7, down to the verse, Mark 12, the end of the psalm.

The sure decree I will declare, the Lord hath said to me, thou art mine only son, this day I have begotten thee. Ask off me on for heritage, the heathen I'll make thine, and for possession I to thee, will give earth's utmost line.

Down to the end of the psalm, kiss ye the son, lest in his ire, you perish from the way, if once his wrath begin to burn, blessed all that on him stay.

[ 43 : 29 ] These verses, to God's praise. Amen. The sure decree I will declare, the Lord hath said to me, thou art my holy son, on this day, I have begotten thee.

A story beyond, for heritage, even I may kind, come for possession I to thee, we'll give earth's utmost line.

O shout out, O shout us with the witty road, O find on brave them all, O shout, and as the potter shire the shout, and as the potter shire the shout, and as the potter shire the shout, them dash in pieces small.

O therefore, kings, be wise, be taught, ye judges of the earth, serve God in fear, and see that ye join trembling with your mouth.

And as the potter, ye ye seedless son, blessed in his eye, ye perish from the way, if once his wrath begin to burn, blessed all that on his day.

[ 46 : 28 ] The grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit, be with you all, now and forevermore. Amen.