



A just weight
and balance

are the
LORD'S:

Thus saith the Lord...

- Jesus went out as his custom was, to the Mount of Olives.
- The disciples accompanied him.
- When he came to the place, he said to them,
- **"Pray that you may not enter into temptation."**
(Matthew 26:41)

- The space within Jerusalem was so limited that there was no room for gardens.
- Many well-to-do people, therefore, had private gardens out on the Mount of Olives.
- Some wealthy friend had given Jesus the privilege of using such a garden,
 - And it was there that Jesus went to fight his lonely battle

- He knew what crucifixion was like;
he had seen it.
- He was in an “agony”.
- The Greek word is used of someone fighting a battle with sheer fear.

- There is no scene like this in all history.
- This was the very hinge and turning point in Jesus' life.

- He could have turned back even yet.
- He could have refused the cross.
- The salvation of the world hung in the balance as the Son of God literally sweated it out in Gethsemane; and he won.

- He went into Gethsemane in the dark;
- He came out in the light
 - Why?

- Because he had talked with God.
- He went into Gethsemane in an agony;
 - He came out with the victory won
- And with peace in his soul.
 - Why?
 - Because he had talked with God.

- It makes
all the difference
in what tone of voice
a man says,
"Thy will be done."

- Jesus gave a warning,
 - "Simon, Simon," Jesus said, "Look you, Satan has been allowed to have you that he may sift you like wheat.
 - But I have prayed for you that your faith may not wholly fail.
- And you--when you have turned again
 - Strengthen your brothers."
- Peter did not follow the Master's example.
 - Peter failed to talk to God.

- The “you” in Luke 22:31
is plural;
- Satan wanted to have all the disciples to sift them.
- But our Lord addresses Peter specifically.

- The evil one longed with eagerness to pass the apostles of Christ through the sieve of temptation.
- And Peter tells us that that it is his attitude and habit in regard to all Christian disciples.
- “As a roaring lion”
(1 Peter 5:8).

- We take the story of the tragedy of Peter all in one piece.
- Peter was a strange paradoxical mixture.
 - Like it or not we are just like Peter.

- Jesus is saying:

“I have made you, Simon, a special object of thy prayer.”

- All the brotherhood will be tried,

- But for you I have especially prayed, for you, **who seems to be the strongest, is the weakest of them all.**

(Paraphrase)

- In spite of Peter's denial he was fundamentally loyal.
- H. G. Wells once said,
"A man may be a bad musician,
and yet be passionately
in love with music."
• No matter what Peter did,
• However terrible his failure,
• He was nonetheless passionately devoted to Jesus.

- There is hope for the man who even when he is sinning is still haunted by goodness.

- Peter was over-confident.
- If a man says, "*That is one thing I will never do,*"
- That is often the very thing against which he must most carefully guard.

- Again and again castles have been captured because the attackers took the route which seemed

unattackable and **unscalable**

and at that very spot

the defenders were

off their guard.

- Satan is wise.
- He attacks the point at which a man is too sure of himself,
- For there he is likeliest to be unprepared.

- Jesus did not speak to Peter in anger **but looked at him in sorrow.**

- Peter could have stood it **if Jesus had turned and reviled him;**

- But that voiceless, **grief-laden look** **went straight to his heart** like a sword and opened a fountain of tears.

- The penalty of sin is to face, not the anger of Jesus,
 - But the heartbreak in his eyes

- Remember what Jesus said to Peter.
- **"When you have turned,"**
"strengthen
your brothers."

- We cannot really help a man

until

we have been in
the same furnace
of affliction

- Or the same
abyss of shame
as he has been.

- **Hebrews 2:17-18**

He had to be one of us,
so that he could serve God
as our **merciful** and faithful high
priest and sacrifice himself
for the forgiveness of our sins.

- **2:18** And now that Jesus has
suffered and was tempted, he can
help anyone else who is tempted.

- To experience the shame of failure and disloyalty is not a total loss,
- Because it gives us a sympathy and an understanding that otherwise we would never have won.

- While Jesus was still speaking the villain makes his appearance.
- Jesus said to him,
- "Judas, is it with a kiss that you would betray the Son of Man?"

- There were four different parties involved in this arrest,
 - And their actions and reactions are very significant.

- The 1st party was Judas the traitor.
 - He was the man who had abandoned God and entered into a league with Satan.
 - It is only when a man has put God out of his life and taken Satan in, that he can sink to selling Christ.

- Luke 22:3

Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

- The door to the heart can only be opened from the inside.
- Guess, who opened the door for Satan?

- The 2nd party were the Jews who had come to arrest Jesus.
 - They were the men who were blind to God.
 - When God incarnate came to this earth, all that they could think of was how to hustle him to a cross.

- They had so long chosen their own way and shut their ears to the voice of God and their eyes to his guidance
- That in the end they could not recognize him when he came.

- Mat 13:13

Therefore speak I to them
in parables:

- because they seeing see not;
- and hearing they hear not,
- neither do they understand.
 - That is a quotation from Psalms 78:1-3,
 - These words tell of three things.

- **#1** They tell of a prophet's **bewilderment.**
 - The prophet brought a message to people which to him was **crystal clear;**
 - And he was bewildered that they **could not understand it.**

- What kindled a fire in the heart of Jesus left them stone cold,
- What should have thrilled them and moved their hearts left them with icily indifferent.
- It is a terrible thing to be blind and deaf to God.

- **# 2** They tell of a prophet's despair.
- Jesus might as well be whistling in the wind;
 - His message meets the barrier of indifference;
 - In the end men are further away from God
than they were
at the beginning.

- **# 3** But these words tell of something more than a prophet's bewilderment
- and a prophet's despair;
 - They also tell of a prophet's ultimate faith.

- It was a Jewish belief that nothing in this world happens outside the will of God;
- And when they said nothing they meant literally nothing.

- It was just as much God's will when men did not listen as when they did;
- It was just as much God's will when men refused to understand the truth as when they welcomed it.

- The Jew clung fast to the belief that everything had its place in the purpose of God
- And that somehow God was weaving together success and failure.

- **Good and evil**
in a web of
his designing.
- Basically, it was
a fatalistic view.
- After all, it was
God's fault!

- The 3rd party were the disciples.
- They were the men who for the moment had forgotten God.

- Their world had fallen in and they were sure the end had come.
 - The last thing they remembered at that moment was God;
 - The only thing they thought of was the terrible situation into which they had come.

- Two things happen
to the man
who forgets God.

- He becomes
utterly terrified
and
completely confused.

- Therefore,
He loses the ability
to face life
and to cope with it.
- In the time of trial,
life is unlivable
without God.

- The 4th party was Jesus.
- And Jesus was the one person in the whole scene who remembered God.

- The amazing thing
about Jesus
in the last days
was his
absolute serenity
once Gethsemane
was over.

- After His arrest,
it was he who
was in control;
 - And even
at his trial,
it was he who
was the judge.

- The man who walks with God can cope with any situation
- And look any foe in the eyes, unbowed and unafraid.

- **Romans 8:37**

In all these things

we are

more than conquerors

**through him
that loved us.**

- **Romans 8:38**

**For I am persuaded,
that neither death,
nor life, nor angels,
nor principalities,
nor powers,
nor things present,
nor things to come,**

- **Romans 8:39**
**Nor height,
nor depth,
nor any other creature,
shall be able
to separate us from
the love of God,
which is in
Christ Jesus our Lord.**

- Have you talked with God lately?

- Matthew 26:41

Watch and pray,

that ye enter not into

temptation:

the spirit indeed

is willing,

but the flesh is weak

**The doors of the church
are open.**

**The Spirit and the Bride
Say
“Come”.**

Revelation 22:17

