

The Predetermined, yet False Arrest of Jesus Christ  
John 18:1-12; Acts 2:23-24

INTRO: The arrest of Jesus Christ was the greatest false arrest ever. It was the greatest because:

1. The charge of blasphemy was absolutely false. Jesus Christ is who He claimed to be. He is the Son of God.
2. It concerned the greatest man who ever lived: the God-man, the man Christ Jesus, the Son of God, God the Son.
3. Any charge of sin against Jesus would be false. Jesus never sinned. I Peter 2:22 says that Jesus is the one: "Who did no sin, neither was guile found in Him." II Corinthians 5:21 tells us that Jesus knew no sin: "For He hath made him to be sin for us who knew no sin...."
4. Every rule of Jewish justice was broken in His arrest.
  - a. Arrest for capital crime must be made in broad daylight. This was done in the dark.
  - b. Arrest for a capital crime cannot be made based on information given by the offenders followers. A follower, Judas Iscariot, betrayed Christ.

The arrest of Jesus was the greatest false arrest ever.

I. VS 1, THE GARDEN OF GETHSEMANE

- A. "These words" point us back to the High Priestly prayer of Jesus recorded in John 17. The priest was to teach, pray, and offer sacrifice for the people. Jesus had taught, prayed, and He was about to offer Himself (Heb 9:14).
- B. The "brook of Cedron"—the same as "Kidron," the Hebrew name meaning "dark waters"—pointing to the black river through which Jesus was about to go.
  1. The Kidron Valley winds its way down to the Dead Sea.
  2. In the millennium, a river will flow down the Kidron: its source being the millennial temple (Eze 47:1; Zech 14:8).
- C. "Where was a garden"—although John does not tell us what garden, the other Gospels do. This is the garden of Gethsemane.
  1. When we think of gardens in the Bible, there are two that stand out: the garden of Eden and the garden of Gethsemane. There are some striking contrasts between them:

<u>IN EDEN</u>	<u>IN GETHSEMANE</u>
All was delightful	All was terrible
Adam & Eve conferred with Satan	Last Adam sought the face of God the Father
Adam sinned	The Savior suffered
Adam fell	The Redeemer conquered
Conflict by day	Conflict by night
Adam fell before Satan	Soldiers fell before Christ
The race was lost	All the sheep saved (Jn 18:9)
Adam took the fruit from Eve's hand	Christ received the cup from His Father's hand
Adam hid himself	Christ boldly showed Himself
God sought Adam	Last Adam sought God

2. John does not tell us about the agony of the Garden. From the other Gospels, we know how much He suffered. In the garden, "being in agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground" (Lk 22:44).
3. In the garden, Jesus prayed: "Thy will be done." Can you say that? Let each of us seek the will of God in our lives.

## II. VSS 2-3, THE APPROACH OF JUDAS, THE BETRAYER

- A. Vs 2, Judas "knew the place." Jesus went to the place where He has often prayed. He was not trying to hid or run away. His hour had come. He went to the place where Judas expected Him to be (Lk 21:37). In 12:36, He hid Himself; now it is time to give His life.
- B. Vs 3, At the request of the Sanhedrin, a cohort of Roman soldiers of about 600 men (tenth of a legion), were sent with Judas (Mt 26:47).
  1. In addition to the Roman soldiers, temple guards were sent: these could be described as temple police.
  2. The soldiers and policemen were fully armed with swords

and clubs.

- a. They came with these to subdue the Prince of Peace!
  - b. They came against Him as a criminal.
3. They came with torches and lanterns to search for the light of the world.

### III. VSS 4-9, SHIELDING OF THE DISCIPLES BY JESUS

- A. Vs 4, Nothing was hid from the mind of Jesus. He knew what was going on even before they got to the garden. His foreknowledge was perfect.
1. “Went forth”– I believe meaning, “out from among the olive trees of the grove in the garden.” This means He stepped out of the relative darkness into the light, into the open, walking toward them.
  2. As He walked out, Judas did that thing which causes us to recoil, even at the mention of his name. Embracing Jesus, Judas kissed Him repeatedly saying: “Hail, Rabbi.”
    - a. This was a prearranged sign, a sign known as the Judas kiss even today.
    - b. It was a mean and devilish thing.
  3. Jesus now addresses the band: “Whom seek ye?”
    - a. This calls attention away from the disciples.
    - b. He calls attention to Himself.
    - c. Shows His willingness to lay down His life for us.
- B. Vs 5, The answer given here is voiced by several in the band for the verb is plural. Their answer is meant to be an insult for in Judean eyes it was bad to be a Galilean, but worse to be a Nazarene.
1. Jesus answers with an, “I am.” The Greek is *ego eimi*. It is used nine times in John’s Gospel.
    - a. “I Am.” Here Jesus lays full claim to His deity.
    - b. Jesus said, “I am, I am Jehovah, I am God.”
  2. “Judas.... stood with them.”
    - a. Judas was with them. He had made his choice to stand with the wrong crowd, with the crowd against Jesus. Don’t make the same mistake Judas did.
    - b. What crowd are you standing with? Whose side are you on?
- C. Vs 6, As soon as Jesus said, “I am He, they went backward and fell to the ground.”

1. All of them fell. No shot was fired. No sword drawn by Jesus. He felled them by His Word. The word of the "I Am." By this He proved His omnipotence.
  2. He proved that no man could take His life from Him. Jesus had said in 10:18: "I lay it down of myself." Jesus allowed Himself to be caught, to be taken as a willing sacrifice (10:11).
- D. Vs 7, Jesus recalls the band of dazed men to their duty.
1. They came looking for a Jewish peasant. They found a man whose words sent them to the ground.
  2. One day "every knee shall bow...." You may reject Him now, but one day you'll bow.
- E. Vs 8, Jesus again calls attention to Himself and away from the disciples.
1. Jesus had come into the garden to be arrested, but He didn't want the disciples to be arrested.
  2. Jesus shielded His own. He is our shield (II Sam 22:3; Lk 1:69).
- F. Vs 9, This verse points us to 17:12. This is a parenthetical statement about temporal death not eternal salvation. Here He provides for the physical escape for the men who are not yet ready to face such a severe torture.

#### IV. VSS 10-12, OUR LORD'S DEFENDER AND A SEVERED EAR

- A. Vs 10, Suddenly Peter's adrenalin is flowing. Up comes the sword he was carrying; and off came Malchus' ear. All four Gospels list the fact that he was the high Priest's servant. John knew the high priest and the servant.
- B. Vs 11, The Lord tells Peter to put up his sword.
1. "Shall I not drink it?" Speaks of the suffering of Calvary. This shows our Lord's willingness to die for sinners.
    - a. The serpent was about to bruise His heel.
    - b. The Gentiles are about to mock and beat Him.
    - c. The Jews will cry: "Away with Him, crucify Him."
  2. In all that was to happen, Jesus saw that this was the will of the Father. This sweetened the bitter cup.
  3. Our bitter cups will be sweeter if we see them as coming from the Father's hand.
- C. Vs 12, The arrest.
1. Bound– Fulfilling types– Gen 22:1-14, Isaac bound; Psalm

118:27.

2. For the first time in His earthly ministry, He is bound for the hour is come that He would be beaten, crowned with thorns, and crucified.

CONCLUSION: They came to arrest Jesus: Judas, the soldiers, and the temple police. Along with these, came the religious leaders. Jesus declared He was King by causing the band to fall to the ground. As priest, He protected the disciples. Jesus allowed Himself to be bound as a sheep led to the slaughter.