

Luke 22:47-53
Jesus' Betrayal, Arrest, and Desertion

Introduction: This takes place the early hours of April 3, 33 AD. Jesus is shown to be in control. He is not the victim in this situation.

- 1) **Jesus highlights the audacious hypocrisy of Judas—22:47-48**
 - a) When? ⁴⁷ *Now while He was still speaking,*
 - b) The crowd arresting Jesus—22:47
 - i) *behold, a crowd;*
 - (1) Into the darkened grove of olive trees comes a large number of people with lanterns and torches (Jn. 18:3)
 - ii) *and the one called Judas,*
 - (1) Someone close to Jesus—*one of the Twelve,*
 - (a) This magnifies the horror of his actions (Bock)
 - (2) Someone responsible for his actions—*was leading them,*
 - (a) They all fall to the ground when Jesus identifies Himself (Jn. 18:6)
 - (3) Someone hypocritical—*and he approached Jesus to kiss Him.*
 - (a) Remember that wicked actions can be done under a show of love.
 - c) Jesus's response to Judas—22:48 ⁴⁸ *But Jesus said to him, "Judas, are you betraying the Son of Man **with a kiss** (emphatic, perverting an act of love)?"*
 - i) Jesus' use of "Son of Man" highlights the authority of the One being betrayed. (Bock)
 - ii) It is true we are to "kiss the Son" (Ps. 2), but the kiss of affection and submission must be genuine.
 - iii) Remember Proverbs 27:6, "*Faithful are the wounds of a friend, But the kisses of an enemy are deceitful (excessive).*"
- 2) **Jesus demonstrates the injustice of His arrest by responding with compassion—22:49-51**
 - a) The impulsive response—22:49-50 (the result of not praying to prepare)
 - i) ⁴⁹ *When those who were around Him saw what was going to happen, they said to Him, "Lord, should we strike with the sword?"*
 - (1) They apparently do not wait for an answer.
 - (2) This certainly relates to 22:35-38.
 - ii) ⁵⁰ *And one of them (Peter; cf. John 18:10)*
 - (1) Hear the shing of Peter's sword—*struck the bondsman of the high priest*
 - (a) Named Malchus (cf. John 18:10)
 - (2) Hear the scream of Malchus—*and cut off his right ear.*
 - iii) Passionate enthusiasm for activity we think is being done on behalf of Christ does not always please God.
 - b) The compassionate response—22:51 ⁵¹ *But having responded,*
 - i) Jesus stops further assault verbally—*Jesus said, "Stop, no more of this!"*
 - (1) Some translations opt for something like, "Allow Me to do this."

- ii) Jesus demonstrates mercy—*And having touched his ear, He healed him.*
 - (1) This disfigurement would have kept him from temple worship,
 - (2) Jesus follows His own teaching from Luke 6:27-36. This is the last recorded miracle of Jesus. But even this dramatic miracle has no effect on their hardened hearts.
 - iii) He is no threat to the State. He reminds them that if He wanted to use force, He could have asked the Father to send 12 legions of angels (@ 72,000) to protect Him (Matt. 26:53).
 - iv) A Messiah who would heal His attackers was not part of anyone's messianic picture. (Keener)
- 3) **Jesus submits to the evil of His arrest and proves the guilt of those arresting Him—22:52-53**
- a) Who came to see Jesus arrested at close to midnight? ⁵² *Then Jesus said to those who had come against Him,*
 - i) Religious leaders—the chief priests,
 - ii) Levites—the officers of the temple (guard),
 - iii) Sanhedrin—and the elders
 - b) Jesus' legitimate question concerning their intended show of force—*“Have you^{pl} come out as against an (violent) outlaw, with swords and clubs?*
 - i) Jesus condemns their method
 - (1) Swords—used by the Roman soldiers who were present
 - (2) Clubs—used by the Jewish police
 - ii) Jesus condemns their manner
 - (1) As against a violent outlaw
 - c) Jesus makes observation of 2 contrasts—22:53
 - i) Their hypocrisy—⁵³ *Every day while I was with you^{pl} in the temple, you^{pl} did not lay hands on Me.*
 - (1) Remember they had been motivated by fear of the people (cf. 20:19; 22:2). They were cowards then, and they were cowards still. (Smith)
 - (2) If He was truly guilty, they had ample time to legitimately arrest Him earlier during the day. This exposes the hypocrisy of arresting Him under the cover of darkness.
 - ii) God's sovereignty—*But ...*
 - (1) The time is limited—*this is your^{pl} hour,*
 - (2) Satan's freedom is limited—*and (this is) the authority of darkness.”*
 - (a) Those in darkness choose to destroy the Light.
 - (3) Even though evil has its moment, it is not ultimately in control. (Bock)
 - (4) J. C. Ryle says it this way, “The hands of the wicked cannot stir one moment before God allows them to begin, and cannot stir one moment after God commands them to stop.”
 - d) This arrest in the garden was illegal for it was done at night and was accomplished through a hired accuser. (Martin, BKC)

- 4) Things we need to remember:
 - a) Let us pray for wisdom to not be deceived by hypocritical demonstrations of love.
 - b) Let us pray for compassion to minister mercy in the face of personal adversity.
 - c) Let us pray for grace to submit to God's will in the face evil.