

(25) Betrayal, Arrest, Desertion (Mt. 26:47-56; Mk. 14:43-52; Lk. 22:47-53; Jn. 18:2-12)

1. The simplest sequence.
 - a. Judas' arrival with armed soldiers (All 4).
 - b. Judas' kiss and private word from Jesus (Synoptics).
 - c. Triple I AM (John).
 - d. Peter's sword (All 4).
 - e. Message of irony (Synoptics).
 - f. Fleeing disciples (Matt., Mark).
 - g. Naked young man (Mark).
2. The soldiers.
 - a. The synoptics identify a crowd from the chief priests and elders, armed with swords and clubs.
 - b. John specifies a cohort and officers. σπεῖρα ^{#4686}_{7x}: *cohort*, 1/10th of a legion (Mt. 27:27; Mk. 15:16; Jn. 18:3,12; Acts 10:1; 21:31; 27:1). ὑπηρέτης ^{#5257}_{20x}: *helper, assistant, officer, attendant* (Jn. 7:32,45,46; 18:3,12,18,22; 19:6; Acts 5:22,26).
3. Judas.
 - a. Used a kiss to identify the target. φιλέω ^{#5368}_{25x}: *to love* ^{22x}: *to kiss* ^{3x} (Mt. 26:48; Mk. 14:44; Lk. 22:47) & καταφιλέω ^{#2705}_{6x}: *to kiss* (Mt. 26:49; Mk. 14:45). Also φίλημα ^{#5370}_{7x}: *kiss* (Lk. 22:48).
 - b. Jesus called Judas "friend" and asked him what he had come for. ἑταῖρος ^{#2083}_{4x}: *comrade, companion* (Mt. 20:13; 22:12; v.l. Mt. 11:16).
4. Triple I AM (Double I AM).
 - a. ἐγώ εἰμι I AM statements are quite common in the Gospel of John (Jn. 4:26; 6:20,35,41,48,51; 8:12,18,24,28,58; 9:9; 10:7,9,11,14; 11:25; 13:19; 14:6; 15:1,5; 18:5,6,8).
 - b. The significance of this name goes back to the call of Moses and his mission to redeem Israel from their bondage in Egypt (Ex. 3:13-15).
5. Peter's sword.
 - a. Two swords were declared to be sufficient by the Lord (Lk. 22:38). They were sufficient for personal self-defense in difficult days, but not intended for armed insurrection against the governing authorities or to enforce matters of faith (Lk. 22:35-37).
 - b. Taking the sword is not "living by" the sword (Mt. 26:53). Taking the sword inappropriately is the usurpation of civil authority (Rom. 13:1-4 cf. 12:19).
 - c. Ten Thousand Angels! sells the Lord short. More than twelve legions is greater than 72,000 angels. Angels can be tasked for human protection in warfare (2nd Kgs. 6:17; 19:35), but Jesus knows that would not be the Father's will for this night.
 - d. The high priest's slave, Malchus (Jn. 18:10). Common name among the Nabatean Arabs. Better thought of as coming from maluch rather than melek (see the note by [Edersheim](#)). Malchus has a family member who is also a slave of the high priest (Jn. 18:26).
 - e. The healing of Malchus is Jesus' final miracle before the cross (Lk. 22:51).
6. Message of irony.
 - a. The arresting force played out a farce.
 - 1) An observer might think that a dangerous robber was being apprehended (Mt. 26:55; Mk. 14:48; Lk. 22:52). ληστής ^{#3027}_{15x}: *robber, pirate, insurrectionist* (Mt. 21:13^a; 26:55^b; 27:38,44^c; Mk. 11:17^a; 14:48^b; 15:27^c; Lk. 10:30,36; 19:46^a; 22:52^b; Jn. 10:1,8; 18:40; 2nd Cor. 11:26).
 - 2) The whole point was to eliminate or minimize possible observers.
 - b. Daily public teaching provided plenty of arresting opportunities (Lk. 19:47,48).
 - c. Jesus challenged His disciples to explain how the Scriptures could be fulfilled, but He declared to the unbelievers that the Scriptures must be fulfilled (Mt. 26:54,56).
 - d. The hour and the power of darkness belong to the tools of evil (Lk. 22:53; Eph. 6:12). Remember, this can only happen within God the Father's permissive will (Jn. 19:11; Acts 2:23).
7. The fleeing disciples fulfilled the OT prophecies (Zech. 13:7) and the upper room discourse (Mt. 26:31; Mk. 14:27; Jn. 16:32), leaving the Son and Father alone to accomplish their work (Jn. 16:32; 2nd Cor. 5:19; Jn. 14:31; 17:23-26).
8. The naked young man is likely the author himself (Mk. 14:51,52).