

7/13/25

Betrayed By A Friend
Jn. 18:1-11

The time has come, in a few hours Jesus will be betrayed, arrested, then tried and condemned to death on the cross. The treacherous betrayal will be by one of His own disciples and the others will forsake Him.
* He will pay a debt He did not owe for a world who did not want Him!

John presents Jesus to us as one in control, triumphant with divine overruling and mastery of the situation that is why John does not give us many of the details of the other gospel writers that focus on His suffering, though there are some present in John's gospel.

1. There is no agony in the Garden by John, in fact it is not even mentioned by name.
2. There is no treacherous kiss repeatedly by Judas.
3. There is no condemnation of Jesus by the Sanhedrin for blasphemy.
4. There is no carrying of the cross.

Rather John gives us the betrayal of Jesus in a very unique three-fold description.

- I. The place of the betrayal. vs. 1-2
- II. The people at the betrayal. vs. 3-6
- III. The protector at the betrayal. vs. 7-11

I. The place of the betrayal. vs. 1-2

- A. The place of betrayal was journeyed to after Jesus finished his discourse to His disciples, "When Jesus had spoken these words." vs. 1a
 1. The words refers to the immediate words of chapter 17 where the Jesus prayed to His Father about Himself, the disciples, those to be saved through His disciples and the future generations.
 2. The words also refer to the entire section from chapter thirteen to seventeen.
- B. The place of betrayal was outside the city of Jerusalem, but near. vs. 1b-c
 1. Jesus and His disciples went out of the city, "He went out with His disciples over the Brook Kidron, where there was a garden, which He and His disciples entered."
 - a. Some declare that at this point Jesus and the disciples left the upper room and the city and use this verse in affirmation.
 - b. But the Lord and His disciples left the upper room at the end of chapter fourteen, the remaining discourse of chapter 15-16 was delivered somewhere between the upper room and leaving the city, possibly the temple area, exposing the temple door with the vine. Jn. 14:31c
* I believe this is the correct view!
 2. The Brook Kidron is located east of the city of Jerusalem, directly outside the east gate

of the temple as one descends into a valley at the foot of the Mount of Olives.

- a. The word Brook “cheimarrhos” means flowing in winter down through the valley of Kidron, having the Mount of Olives on the east and into the Dead Sea due to the water that would rush down it in the rainy seasons.
 - b. The word Kidron “Kedron” means turbid, black or dark without any doubt due to the debris and mud that would be carried and flowed down in its current, also known as the valley of Jehoshaphat.
3. The brook Kidron had a colorful history.
- a. David crossed this brook bare-foot and weeping, when fleeing from Absalom. 2Sam 15:23, 30
* David is a type of Christ and Ahithophel a type of Judas.
 - b. King Asa burned the obscene idols of his mother there. 1Kings 15:13
 - c. Athaliah was executed there. 2Kings 11:16
 - d. During Hezeiah’s reform the levites cleanse the temple and dumped all its unclean things into the Brook Kidron. 2Chron. 29:16; 30:14
 - e. During the time of Josiah this valley was the common cemetery of the city. 2Kings 23:6; Jer 26:23
 - f. Its length from head to end is 2 3/4 miles.

- h. The rocky banks were filled with ancient tombs, especially the left bank opposite the temple area.
- i. The greatest desire of the Jews was to be buried there, from the idea that the Kidron is the “valley of Jehoshaphat” mentioned. Joel 3:2
- j. Besides a place known as “en-Rogel” the Kidron has no historical or sacred interest. It runs in a winding course through the wilderness of Judea to the north-western shore of the Dead Sea. Its whole length, in a straight line for some 20 miles, but in this space its descent is about 3,912 feet. Excavations have brought to light that the old bed of the Kidron is about 40 feet lower than its present bed, and about 70 feet nearer the sanctuary wall.
- k. The Brook had become the frequent crossing by our Lord in his journeying to and from the city. Jn. 18:1-2
- l. There was a canal that led from the altar in the temple to it by which the blood and soil of the sacrifices were carried into it, and now the blood of the lambs slain during Passover would run down to the Kidron, how prophetic as Jesus crossed it, being the Lamb of God to take away the sins of the world. Jn. 1:29

C. The place of betrayal was a well known garden.
vs. 2

1. The betrayer Judas was familiar the location,
“And Judas, who betrayed Him, also knew
the place.” vs. 2a-c
 - a. The word betrayed “aradidomi” is in the
present tense, to indicate action going on.
 - b. The Son of Perdition, who Jesus gave
many opportunities to repent, but did not!
 - c. The garden is not names by John, but the
other gospels tell us it was called
Gathsemene, meaning “olive press”.
 - d. The garden probably belonged to one of
his weathy friends and followers.
2. The reason Judas knew the location is given
by John, “for Jesus often met there with His
disciples.” vs. 2d
 - a. Jesus never spent a night in the city of
Jerusalem and often He and His disciples
spent the night at the Mount of Olives.
 - 1) Luke says, “And in the daytime He
was teaching in the temple, but at
night He went out and stayed on the
mountain called Olivet.” Lk. 21:37
 - 2) Luke again says, “Coming out, He
went to the Mount of Olives, as He
was accustomed, and His disciples
also followed Him. When He came to
the place, He said to them, “Pray that
you may not enter into temptation.”
Lk. 22:39-40

3. We know Jesus was going there to pray to
the Father about the cup of His suffering,
but John does not mention it presenting
Jesus as the victorious and triumphant Son
of God.

* Wesley comments that not only did Jesus
go there for the advantage of secret
devotion, but also that the people might
not be alarmed at his apprehension, nor
attempt in the first sallies of their zeal to
rescue him in a tumultuous manner.

Illustration

A granddaughter of Aaron Burr gave her heart
to Christ in an evangelistic meeting. That evening she
said to her grandfather, “I wish you were a Christian,
too,” He replied, “When I was a young man, I went to
an evangelistic meeting. I felt my need of God’s
mercy and forgiveness and knew that I should give
my heart to Christ, but I walked out without doing it. I
stood under the stars and looked up toward heaven
and said, ‘God, if You don’t bother me any more. I
will never bother You.

“Honey, God has kept His part of that bargain.
He has never bothered me. Now it is too late for me to
bother Him.”

A misspent life, filled with chicanery and
treason against the United States, followed Aaron
Burr’s fateful decision. # 4981

Application

1. The fall of man took place in a Garden called Eden. Gen. 3

- a. It was the betrayal of Adam of God, for he sold out for the lust of the eye, the lust of the flesh and the pride of life, ruining everything in the garden.
- b. It was a betrayal of trust having the ability to obey but choosing not to obey, for Eve was deceived but Adam transgressed. 1Tim. 2:14
- c. It is the same way that each of us can betray the Lord Jesus at times in our own lives, having the ability to obey, but choosing not to. 1Cor. 10:13

2. The Redemption of man also took place in a garden.

- a. The victory of the cross was in the Garden of Gethsemane as Jesus said, “not my will be done but Yours.” The Last Adam made everything right in the Garden of Gethsemane.
- b. The victory over sin was certain, evident as Jesus rose from the dead from the garden tomb of Joseph of Arimathea.

* If the garden tomb that we have visited next to Galgatha is a genuine representation of our Lord’s tomb and could be the one!

- c. The excuse that it was Adam’s fault and why should you pay for his failure, is no longer valid, for you can choose for yourself as to which garden you want to be identified with now!

3. The ultimate garden is mentioned in the eternal Kingdom of God.

- a. There is a river and on each side of the river the tree of life bearing twelve manner of fruit of the healing of the nations. Rev. 22:2
- b. There will be no more curse, but the throne of God and of the Lamb shall be in it, and His servants shall serve Him. Rev. 22:3

The place of the betrayal was the Garden of Gethsemane!

II. The people at the betrayal. vs. 3-6

- A. The betrayer arrived who was one of the apostles of Jesus, “Then Judas.” vs. 3a
 - 1. Judas was the son of Iscariot.
 - 2. Judas was called a devil by Jesus. Jn. 6:70
 - 3. Judas is called the Son of Perdition. Jn. 17:12
 - 4. Judas is declared to have gone to his own place at his death by suicide. Acts 1:23
 - 5. Judas “Ioudas”, means he shall be praised, what a contradiction for he was curse, Jesus said, “The Son of Man indeed goes just as it is written of Him, but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had never been born.” Mk. 14:21
 - 6. Judas is a name that no one picks for their son for it depicts the lowest of humanity!
 - 7. Yet Judas was chosen by Jesus to be one of the twelve apostles. Jn. 6:70-71

* “Jesus answered them, “Did I not choose you, the twelve, and one of you is a devil?” He spoke of Judas Iscariot, the son of Simon, for it was he who would betray Him, being one of the twelve.”

B. The betrayer came with Roman soldiers, “having received a detachment of troops.” vs. 3b

1. The word for detachment or cohort “speira” means a tenth of a legion, about 600 men that accompanied Judas, representing the authority of Rome.

* A cohort auxiliary was 1,000 (240 cavalry, 760 infantry).

2. These men were rugged soldiers of Rome who did not deal kindly with those who opposed Rome in any way.

3. The Roman soldier and authority of Rome was feared by all.

C. The betrayer also came with the Jewish temple police, “and officers from the chief priests and Pharisees.” vs. 3c

1. The officers or temple police kept order in the temple.

a. They were representing the religious authority of the Sanhedrin.

b. They vigilantly searched out for anyone violating the laws of the temple.

c. They would bring the violators before the Priests or expel them from the temple.

2. The officers of the temple police had been sent with Judas by the priests.

a. The priests were Sadducees, such as Annas and Caiaphas.

b. The Sadducees did not believe in spirits, angels or the resurrection.

c. They were the materialists of the day and had the temple business all arranged to extort money from the people in sacrifices and tithes.

d. These priests came representing the authority of Annas the recognized High Priest by the people, who was over the Sanhedrin, Caiaphas was appointed by Rome, Jesus had cleansed the temple two times ruining the business of Annas.

2. The officers of the temple police had also been sent with Judas by the Pharisees. vs. 3c

a. The Pharisees were the plotters of the plan to put Jesus to death, but the priest were complicit. Jn. 5:16, 18; 7:1: 11:45

b. The Pharisees “Phariseaios” means the separated ones, the religious leaders. The ritualist and legalist of the Law that began after the Babylon captivity during the Maccabean time to preserve the law, so as not to go back into bondage. vs. 3c

c. The Pharisees did believe in angels, spirits and the resurrection.

- d. They prided themselves in their strict observances of the law and their oral tradition, the Mishnah and targums to be a kind of fence around the law to protect it, but they began to worship their oral traditions.
 - e. They were legalist and the epitome of hypocrisy, seeking to be seen of men for their public piety, washing, prayers and fastings, Jesus exposed them on the Sermon on the Mount. Matt. 5-7
 - f. The Pharisees thought themselves above the people, proud and arrogant.
- D.** The betrayer, the Roman soldiers and the temple police came prepared to arrest a criminal, “came there with lanterns, torches, and weapons.” vs. 3d-f
- 1. They had lanterns “phanos” perhaps small dishes with a wick dipped in oil.
 - 2. They had torches “lampas” longer poles with a flame of which was fed with oil.
 - a. They probably had thought Jesus would be hiding from them with His disciples.
 - b. Lang’s commentary, “Although it was the time of full moon, yet in the valley of the Kidron “there fell great, deep shadows from the declivity of the mountain and projecting rocks; there were there caverns and grottos, into which a fugitive might retreat; finally,

- there were probably a garden-house and tower, into whose gloom it might be necessary for a searcher to throw light around.”
- 3. They had weapons “haplon” means any tool or implement for preparing a thing for arms to be used in warfare.
- E.** The betrayer Judas was not in control, but the Lord Jesus was in control of every situation. vs. 4-6
- 1. Jesus was not in the dark about His betrayal, “Jesus therefore, knowing all things that would come upon Him.” vs. 4a
 - a. The word knowing “eido” means to perceive, understand and discern with the senses. In the perfect active tense, ongoing.
 - b. The evidence of Jesus’ knowledge of all things is throughout the gospel of John. Jn. 2:24-25
 - * “But Jesus did not commit Himself to them, because He knew all men, and had no need that anyone should testify of man, for He knew what was in man.”
 - 2. Jesus went forward to meet the band of misfits. vs. 4b
 - a. The cohort must of been astonished at the actions of Jesus to walk out towards them as He walked out the entry of the garden

- gate, without doubt they were expecting a hardened and violent criminal in view of the amount and kind of people Judas had received to arrest Jesus.
- b. The cohort perhaps even being thrown off for a moment as Jesus took control of the situation.
3. Jesus initiated the encounter, “went forward and said to them, “Whom are you seeking?” vs. 4c-d
 - a. He already knew who they were looking for, even as the other gospels prior to this record Jesus went to the disciples who were sleeping and told them to arise and pray lest they enter into temptation. Lk. 22:46
 - b. He knew that it was in fulfillment of the prophecies, “particularly the hour”.
 4. Jesus heard His name called out, “They answered Him, “Jesus of Nazareth”. vs. 5a-b
 - a. It was as Jesus was speaking to the eleven saying, “Why do you sleep? Rise and pray, lest you enter into temptation” while the multitude arrived and then Judas first drew near and kissed Jesus repeatedly, as the sign to point out Jesus to the soldiers, to which Jesus said, “Judas, are you betraying the Son of Man with a kiss.” Matt. 26:48; Mk. 14:44; Lk. 22:46-48

- b. He was raised in Nazareth, which did not have the best of reputation in those days as they expressed, “Can anything good come out of Nazareth?” Jn. 1:46
5. Jesus responded, “Jesus said to them, “I Am He.” vs. 5c-d
 - a. There is no “He” in the text, it is in italics in the KJV to indicate this, this was a definite statement that Jesus was God. Ex. 3:13-14; Jn. 8:56, 58
* Judas clearly knew this already.
 - b. The apostle John writing 57 years or so later said Judas was standing with the crowd, John knew that Jesus was God.
 6. Jesus gave evidence of being God, “Now when He said to them, “I am He,” they drew back and fell to the ground.” vs. 6
 - a. The Greek Scholar Lenski says, “The two aorist denote the two facts, the first verb indicates that they shrank and retreated from Jesus who was facing them, the verbs carry the emphasis: “they went backwards and they fell to the ground.”
 - b. They were to know that they were not taking Jesus by force, but allowing them.
 - c. Trained Roman soldiers do not fall down easily, all that fell to the ground were to know this was a divine act.
 - d. They were to know that they were not in control, but He was.

- e. They were to know that he was willfully submitting to them and giving up His own life.
- f. They were to think about what they were doing and just experienced and make their decision about who He was.
- g. They were not slain in the spirit as some attempt to teach about this passage.
 - 1) The text does not state that.
 - 2) The text does not teach that.
 - 3) The text shows they were all non-believers not believers.

Illustration

Napoleon said, “The people to fear are not those who disagree with you, but those who disagree with you and are cowardly to let you know it.” #2378

Application

1. Judas Iscariots are always in the church, not outside the church, working in the midst of God’s people to get close to people and then betray them.

* “Faithful are the wounds of a friend, But the kisses of an enemy are deceitful.” Prov. 27:6

2. The days upon us and have for decades are that the ruling powers and authorities in our nation are taking a stance against Christianity and in fact antagonistic towards Christians, though we are having a four year reprieve right now. 2024-28

* “But evil men and impostors will grow worse and worse, deceiving and being deceived.”

2Tim. 3:13

3. The company of religious liberals and heretics is at an all time high in our generation, comperable to the departure from the faith in England towards the end of Charles Spurgeon’s day.

* “Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, 2 speaking lies in hypocrisy, having their own conscience seared with a hot iron”

1Tim. 4:1-2

4. The Lord Jesus declared that the gates of hell would not prevail against His church and in fact He would build His church. Matt. 16:18-19

* Some trust in horses some in chariots but we will remember the name of the Lord our God. Ps. 20

The people at the betrayal were Judas, the Roman soldiers and temple police!

III. The protector at the betrayal. vs. 7-11

A. Jesus protected His disciples from being arrested. vs. 7-9

1. He asked the crowd once more who they sought out and they responded again with the same answer, “Then He asked them again, “Whom are you seeking?” And they said, “Jesus of Nazareth.” vs. 7

- a. I am sure all of the men were amazed and surprised when they were thrown to the ground, even fearful.
 - b. This was no ordinary man nor was this a coincidence or accident, Roman soldiers did not fall over easily.
 - c. You would think when Jesus answered the first time and they were knocked down to the ground by His words that they would know better.
2. He gave the men the same answer, “Jesus answered, “I have told you that I am He.” vs. 8a-b
- a. This time they did not fall back to the ground.
 - b. Perhaps now thinking it had only been a coincidence they all fell to the ground.
3. He was not asking for their permission, but commanding them, “Therefore, if you seek Me, let these go their way.” vs. 9;c-e; Jn. 6:39; 17:12
- a. Again Jesus was in charge taking control of the situation as John recorded it, perhaps more clear 60-65 years after!
 - b. The men knew Jesus was submitting to them.
 - c. Jesus had gone out away from the city so the people would not intervein and be endangered and to make it easier on the hostlie crowd.
- * No man takes my life.. Jn. 10:18

4. He spoke forth the prophetic program according to God, “that the saying might be fulfilled which He spoke, “Of those whom You gave Me I have lost none.” vs. 9
- a. The Father had drawn the eleven apostles to Jesus, given them to Jesus, knowing they would abide in the vine. Jn. 15:7
 - b. The Father had drawn Judas and Jesus chose him as one of the twelve apostles, but he did not abide in the vine. Jn. 15:6
 - 1) Jesus did not predestined Judas to betrayal Jesus or be lost, God only knew Judas would betray Jesus and be lost declaring it prophetically.
 - 2) Otherwise God would be responsible for the sin of Judas and God would be unjust in punishing Judas for the evil God made him to do!
 - 3) Jesus is the Good shepherd! Jn. 10:11
- B.** Jesus protected Peter from his attack on the high priest’s servant. vs. 10
- 1. Peter possibly having just been awakened from sleep was startled, “Then Simon Peter, having a sword, drew it and struck the high priest’s servant, and cut off his right ear.” vs. 10a-d
 - a. The offense was no small one in view of who he was, the entire ear was gone.
 - b. The disciples were told by Jesus about the coming persecution after His leaving

and to buy a sword, they responded that they had two swords. Lk. 22:35-36

* Think of it there are twelve disciples and only two swords, you know Peter is going to get one of them!

- c. The love and devotion of Peter for Jesus that he had declared at the beginning of the discourse was great, that he would die for Him was true. Jn. 13:37

- 2. John gives us the servant's name, "The servant's name was Malchus." vs. 10e

- a. Peter was a fisherman, not a soldier, it has been said that he probably was aiming for his head and only got his ear.
- b. Peter then saw the Lord touch the ear of Malchus and healed him removing the judgment due him, according to the words of Luke. Lk. 22:51

C. Jesus protected Peter from being killed by the soldiers. vs. 11a-b

- 1. He gave Peter a direct command, "So Jesus said to Peter, "Put your sword into the sheath."
 - a. This is an imperative command.
 - b. Without any doubt Peter had to have thought, "What am I doing?"
 - c. Peter had to have been so thankful to Jesus for restoring the ear of Malchus.
- 2. The reason for commanding Peter to put away his sword is given to us by Matthew,

- a. Matthew records that he would die by the sword and that He could pray to the Father and have more than 12 legions of angels. Matt. 26:52-53
- b. Peter was no match for a Roman soldier.

D. Jesus protected Peter from trying to help God out. vs. 11c

- 1. He reproved Peter for his intervention in defense of Jesus, "Shall I not drink the cup My Father has given Me?" vs. 11c
 - a. The cup was the death of Jesus on the cross, Jesus had just prayed to His Father in the Garden of Gethsemane, "You will be done".
 - b. This was the finalizing of His redemptive mission for the sins of the world, as the Lamb of God. Jn. 1:29
 - c. The agony and death on the cross for the sins of the world, the cup of God's wrath pour out on Him in our place vicariously. Ps. 22: 1, 3; 2Cor. 5:21
 - d. The substitute for every person. 1Jn. 2:2
- 2. Matthew as I said tells us Jesus told Peter, "Or do you not think that I can now pray to My Father, and He will provide Me with more than twelve legions of angels?" Matt. 26:53
 - a. Jesus wanted Peter to not feel responsible for what was happening.

- b. Jesus wanted Peter to know that helping God can complicate and really mess things up.

Illustration

The footprints from heaven, the places there were two sets the Lord said, “When everything was all-right, I was besides you, but where there is only one set, those were the difficult times and you could not bear them, so I carried you.”

Application

1. Jesus always has our protection in mind with an expected end, we just don’t always see how that can be in view of the circumstances. Jer. 29:11

* “For I know the thoughts that I think toward you, says the LORD, thoughts of peace and not of evil, to give you a future and a hope.”

2. Jesus so often bails us out of things that we get into that we have no business in.

- a. Some are reconciled to their marriage others are release by adultery.
- b. Others are treated with incredible mercy by Jesus intervening in some miraculous legal way or medical situation.
- c. By chastening, strengthening and transforming us through the consequences we bring to our lives through disobedience.

* “Through the LORD’s mercies we are not consumed, Because His compassions fail

not. They are new every morning; Great is Your faithfulness.” Lam. 3:22-23

3. Jesus at times keep individuals from death.

- a. The circumstances of the event all dictated that they should not have live through the accident.
- b. The chances of their surviving a shooting or other situation are too far fetched.

* “For we do not want you to be ignorant, brethren, of our trouble which came to us in Asia: that we were burdened beyond measure, above strength, so that we despaired even of life. Yes, we had the sentence of death in ourselves, that we should not trust in ourselves but in God who raises the dead, who delivered us from so great a death, and does deliver us; in whom we trust that He will still deliver us, you also helping together in prayer for us, that thanks may be given by many persons on our behalf for the gift granted to us through many.” 2Cor. 1:8-11

4. Jesus warns us throughout the Scriptures about the cost of helping God out.

- a. Abraham and Sarah tried to figure God out and help him to have a son, but they begot Ishmael, a work of their flesh!
- b. That problem is still effecting the nation of Israel and the world to the present day!

The protector at the betrayal was Jesus, the shepherd of the sheep!

Conclusion

We have looked at the betrayal of Jesus by a three-fold description.

- I.** The place of the betrayal was the Garden of Gethsemane!
- II.** The people at the betrayal were Judas, the Roman soldiers and temple police!
- III.** The protector at the betrayal was Jesus, the shepherd of the sheep!