

## **Connecting Minds**

"These are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name" (John 20:31)

### The Gospel of John

#### Chapter 18:1-5

**"When Jesus had spoken these words, He went out with His disciples over the Brook Kidron, where there was a garden, which He and His disciples entered. And Judas, who betrayed Him, also knew the place; for Jesus often met there with His disciples. Then Judas, having received a dispatch of troops, and officers from the chief priests and Pharisees, came there with lanterns, torches, and weapons. Jesus therefore, knowing all things that would come upon Him, went forward and said to them, 'Whom are you seeking?' They answered Him, 'Jesus of Nazareth.' Jesus said to them, 'I am He.' And Judas, who betrayed Him, also stood with them."**

We have come to the final major section of John's gospel. Chapters 13-17 were largely filled with the final teachings of Christ to His disciples just before His death. Chapters 18-21 are the narrative of this death, burial, resurrection and post-resurrection appearances.

"When Jesus had spoken these words, He went out with His disciples over the Brook Kidron..." Several elements of the story of Jesus' betrayal are left out by John in his telling of the story. The agony and prayer of Christ in Gethsemane, the exhortation to the disciples to pray. Even the very name of Gethsemane is missing - John just says "there was a garden..." "Over the Brook Kidron..." The Greek name "Kidron" mean Black Brook. In 2 Samuel 15:23 David fled over this brook in a time of great darkness; Jesus, the Son of David, also crosses this brook to meet a time of great darkness.

Is there any significance to John omitting the name of the garden that Jesus headed to? It could simply be that John doesn't mention it because it is mentioned in the other gospels. But many commentators have noticed a contrast between Christ in the garden and Adam in the garden. Adam fell to temptation, Christ resisted temptation Himself and prayed that His disciples would do the same (Luke 22:40). Christ sought communion with the Father, Adam and Eve talked with the devil and hid from God (22:41). Adam

disobeyed the will of God, Christ obeyed (22:42) and an angel strengthened Christ in the garden while an angel barred Adam from the garden (22:43).

In verse 4 we are specifically told that Jesus knew "all things that would come upon Him..." Even in His betrayal Jesus Christ is in full control. One, it is He who initiates going to the garden (verse 1). Two, He was not hiding - it was a common place for Him to be (verse 2). Three, Jesus goes forward to meet His betrayal and capture (verse 4). Four, Jesus identifies Himself openly (verse 5). Five, Jesus makes demands of those who come to arrest Him - "Let these go..." (verse 8). And six, Jesus refuses action against the arrest (verse 11).

John Calvin writes "He was therefore not coerced to death, but willingly bore it that He might be a voluntary sacrifice. For without obedience atonement would not have been gained for us."<sup>1</sup>

"And Judas, who betrayed Him, also knew the place..." Judas, the disciple of Christ, knew the place where Christ would be because he himself probably had spent many intimate times with Christ in this garden. Matthew Henry writes "He would make use of his familiarity with Christ, as giving him an opportunity of betraying Him."<sup>2</sup>

## TableTalk

Jesus, the Son of God, was in the garden as the "hour" of our redemption was about to begin. How does the picture of Jesus' full knowledge and ultimate power, even in His betrayal and arrest, remind us of His great love for sinners, for you and I?

We will never betray Jesus in the same way Judas did but in what ways can we use our familiarity with Christ to sin against Him?

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<sup>1</sup>Calvin's New Testament Commentaries, vol. 5: John 11-21, John Calvin, pg. 153

<sup>2</sup>Matthew Henry's Commentary, vol. 5, Matthew Henry, pg. 945