

Betrayed!

John 18.1-11

John's account of the Passion Narrative begins with betrayal. The setting is the serene Garden of Gethsemane. Judas comes with Roman soldiers and Jewish leaders and gives Jesus into their hands. But even here, God demonstrates His sovereign control.

A Tragic Narrative

- Judas comes with soldiers and Jewish leaders (1-3)
- Jesus shows His power over His enemies (4-9)
- Peter lashes out; Jesus declares His submission (10-11)

A Study in Contrasts

- God's power vs. Man's power
The power of the divine name (6)
Jesus is master of His own fate (11)
- Darkness and Light
This night, and the power of darkness (cf. Lk. 22.53)
Rejecting the Light of the world
- Life and Death
Jesus' question: "Whom do you seek?" (see John 1.38)
The sword and the cup; not taking life, but giving it!



1. John begins his account of the events surrounding the crucifixion of Jesus with the betrayal of Jesus in the Garden of Gethsemane. Read the parallel accounts of this event (Matt. 26.36-54; Mark 14.32-49; Luke 22.39-53). What major differences do you see in the accounts? What do the other gospels include that John does not? What details does John give that the others omit? Since we have seen that John chose what to include and to exclude from his account of Jesus' life, why do you think he included what he did?
2. We have seen throughout His ministry how Jesus knew that He had come to die. He told His disciples this, but they didn't understand it until after it happened. On the night of His betrayal, Jesus instructed Judas, "What you have to do, do quickly." Jesus was not taken by surprise when Judas betrayed Him; He *knew* this night was coming. What in John's narrative of Jesus' betrayal demonstrates that He was in control – that He could never have been arrested unless He had allowed them to take Him?
3. In Jesus' confrontation with the Roman soldiers, Jewish religious leaders, and Judas in Gethsemane, only John tells us about Jesus going out and asking them, "Whom do you seek?" When they reply "Jesus the Nazarene," Jesus says (literally), "I am," and they all fall backward on the ground! Why do you think that happened? What is the significance of "I am"? Read Exodus 3.13-15 and John 8.58-59.
4. Light and darkness are a theme throughout John's gospel. See the following verses: 1.4-5, 9; 3.19-21; 8.12; 9.5; 12.35-37, 46. While the words "light" and "darkness" don't occur in John's Gethsemane narrative, they are understood – it is night, and the mob that comes with Judas has "lanterns and torches" (v3). What "light" did Judas and the mob depend on? What "light" did they reject? Read Luke 22.53. What is the 'power of darkness'? Now read Revelation 22.5. This scene, at the end of time, is a stark contrast to Gethsemane. What does the permanence of the light signify about the new heaven and new earth?