

---

# The Arrest Of the Son of God

*“So the Roman cohort and the commander and the officers of the Jews, arrested Jesus and bound Him”  
(John 18:12).*

A central truth revealed in the New Testament is that the One who came and walked among us and died for us was none other than God’s Son, the second member of the Godhead. John declared this remarkable fact plainly and unforgettably: “And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth” (John 1:14). Amazingly, this Jesus who was born in a manger as an infant (Luke 2:11, 12) was the same One about whom Paul wrote, “For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him” (Colossians 1:16).

Once this profound truth about Jesus is understood, we will not find it difficult to accept the natural and supernatural mixture, the weaving back and forth between the divine and the human, that is so characteristic of His earthly life. We will not doubt that He was thirsty at Jacob’s well (John 4:6, 7) yet could speak to the Samaritan woman of living water (see John 4:10). We will not be perplexed by His confessing to the Sanhedrin that He was the Son of God (Luke 22:70) and then, a short time later, allowing Himself to be put to death publicly upon a Roman cross (Luke 23:33).

Being divine as well as human meant that there would not be anything ordinary about Jesus. His birth, baptism, temptations, teachings, and death were unique. Even His arrest in the garden had qualities that set it apart from all other arrests in history. Anyone who

surveys that dark moment when the Son of God was taken into custody will observe how the glory of His deity is seen throughout these occurrences.

*We see His divine/human character in His confronting the multitude that came to seize Him.* The group that approached Him could have numbered in the hundreds. It was made up of Roman soldiers, chief priests and elders of the people, temple security officers, and perhaps people from the city who had joined in from curiosity. Matthew said that it was “a large crowd with swords and clubs” (Matthew 26:47b). Knowing who they were, why they had come, and what lay ahead of Him, Jesus went toward them, asking, “Whom do you seek?” (John 18:4). Those leading the mob, bewildered by His conduct and divine demeanor, suddenly stepped backward, bumping into those behind them and causing some to fall to the ground. When the multitude regrouped, Jesus offered Himself to them again, saying, “I told you that I am He; so if you seek Me, let these go their way” (John 18:8).

Jesus’ personality in this tense moment was in harmony with everything we know about the attributes of deity. He had taught publicly the truth about life and the coming kingdom, even around the temple. He had not done His work in private. He had been open and forthright about what He was doing in this world. Those who had come to arrest Him were doing so with an evil intent and with a villainous picture of Him in their minds—but they found that they were arresting a Prince, a King, One who had

all the characteristics of the perfect man.

*Again, we see His glory in His handling of Judas.* He knew everything about Judas. When Judas left the upper room and went out into the night, Jesus was fully aware of what he was going to do and how he was going to do it. Jesus had even gently warned him that the devil was tempting him (see Matthew 26:25).

When Judas approached Him in the garden, Jesus made it clear to Judas that he was betraying Him (Luke 22:48). Judas, ignoring Jesus' remark, kissed Him. He had chosen a kiss to be the sign of his betrayal of Jesus. This kiss was probably coupled with an embrace, a sign of personal friendship and affection. Matthew said that Judas went to Jesus and said, "Hail, Rabbi!" and kissed Him" (Matthew 26:49). He used the Greek word *kataphileo*, a word that means "to kiss earnestly, intensively, or repeatedly." This same word is used to describe the woman at the Pharisee's house who anointed Jesus' feet and kissed them (Luke 7:38).

How amazing it is that Jesus did not prevent Judas from doing this dastardly deed! He allowed Judas to kiss Him, and He did not display hostility toward him. His actions can only be explained in terms of His deity. He gave Judas space to exercise his human freedom. Not only had He taught and warned him, but He also had given him the moral liberty to do what he had decided to do.

*Still further, we see His deity in His healing of Malchus.* Anyone who studies Jesus' earthly life is accustomed to seeing the miraculous testimony of who He was. At His arrest, He gave the world one more view of the compassion and the power which testified that He was sent by the Father.

When Peter hastily cut off the ear of the servant of the high priest, Jesus touched it and imparted to it immediate restoration. A dangling ear was healed, providing a monumental teaching moment in history. Before Jesus died for the sins of the world, He gave an unimpeachable sign to establish the deity of the One who was being taken away to die on the cross. His miraculous demonstration was for those who were binding Him, for His disciples, and for all those who would be searching for the Savior of their souls.

*Furthermore, we see His glory in the fulfillment*

*of His prophecy about the disciples.* He had told them that when their Shepherd was smitten, they would scatter (Matthew 26:31). Shortly after Jesus had restored Malchus' ear, all of the apostles scurried away, each in his own direction. Jesus had said to the arresting officials, "Let these go their way" (John 18:8). When the opportune moment came, His disciples quickly fled. Some headed toward the city, where they could hide among the shadows of the houses; some ran into the garden, where they would be concealed by the darkness of the night. Later, Peter and John came out of their hiding places and followed their Master from afar, but the others remained hidden.

One young man, perhaps Mark, had heard the commotion and likely gotten out of bed. With just a linen cloth around his body, he ran after the multitude as it made its way to arrest Jesus. He must have indicated in some way that he had an interest in Jesus. When the disciples scattered, a soldier took hold of the young man. He jerked loose from the soldier and ran, leaving the linen cloth in the soldier's hand. The young man fled naked into the night, no doubt thinking that he had narrowly escaped arrest by a Roman soldier (Mark 14:51, 52).

In addition to Jesus' miraculous power, He was all-knowing. He knew about the weak character of even His apostles. He was conscious of what His disciples and the crowd would do. His predictions concerning what would happen were confirmed by everything that took place.

*His deity is seen in His proper appraisal of that historical hour.* He told the arresting party, "This hour and the power of darkness are yours" (Luke 22:53b). We would expect the divine Son of God to say something to help us grasp the awful nature of the event that was occurring. His graphic but brief description revealed the demonic nature of this episode.

How dark and tragic was that event at the entrance to the garden! Can anyone comprehend the dimensions of mortal, sinful men taking the pure Son of God into custody as if He were a criminal? These men had bargained, contrived, and chosen to do this unspeakable thing. As they put their hands and their ropes on Jesus, the darkest of all hours descended upon them. They were surrendering to the great power of evil that surrounded them and

filled their hearts.

The arrest of the Son of God conveys to us the human and the divine sides of His nature. We see Jesus' humanity as we behold Him being taken with ropes, swords, and clubs to His trials. However, shining throughout these events are His unmistakable glory and deity. When we read what the Gospel writers said about it, we are overwhelmed with the truth that Jesus, the Son of God, condescended to allow hardhearted, evil men to arrest Him so that He might die for our sins.

Eddie Cloer



*Jesus was just as much divine as if He were not human at all, and He was just as much human as if He were not divine at all. He was the perfect fusion of deity and humanity in one personality. He is called in the Scriptures "the Son of Man" and "the Son of God." If we can grasp this truth about Him, we will not have any trouble believing all the other truths that are taught about Him in the New Testament.*