

Foothills Christian Assembly Sermon June 6, 2021
Luke 22: 47 – 53 “To Kill or Heal in the Shadow of the Dark Kiss”

31 And the Lord said, "Simon, Simon! Indeed, Satan has asked for you, that he may sift you as wheat. 32 But I have prayed for you, that your faith should not fail; and when you have returned to Me, strengthen your brethren." 33 But he said to Him, "Lord, I am ready to go with You, both to prison and to death." 34 Then He said, "I tell you, Peter, the rooster shall not crow this day before you will deny three times that you know Me."

35 And He said to them, "When I sent you without money bag, knapsack, and sandals, did you lack anything?" So they said, "Nothing." 36 Then He said to them, "But now, he who has a money bag, let him take it, and likewise a knapsack; and he who has no sword, let him sell his garment and buy one. 37 For I say to you that this which is written must still be accomplished in Me: 'And He was numbered with the transgressors.' For the things concerning Me have an end." 38 So they said, "Lord, look, here are two swords." And He said to them, "It is enough."

39 Coming out, He went to the Mount of Olives, as He was accustomed, and His disciples also followed Him. 40 When He came to the place, He said to them, "Pray that you may not enter into temptation." 41 And He was withdrawn from them about a stone's throw, and He knelt down and prayed, 42 saying, "Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Yours, be done." 43 Then an angel appeared to Him from heaven, strengthening Him. 44 And being in agony, He prayed more earnestly. Then His sweat became like great drops of blood falling down to the ground. 45 When He rose up from prayer, and had come to His disciples, He found them sleeping from sorrow. 46 Then He said to them, "Why do you sleep? Rise and pray, lest you enter into temptation."

47 And while He was still speaking, behold, a multitude; and he who was called Judas, one of the twelve, went before them and drew near to Jesus to kiss Him. 48 But Jesus said to him, "Judas, are you betraying the Son of Man with a kiss?" 49 When those around Him saw what was going to happen, they said to Him, "Lord, shall we strike with the sword?" 50 And one of them struck the servant of the high priest and cut off his right ear. 51 But Jesus answered and said, "Permit even this." And He touched his ear and healed him. 52 Then Jesus said to the chief priests, captains of the temple, and the elders who had come to Him, "Have you come out, as against a robber, with swords and clubs? 53 When I was with you daily in the temple, you did not try to seize Me. But this is your hour, and the power of darkness."

54 Having arrested Him, they led Him and brought Him into the high priest's house. But Peter followed at a distance. 55 Now when they had kindled a fire in the midst of the courtyard and sat down together, Peter sat among them. 56 And a certain servant girl, seeing him as he sat by the fire, looked intently at him and said, "This man was also with Him." 57 But he denied Him, saying, "Woman, I do not know Him." 58 And after a little while another saw him and said, "You also are of them." But Peter said, "Man, I am not!" 59 Then after about an hour had passed, another confidently affirmed, saying, "Surely this fellow also was with Him, for he is a Galilean." 60 But Peter said, "Man, I do not know what you are saying!" Immediately, while he was still speaking, the rooster crowed. 61 And the Lord turned and looked at Peter. And Peter remembered the word of the Lord, how He had said to him, "Before the rooster crows, you will deny Me three times." 62 So Peter went out and wept bitterly.

I. Introduction

- a. His garden agony behind Him, strengthened by an angel from heaven, Jesus goes forth to face the hour of darkness, still with Almighty mercy and love shining from Him. His disciples, still murky under prayerlessness and a brief, fitful sleep, arise from one fog to another. The same lack of faith that led to sleep instead of prayer will now show itself with the impotence of fleshly violence instead of the almighty power of mercy and love. What can we learn from Jesus? How are we like these weak disciples? How can we change, offering kind touch instead of bloody cuts when faced with betrayal and worldly threats?
- b. Luke 22: 47 – 53 “To Kill or Heal in the Shadow of the Dark Kiss”
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II. The multitude arrives v47

- a. 47 And while He was still speaking, behold, a multitude;
- b. So, after Judas left the Last Supper, he met with the leaders who had paid him to betray Jesus, and the armed band was assembled to go and apprehend Jesus. Who were the members of this multitude? Later in this section, Luke writes “the chief priests, captains of the temple, and the elders” (v52) were present in this multitude. John writes “Then Judas, having received a detachment of troops, and officers from the chief priests and Pharisees, came there with lanterns, torches, and weapons.” (Jn 18:3) John later calls the leader of the Roman troops a “chiliarch” – leader of a thousand Roman troops, or commander of a Roman cohort. (Jn 18:12) Mark mentions that the scribes were also represented. (Mk 14:43) So, this multitude included leaders and armed men from both the Jews and the Romans.
- c. Edersheim “We can now understand the progress of events. In the fortress of Antonia, close to the Temple and connected with it by two stairs, lay the Roman garrison. But during the Feast the Temple itself was guarded by an armed Cohort, consisting of from 400 to 600 men, so as to prevent or quell any tumult among the numerous pilgrims. It would be to the captain of this ‘Cohort’ that the Chief Priests and leaders of the Pharisees would, in the first place, apply for an armed guard to effect the arrest of Jesus, on the ground that it might lead to some popular tumult. This, without necessarily having to state the charge that was to be brought against Him, which might have led to other complications. Although St. John speaks of ‘the band’ by a word (σπεῖρα) which always designates a ‘Cohort’—in this case ‘the Cohort,’ the definite article marking it as that of the Temple—yet there is no reason for believing that the whole Cohort was sent. Still, its commander would scarcely have sent a strong detachment out of the Temple, and on what might lead to a riot, without having first referred to

the Procurator, Pontius Pilate. And if further evidence were required, it would be in the fact that the band was led not by a Centurion, but by a Chiliarch, which, as there were no intermediate grades in the Roman army, must represent one of the six tribunes attached to each legion. This also explains not only the apparent preparedness of Pilate to sit in judgment early next morning, but also how Pilate's wife may have been disposed for those dreams about Jesus which so affrighted her. This Roman detachment, armed with swords and 'staves'—with the latter of which Pilate on other occasions also directed his soldiers to attack them who raised a tumult—was accompanied by servants from the High-Priest's Palace, and other Jewish officers, to direct the arrest of Jesus. They bore torches and lamps placed on the top of poles, so as to prevent any possible concealment."¹

- d. So, Judas arrives with an overwhelming show of human force. The loudest message to Jesus and His disciples is the sound of many boots and the sight of cudgels, swords and helmets glistening under the light of moon and torch. In spite of over three years of peaceful ministry, the Jews and Romans treat Jesus and His followers like violent criminals. Not long awake, the Eleven face an immediate threat to their confused lives and their misled Messianic hopes. Jesus, knowing all, strengthened with almighty resolve, embracing His dreadful path to victory, goes forth to give up His life and secure the invincible Messianic hope.

III. The Dark Kiss v47

- a. and he who was called Judas, one of the twelve, went before them and drew near to Jesus to kiss Him.
- b. "Faithful are the wounds of a friend, But the kisses of an enemy are deceitful." (Prov 27:6)
 - i. Judas was not the first to use deceitful kisses. False affection is the heart of the devil's scheme against mankind. Only when false affection and empty promises fail does the devil move on to overt threats and attacks.
 - ii. The serpent approaches the woman as her friend, with feigned innocence, asking just a friendly question.
 - 1. Genesis 3:1 "Now the serpent was more cunning than any beast of the field which the Lord God had made. And he said to the woman, "Has God indeed said, 'You shall not eat of every tree of the garden?'"
 - iii. Jacob used a false kiss to secure his deception of his father:
 - 1. "Then his father Isaac said to him, "Come near now and kiss me, my son." 27 And he came near and kissed him; and he smelled the smell of his clothing, and blessed him and said: "Surely, the smell of my son is like the smell of a field which the Lord has blessed. 28 Therefore may God give you Of the dew of heaven, Of the fatness of the earth, And plenty of grain and wine." (Gen 27)

¹ Edersheim, A. (1896). [*The Life and Times of Jesus the Messiah*](#) (Vol. 2, pp. 541–542). New York: Longmans, Green, and Co.

- c. It's likely Judas, as he gave his dark kiss, would have smelled the beautiful spikenard scent, so strong, still present on Jesus' body from Mary's worship, who gave Jesus sincere affection and love on the day Judas' soul finally ruptured and gave up on Jesus.
 - i. "Then, six days before the Passover, Jesus came to Bethany, where Lazarus was who had been dead, whom He had raised from the dead. 2 There they made Him a supper; and Martha served, but Lazarus was one of those who sat at the table with Him. 3 Then Mary took a pound of very costly oil of spikenard, anointed the feet of Jesus, and wiped His feet with her hair. And the house was filled with the fragrance of the oil. 4 Then one of His disciples, Judas Iscariot, Simon's son, who would betray Him, said, 5 "Why was this fragrant oil not sold for three hundred denarii and given to the poor?" 6 This he said, not that he cared for the poor, but because he was a thief, and had the money box; and he used to take what was put in it. 7 But Jesus said, "Let her alone; she has kept this for the day of My burial. 8 For the poor you have with you always, but Me you do not have always."
- d. But, this is not what a kiss is for. Our affections were never meant to be used as tools of deception and flattery, but rather as honest expressions of affection. The honest kiss, the real affections, belong first and most fully to the people of God.
 - i. "Greet one another with a holy kiss." (Rom 16:16, 1 Cor 16:20, 2 Cor 3:12, 1 Thess 5:26) or "with a kiss of love" (1 Peter 5:14)
 - ii. While the devil and his Judas-minions give unholy kisses of hatred, we the people of God can by His grace always give holy kisses of love. Agape on display.

IV. Christ's humble rebuke v48

- a. 48 But Jesus said to him, "Judas, are you betraying the Son of Man with a kiss?"
- b. Our Lord pierces Judas' heart with this discordant question. How can one of the Twelve, who had been with Jesus through the years, use the sign of love insincerely to accomplish such hatred? In contrast, let us once again remember that Jesus used a sign of love in sincerity as He spoke with Judas for the last time at the Last Supper:
 - i. "Then, leaning back on Jesus' breast, he said to Him, "Lord, who is it?" 26 Jesus answered, "It is he to whom I shall give a piece of bread when I have dipped it." And having dipped the bread, He gave it to Judas Iscariot, the son of Simon." (Jn 13)

V. The disciples respond: v49,50

- a. 49 When those around Him saw what was going to happen, they said to Him, "Lord, shall we strike with the sword?" 50 And one of them struck the servant of the high priest and cut off his right ear.
- b. We know from John. 18 it was Peter who cut off the ear of the servant of the high priest, a man named Malchus.
 - i. "Simon Peter, having a sword, drew it and struck the high priest's servant, and cut off his right ear. The servant's name was Malchus."

- ii. So, the impulsive, self-reliant Peter, moves by the power of his flesh. Motivated by love for Jesus, but also by self-preservation, and deceived as to Christ's means, Peter's faith fails, striking a wild blow from his wild flesh. There stands Malchus bleeding, his right ear gone. Surely more violence would have followed had Jesus not immediately intervened.
- iii. Jeremiah 17:5,6 "Thus says the Lord: "Cursed is the man who trusts in man and makes flesh his strength, whose heart departs from the Lord. 6 For he shall be like a shrub in the desert, And shall not see when good comes, But shall inhabit the parched places in the wilderness, In a salt land which is not inhabited."
 - 1. Those who do not repent of fleshly means will eventually have a heart that departs from God. Peter and the Eleven eventually learned this lesson and gave up on the impotence and ugliness of the arm of the flesh.

VI. Jesus responds: v51

- a. 51 But Jesus answered and said, "Permit even this." And He touched his ear and healed him.
- b. Jesus here responds to both evils: to the darkness of betrayal and the darkness of the arm of the flesh. In this one act, our Glorious Lord reveals His plan for the victory of almighty mercy. Instead of His anger bursting forth in immediate violence, Jesus expresses His hatred of evil with an act of Divine, miraculous healing, overcoming both evils with His Good.
 - i. "Repay no one evil for evil. Have regard for good things in the sight of all men. 18 If it is possible, as much as depends on you, live peaceably with all men. 19 Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, "Vengeance is Mine, I will repay," says the Lord. 20 Therefore "If your enemy is hungry, feed him; If he is thirsty, give him a drink; For in so doing you will heap coals of fire on his head." 21 Do not be overcome by evil, but overcome evil with good." (Romans 12:17-21)
 - ii. Henry "Christ here gave an illustrious example to his own rule of *doing good to them that hate us*, as afterwards he did of *praying for them that despitefully use us*. Those who render good for evil do as Christ did. One would have thought that this generous piece of kindness should have overcome them, that such coals, heaped on their heads, should have *melted them*, that they could not have bound him as a malefactor who had approved himself such a benefactor; but their hearts were hardened."²
- c. The disciples were fleeing as this healing occurred, even as Jesus requested their freedom (Jn 18). None chose to stand by His side at this His moment of arrest. Not one of them stayed with Him.
 - i. Mk 14:50 "Then they all forsook Him and fled."

² Henry, M. (1994). [*Matthew Henry's commentary on the whole Bible: complete and unabridged in one volume*](#) (p. 1904). Peabody: Hendrickson.

- ii. Note where the arm of the flesh leads. They all forsook Jesus and ran away. As we proceed in Luke and Acts, we will see the Lord bringing them back together again into a humbled, mighty band of brothers.

VII. The power of darkness: v52,53

- a. 52 Then Jesus said to the chief priests, captains of the temple, and the elders who had come to Him, "Have you come out, as against a robber, with swords and clubs? 53 When I was with you daily in the temple, you did not try to seize Me. But this is your hour, and the power of darkness."
- b. Even as Jesus rebukes His disciples for their violent response, He also rebukes Judas and his evil band for their dark ways. The devil is the original robber. The Jews and Romans were the real thieves on the devil's leash. As usual, the liars accuse the honest of lying and the violent treat the meek as dangerous malefactors. God judges justly. Christ walked in the light for years, and now they treat Him as a scheming threat.
- c. Also, Jesus here acknowledges that according to God's perfect plan, there is an hour and power of darkness, a time when God unbridles the devil and his minions for a bit, for God's greater glory.
 - i. Henry *"But this is your hour, and the power of darkness. How hard soever it may seem that I should be thus exposed, I submit, for so it is determined. This is the hour *allowed you* to have your will against me. There is an hour *appointed me* to reckon for it. Now the *power of darkness, Satan, the ruler of the darkness of this world*, is permitted to do his worst, to bruise the heel of the seed of the woman, and I resolve to acquiesce; let him do his worst. *The Lord shall laugh at him, for he sees that his day, his hour, is coming.*"* Ps. 37:13. Let this quiet us under the prevalency of the church's enemies; let it quiet us in a dying hour, that, (1.) It is but an *hour* that is permitted for the triumph of our adversary, a short time, a limited time. (2.) It is *their hour*, which is appointed them, and in which they are permitted to try their strength, that omnipotence may be the more glorified in their fall. (3.) It is *the power of darkness that rides master*, and darkness must give way to light, and the power of darkness be made to truckle to the prince of light. Christ was willing to wait for his triumphs till his warfare was accomplished, and we must be so too."³

VIII. Questions to know, love and obey God

³ Henry, M. (1994). [*Matthew Henry's commentary on the whole Bible: complete and unabridged in one volume*](#) (p. 1904). Peabody: Hendrickson.