

HEALING OF MALCHUS' EAR

Introduction--All 4 writers narrate it. Jn only one who says Peter who did it and that servant's name Malchus. Perhaps Mal alive when others wrote and it would have endangered Peter unduly to mention name, but when Jn wrote he dead and OK to name. Jn well known to high priest, Jn 18:16 and perhaps he only one who knew name of the servant. Perhaps very impet one. Lk alone tells of the healing. Perhaps bec M.D.

Cause of the Miracle

I. The Motivation of Peter, Lk 22:35³⁶38.

- A. The Character he had. Impetuous. Didn't wait for X to answer ques, Shall we smite with sword. No doubt prompted by deep and fervent love to X and desire to defend Him from His enemies.
- B. The Conversation with X, 35-38. In Upper Room and Lord trying to tell disciples of change after His ascension of Matt 10:9-10. Now they were to have self-provision and self-protection as necessary items for Xn serfant. Disciples of a malefactor will themselves be regarded as dangerous. Were to be ready to stand on rights if unjustifiably assailed. It is enuf means let's end the discussion. But Peter took this to mean that kgdom to be brot in with sword and that's why he used in garden. Actually Peter didn't balance Xn's relation to govt and rights with spirit of X in propagating the gospel. "The general purport of the verse appears to be a caution against the indolent and fanatical notion that diligence in the use of ~~me~~ means is "carnal," and an unlawful dependence on an arm of flesh. To my own mind the whole verse supplies an unanswerable argument against the strange notions maintained by some in the present day, who tell us that making provision for our families is wrong,--and insuring our lives is wrong,--and collecting money for religious societies ws wrong,--and studying for the work of the ministry is wrong,--and taking part in civil government is wrong,--and supporting police, standing armies, and courts of law is wrong."Eyle,II,418. Motivation was (1) impetuous nature and (2) ignorance of full counsel of God.

II. Manner of the Miracle. The Character of the Miracle.

- A. No request for it.
- B. Done on an enemy. *Demonstration of spirit of X which Peter missed.*
- C. Correction of a mistake. Suffer ye thus far, 51 means let me use my arm to touch the ear. Spoken to guards.

III. Meaning of Miracle. The Consequences of the Miracle.

- A. To Malchus. He was healed.
- B. To X. Another demonstration of His compassion even in such a time. *Power of one under arrest*
- C. To Peter. One of contributing factors in his denial. Cf. Jn 18:26. When went to palace thot bf his own skin when recognized as one who smote Malchas.
- D. To us. Remember to balance sword and preaching of gospel and imitate complete submission of X to will of Father, Mt 26:53-54. X could have commanded way of force but that's not the way of Xnty. This way fulfilled the Scriptures, and we must be sure that our lives are conducted to fulfill what the Script says whould be true of a Xn.