

Calvary Chapel of Philadelphia



CHILDREN'S MINISTRY TEACHER'S PACKET

3rd - 5th Grade

Sunday Morning

Study 21

Jesus is Betrayed

Jesus is Betrayed

The Objective is the key concept for this weeks lesson. It should be the main focus of the study

These are the key verses that you will find helpful in teaching your study this week. The “Main passage” is the basis of the study, where the other verse support the objective of the lesson.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week you may give them a prize from the “reward box” found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God’s Word.

Objective To show the students that even though we can fail, make mistakes, break promises, and even deliberately reject the Lord, He is always faithful and never fails us.

Key Verses

Luke 22:31-62—Main Teaching Passage

Memory Verse - Lamentations 3:22-23

“The LORD's loving kindnesses indeed never cease, for His compassions never fail. They are new every morning; Great is Your faithfulness.”

Hook

Review last week’s memory verse, 1 Corinthians 11:26.

Take a white board marker and give it one of the students. Have them place a dot on the white board and ask them to tell the class what color the marker made. Give the same marker to a different student and repeat the process.

Tell the students that the marker will always make the same colored dot. It will never change and suddenly be a different color. In the same way, Jesus is always faithful to us. He will always do what He promises to do.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

BOOK

In the passage of Scripture following the Last Supper (which we studied last week), we see three different examples of the disciples either failing the Lord or deliberately turning their backs on Him. This contrasts with Jesus' steadfast determination to obey the Father and submit to His will. In the evening following the Last Supper we see the disciples literally falling asleep on the job. While Jesus departed to pray, in His moment of greatest stress and need, the disciples fell asleep, unable to pray for even an hour. Peter promised to follow Jesus no matter the cost, but by the time the rooster crowed the following morning, Peter had denied the Lord not once, but three times. Finally, Judas chose to reject all of the things that he had seen, all the teachings that he had heard, and all the miracles that he had witnessed, and betrayed Jesus over to the chief priests and Pharisees. He betrayed the Lord for the measly sum of 30 pieces of silver.

Meanwhile, Jesus fell on His face before the Father and beseeched Him to take the cup of judgment from Him. He was so stressed that He sweat drops of blood from His forehead. Finally, the Lord proved Himself faithful once again and surrendered to the will of the Father. Unlike everyone else in this passage, Jesus was able to say, "not my will, but Your will be done." The disciples failed, Peter fell, Judas betrayed, but the Lord remained faithful to His purpose, His ministry, and His mission.

The interpretation/
exegesis of the passage.
What does this passage
mean? How does this
passage apply to my
life?

LOOK

Have you ever made a promise that you didn't keep? The Bible is a book that is filled with broken promises. In fact, the list of failures and broken promises found in the Bible is far too long to write down here. In fact, almost every single person who is talked about in the Bible failed God, betrayed Him, or broke a promise in some way. Of course, the key word in that sentence is "person."

If the Bible is clear about one thing, it is that people sin, fail, and make mistakes, but God NEVER does. In the whole list of broken promises and failures that we find in the Bible, not one is ascribed to the Lord. God never once betrayed His people, never once lied, never once broke a promise, never once failed to do something He said He would do. In our Bible passage today, we see three different ways that we can fail God. We can neglect Him, we can reject Him, and we can betray Him. Jesus asked the disciples to pray for His strength, but when He returned He found them asleep. They weren't even able to stay faithful for one hour. Like the

LOOK (Continued)

disciples, there are times when we neglect the things of the Lord. We might not be actively rebellious, but we simply aren't doing those things that He asked us to do. Are we asleep at the wheel. or are we going about the Lord's work?

Peter told the Lord that He would follow Jesus anywhere, even if it meant losing his own life. However, after Jesus was arrested, Peter denied even knowing who Jesus was. He was afraid that the crowd would turn on him and arrest him too. Peter rejected the Lord and denied even knowing who He was. Sometimes, even though we love the Lord, we act as if we don't know the truth. Sometimes we let our own desires prevent us from serving Him and living for Him the way that we should. Are there things in our lives that we are intentionally disobeying, just so that we can get our own way? Judas betrayed Jesus. He chose money over the Lord of the universe. He decided that everything that he knew about Jesus being the Savior was wrong, that Jesus wasn't the Lord, and therefore he sold Jesus over to the Pharisees. Do we really believe that Jesus is Lord? If so, are we going to let our lives reflect this truth?

Jesus was the one person who had a reason to quit. He knew the trials and pain that were set before Him. Yes, Jesus asked if the cup could be taken from Him, but when the moment of truth came, Jesus stayed faithful. Jesus did not succumb to His own desires, nor let the things of this world tempt Him. Are we going to act like Jesus and follow His example, or are we going to be like the disciples, or Peter, or Judas?

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

TOOK

As a class, memorize Lamentations 3:22-23.

Ask the students to talk about why it is important that we know that Jesus will always be faithful to us. Ask them to talk about some things that Jesus has promised to us, i.e. "He will never leave us or forsake us."

Pray: Ask the Lord to show us the areas in our lives where we have been negligent or disobedient. Pray that He would help us to live in accordance with His word.

Parent Question: In the Garden of Gethsemane, how did Jesus prove Himself faithful?

FURTHER STUDY

Commentary on Luke 22 by David Guzik

3. (31-34) Jesus warns Peter of his coming fall.

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

a. Indeed, Satan has asked for you: Jesus was aware of a spiritual battle behind the scenes. Peter was no doubt ignorant of the fact that Satan has asked for you, that he may sift you as wheat – Satan wanted to completely crush and defeat Peter.

i. Apparently, Satan wanted to do much more against Peter than the Lord would allow. Satan could not do whatever he wanted against Peter, but he had to ask God for permission.

ii. "Satan desires that in the sifting process 'no wheat shall remain', but that all (like Judas) will be blown away like chaff." (Geldenhuys)

b. But I have prayed for you: Satan did not completely crush Peter, but that had nothing to do with Peter himself. It was because Jesus prayed for Peter.

i. It is both wonderful and moving to remember that Jesus prays for His people, protecting us from Satan (Hebrews 7:25, Revelation 12:10). Surely there are many times that we would have perished, but Jesus prayed for us and protected us.

c. That your faith should not fail: Peter's faith would falter but not fail. Jesus did not see the temporary lapse that was to come as a failure of faith, because He knew that Peter would return to Him.

i. In the Christian life, we may falter, but we must never fail. If we have denied Jesus in some way, then we must return to Him immediately.

ii. And, having returned, we must turn our focus towards helping others – when you have returned to Me, strengthen your brethren. The one who returns after faltering isn't necessarily to be excluded or encouraged to become self-focused – but they should reach out and strengthen the brethren.

d. Lord, I am ready to go with You, both to prison and to death: Peter did not consciously lie here; rather he was unaware of both the spiritual reality and the spiritual battle that Jesus could see. Peter merely looked to how he felt at the moment, and at the moment he felt pretty brave.

i. Relying on how you feel at the moment is not a stable foundation. Peter felt brave at the moment, but would soon be intimidated before a humble servant girl, and deny to her that he even knew Jesus.

ii. "It is sometimes easier to bear a great load for Christ than a small one. Some of us could be martyrs at the stake more easily than confessors among sneering neighbors." (Maclaren)

e. I tell you, Peter, the rooster shall not crow this day before you will deny three times that you know Me: Jesus told Peter the truth about himself and the situation not to discourage him, but to let him know there is a spiritual reality and a spiritual battle that he is unaware of, but that Jesus knew well.

i. "Was it not well that Peter should know how weak he was; that he might become truly penitent and converted?" (Meyer)

ii. "Fitzmyer catches the sense of the prophecy – Peter's 'triple denial will come so quickly that a cock will not even be able to crow twice.'" (Pate)

4. (35-38) Jesus calls the disciples to readiness.

And He said to them, "When I sent you without money bag, knapsack, and sandals, did you lack anything?" So they said, "Nothing." 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. 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." So they said, "Lord, look, here are two swords." And He said to them, "It is enough."

a. But now, he who has a money bag, let him take it, and likewise a knapsack: The intent of Jesus seems to be, "I am on the point of leaving you, and when I am gone, you must use common sense means for provision and protection." Such practical considerations were not needed before, but were needed now.

i. The disciples had been sent out to do ministry without Jesus before (Luke 10:1-17), but then they were received with goodwill and hospitality. Now they faced a hostile world without Jesus and must be prepared.

b. This which is written must still be accomplished in Me: "And He was numbered with the transgressors": Jesus had previously told His disciples that He would be rejected and crucified (Luke 17:25,18:31-33). Here Jesus told them that this would happen soon.

c. For the things concerning Me have an end: This seems to have the sense of, "This will all be accomplished soon."

d. It is enough: When offered the swords Jesus said this, meaning "Enough of this kind of talk" and was a firm way of ending the conversation. Jesus did not mean, two swords will be enough to battle the crowd that comes to arrest Me.

i. "Jesus' answer, 'Enough of this', is to be preferred to that of, 'it is enough.' The latter might imply that Jesus affirmed the disciples' suggestion, acknowledging that two swords would be sufficient for the conflict. But the context clearly rules out that rendering." (Pate)

ii. It seems that the disciples didn't understand what would happen in the next several hours. Later Christians also did not understand what Jesus meant here. "In his notorious papal bull Unam Sanctum, Boniface VIII (A.D. 1302) built on this text his doctrine that the Pope has the right to exercise secular as well as spiritual autocratic rule over mankind – the two swords, he said, are the spiritual sword and the secular sword." (Geldenhuys)

C. Jesus' agonized prayer in the Garden of Gethsemane.

1. (39-46) Jesus' agony in the garden.

Coming out, He went to the Mount of Olives, as He was accustomed, and His disciples also followed Him. When He came to the place, He said to them, "Pray that you may not enter into temptation." And He was withdrawn from them about a stone's throw, and He knelt down and prayed, saying, "Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Yours, be done."

a. Hewent to the Mount of Olives, as He was accustomed. Jesus had spent His nights there during that week (Luke 21:37), and He refused to change this routine, even though He knew it meant that Judas could easily find Him.

b. Pray that you may not enter into temptation: As Jesus began to pray in the Garden of Gethsemane (Matthew 26:36 and Mark 14:32 name it so) He began by warning the disciples of their need to pray. Jesus Himself needed to pray for strength to pass the difficult ordeal to come. The disciples had their own ordeal to face, and needed all the more to pray that you may not enter into temptation – that is, to give into temptation.

i. “The words ‘enter into temptation’ (perasmon) mean to succumb to its evil power (cf. Luke 22:46; 11:4).” (Pate)

c. He knelt down and prayed: Here is the passionate account of an eyewitness (one of the disciples), who reported this to Luke. Only an eyewitness would remember a detail such as Jesus praying about a stone’s throw away from the disciples.

i. “The usual manner of prayer at that time was to pray in a standing position. That Jesus knelt down proves the violence of His struggle in Gethsemane.” (Geldenhuys)

d. Father, if it is Your will, take this cup away from Me: Jesus knew what the Father’s will was, yet was in great agony of soul. The agony did not come from any lack of desire to do the will of God, but because Jesus would go to the cross as a sacrifice for sins. He was no victim of circumstances beyond His control, and unlike any animal sacrifice, He went with full knowledge. He willingly resolved to lay down His life.

i. This helps us understand why Jesus used the figure of a cup. Repeatedly in the Old Testament, a cup is a powerful picture of the wrath and judgment of God.

· For in the hand of the Lord there is a cup, and the wine is red; it is fully mixed, and He pours it out; surely its dregs shall all the wicked of the earth drain and drink down. (Psalm 75:8)

· Awake, awake! Stand up, O Jerusalem, you who have drunk at the hand of the Lord The cup of His fury; you have drunk the dregs of the cup of trembling, and drained it out. (Isaiah 51:17)

· For thus says the Lord God of Israel to me: “Take this wine cup of fury from My hand, and cause all the nations, to whom I send you, to drink it.” (Jeremiah 25:15)

ii. The cup didn’t represent death, but judgment. Jesus was unafraid of death, and when He had finished His work on the cross – the work of receiving and bearing and satisfying the righteous judgment of God the Father upon our sin – when He finished that work, He simply yielded Himself to death as His choice.

iii. Jesus became, as it were, an enemy of God, who was judged and forced to drink the cup of the Father’s fury, so we would not have to drink from that cup. Taking this figurative cup was the source of Jesus’ greatest agony on the cross.

iv. “I am never afraid of exaggeration, when I speak of what my Lord endured. All hell was distilled into that cup, of which our God and Savior Jesus Christ was made to drink.” (Spurgeon)

e. Nevertheless not My will, but Yours, be done: Jesus came to a point of decision in Gethsemane. It wasn’t that He had not decided nor consented before, but now He had come upon a unique point of decision. He drank the cup at Calvary, but the decision once for all to drink that cup came at Gethsemane.

i. A sinless man battled Satan, sin, self, and temptation in a garden and lost – saying, “My will not Yours, be done” and the loss impacted all mankind. The second Sinless Man battled Satan, sin, self, and temptation in another garden and won – saying, “Not My will, but Yours, be done” – and its impact touches people from every tribe and tongue.

2. (43-44) In His agony, Jesus is strengthened by angels.

Then an angel appeared to Him from heaven, strengthening Him. And being in agony, He prayed more earnestly. Then His sweat became like great drops of blood falling down to the ground.

a. Then an angel appeared to Him from heaven, strengthening Him: In response to Jesus' prayers, the Father did not take the cup from Jesus; but He strengthened Jesus by angelic messengers to be able to take – and drink – the cup.

i. These two verses – Luke 22:43-44 – are the subject of some debate regarding the manuscript evidence for their inclusion. Some modern translations exclude them as not belonging to the original. Yet, "The text critical difficulty of vv. 43-44 does not admit to a conclusive answer. The oldest manuscript evidence is divided." (Pate)

ii. Perhaps these angels – sadly – did the work that the sleeping disciples did not do. John Trapp said that Jesus received this, "To show that he had been made himself lower than the angels, Hebrews 2:7, he received comfort from an angel that was his servant."

b. Being in agony, He prayed more earnestly: In His agony, Jesus prayed more earnestly, to the point where His sweat became like great drops of blood falling down to the ground. Luke did not say that Jesus' sweat was blood, but that it was like blood; either in the way that it poured off His brow, or because it was tinged with blood from the burst capillaries and dilated pores on His brow.

i. "His perspiration was so profuse that it was like blood spilling on the ground." (Pate)

ii. However, "There have been cases in which persons in a debilitated state of body, or through horror of soul, have had their sweat tinged with blood. . . . Cases sometimes happen in which, through mental pressure, the pores may be so dilated that the blood may issue from them; so that there may be a bloody sweat." (Clarke)

iii. "The old physician Galen gives an instance in which, through extremity of horror, an individual poured forth a discoloured sweat, so nearly crimson as at any rate to appear to have been blood. Other cases are given by medical authorities." (Spurgeon)

iv. He prayed more earnestly: "He bent, as it were, all his nerves, he intended the utmost activity of his spirit and of his speech; to make atonement for our dull and drowsy devotions." (Trapp)

3. (45-46) Jesus warns His disciples.

When He rose up from prayer, and had come to His disciples, He found them sleeping from sorrow. Then He said to them, "Why do you sleep? Rise and pray, lest you enter into temptation."

a. He found them sleeping from sorrow: The disciples were also filled with sorrow; but instead of praying they slept. Jesus woke them and encouraged them to pray.

b. Rise and pray, lest you enter into temptation: They were followers of Jesus, and following Him would now bring a testing and a trial they could not have imagined. Jesus encouraged them to do this for their sake, thinking of them and their good instead of how they failed to support Him.

D. Jesus' arrest and arraignment.

1. (47-53) Jesus is betrayed and arrested.

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. But Jesus said to him, "Judas, are you betraying the Son of Man with a kiss?" When those around Him saw what was going to happen, they said to Him, "Lord, shall we strike with the sword?" And one of them struck the servant of the high priest and cut off his right ear. But Jesus answered and said, "Permit even this." And He touched his ear and healed him. 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? 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."

a. Behold, a multitude: The number of those sent to arrest Jesus shows that the religious leaders clearly regarded this as a dangerous operation, to be done without risk of riot or failure.

i. "According to John 18:3, 12, Roman soldiers also formed part of the crowd." (Pate)

ii. The multitude also included the captains of the temple (Luke 22:52). "The captain of the Temple, or the Sagan, as he was called, was the official who was responsible for the good order of the Temple; the captains of the Temple here referred to were his lieutenants who were responsible for carrying out the actual arrest of Jesus." (Barclay)

b. Drew near to Jesus to kiss Him: Judas warmly greeted Jesus, even giving Him the customary kiss. But the kiss only precisely identified Jesus to the authorities who came to arrest Jesus. Apparently, Jesus was normal enough in appearance so that it was necessary that Judas specifically identify Him for the sake of those arresting Jesus, and he chose to identify Him by greeting Jesus with a kiss.

i. "When a disciple met a beloved Rabbi, he laid his right hand on the Rabbi's left shoulder and his left hand on the right shoulder and kissed him. It was the kiss of a disciple to a beloved master that Judas used as a sign of betrayal." (Barclay)

c. Judas, are you betraying the Son of Man with a kiss? Of course, Jesus knew the irony of being betrayed with a warm greeting; so He essentially asked Judas "are you so dead to all feeling that you can kiss and betray?" Judas is a good example of a seared conscience.

i. The betrayal of Jesus was terrible sin, and Judas bears full responsibility for it. Yet God, in His providence, used it as the best way to deliver Jesus into the hands of His adversaries.

· If they captured Jesus in a fight or if Jesus ran and hid until they found and caught Him, it would show that He was an unwilling victim.

· If Jesus surrendered Himself it might excuse His murderers or be seen as suicide.

· If it happened accidentally it would lessen the full effect of the bitter cup Jesus was about to drink.

· "No; he must be betrayed by his friend, that he may bear the utmost depths of suffering, and that in every separate circumstance there may be a well of grief." (Spurgeon)

d. And one of them struck the servant of the high priest and cut off his right ear: John 18:10 identified this unnamed swordsman as Peter. When Peter used sword-power he could only cut off ears; but using the power of the Word of God, could pierce hearts for God's glory (Acts 2:37).

i. "When the Church takes sword in hand, it usually shows that it does not know how to wield it, and as often as not has struck the wrong man." (Maclaren)

ii. Luke, with his medical precision, identified the ear as the right ear. Assuming Peter was right handed, the only way to cut off someone's right ear in this manner is if you attack from behind. It's likely – though not certain – that Peter attacked from behind.

iii. Jesus stopped this foolish and ineffective bloodshed by saying, "Permit even this." "He told His disciples who had resorted to violence, 'Let it be as far as this.' Colloquially we might render these words, 'Stop it! No more of this!'" (Pate)

e. And He touched his ear and healed him: Even here, Jesus was present to clean up the mess His disciples left behind. He healed the damage done by Peter.

f. Your hour, and the power of darkness: Jesus explained why He went with the chief priests, captains of the temple, and the elders and the many soldiers that came to arrest Him. He did not put up a fight because now was the time for Jesus to do to Him what they wanted to do all along – to arrest and kill Him. By all outward appearance it would seem to be their hour, not Jesus'.

2. (54-60) Peter denies that he knows or is associated with Jesus.

Having arrested Him, they led Him and brought Him into the high priest's house. But Peter followed at a distance. Now when they had kindled a fire in the midst of the courtyard and sat down together, Peter sat among them. 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." But he denied Him, saying, "Woman, I do not know Him." And after a little while another saw him and said, "You also are of them." But Peter said, "Man, I am not!" Then after about an hour had passed, another confidently affirmed, saying, "Surely this fellow also was with Him, for he is a Galilean." But Peter said, "Man, I do not know what you are saying!" Immediately, while he was still speaking, the rooster crowed.

a. They led Him and brought Him into the high priest's house: Luke did not record the details of this appearance before Caiaphas, the high priest and a hastily gathered greeting of the Sanhedrin council (Matthew 26:57-68). Luke will begin his focus at the official, daylight meeting of the council (Luke 22:66).

i. Before Jesus came to the home of Caiaphas (the official high priest), He was led to the home of Annas, who was the ex-high priest and the "power behind the throne" of the high priest (according to John 18:12-14 and John 18:19-23).

b. But Peter followed at a distance: Peter was concerned for Jesus and wanted to know what would become of Him. Yet he did not have the courage for a clear association with Jesus, and therefore he followed at a distance. This distance would make it much more difficult for Peter to admit his association with Jesus when he was questioned.

i. The rest of the disciples fled. Peter followed at a distance, hoping to prove wrong Jesus' prediction that He would deny and forsake Him at His death.

c. Peter sat among them: Finding warmth around their fire and hoping to blend in, Peter put himself among the servants of those who arrested and persecuted Jesus. Having forsaken the fellowship of the fleeing disciples, Peter did not – at this time – want to be identified as a follower of Jesus.

d. But he denied him: Peter denied Jesus in at least three specific ways. First, Peter denied even knowing Jesus (Woman, I do not know Him), then he denied being a follower of Jesus (Man, I am not), finally he denied that he was even from Galilee (Man, I do not know what you are saying!).

i. Matthew 26:74 says that at the last denial Peter even began to curse and swear – hoping that it would help distance himself from association with Jesus.

3. (61-62) Jesus looks at Peter, and Peter remembered the word of Jesus.

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." So Peter went out and wept bitterly.

a. And the Lord turned and looked at Peter: At the crowing of the rooster, Jesus looked through the crowd around Him, and made eye contact with Peter. Peter was immediately convicted of his sin; not only of his denial of Jesus, but also of the pride that led him to think he could never deny Him.

i. The ancient Greek word for looked "usually signifies a look of interest, love, or concern." (Liefeld)

b. Peter remembered the word of the Lord: Sadly, he remembered it too late – after he had sinned. At the moment, Peter's only reaction was that he wept bitterly – yet he would be restored.

i. It was appropriate for him to weep bitterly at that moment, but Peter was not without hope. As much as Jesus' promise that Peter would deny Him was true, so was the promise that your faith should not fail (Luke 22:32). Peter fell, but had not fallen away.