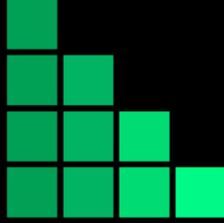


# NEW LIFE ONE STUDIES



**Series: “His Hour”**  
**Week 2 Study Guide**

**Message:**

**“Betrayal: Don’t Let Pain Decide Your Posture.”**

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## SCRIPTURE

<b>Main Text:</b>	<b>Cross References:</b>
<i>Luke 22:47–53</i>	<i>Matthew 26:48–54</i> <i>Matthew 5:5</i> <i>Luke 6:27–28</i> <i>Colossians 2:15</i>

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## UNDERSTANDING THE STORY

*(This section focuses on understanding what the text means —  
before jumping to what it means for us.)*

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***Read Luke 22:47***

**Main Idea:** *Jesus is handed over by a disciple — revealing that the path to the cross unfolds through relational betrayal.*

**Commentary:**

Luke intentionally identifies Judas as “*one of the Twelve*.” This detail is not narrative filler. The betrayal of Jesus does not arise from outsiders opposed to His ministry but from within His closest circle of followers.

Throughout Luke’s Gospel, the Twelve represent those uniquely shaped by proximity to Jesus. Judas shared daily life with Him — meals, teaching, miracles, private explanations, and participation in ministry. According to [John 6:64](#), Jesus knew from the beginning who would betray Him, yet still chose Judas and welcomed him into an intimate relationship. Divine foreknowledge did not limit relational love.

This makes the betrayal especially significant. The cross is not set in motion by ignorance or accident but through a relationship Jesus knowingly sustained. Luke presents Jesus as neither surprised nor destabilized. What appears to the disciples as sudden crisis is, in reality, the deliberate unfolding of God’s redemptive plan.

The timing also connects directly to Gethsemane. Jesus rises from prayer spiritually prepared, while Judas and the crowd arrive acting out of fear, control, and misunderstanding. The contrast highlights that Jesus meets betrayal not reactively, but from settled surrender.

**Discussion Question:**

1. Why does Luke intentionally emphasize Judas as “one of the Twelve” rather than simply naming him?
2. How does Judas’ proximity to Jesus intensify the meaning of the betrayal within Luke’s narrative?
3. What does Jesus’ prior knowledge of Judas’ actions reveal about His authority and mission in this moment?

**Takeaway:**

*Deepest pain is often relational; the one who shared His life became the one who handed Him over, yet Jesus remains steady and surrendered in the face of personal wound.*

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**Read Luke 22:47–48**

**Main Idea:** Judas weaponizes intimacy — betraying Jesus through honor while simultaneously rejecting His authority.

**Commentary:**

In the ancient Near East, a kiss was not casual affection. It functioned as a public sign of honor, loyalty, and relational devotion. [Matthew 26:48](#) tells us Judas prearranged this gesture as the identifying signal for the arresting party. Judas' action carries a deeper, two-fold offense — a double slap.

*First*, Judas betrays Jesus with a symbol of honor. The very gesture meant to communicate loyalty becomes the mechanism of arrest. The sign that should affirm relationship becomes the tool that destroys it. Judas hides treachery behind the appearance of devotion.

*Second*, Judas' initiation of the greeting communicates something culturally significant. In Jewish rabbinic culture, a student did not normally initiate a formal greeting with a rabbi; doing so implied equality rather than submission. By stepping forward first and greeting Jesus on his own terms, Judas is not only identifying Him to the authorities — he is symbolically rejecting Jesus' authority as Rabbi and Messiah. The act says, in effect, "You are no longer above me." *Judas is not only handing Jesus over; he is renouncing who Jesus is.*

Jesus' response is strikingly restrained. Rather than reacting with anger or self-defense, He addresses Judas by name and exposes the contradiction: "*Judas, are you betraying the Son of Man with a kiss?*"

This question functions less as condemnation and more as revelation — a final moment of clarity. Jesus names the act for what it is, offering Judas one last opportunity to recognize the gravity of his choice. Even here, grace precedes judgment. Jesus confronts betrayal without surrendering compassion, revealing a Messiah whose authority is expressed through truth spoken in mercy.

**Discussion Questions:**

1. What cultural meaning did a kiss carry in this context?
2. Why might Jesus confront Judas with a question rather than a declaration?
3. How does Jesus' calm response shape the tone of the scene?

**Takeaway:**

*Jesus confronts betrayal with clarity and composure rather than retaliation.*

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**Read Matthew 26:50**

**Main Idea:** Jesus responds to betrayal without surrendering His posture of love.

**Commentary:**

Matthew records Jesus addressing Judas as "friend." The term is not sarcastic; it acknowledges relational reality even in the moment of betrayal.

Jesus recognizes that Judas' actions participate in evil, yet He simultaneously understands the Father's redemptive purpose unfolding through them. This demonstrates a key theological tension: human sin remains real and accountable, while God sovereignly works through events toward redemption.

"Do what you came for" expresses willing submission, not resignation. Jesus is not losing control; He is yielding control to the Father's will already affirmed in prayer.

**Discussion Questions:**

1. What does Jesus calling Judas "friend" communicate about His posture?
2. How does this statement reflect continuity with Jesus' prayer in Gethsemane?
3. In what ways does this moment demonstrate intentional surrender rather than defeat?

**Takeaway:**

*Jesus' character and mission remain steady even when relationships collapse.*

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**Read Luke 22:49–51a**

**Main Idea:** Unprepared disciples react impulsively, while Jesus acts with purpose.

**Commentary:**

The disciples interpret the arrest through immediate perception: *danger requires defense*. Peter's violent reaction ([see: John 18:10](#)) reflects instinctive human response — control through force.

Earlier, Jesus warned them to pray so they would not enter testing ([Luke 22:40](#)). Their failure to prepare themselves through meeting with the Father in prayer results in reactive behavior. Luke contrasts two postures:

**Disciples:** *reaction shaped by fear.*

**Jesus:** *response shaped by prayer.*

This contrast reveals a central theme of the passage: *spiritual preparation determines spiritual response.*

Jesus' command, "No more of this," halts escalation. Power is exercised not through violence but restraint.

**Discussion Questions:**

1. How does Peter's reaction connect to Jesus' earlier warning about prayer?
2. What contrast does Luke create between Jesus and the disciples?
3. Why is stopping violence essential to Jesus' mission at this moment?

**Takeaway:**

*Prayer forms responses that instinct alone cannot produce.*

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**Read Matthew 26:53–54**

**Main Idea:** Meekness is power willingly restrained for the sake of God's purpose.

**Commentary:**

Jesus reveals His true authority: He could summon "twelve legions of angels." A Roman legion numbered roughly 6,000 soldiers — an overwhelming force.

This statement reframes the entire scene. Jesus is not being overpowered; He is choosing restraint. **Biblical meekness describes *strength disciplined under rightful authority — power aligned with God's will.***

The issue is not ability but obedience. To avoid arrest would prevent fulfillment of prophecy and derail redemption. *True power is therefore measured not by force exercised but by force surrendered.*

**Discussion Questions:**

1. What does Jesus' reference to angels reveal about His authority?
2. How does this passage redefine strength and power?
3. Why is fulfillment of Scripture central to Jesus' decision not to resist?

**Takeaway:**

*Meekness is not weakness; it is strength governed by obedience.*

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**Read Luke 22:51b**

**Main Idea:** Jesus' final miracle before the cross demonstrates enemy-love.

**Commentary:**

Luke records the healing of the servant's ear. The One being arrested pauses to restore the injury caused by His own followers.

This act embodies Jesus' earlier teaching in **Luke 6:27–28** — loving enemies and doing good to those who oppose you. The miracle disrupts expectations. Violence anticipates escalation; Jesus introduces mercy.

The final miracle before the crucifixion is not self-preservation but compassion toward an enemy. The kingdom of God advances not through domination but restorative love.

**Discussion Questions:**

1. How does this act reflect Jesus' earlier teachings about enemies?
2. What does this miracle reveal about the nature of Jesus' kingdom?

**Takeaway:**

*Jesus practices mercy precisely when retaliation would seem justified.*

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**Read Luke 22:52–53**

**Main Idea:** Evil operates within limits permitted by God's timing.

**Commentary:**

Jesus exposes the hypocrisy of the religious leaders who arrest Him secretly despite His public ministry. Their methods reveal fear and control rather than justice.

When Jesus declares, *“this is your hour — when darkness reigns,”* He acknowledges temporary authority granted to evil forces. In Luke's theology, “hour” consistently refers to divinely appointed timing. Darkness is active but not ultimate. Evil receives a moment; which God uses to secure the outcome. The arrest is not evidence of defeat but the pathway toward victory through the cross ([see: Colossians 2:15](#)).

**Discussion Questions:**

1. What hypocrisy does Jesus expose in the leaders' actions?
2. What does the phrase “*your hour*” imply about God's sovereignty?

3. How does this statement reframe the apparent triumph of darkness?

**Takeaway:**

*Darkness may have a moment, but God determines the ending.*

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## MAKE IT PERSONAL

1. Where are you tempted to let pain determine your posture?
  2. When you feel hurt or misunderstood, is your instinct to defend, withdraw, or retaliate?
  3. What situation right now requires strength expressed through restraint?
  4. How might prayer prepare your response before the next difficult moment arrives?
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## LIVING IT OUT

**1. Prepare before pressure.**

Build rhythms of prayer that shape your reactions before conflict comes.

**2. Pause before responding.**

Ask: What response reflects Jesus most clearly right now?

**3. Practice restraint.**

Lay down the need to win moments that could cost your witness.

#### **4. Trust God's justice.**

Release outcomes you cannot control to the Father who sees fully.

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*For LifeGroups:*

## **ENCOURAGE EACH OTHER**

**Share:**

1. What contrast between Jesus and the disciples stood out most to you in this passage?
2. Where do you see meekness displayed most clearly in Jesus' actions?
3. What part of the story challenged your understanding of strength?

**Pray Together:**

- \* Thank Jesus for choosing restraint that led to salvation.
- \* Ask God to form Christlike meekness in your responses.
- \* Pray for hearts prepared through prayer rather than reaction shaped by pain.