

CHAPTER TWENTY-TWO

A. Luke told about the events that preceded the betrayal and arrest of Jesus (1-46).

1. The search for a way to kill Him (1-6).
 - a) The time: Feast of unleavened bread, the Passover.
 - b) The conspirators: Chief priests and scribes.
 - c) The instigator and his agent: Satan and Judas Iscariot.
 - d) The plan: Judas was to deliver Him to them for an agreed price. He was to do it without arousing the people.
2. The last Passover feast (7-38).
 - a) Peter and John were sent to make the necessary preparations (7-13).
 - b) Jesus and the disciples sat down to eat the Passover (14-38).
 - (1) Jesus told of His desire to eat this Passover as it was to be fulfilled in the kingdom of God. (14-16).
 - (2) He explained the significance of the Passover cup (17-18). He would not drink it again until the kingdom of God should come.
 - (3) He instituted the Lord's supper which was to be kept in memory of Him (19-20).
 - (a) The bread represents His body.
 - (b) The cup represents the new covenant in His blood.
 - (4) He pointed out the traitor (21-22). The disciples wondered which of them it would be.
 - (5) He settled the question as to which of them was the greatest (24-30).
 - (a) The standard of Gentile kings contrasted with His: Oppression vs. humble service.
 - (b) The kingdom in which they would judge the twelve tribes of Israel.
 - (6) He warned Simon Peter about Satan's desire to have them and predicted Peter's denial. (31-34).
 - (7) He told the disciples what to expect on their next mission: The need for a sword (35-38).
3. The agony in Gethsemane (39-46).
 - a) The disciples warned.
 - b) The prayer for the cup to be removed.

STUDIES IN LUKE

- c) The strengthening by the angels.
 - d) The sweat that became like drops of blood.
 - e) The warning repeated to the sleeping disciples: "Pray that you enter not into temptation."
- B. Luke told about the betrayal and arrest of Jesus (47-65).
- 1. The traitor's kiss (47-53).
 - a) Jesus challenged Judas: "Are you betraying the Son of man with a kiss—a sign of friendship?"
 - b) The disciples offered to defend Him; Peter struck off the ear of the high priest's servant.
 - c) Jesus challenged the action of the priests, but it was their hour, the hour of darkness.
 - 2. The arrest (54-65).
 - a) Jesus was led to the high priest's house; Peter followed from a distance (54).
 - b) Peter denied three times that he knew Jesus (55-60).
 - c) The Lord looked at Peter; he left, weeping bitterly (61-62).
 - d) Jesus was mocked and reviled by His captors (63-65).
- C. Luke told about the trial of Jesus before the Jews (66-71).
- 1. The convening of the court of elders, chief priests and scribes (66).
 - 2. The trial (67-69).
 - a) The court's question: "If you are the Christ, tell us."
 - b) Jesus' answer: "If I tell you you won't believe; if I ask, you won't answer."
 - c) Jesus statement of His position: "The Son of Man will be seated at the right hand of the power of God."
 - d) The court's second question: "Are you, then, the Son of God?"
 - e) Jesus' answer: "You say that I am."
 - 3. Their verdict (70).
 - a) No further testimony needed.
 - b) "We have heard from his own mouth."

The Search for a Way

Scripture

22:1-6 Now the feast of unleavened bread drew nigh, which is called the Passover. 2 And the chief priests and the scribes sought

how they might put him to death; for they feared the people.

3. And Satan entered into Judas who was called Iscariot, being of the number of the twelve.

4. And he went away, and communed with the chief priests and captains, how he might deliver him unto them. 5 And they were glad, and covenanted to give him money. 6 And he consented, and sought opportunity to deliver him unto them in the absence of the multitude.

Comments

Now the feast of the unleavened bread drew nigh.—This is one of the three principle feasts of the Jews. It lasted a whole week and came immediately after the Passover Feast. For this reason, Luke says it was called the Passover.

how they might put Him to death.—The chief priests and scribes had already decided that He must die. Jesus was well aware of their intention to kill Him. On one occasion He had asked, "Why seek ye to kill Me?" (John 7:19) While the Jews, of course, denied it, they had actually attempted to carry out their plot more than once. See John 8:9 and 10:31. This murderous plot crystalized in the minds of their leaders at the time of the healing of the lame man at the pool of Bethesda. It was at that time that Jesus had made it clear that He was equal with God. This, in their minds, was blasphemy and punishable by death. Their only problem was how to get it done. They, of course, would have to get permission from the Roman governor to have Him put to death, but this was no problem. The real problem was to carry out the plot without arousing the people. Luke had already indicated that the people were coming early in the morning to hear Him teach in the temple. The crowd had welcomed Him at the triumphal entry. But the search for the way would soon be over.

and Satan entered into Judas.—The plot of these conspirators was master-minded by Satan himself. It was both daring and clever, for Judas was one of the twelve. But it was the biggest mistake Satan ever made. In the Garden of Eden, God had said that the seed of the woman would bruise the head of the serpent. Evidentially, Satan did not believe Him, for he tried to overcome Jesus in the wilderness temptation and was now seeking a way to put Him to death. But

it was through death that Jesus was to bring to nought this one who had the power of death; that is, the devil. (Hebrews 2:14).

Luke says that Satan entered into Judas. This is not demon possession. Jesus called Judas a devil (John 6:70-71), not a demon. He was a man who had deliberately given himself over to the control of Satan. It is not too difficult to see how this was done. Judas was a thief (John 12:6). He had charge of the treasury of Jesus and the apostles and had been in the habit of stealing from that fund. This unholy desire for money was his downfall. The thought of selling his Lord for thirty pieces of silver was too great a temptation for him to withstand. He bargained with the chief priests and the captains to betray Jesus into their hands. He knew how to get the deed done, for he knew that sacred spot in Gethsemane where Jesus and His disciples often went to be alone in prayer. There he could betray his Lord, without arousing the people.

The Last Passover Feast

Scripture

22:7-38 And the day of unleavened bread came, on which the passover must be sacrificed. 8 And he sent Peter and John, saying, Go and make ready for us the passover, that we may eat. 9 And they said unto him, Where wilt thou that we make ready? 10 And he said unto them, Behold, when ye are entered into the city, there shall meet you a man bearing a pitcher of water; follow him into the house whereinto he goeth. 11 And ye shall say unto the master of the house, The Teacher saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? 12 And he will show you a large upper room furnished: there make ready. 13 And they went, and found as he had said unto them: and they made ready the passover.

14 And when the hour was come, he sat down, and the apostles with him. 15. And he said unto them, With desire I have desired to eat this passover with you before I suffer: 16 for I say unto you, I shall not eat it, until it be fulfilled in the kingdom of God. 17 And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves: 18 for I say unto you, I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come. 19 And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which

is given for you: this do in remembrance of me. 20 And the cup in like manner after supper, saying, This cup is the new covenant in my blood, even that which is poured out for you. 21 But behold, the hand of him that betrayeth me is with me on the table. 22 For the Son of man indeed goeth, as it hath been determined: but woe unto that man through whom he is betrayed! 23 And they began to question among themselves, which of them it was that should do this thing.

24. And there arose also a contention among them, which of them was accounted to be greatest. 25 And he said unto them, The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. 26 But ye shall not be so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. 27 For which is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am in the midst of you as he that serveth. 28 But ye are they that have continued with me in my temptations; 29 and I appoint unto you a kingdom, even as my Father appointed unto me, 30 that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel.

31 Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat: 32 but I made supplication for thee, that thy faith fail not; and do thou, when once thou hast turned again, establish thy brethren. 33 And he said unto him, Lord, with thee I am ready to go both to prison and to death. 34 And he said, I tell thee, Peter, the cock shall not crow this day, until thou shall thrice deny that thou knowest me.

And he said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye anything? And they said, Nothing. 36 And he said unto them, But now, he that hath a purse, let him take it, and likewise a wallet; and he that hath none, let him sell his cloak, and buy a sword. 37 For I say unto you, that this is which is written must be fulfilled in me, And he was reckoned with transgressors: for that which concerneth me hath fulfilment. 38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

Comments

The day of unleavened bread came.—This day began on Thursday at sundown and ended on Friday at sundown. The passover meal was

eaten on Thursday night. The crucifixion of Christ occurred on Friday. Luke says it was the day of Preparation and the sabbath was beginning (Luke 23:54-55). Mark says that it was the day of Preparation; that is, the day before the sabbath (Mark 15:42). John calls it Preparation of the passover (John 19:14). John was speaking of those Jews who didn't want to enter the judgment hall and become defiled, making them unable to eat the feast, meaning not the passover itself but the feasts of that entire week. They apparently had no thought of being defiled by their murderous plot to destroy the Son of God. John's reference makes it clear that the word "passover" was sometimes used synonymously with the expression "the feast of unleavened bread." Luke also adds that after the burial of the body of Jesus, the women prepared the spices and rested on the sabbath (Luke 23:55). John calls it a high sabbath because it was the sabbath of this passover week. (John 19:31).

Go make ready for us the passover.—Peter and John were given the task of preparing the passover meal for Jesus and His apostles. Jesus gave them detailed directions which they were to follow. Did this indicate His supernatural knowledge or had He previously spoken to the master of the house about the place where He and His disciples were to keep the feast? We are well aware of the fact that the Scriptures indicate that Jesus knew all things. Some of the things in the account suggest that Jesus had already contacted the owner of the house. Peter and John were to say, "Where is the guest chamber where the Teacher is to eat the passover with His disciples?" They were shown the large upper room, and they prepared for the passover.

And when the hour was come, He sat down and the apostles with Him.—This was not a hurried meal as some have suggested, but the regular passover at the regular time. Jesus had His heart set on keeping this passover because it was soon to be fulfilled in the kingdom of God.

until it be fulfilled in the kingdom of God.—Is this a reference to the eternal kingdom of God—heaven itself—or to the church? The slaying of the passover lamb looks forward to the sacrifice of Christ, the Lamb of God. The Lord's Supper, which was instituted at this particular passover feast, looks back to His crucifixion and forward to His coming again. It would seem, therefore, that this is a reference to the kingdom which began on the day of Pentecost; that is, the church.

and he received the cup.—This was the passover cup. He said, "Divide this among yourselves," for He would not eat again of the fruit of the vine until the kingdom of God should come; that is, the church.

He took the bread.—Having pointed out the significance of the passover, Jesus instituted the Lord's Supper by taking the bread and pointing out that it represented His body which was given for them. They were to eat it in remembrance of Him. After the supper, He took the cup and said, "This is the new covenant in my blood, which is poured out for you." The new covenant was sealed in the blood of Christ. Its blessing, the remission of sins, was made available through the shedding of His blood (Matthew 26:28). Paul calls it a cup of blessing because it represents the remission of sins. He also calls it a cup which we bless because we praise God for the thing which He did for us. It is a participation in the remission of sins through the blood of Christ (I Corinthians 10:16). See *Studies in First Corinthians*, Pgs. 187-191 and 208-212.

the hand of him that betrayeth me.—When Jesus indicated that the traitor was in their midst, the disciples began to wonder which one it was. Even Judas dared ask, "Is it I, Rabbi?" (Matthew 26:25) Did he assume that this would keep Jesus from knowing that he had already bargained to betray Him to the enemy for 30 pieces of silver?

which of them was accounted to be greatest.—Judas was not the only one who had mistaken notions about the kingdom of Christ. James and John had attempted to use family influence to gain a special position in that kingdom, but apparently all of them were wondering which one was to be the greatest. This attitude characterized the kings of the Gentiles, not the servants of the Lord. He was in their midst as one who serves; to be humble like Him was to be great.

I appoint unto you the kingdom.—Even though the task He had for them was to be performed with genuine humility, it was actually great. They were to sit at His table in His kingdom as His honored servants. The parable of the Pounds indicates that this is the church. The work of that kingdom was to be carried on through His inspired apostles.

thrones judging the twelve tribes of Israel.—See also Matthew 19:28. Paul mentions the authority that the Lord gave to the apostles (II Corinthians 10:8). The twelve tribes of Israel represent the church,

for Paul indicates that the believers are the Israel of God (Galatians 6:16). Their activity was to be carried on during the "regeneration;" that is, during the period when men become new creatures through obedience to the gospel which they preached (Titus 3:3-5). In this Christian age, Christ exercises authority through His apostles. The New Testament is the record of the judgment of that court. It is as binding on the followers of Christ as the words spoken by Him in person.

Satan asked to have you.—Satan desired to sift all the apostles as one would sift wheat to separate it from the chaff. This may suggest that he believed that all of them were chaff just as Judas had demonstrated himself to be. But Jesus said to Simon Peter that he had made supplication for him that his faith fail not. While His prayer did not prevent Peter's denial, it did leave the way open for him to return to the Lord. Long after this experience, Peter wrote these words, "For hereunto were you called: because Christ also suffered for you, leaving you an example that you should follow in his steps: who did no sin" (I Peter 2:21-22).

both to prison and to death.—Paul had something to say about presumptuous boasting: "Wherefore let him who thinketh he standeth take heed lest he fall" (I Corinthians 10:12). No doubt Peter was sincere when he said to Jesus that he would go with Him both to prison and to death but he had not reckoned on the trial through which he was soon to go.

lacked ye anything.—The first mission of the apostles had been to the lost sheep of the house of Israel. They were to be shown hospitality by their own Jewish brethren. It was not necessary for them to take extra clothing or provisions for that journey. The first mission had been a training experience for them. Now they were being sent out into the whole wide world with the gospel. They were to face hardships of every sort. They would have to protect themselves against enemies. That is why Jesus said, "He that hath none let him sell his cloak and buy a sword." This, of course, did not mean that they were to go out and wage war. It did mean, however, that they would face situations in which it would be necessary for them to protect themselves. When they showed the Lord the two swords which they had, He said, "It is enough." Two swords would afford them some protection, but certainly would not equip them to wage literal warfare. They were to fight the good fight of

the faith, preach the gospel of Christ, and tell the world torn by strife and faction about the Prince of Peace.

The Agony in Gethsemane

Scripture

22:39-46 And he came out, and went, as his custom was, unto the mount of Olives; and the disciples also followed him. 40 And when he was at the place, he said unto them, Pray that ye enter not into temptation. 41 And he was parted from them about a stone's cast; and he kneeled down and prayed, 42 saying, Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine, be done. 43 And there appeared unto him an angel from heaven, strengthening him. 44 And being in an agony he prayed more earnestly; and his sweat became as it were great drops of blood falling down upon the ground. 45 And when he rose up from his prayer, he came unto the disciples, and found them sleeping for sorrow, 46 and said unto them, Why sleep ye? rise and pray, that ye enter not into temptation.

Comments

As his custom was unto the Mount of Olives.—John says that Jesus and His disciples went out of the city across the Brook Kidron and entered into a Garden (John 18:1). Matthew says it was called Gethsemane (Matthew 26:36). Jesus said to the disciples, "Pray that you enter not into temptation." He was well aware what Judas was about to do and that Peter, who boasted of his loyalty, would soon deny Him.

remove this cup from me.—Just before this prayer, He had said to the disciples, "My soul is exceeding sorrowful even unto death" (Matthew 26:38). His sweat became as great drops of blood falling down to the ground. Jesus was near death in the garden. Then angels came and strengthened Him, but He prayed the more earnestly that this cup might be removed.

It is generally believed that Jesus was asking that He might not have to go to the cross. It is assumed that human weakness caused Him to shrink from that ordeal. But Jesus had come into the world for the express purpose of giving Himself as a sacrifice for the sins of the world. He had reminded his disciples on several occasions that He had to go to Jerusalem and there to be put to death. He had

also said that He had the right to lay down His life and take it up again; no man took it from Him. After His prayer in the garden, He said, "The cup which the Father has given me, shall I not drink it?" (John 18:11) Does this refer to the experience in Gethsemane or to the fact which He had announced on many occasions that He had come into the world to offer Himself on the cross?

Light is thrown on this problem by the remarks of Jesus at the time that the Greeks came saying, "We would see Jesus." He said, "Except the grain of wheat fall into the earth and die, it abides by itself alone; but if it die, it bears much fruit" (John 12:24). Then He said, "Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour" (John 12:27). But this passage is also punctuated so that it reads, "Shall I say, Father, save me from this hour?" In that case, He did not ask to be excused from death on the cross. Then He prayed, "Father, glorify thy name." John reminds us that the voice of God said I have glorified it and will glorify it again. It is also possible to interpret the prayer in Gethsemane to mean that Jesus was asking that He might not die in the Garden but that He might have the strength to go on and complete His earthly mission; that is, to die on the cross.

The Traitor's Kiss

Scripture

22:47-53 While he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them; and he drew near unto Jesus to kiss him. 48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? 49 And when they that were about him saw what would follow, they said, Lord, shall we smite with the sword? 50 And a certain one of them smote the servant of the high priest, and struck off his right ear. 51 But Jesus answered and said, Suffer ye them thus far. And he touched his ear, and healed him. 52 And Jesus said unto the chief priests, and captains of the temple, and elders, that were come against him, Are ye come out, as against a robber, with swords and staves? 53 When I was daily with you in the temple, yet stretched not forth your hands against me: but this is your hour, and the power of darkness.

Comments

Judas, one of the twelve.—The Satan-inspired traitor saluted Jesus with a kiss of friendship, little aware of the fact that Jesus knew exactly what he was up to. Jesus challenged him saying, "Judas, are you betraying the Son of Man with a kiss?" The little band of disciples drew close to Jesus, as if to protect Him. One of them—John says it was Peter—drew his sword and struck a blow in what he thought was in the defense of his Lord. All that he did was to strike off the ear of the high priest's servant. Jesus touched the ear of the high priest's servant and healed him.

Jesus had permitted them to go this far. They could arrest Him; they could sentence Him to death; they could nail Him to the cross; but they could not keep Him from arising from the dead. He turned to the captains of the temple and the chief priest and challenged them with these words, "Are you come out as against a robber with swords and with staves?" He reminded them that He had taught openly in their temple but they had not dared to touch Him. In the garden they were made bold by Satan whose strength was the power of darkness.

*The Arrest of Jesus**Scripture*

22:54-65 And they seized him and led him, away, and brought him into the high priest's house. But Peter followed afar off. 55 And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the midst of them. 56 And a certain maid seeing him as he sat in the light of the fire, and looking steadfastly upon him, said, This man also was with him. 57 But he denied, saying, Woman, I know him not. 58 And after a little while another saw him, and said, Thou also art one of them. But Peter said, Man, I am not. 59 And after the space of about one hour another confidently affirmed, saying, Of a truth this man also was with him; for he is a Galilaean. 60 But Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. 61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, Before the cock crow this day thou shalt deny me thrice. 62 And he went out, and wept bitterly.

63 And the men that held Jesus mocked him, and beat him. 64

And they blindfolded him, and asked him, saying, Prophecy: who is he that struck thee? 65 And many other things spake they against him, reviling him.

Comments

and brought him into the high priest's house.—He was taken before Annas first and then to Caiaphas. (John 18:13-14).

but Peter followed afar off.—He had boasted of his loyalty to Christ. He had actually taken his life in his hands when he took the sword to defend Jesus. But Jesus rebuked him for doing so and meekly submitted to arrest. Peter's dream of the restoration of the kingdom with Jesus on the throne was over. But his lingering desire to see what was going to happen led him to follow at a distance and enter into the court where he sat down in the midst of those who were about to crucify his Lord. To the first one who said to him, "This man was with Him," he answered, "Woman I know Him not." A little later, another said, "You are also one of them." But he said, "Man, I am not." About an hour later, another one said, "You really are one of them, for you are a Galilean." Peter answered, "Man, I don't know what you are talking about."

and immediately while he yet spake, the cock crew.—Just then the Lord turned and looked at Peter. He remembered that the Lord had said, "Before the cock crows, you will deny me three times." What was the meaning of the look on the face of Jesus that caused Peter to go out weeping bitterly? Did it say, "I told you so?" Did it say, "You ought to be ashamed?" Or did it speak the message of love and forgiveness that made this once bold man repent of the awful thing he had done and determine that henceforth he would set the proper example before his brethren?

The Trial of Jesus Before the Jews

Scripture.

22:66-71 And as soon as it was day, the assembly of the elders of the people were gathered together, both chief priests and scribes; and they led him away into their council, saying, 67 If thou art the Christ, tell us. But he said unto them, If I tell you, ye will not believe: 68 and if I ask you, ye will not answer. 69 But from henceforth shall the Son of man be seated at the right hand of the power of God. 70 And they all said, Art thou then the Son of God? And

he said unto them, Ye say that I am. 71 And they said, What further need have we of witness? for we ourselves have heard from his own mouth.

Comments

If thou art the Christ, tell us.—This is actually the third phase of the trial before the Jews. It was held early in the morning to plan the presentation of the case before Pilate, for they had to get his permission in order to have the death sentence carried out. Their question was how to get a confession from Him that would justify them in doing what had already been determined to do.

Jesus answered, "If I tell you, you will not believe, and if I ask you, you will not answer." Jesus had told them before that He was the Son of God, but they did not believe Him (John 5:18; 10:36). There was no reason to suppose that if He should repeat the statement that they would believe Him. On the other hand, when He had asked them, "What think ye of the Christ; Whose Son is He?" they had refused to answer. Had they done so, they would have involved themselves in the confession that David's son was also his Lord.

But from henceforth shall the son of man be seated.—Jesus called attention to the fact that He was soon to be seated on the right hand of the power of God. In His final statement in the Jewish trial, the third phase of which was just then being hurriedly conducted, Jesus referred to Himself as "Son of Man"—that is, Messiah. But Messiah, of course, was not only the Son of man, He was also the Son of God. This is seen in Peter's confession when he said, "Thou art the Christ (Messiah) the Son of the Living God."

The Jews evidently understood that "Son of Man" means also that He was "Son of God," for their next question was, "Art thou, then, the Son of God?" He answered them affirmatively, "Ye say that I am." A similar answer was given to Pilate. Paul comments on it, saying that Jesus confessed the good confession before Pontius Pilate; that is, He acknowledged that He was the Christ, the Son of the living God (I Timothy 6:13).

What further need have we of witnesses?—This seemed to satisfy them; they had finally forced from Him the confession that justified them in condemning Him as a blasphemer; they had heard it from His own mouth.

STUDIES IN LUKE

Summary

The enemies of Jesus had long since determined that He must be destroyed. They were only searching for a way to get it done without arousing the people. The feast, they thought, would be a poor time. But Satan, the chief conspirator, showed them how it could be done even during the Passover. He entered the heart of Judas who bargained for the thirty pieces of silver to deliver Jesus into their hands. He knew the place; he knew how to get the thing done quietly.

Jesus, of course, was well aware of what was going on. He had told the disciples that He must die in Jerusalem. He was eager to eat the last passover with them, for He would soon become the Lamb that would be sacrificed for the sins of the people. At the feast He pointed out the traitor.

Jesus instituted the Lord's supper that the disciples might be caused to remember His death for them until He comes again.

But the disciples were still thinking of an earthly kingdom. They began to argue about which of them was to be the greatest. Jesus again reminded them that true greatness was to be found in the humble servant. He had set the example for them. And they would see times when they would need to remember this lesson. Satan had desired to have all of them. He must have thought that all of them could be bought as Judas had been. Jesus' supplication for Peter did not prevent his denying that he had ever known such a person as Jesus, but it did leave the way open for his return.

The agony of Gethsemane brought Jesus near physical death. He asked that the cup—was it the cross or death in Gethsemane?—be removed, but was willing to submit to the Father's will. Angels strengthened Him and He finished His work as He gave Himself to die that man might be saved.

After the arrest in the Garden, Jesus was taken hurriedly through a three-fold Jewish trial. The Jews convinced themselves that they had found the excuse for putting Him to death. In their minds He was guilty of blasphemy.

Questions

1. What is the feast of unleavened bread?
2. What is the relation of the Passover to the feast of unleavened bread?

CHAPTER TWENTY-TWO

3. When did the Jews decide that Jesus had to be put to death?
4. Why hadn't they carried out their plot to kill Him?
5. What were they looking for at this time?
6. How had Satan entered into the heart of Judas?
7. In the light of what God said to the serpent in the Garden, why did Satan use Judas to bring about the death of Jesus?
8. What was God's purpose in the death of Jesus?
9. Why had Jesus called Judas a devil? How different from demon?
10. What was Judas' motive in betraying Jesus?
11. Where did the betrayal take place?
12. What evidence according to the Scriptures is there to suggest that Jesus was crucified on Friday? On what day did the resurrection take place?
13. What is suggested as to the supernatural knowledge of Jesus in the account of the preparation for the passover?
14. What evidence is there to show that Jesus and the disciples ate the passover meal at the regular time?
15. Why did Jesus say that He had earnestly desired to eat this passover meal?
16. In what way was it fulfilled in the kingdom of God?
17. How is the significance of the Lord's supper suggested by the fact that it was instituted at the passover meal?
18. What is the meaning of the cup? the bread?
19. How was the traitor pointed out?
20. What caused the argument about the greatest in the kingdom?
21. How did Jesus settle it?
22. What is meant by the fact that the apostles were to sit on twelve thrones judging the twelve tribes of Israel?
23. Why had Satan asked to have the apostles?
24. What did Jesus' supplication for Peter do for him?
25. What instruction did Jesus give Peter in view of the trials through which he was to go?
26. What caused Peter to deny his Lord?
27. What may be said about Peter's loyalty?
28. Why did Jesus say that the two swords were enough?
29. How did Judas know where Jesus would be?
30. What was the condition of Jesus as He entered the Garden?
31. What were the words of His prayer?
32. To what cup did He refer? What are the various views?

STUDIES IN LUKE

33. What bearing does Jesus' prayer at the time the Greeks came seeking Him have on the meaning of the cup? (John 12:27).
34. Why did Judas betray Jesus with the kiss?
35. What did Jesus mean by asking Judas about the kiss?
36. How is the arrest accounted for?
37. What are the three phases of the Jewish trial?
38. What led Peter to follow and to deny his Lord?
39. What effect did Jesus have on Peter by looking at him?
40. What was the final decision of the Jews? On what charge?