SMITH FOR CHRIST

TEACHING THE WORD · WATCHING THE TIMES



DEEP DIVE

Luke

Chapter Twenty-Two, Verses 1–71

This Is My Body, Given for You — a betrayer's bargain, a last Passover, a garden of agony, a kiss, a look, and a confession before the Council

NASB 1995 | VERSE BY VERSE | FOUR VOICES | WITH DIAGRAMS

Satan enters Judas, and Jesus eats His last Passover and gives His disciples the bread and cup of the new covenant. He prays for Peter, sweats like drops of blood in the garden, heals the ear His own disciple cut off, turns and looks at Peter, and tells the Council that the Son of Man will be seated at the right hand of God. Read through four teachers — **David Guzik**, **R.C. Sproul**, **C.H. Spurgeon** and **Matthew Henry** — with the Greek behind Luke's key words.

THE PASSAGE

Luke 22:1–71

the plot · the supper · the garden · the kiss · the look · the Council

THE METHOD

Verse by Verse

Color-coded by teacher

WHAT'S INSIDE

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Six movements through the night before the cross

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"but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers." — Luke 22:32

SECTION I · THE PASSAGE

Luke 22:1–71

This Is My Body, Given for You — From the upper room to the high priest's courtyard — the longest night in Luke, and the Lamb who walked into it

† How to Read This Study

This study walks Luke 22 in 6 movements, in Luke's own order. Each movement opens with the full NASB 1995 text of those verses, marked with the Berean colors and shapes; then the Greek behind the key words; then the teachers, each in his own color — **David Guzik**, the pastor who walks the text verse by verse; **R.C. Sproul**, the theologian who presses every word for its doctrine; **C.H. Spurgeon**, the preacher who turns the doctrine into a call to the heart; and **Matthew Henry**, the Puritan commentator who gathers it into plain, practical counsel. The figures draw the passage so you can see where Luke is going. Read the Scripture first; then let each voice add its angle.

DAVID GUZIK · Enduring Word — R.C. SPROUL · Ligonier · St. Andrew's
C.H. SPURGEON · Metropolitan Tabernacle — MATTHEW HENRY · Commentary on the Whole Bible

HOW THIS STUDY IS MARKED — God — His character & actions; Command / instruction; Key repeated word; Sin / warning; Promise / blessing; Time / place / contrast

KEY VERSE · LUKE 22:19

"And when He had taken some bread and given thanks, He broke it and gave it to them, saying, "△ This is My body which is given for you; ▯ do this in remembrance of Me.""

† Before the Passage

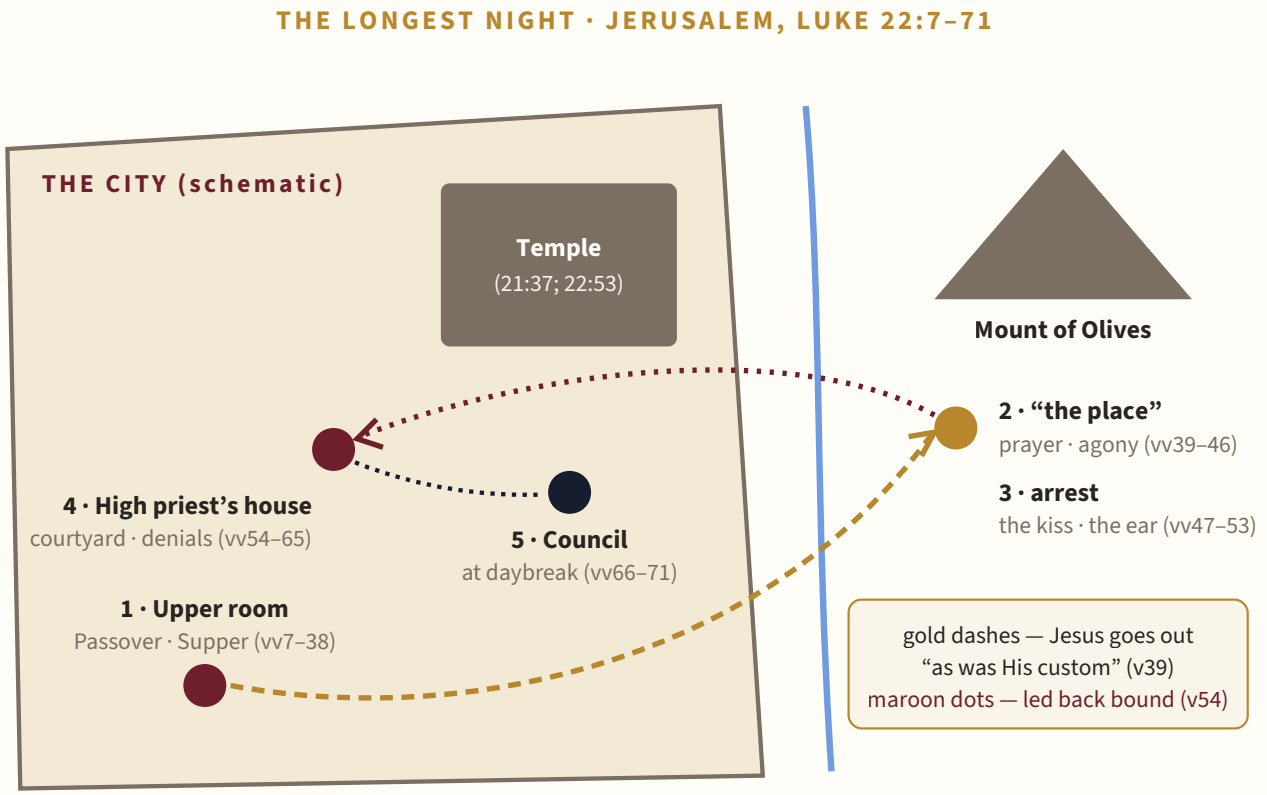
Luke 21 ended with Jesus teaching in the temple by day and spending His nights on the Mount of Olives (21:37–38). Chapter 22 begins the Passion. Since 9:51, when "He was determined to go to Jerusalem," Jesus has been on the road, and three times He has said what would happen there: "The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed and be raised up on the third day" (9:22). Now it happens, beginning at the Feast of Unleavened Bread, "which is called the Passover" (v. 1).

Passover remembered the night in Egypt when the LORD passed over the houses marked with the blood of a lamb (Exodus 12). In Jesus' day the lambs were slain at the temple on the afternoon of 14 Nisan and eaten that evening in Jerusalem, in families or groups of at least ten, with unleavened bread, bitter herbs, wine in several cups, and the retelling of the exodus. Guzik: "This must have been a very moving commemoration for Jesus." Luke alone mentions two cups (vv. 17, 20) — one early in the meal and "the cup after they had eaten."

The night moves across the city. The upper room was inside the walls; from there Jesus went "as was His custom" out across the Kidron to the Mount of Olives (v. 39), where Matthew and Mark name the place Gethsemane, "oil press." Arrested there, He was taken back into the city to the house of the high priest (v. 54), where Peter denied Him in the courtyard; at daybreak the Council met (v. 66). Luke's account is the shortest of the trial scenes and the only one that tells of the angel, the sweat like drops of blood, the healing of the ear and the Lord's look at Peter.

Watch two disciples through the chapter. Satan enters Judas (v. 3); Satan demands to sift Simon (v. 31). Judas kisses Jesus and is lost; Peter denies Him three times and weeps bitterly. The difference, as Sproul and Spurgeon both see, is not that Peter was stronger. It is verse 32: "but I have prayed for you."

FIGURE · THE LONGEST NIGHT



Schematic, not to scale · traditional sites for the upper room and Caiaphas's house lie in the southwest city

Follow the numbers: from the upper room out across the Kidron to Olivet, then back into the city bound — to the high priest's courtyard and, at daybreak, the Council.

I
MOVEMENT

LUKE 22:1–6

Satan Entered Into Judas

A feast approaching, leaders afraid of the people, and a disciple for sale

[1] *Now the Feast of Unleavened Bread, which is called the* ⟲ *Passover, was approaching.* [2] *The chief priests and the scribes were* ⚠ *seeking how they might put Him to death; for they were afraid of the people.* [3] *And* ⚠ *Satan entered into Judas who was called Iscariot, belonging to the number of the twelve.* [4] *And he went away and discussed with the chief priests and officers how he might* ⟲ *betray Him to them.* [5] *They were glad and* ⚠ *agreed to give him money.* [6] *So he consented, and began seeking a good opportunity to* ⟲ *betray Him to them apart from the crowd.*

LUKE 22:1–6

"After the morsel, Satan then entered into him. Therefore Jesus said to him, "What you do, do quickly.""

JOHN 13:27

Σατανᾶς

SATANAS · "SATAN, ADVERSARY" · G4567

From the Hebrew *satan*, adversary or accuser. Luke has kept him offstage since the wilderness, where the devil left Jesus "until an opportune time" (4:13). Now he returns, twice in this chapter: he enters Judas (v. 3) and demands to sift Simon (v. 31). Sproul: "Satan did not come and coerce Judas to perform the act." Judas opened the door; Satan walked in.

παραδίδωμι

PARADIDŌMI · "BETRAY, HAND OVER" · G3860

"To give over, hand over." The same verb is used for God's side of the cross — the Son "delivered over" for our transgressions (Romans 4:25) — and for Judas's side: he discussed how he might *paradidōmi* Him (v. 4). Five times in this chapter (vv. 4, 6, 21, 22, 48). Verse 22 holds both sides together: the Son of Man goes "as it has been determined; but woe to that man."

DAVID GUZIK · Enduring Word

Guzik notes the leaders' problem was politics, not conscience: "They were not afraid to kill the Son of God; they just had to find a politically smart way to do it." Judas solved it for them. "Satan prompted and perhaps even guided Judas in his crime," yet that does not lessen his guilt, and the money "points to the motivation of simple greed." Guzik also voices what may have lain beneath it, as if Judas said to Jesus, "You betrayed me by not being the kind of Messiah I wanted."

R.C. SPROUL · Ligonier · St. Andrew's

Sproul's "Betrayed" (3 Apr 2016) asks why the worst traitor in history did it. Money, yes — a trivial price. Satan, yes: "Satan entered into the inner core of Judas' being," but "Satan did not come and coerce Judas to perform the act. … Judas acquiesced willingly out of the darkness of his own heart." And behind both, God's plan: "It was planned from eternity," without excusing the sinner. Sproul suspects disappointed anger drove him — "Unmitigated anger." He closes with comfort: "Never once has Jesus betrayed me, and never once has He betrayed you."

C.H. SPURGEON · Metropolitan Tabernacle

In his exposition Spurgeon sees what drove the rulers: "Dastardly fear often drives men to the greatest crimes." And he grieves over where the traitor came from: "Was it not a sad thing that the betrayer of Christ should be one of the twelve?" Spurgeon draws two lessons from it — a warning that even those nearest to Christ can fall, and a strange comfort for the church, which has never been free of false members since the first circle of twelve.

MATTHEW HENRY · Commentary on the Whole Bible

Henry traces the plot to its root: "Whoever betrays Christ, or his truths or ways, it is Satan that puts them upon it." The rulers feared the people more than God, and Judas offered them a way to take Jesus apart from the crowd. Yet Henry sees God's hand beneath the darkness: the very plot of the priests and the traitor was bringing on the redemption that the approaching Passover had pictured for centuries.

II
MOVEMENT

LUKE 22:7–23

The New Covenant in My Blood

An upper room prepared, a Passover desired, bread broken and a cup poured out

7 *Then came the first day of Unleavened Bread on which the Passover lamb had to be sacrificed.* 8 *And Jesus*
sent Peter and John, saying, "Go and prepare the Passover for us, so that we may eat it." 9 *They said to Him,*
"Where do You want us to prepare it?" 10 *And He said to them, "When you have entered the city, a man will meet*
you carrying a pitcher of water; follow him into the house that he enters. 11 *"And you shall say to the owner of the*
house, 'The Teacher says to you, "Where is the guest room in which I may eat the Passover with My disciples?"'
12 *"And he will show you a large, furnished upper room; prepare it there."* 13 *And they left and found*
everything just as He had told them; and they prepared the Passover. 14 *When the hour had come, He reclined*
at the table, and the apostles with Him. 15 *And He said to them, "I have earnestly desired to eat this Passover*
with you before I suffer; 16 *for I say to you, I shall never again eat it until it is fulfilled in the kingdom of God."*
17 *And when He had taken a cup and given thanks, He said, "Take this and share it among yourselves;* 18 *for I say*
to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes." 19 *And when He had*
taken some bread and given thanks, He broke it and gave it to them, saying, "This is My body which is given for
you; do this in remembrance of Me." 20 *And in the same way He took the cup after they had eaten, saying,*
"This cup which is poured out for you is the new covenant in My blood. 21 *"But behold, the hand of the one*

> betraying *Me is with Mine on the table.* [22] *"For indeed, the Son of Man is going as it has been determined; but* ⚠ *woe to that man by whom He is betrayed!"* [23] *And they began to discuss among themselves which one of them it might be who was going to do this thing.*
>
> LUKE 22:7–23

> *"For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes."*
>
> 1 CORINTHIANS 11:26

> *"Even my close friend in whom I trusted, Who ate my bread, Has lifted up his heel against me."*
>
> PSALM 41:9

FIGURE · PASSOVER TO SUPPER

FROM PASSOVER TO THE LORD'S SUPPER · LUKE 22:14–20

THIS PASSOVER vv15–16	A CUP SHARED vv17–18	THE BREAD v19	THE CUP AFTER v20
"I have earnestly desired to eat this Passover" — fulfilled in the kingdom	"share it among yourselves" — not again until the kingdom of God comes	"This is My body which is given for you; do this in remembrance of Me"	"the new covenant in My blood" — "poured out for you" (Jer 31:31)

LOOKING BACK · LOOKING FORWARD

Back to the lamb in Egypt (Exod 12) · to the cross the next afternoon · forward to the kingdom (vv16, 18, 30)

"you proclaim the Lord's death until He comes" (1 Cor 11:26)

Luke records two cups; read left to right to see the old meal give way to the bread and the "cup after" of the new covenant.

διαθήκη

DIATHĒKĒ · "COVENANT" · G1242

A binding arrangement set by one party — in Greek also a will or testament (hence KJV "new testament"). "New covenant" points to Jeremiah 31:31–34, where the LORD promises to write His law on the heart and remember sin no more. Guzik: "No mere man could ever institute a new covenant between God and man, but Jesus is the God-man." Sproul: covenants are ratified with blood, and this one was ratified the next afternoon.

ἀνάμνησις

ANAMNĒSIS · "REMEMBRANCE" · G364

A calling to mind. Four New Testament uses: twice of the Supper here and in 1 Corinthians 11:24–25, and once of the old sacrifices that were "a reminder of sins year by year" (Hebrews 10:3). The old rite kept reminding Israel of sin; the new one reminds the church of the body "given for you." Guzik: "This is how we remember what Jesus did for us."

DAVID GUZIK · Enduring Word

Guzik notes the man carrying water was "an unusual sight, because carrying a pitcher was typically a woman's work," and the secrecy had a reason: "He didn't want Judas to betray Him before He could give a final talk to the disciples." For Jesus, "This was not the beginning of the end; it was the beginning of the beginning." He took the old symbols and "He reinterpreted them in Himself." The betrayer was at the table, yet "Judas could never claim that he helped Jesus by fulfilling prophecy. He was and is fully accountable for his sin before God."

R.C. SPROUL · Ligonier · St. Andrew's

Sproul's "The Lord's Supper" (8 May 2016) sets the meal between Passover and the Day of Atonement — the lamb whose blood spared Israel in Egypt, and the sacrifice for sin the next day. In the upper room Jesus changed the liturgy: "This is the new covenant now, which is in My blood." Sproul: "I believe that was the birthday of the Christian church in the upper room." The covenant was ratified with blood on the cross. "Christ our Passover is sacrificed for us," and a man must rest on Him alone: "The atonement you seek to make for yourself will be worthless."

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon reads the scene slowly. For Jesus it was "a most solemn occasion, and yet to him a most desirable one." He sees the old feast melting into the new — "this new memorial was blended with the passover." He insists the bread and cup are signs — "It was clearly impossible that he could have meant that bread to be literally his body," since His body sat at the table. And he notes with a shiver the hand on the table: "The nearer to Christ, the farther from him, — so has it sometimes happened since."

MATTHEW HENRY · Commentary on the Whole Bible

Henry notes that "Christ was made under the law, and observed the ordinances of it," and that His longing to eat this Passover teaches us: "Our gospel passover, eaten by faith with Jesus Christ, will be an excellent preparation for sufferings." The Supper is "a commemorative sign or memorial of a Christ already come," and "it is his death that is in a special manner set before us in that ordinance." God's decree does not excuse the traitor — "Judas's sin or punishment is not at all the less" — and the disciples' question was the right one: "The enquiry was not, Is it you? or, Is it such a one? but, Is it I?"

III
MOVEMENT

LUKE 22:24–38

I Am Among You as the One Who Serves

A quarrel over greatness, thrones promised, Simon sifted, and two swords

24 *And there arose also a dispute among them as to* ⚠ *which one of them was regarded to be greatest*. 25 *And He said to them, "The kings of the Gentiles lord it over them; and those who have authority over them are called 'Benefactors.' 26 "But it is not this way with you, but the one who is the greatest among you must become like the youngest, and* 🖹 *the leader like the servant*. 27 *"For who is greater, the one who reclines at the table or the one who serves? Is it not the one who reclines at the table? But* △ *I am among you as the one who serves*. 28 *"You are those who have stood by Me in My trials; 29 and just as My Father has granted Me a kingdom, I grant you 30 that you may eat and drink at My table in My kingdom, and* ☆ *you will sit on thrones judging the twelve tribes of Israel*. 31 *"Simon, Simon, behold,* ⚠ *Satan has demanded permission to sift you like wheat; 32 but* ☆ *I have prayed for you, that your faith may not fail; and you, when once you have turned again,* 🖹 *strengthen your brothers*." 33 *But he said to Him, "Lord, with You I am ready to go both to prison and to death!" 34 And He said, "I say to you, Peter, the rooster will not crow today until you have denied three times that you know Me." 35 And He said to them, "When I sent you out without money belt and bag and sandals, you did not lack anything, did you?" They said, "No, nothing." 36 And He said to them, "But now, whoever has a money belt is to take it along, likewise also a bag, and whoever has no sword is to sell his coat and buy one. 37 "For I tell you that this which is written must be fulfilled in Me, '*△ *AND HE WAS NUMBERED WITH TRANSGRESSORS*'; *for that which refers to Me has its fulfillment." 38 They said, "Lord, look, here are two swords." And He said to them, "It is enough."*

LUKE 22:24–38

"Therefore, I will allot Him a portion with the great, And He will divide the booty with the strong; Because He poured out Himself to death, And was numbered with the transgressors; Yet He Himself bore the sin of many, And interceded for the transgressors."

ISAIAH 53:12

"who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us."

ROMANS 8:34

FIGURE · JUDAS AND PETER

TWO DISCIPLES, ONE NIGHT · WHAT MADE THE DIFFERENCE

JUDAS	SIMON PETER
"Satan entered into Judas" (v3)	"Satan has demanded … to sift you" (v31)
bargains for money (vv4–6)	boasts: "prison and … death!" (v33)
his hand on the table (v21)	"I have prayed for you" (v32)
betrays with a kiss (vv47–48)	denies three times (vv57–60)
no turning back (Acts 1:18)	the Lord's look; weeps bitterly (vv61–62)
"the son of perdition" (John 17:12)	"strengthen your brothers" (v32; John 21)

The difference: Christ's prayer. "If you're a Christian, Jesus prays for you." — Sproul

Read across each row: both men were targeted by Satan and both failed that night, but only one was prayed for, looked at, and restored.

εὐεργέτης

EUERGETĒS · "BENEFACTOR" · G2110

"Doer of good," a title kings loved to carry — Ptolemy III of Egypt was officially "Euergetes." Only here in the New Testament. Jesus is dry about it: the kings of the Gentiles lord it over people "and those who have authority over them are called 'Benefactors.'" Real benefaction looks like the one who waits tables (v. 27). Spurgeon: "After all, in Christ's kingdom, the way to ascend is to descend."

σινιάζω

SINIAZŌ · "SIFT" · G4617

Only here: to shake grain in a sieve until the husks and dirt fly. The "you" in verse 31 is plural — Satan has demanded all the apostles — and the "you" of verse 32 is singular: "I have prayed for you" — Simon. Then "when once you have turned again" (*epistrephō*, G1994): Jesus speaks of Peter's return before Peter has even fallen.

DAVID GUZIK · Enduring Word

Guzik is sobered by the timing: "It's almost frightening to think that after Jesus poured three years of His life into these men," they argued over rank at His last supper. "Instead, Jesus answered their question by what He did." "Living as a servant really is the best way to live." Behind Peter's test was a battle he could not see: "Satan could not do whatever he wanted against Peter, but he had to ask God for permission." "In the Christian life, we may falter, but we must never fail." Peter trusted his feelings. And the swords? "Jesus did not mean, two swords will be enough to battle the crowd that comes to arrest Me."

R.C. SPROUL · Ligonier · St. Andrew's

Sproul's "Peter's Denial" (22 May 2016) pictures the disciples jockeying for seats by rank — "The disciples were reduced to quibbling and arguing amongst themselves as to who was the greatest." Jesus: "This is not how it's going to be with you." Then the tender double name, "Simon, Simon." Satan may sift a believer but not possess him as he did Judas: "Simon Peter was obviously a believer, and the Holy Spirit dwelt within his heart." Peter's boast was not a lie but a falsehood — "Simon really believed that he was ready to go with Jesus to prison or to death." What kept him was Christ's prayer: "If you're a Christian, Jesus prays for you."

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon groans at the quarrel — "What poor creatures we are! How we are tossed with contrary winds!" — and gives the rule of the kingdom: "After all, in Christ's kingdom, the way to ascend is to descend." On Peter he hears Christ say, "Where thy greatest danger lies, there have I planted my batteries of prayer." Peter's vow is ours: "We are all too apt to promise great things, and to fail in the fulfillment of them." And the swords: "A smile must have passed over the Saviour's face as he saw how egregiously they had misunderstood him."

MATTHEW HENRY · Commentary on the Whole Bible

Henry draws the lesson of the quarrel: "That to do good is much more honourable than to look great," and "The exercising of lordship better becomes the kings of the Gentiles than the ministers of Christ." He notices that "Peter, who used to be the mouth of the rest in speaking to Christ, is here made the ear of the rest," and warns that "Christ knows us better than we know ourselves, and knows the evil that is in us." On the swords he hears irony — "Two swords among twelve men! you are bravely armed indeed" — the real defense is trust in God.

IV
MOVEMENT

LUKE 22:39–46

Not My Will, but Yours Be Done

A stone's throw away, a cup, an angel, and sweat like drops of blood

39 *And He came out and proceeded as was His custom to the Mount of Olives; and the disciples also followed Him.*
40 *When He arrived at the place, He said to them, "Pray that you may not enter into temptation."*
41 *And He withdrew from them about a stone's throw, and He knelt down and began to pray,*
42 *saying, "Father, if You are willing, remove this cup from Me; yet not My will, but Yours be done."*
43 *Now an angel from heaven appeared to Him, strengthening Him.*
44 *And being in agony He was praying very fervently; and His sweat became like drops of blood, falling down upon the ground.*
45 *When He rose from prayer, He came to the disciples and found them sleeping from sorrow,*
46 *and said to them, "Why are you sleeping? Get up and pray that you may not enter into temptation."*

LUKE 22:39–46

"So Jesus said to Peter, "Put the sword into the sheath; the cup which the Father has given Me, shall I not drink it?""

JOHN 18:11

ἀγωνία

AGŌNIA · "AGONY" · G74

Only here in the New Testament. From *agōn*, a contest or athletic struggle: the strain of a wrestler in the fight. Spurgeon: "The expression "agony" signifies a conflict, a contest, a wrestling." Luke the physician records what the others do not — the angel strengthening Him (v. 43) and, after the strengthening, more earnest prayer, not less (v. 44).

θρόμβοι

THROMBOI · "DROPS, CLOTS" · G2361

Only here: thick drops or clots, as of blood (our "thrombosis"). Luke says His sweat "became like" drops of blood. Guzik is careful: "Luke did not say that Jesus' sweat was blood, but that it was like blood." Sproul, following Jonathan Edwards, takes it literally: "Jesus really did sweat blood." Either way the point is the weight of the cup (*potērion*, G4221) — not death only, but judgment.

DAVID GUZIK · Enduring Word

Guzik stresses that Jesus went knowingly: "He was no victim of circumstances beyond His control, and unlike any animal sacrifice, He went with full knowledge." "The cup didn't represent death, but judgment" — the wrath due to sinners. The Father answered not by removing the cup but by strengthening the Son, and Guzik adds a hard line: "Perhaps these angels – sadly – did the work that the sleeping disciples did not do." On verse 44 he is exact: "Luke did not say that Jesus' sweat was blood, but that it was like blood."

R.C. SPROUL · Ligonier · St. Andrew's

Sproul's "Jesus at Gethsemane" (5 June 2016) asks how the Son could ask anything against the Father's will, and answers with Chalcedon: Christ has a human will and a divine will, and the human will shrank and submitted. "What was in the cup? It was the curse of God. It was the wrath of God." "I could not endure its touch, nor could you." He believes "Jesus really did sweat blood," and that Luke's one angel was not alone. His charge against modern Christians: "We do not believe in the wrath of God" — and so we cannot understand the garden.

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon's "The Agony in Gethsemane" (No. 1199, 18 Oct 1874) refuses smaller explanations: the grief was not chiefly bodily pain or fear of death but the cup — "because he stood in the sinner's place and must suffer in the sinner's stead." "Our Lord's main suffering lay in his soul— his soul-sufferings were the soul of his sufferings." "The expression "agony" signifies a conflict, a contest, a wrestling." His comfort was prayer, "earnest, intense, reverent, repeated prayer." And he turns it on the hearer: "Sin made the Saviour suffer an agony, shall it not make you suffer?"

MATTHEW HENRY · Commentary on the Whole Bible

Henry watches the Son submit His will to the Father and receive an angel's strength, and he draws a rule for every sufferer: "Prayer, though never out of season, is in a special manner seasonable when we are in an agony." The disciples slept, but Luke says they slept "from sorrow," and Henry finds kindness in the detail: "This teaches us to make the best of our brethren's infirmities." Christ's rebuke is followed by the same remedy He used Himself — get up and pray.

V
MOVEMENT

LUKE 22:47–62

The Lord Turned and Looked at Peter

A kiss, a sword, a healed ear — and three denials by a courtyard fire

47 *While He was still speaking, behold, a crowd came, and the one called Judas, one of the twelve, was preceding them; and he approached Jesus to kiss Him.* 48 *But Jesus said to him, "Judas, ⚠ are you betraying the Son of Man with a kiss?"* 49 *When those who were around Him saw what was going to happen, they said, "Lord, shall we strike with the sword?"* 50 *And one of them struck the slave of the high priest and cut off his right ear.* 51 *But Jesus answered and said, "Stop! No more of this." And △ He touched his ear and healed him.* 52 *Then Jesus said to the chief priests and officers of the temple and elders who had come against Him, "Have you come out with swords and clubs as you would against a robber?* 53 *"While I was with you daily in the temple, you did not lay hands on Me; but ◷ this hour and the power of darkness are yours."* 54 *Having arrested Him, they led Him away and brought Him to the house of the high priest; but ⚠ Peter was following at a distance.* 55 *After they had kindled a fire in the middle of the courtyard and had sat down together, Peter was sitting among them.* 56 *And a servant-girl, seeing him as he sat in the firelight and looking intently at him, said, "This man was with Him too."* 57 *But he denied it, saying, "Woman, I do not know Him."* 58 *A little later, another saw him and said, "You are one of them too!" But Peter said, "Man, I am not!"* 59 *After about an hour had passed, another man began to insist, saying, "Certainly this man also was with Him, for he is a Galilean too."* 60 *But Peter said, "Man, I do not know what you are talking about." Immediately, while he was still speaking, a rooster crowed.* 61 *△ The Lord turned and looked at Peter. And Peter remembered the word of the Lord, how He had told him, "Before a rooster crows today, you will deny Me three times."* 62 *And ◷ he went out and wept bitterly.*

LUKE 22:47–62

"Awake, O sword, against My Shepherd, And against the man, My Associate," Declares the LORD of hosts. "Strike the Shepherd that the sheep may be scattered; And I will turn My hand against the little ones."

ZECHARIAH 13:7

φιλέω

PHILEŌ · "KISS" · G5368

The verb of friendship, used here for the greeting kiss a disciple gave his rabbi (v. 47). Judas turned the sign of love into the sign of arrest, and Jesus names it: "are you betraying the Son of Man with a kiss?" Spurgeon: "Christ might put that question to many of his nominal followers in the present day." In verse 48 the noun is *philēma* (G5370), "a kiss." Only Luke tells us that Jesus then touched the slave's ear and healed it (v. 51).

ἐμβλέπω

EMBLEPŌ · "LOOK AT, LOOK INTO" · G1689

To look straight into, to fix the eyes on. Luke alone records it: "The Lord turned and looked at Peter" (v. 61). The servant-girl had been "looking intently" at Peter to accuse him (v. 56); Jesus looks at him to call him back. Three times Peter denied (*arneomai*, G720) — "I do not know Him," "I am not," "I do not know what you are talking about" — and one look undid him.

DAVID GUZIK · Enduring Word

Guzik calls Judas "a good example of a seared conscience," and insists, "The betrayal of Jesus was terrible sin, and Judas bears full responsibility for it." Peter's sword shows the limits of fleshly zeal: "When Peter used sword-power he could only cut off ears," and "Even here, Jesus was present to clean up the mess His disciples left behind." In the courtyard Peter loved Jesus "Yet he did not have the courage for a clear association with Jesus." He remembered the word "too late – after he had sinned." Still, "Peter fell, but had not fallen away."

R.C. SPROUL · Ligonier · St. Andrew's

In "Peter's Denial" Sproul follows Peter from a distant following to the fire and the third denial with cursing, then the rooster and the Lord's look: "He wept bitterly." He sets Peter beside Judas. Both men felt shame; Judas despaired and died, Peter wept and stayed. The difference was not Peter's character but the intercession of Christ, the same High Priest who now prays at the Father's right hand: "If you're a Christian, Jesus prays for you."

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon's "Peter's Restoration" (Luke 22:55–62) lingers on the look. Jesus, bound and mocked, still thought of His wandering disciple, and chose a look over words: "He knew best what to do; He did not speak to him, but looked upon him." It recalled the warning and said, "And yet I love thee, Peter, I love thee still!" It worked "because Peter was looking to the Lord," and it was private: "Nobody knew that the Lord looked on Peter, except Peter and his Lord." The tears were a mercy: "It is a good thing to be able to weep." His exposition adds a warning: "How many there are, who sin with Peter, but who never weep with Peter!"

MATTHEW HENRY · Commentary on the Whole Bible

Henry feels the wound of the kiss: "Nothing can be a greater affront or grief to the Lord Jesus than to be betrayed" by those who profess to love Him. The healed ear is a pattern: "Those who render good for evil do as Christ did." The hour of darkness was the enemies' hour, yet permitted by God. And the look: "Christ takes more notice of what we say and do than we think he does," and "One look from Christ melted him into tears of godly sorrow for sin."

VI
MOVEMENT

LUKE 22:63–71

Seated at the Right Hand of the Power of God

Blindfolded and beaten, then questioned at daybreak — "Yes, I am"

> 63 *Now the men who were holding Jesus in custody were mocking Him and beating Him,* 64 *and they blindfolded Him and were asking Him, saying, "Prophesy, who is the one who hit You?"* 65 *And they were saying many other things against Him, blaspheming.* 66 *When it was day, the Council of elders of the people assembled, both chief priests and scribes, and they led Him away to their council chamber, saying,* 67 *"If You are the Christ, tell us." But He said to them, "If I tell you, you will not believe;* 68 *and if I ask a question, you will not answer.* 69 *"But from*

> *now on THE SON OF MAN WILL BE ☆ SEATED AT THE RIGHT HAND of the power OF GOD.” [70] And they all said, “Are You the Son of God, then?” And He said to them, “△ Yes, I am.” [71] Then they said, “What further need do we have of testimony? For we have heard it ourselves from His own mouth.”*
>
> LUKE 22:63–71

> *“I kept looking in the night visions, And behold, with the clouds of heaven One like a Son of Man was coming, And He came up to the Ancient of Days And was presented before Him.”*
>
> DANIEL 7:13

> *“For it was not David who ascended into heaven, but he himself says: ‘THE LORD SAID TO MY LORD, “SIT AT MY RIGHT HAND, UNTIL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET.” ’”*
>
> ACTS 2:34–35

ἐγώ εἰμι

EGŌ EIMI · “I AM” · G1510

Verse 70 reads literally, “You say that I am” (*hymeis legete hoti egō eimi*) — KJV “Ye say that I am.” It is not evasion but a Hebrew way of saying yes, which is why the NASB renders it “Yes, I am,” and why the Council answers, “we have heard it ourselves from His own mouth” (v. 71). The same *egō eimi* runs through John’s Gospel; here it costs Jesus His life.

δεξιά

DEXIA · “RIGHT HAND” · G1188

The place of honor and power beside a king. Jesus joins Psalm 110:1 (“Sit at My right hand”) with Daniel 7:13 (“One like a Son of Man”) and claims both. Sproul: “I will ascend to the right hand of God, which is the seat of cosmic authority.” Stephen will see Him there (Acts 7:56). Guzik: “though they sat in judgment of Him now, He would one day sit in judgment of them.”

DAVID GUZIK · Enduring Word

Guzik sees the Council’s question as theater: “They pretended to have an open mind and ask sincere questions, but it wasn’t true – only pretense.” The daybreak session existed because “This second trial was necessary because they knew the first one – the real trial – had no legal standing,” and even then, “At this daytime trial, they made no effort to find testimony against Jesus.” Jesus turned the tables with verse 69: “Jesus warned them that though they sat in judgment of Him now, He would one day sit in judgment of them.”

R.C. SPROUL · Ligonier · St. Andrew’s

Sproul’s “Jesus on Trial” (19 June 2016) notes the illegalities — night sessions, “It was very strange that two high priests were involved in the trial of Jesus” — and the question behind the demand, “If You are the Christ, tell us”: “What will it take for you to believe that I am the Messiah?” Jesus’ answer points past the courtroom: “I will ascend to the right hand of God, which is the seat of cosmic authority.” The charge was blasphemy, the man was spotless — “This was the Lamb without blemish” — and “not once did Jesus Christ ever mislead a single soul.”

MATTHEW HENRY · Commentary on the Whole Bible

Henry follows the guards' cruel game of the blindfold and turns the charge back on the accusers: "They that condemned him for a blasphemer were themselves the vilest blasphemers that ever were." At daybreak the Council asked Him plainly whether He was the Christ and the Son of God; He affirmed both, and they took His own confession as enough to condemn Him, wanting no further witness — the truth itself became the charge.

VII
THEME

CROSS-REFERENCES

The Passage in the Whole Bible

From the lamb in Egypt to the Son at the right hand

"It is to be eaten in a single house; you are not to bring forth any of the flesh outside of the house, nor are you to break any bone of it."

EXODUS 12:46

"But this is the covenant which I will make with the house of Israel after those days," declares the LORD, "I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people."

JEREMIAH 31:33

"Therefore, I will allot Him a portion with the great, And He will divide the booty with the strong; Because He poured out Himself to death, And was numbered with the transgressors; Yet He Himself bore the sin of many, And interceded for the transgressors."

ISAIAH 53:12

"He said to him the third time, "Simon, son of John, do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all things; You know that I love You." Jesus said to him, "Tend My sheep.""

JOHN 21:17

"and he said, "Behold, I see the heavens opened up and the Son of Man standing at the right hand of God.""

ACTS 7:56

"Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them."

HEBREWS 7:25

> *“Then he said to me, “Write, ‘Blessed are those who are invited to the marriage supper of the Lamb.’” And he said to me, “These are true words of God.””*
>
> REVELATION 19:9

R.C. SPROUL · Ligonier · St. Andrew’s

Sproul links the prayer of verse 32 to Christ’s present work as High Priest at the Father’s right hand (Romans 8:34; Hebrews 7:25): the One who prayed for Peter that night still prays for His people.

SECTION II · STUDY HELPS

At a Glance

Four voices, one chapter

Four teachers through one night. Guzik walks the details — the water pitcher, the two cups, the swords, the illegal trials; Sproul presses the doctrine — Satan and Judas's will, the new covenant in blood, the two wills of Christ, the wrath in the cup, Christ's intercession; Spurgeon preaches the agony and the look; Henry counsels the soul at every step. They agree that the Lamb walked into this night knowingly, and that the One who prayed for Peter prays still.

THE MOVEMENT	GUZIK · the text	SPROUL · the doctrine	SPURGEON · the heart	HENRY · the counsel
I · The plot	Afraid of the crowd, not of God; greed; Judas fully accountable.	Satan entered, but Judas was willing; planned from eternity.	Fear drives men to crimes; the betrayer was one of the twelve.	Whoever betrays Christ, Satan puts him upon it.
II · The Supper	Not the end but the beginning; He reinterpreted them in Himself.	The church's birthday; covenant ratified in blood; Christ alone atones.	Passover blended into the Supper; signs, not literal flesh.	A memorial of a Christ already come; Judas's guilt no less.
III · Greatness, sifting	Answered by what He did; Satan must ask permission.	Sifted but not possessed; a falsehood, not a lie; Jesus prays for you.	To ascend, descend; batteries of prayer at Peter's danger.	Doing good outranks looking great; Christ knows us better than we do.
IV · The agony	The cup was judgment; sweat like blood, not blood.	Two wills; the cup was God's wrath; He really sweat blood.	Soul-sufferings the soul of His sufferings; agony means wrestling.	Prayer is most seasonable in an agony; bear with sleepy brothers.
V · The kiss and the look	A seared conscience; sword-power cuts off ears; fell, not fallen away.	Peter wept and stayed, Judas despaired — Christ's prayer.	A look, not words — "I love thee still"; good to weep.	Good for evil, as Christ did; one look melted him into tears.
VI · The Council	Pretense of open minds; the judged will be Judge.	Right hand, the seat of cosmic authority; the Lamb without blemish.	— (no Spurgeon comment on vv63–71 sourced here)	The judges were themselves the vilest blasphemers.

LUKE 22:1–71 · A COMPARATIVE READING

† Key Insights to Carry

- **Satan needed an open door.** Sproul: "Satan did not come and coerce Judas … Judas acquiesced willingly out of the darkness of his own heart." God's plan (v22) never cancels a man's guilt. SPROUL
- **The same verb, two hands.** *Paradidōmi* — Judas hands Him over for money (v4); the Father hands Him over for our sins (Rom 4:25). Five times in this chapter. THE GREEK
- **He wanted this meal.** "I have earnestly desired" is a Hebrew doubling — literally "with desire I have desired." Guzik: "not the beginning of the end; it was the beginning of the beginning." THE TEXT
- **A new covenant needs a God-man.** Guzik: "No mere man could ever institute a new covenant between God and man." Sproul: it was ratified in blood the next afternoon. GUZIK
- **The quarrel came at the table.** Right after "given for you," the disciples argued over who was greatest. Spurgeon: "in Christ's kingdom, the way to ascend is to descend." SPURGEON
- **"You" all, but "you," Simon.** Satan demanded to sift them all (plural, v31); Jesus prayed for Simon (singular, v32) — and spoke of his turning back before he fell. THE GREEK

- **The cup was wrath.** Sproul: "It was the curse of God. It was the wrath of God." Guzik: "The cup didn't represent death, but judgment." SPROUL
- **Strengthened to pray harder.** After the angel came, Jesus prayed "very fervently" (v44). Spurgeon: His comfort was "earnest, intense, reverent, repeated prayer." SPURGEON
- **Jesus cleaned up His disciple's mess.** Only Luke tells of the healed ear (v51). Guzik: "When Peter used sword-power he could only cut off ears." GUZIK
- **One look.** Only Luke: "The Lord turned and looked at Peter" (v61). Henry: "One look from Christ melted him into tears of godly sorrow for sin." Peter "fell, but had not fallen away" (Guzik). HENRY

† Questions for the Table

1 **Judas opened a door that Satan walked through — greed, disappointment, anger. What door have I left open that the enemy could use?**

Satan did not coerce Judas; he acquiesced willingly (Sproul).

22:3–6; Eph 4:26–27

2 **Jesus said the bread was His body "given for you." What changes when I hear "for you" personally at the Lord's Table?**

This is how we remember and how we fellowship (Guzik).

22:19–20; 1 Cor 11:23–26

3 **Right after the Supper the disciples argued about who was greatest. Where am I jockeying for position — at home, at work, in the group?**

The way to ascend is to descend (Spurgeon).

22:24–27

4 **Jesus prayed for Peter before Peter failed. How does it help me to know that Jesus is praying for me right now?**

If you're a Christian, Jesus prays for you (Sproul).

22:31–32; Heb 7:25

5 **In the garden Jesus prayed "not My will, but Yours be done," and His disciples slept. What "cup" am I asking God to take away, and can I pray His prayer?**

The cup was judgment; He drank it for us.

22:39–46

6 **Peter followed at a distance and ended up warming himself with the wrong crowd. What does following Jesus "at a distance" look like for me — and what did the Lord's look do for Peter?**

Peter fell, but had not fallen away (Guzik).

22:54–62; John 21:15–17

Luke 22 is the night everyone failed except Jesus. Judas sold Him, the disciples argued and slept, Peter denied Him, and the Council condemned Him — and through it all He gave His body, prayed for His friend, healed His enemy, and told the truth about who He is. If you have failed Him, look at the One who turned and looked at Peter: He has prayed for you, and He is seated at the right hand of God.

Teaching the Word. Watching the Times. — Smith For Christ

† Sources

Each teacher's section summarizes the pages below in our own words; short quotations are verbatim from them. Matthew Henry (1662–1714) completed his *Commentary* himself through the Gospels and Acts. Henry's Commentary and C.H. Spurgeon (1834–1892) are in the public domain; Guzik and Sproul are summarized — consult each author's own work.

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