SMITH FOR CHRIST PUBLISHING · BEREAN DASHBOARD STUDY

Luke 22

This Is My Body, Given for You — O·I·A, integrated with the Deep Dive

OBSERVATION · INTERPRETATION · APPLICATION · 2026-11-10 · NASB 1995

"Seeking God diligently — examining the Scriptures daily to see whether these things were so." — Acts 17:11

CHAPTER THEME

On the night He was betrayed, Jesus gave His body and blood for men who would sell Him, argue over rank, fall asleep and deny Him. He prayed for the one who would fail, submitted to the Father's cup, and confessed before His judges that He would sit at God's right hand — and He prays for me the same way.

00 The Text

LUKE 22 (NASB95), MARKED

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

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.

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.

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."

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."

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.

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.”

Marked in the text

- **v2** “seeking how they might put Him to death” — Sin / warning
- **v3** “Satan entered into Judas” — Sin / warning
- **v5** “agreed to give him money” — Sin / warning
- **v7** “the Passover lamb had to be sacrificed” — Time / place / contrast
- **v13** “found everything just as He had told them” — God — His character & actions
- **v15** “I have earnestly desired to eat this Passover with you before I suffer” — God — His character & actions
- **v19** “This is My body which is given for you” — God — His character & actions
- **v19** “do this in remembrance of Me” — Command / instruction
- **v20** “the new covenant in My blood” — Promise / blessing
- **v22** “woe to that man by whom He is betrayed” — Sin / warning
- **v24** “which one of them was regarded to be greatest” — Sin / warning
- **v26** “the leader like the servant” — Command / instruction
- **v27** “I am among you as the one who serves” — God — His character & actions
- **v30** “you will sit on thrones judging the twelve tribes of Israel” — Promise / blessing
- **v30** “sit on thrones judging the twelve tribes of Israel” — Promise / blessing
- **v31** “Satan has demanded permission to sift you like wheat” — Sin / warning
- **v32** “I have prayed for you, that your faith may not fail” — Promise / blessing
- **v32** “strengthen your brothers” — Command / instruction
- **v37** “AND HE WAS NUMBERED WITH TRANSGRESSORS” — God — His character & actions
- **v40** “Pray that you may not enter into temptation” — Command / instruction
- **v42** “not My will, but Yours be done” — God — His character & actions

- **v44** “His sweat became like drops of blood” — God — His character & actions
- **v45** “found them sleeping from sorrow” — Sin / warning
- **v48** “are you betraying the Son of Man with a kiss” — Sin / warning
- **v51** “He touched his ear and healed him” — God — His character & actions
- **v53** “this hour and the power of darkness are yours” — Time / place / contrast
- **v54** “Peter was following at a distance” — Sin / warning
- **v61** “The Lord turned and looked at Peter” — God — His character & actions
- **v62** “he went out and wept bitterly” — Time / place / contrast
- **v69** “SEATED AT THE RIGHT HAND” — Promise / blessing
- **v70** “Yes, I am” — God — His character & actions
- **v1** “Passover” — Key repeated word (every occurrence)
- **v1** “passover” — Key repeated word (every occurrence)
- **v4** “betray” — Key repeated word (every occurrence)
- **v48** “betraying” — Key repeated word (every occurrence)
- **v22** “betrayed” — Key repeated word (every occurrence)
- **v32** “prayed” — Key repeated word (every occurrence)
- **v40** “Pray” — Key repeated word (every occurrence)
- **v40** “pray” — Key repeated word (every occurrence)

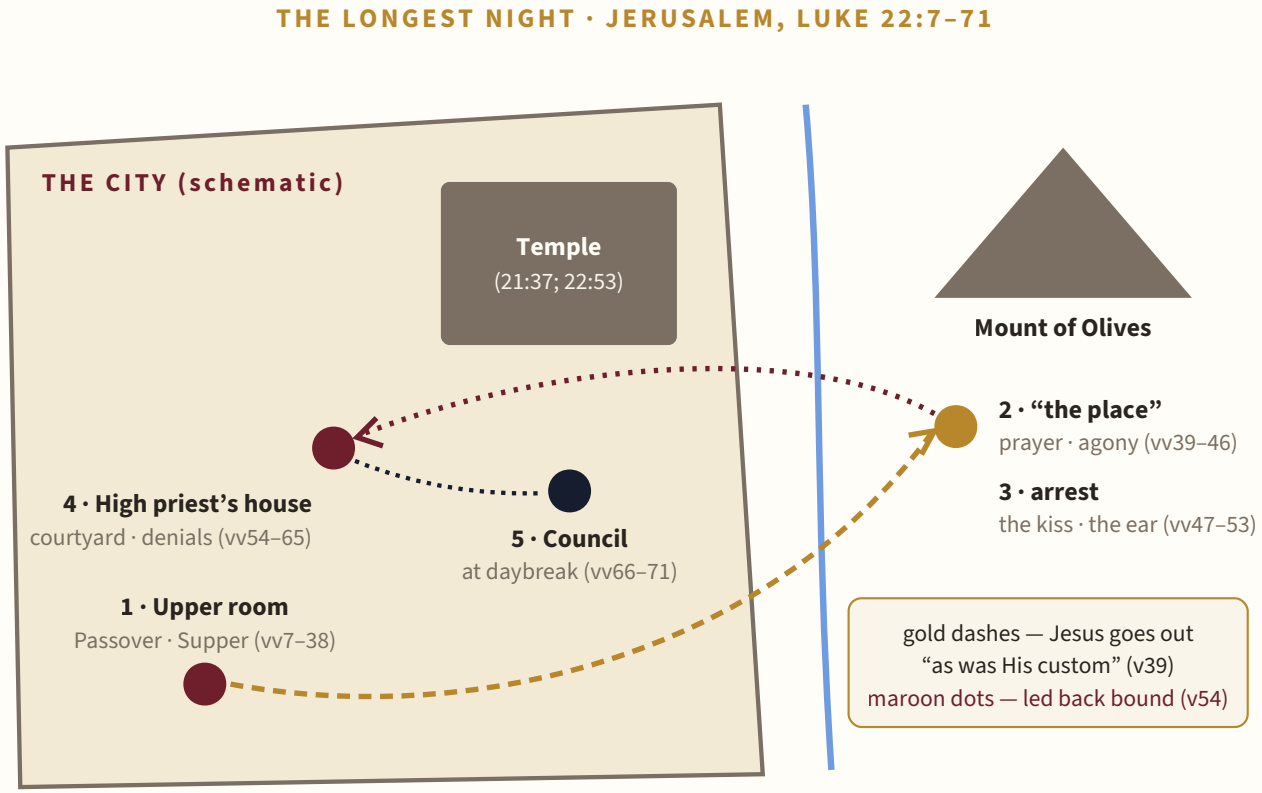
01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · LUKE 22:27

"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."

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.

Setting. The Feast of Unleavened Bread, called the Passover, is approaching (v1). The chief priests and scribes want Jesus dead but fear the people (v2). Over one night and the next daybreak the scene moves from the city (Judas's bargain, vv3–6) to an upper room (vv7–38), out to the Mount of Olives (vv39–53), back to the high priest's house and its courtyard fire (vv54–65), and at daybreak to the Council chamber (vv66–71).

Structure:

- vv1–6 — **the plot:** the feast approaching; leaders seeking to kill Him, afraid of the people (vv1–2); Satan enters Judas (v3); he bargains with the chief priests and officers; money agreed (vv4–5); he seeks an opportunity apart from the crowd (v6).
- vv7–23 — **the Supper:** the day the Passover lamb had to be sacrificed (v7); Peter and John sent — the man with the pitcher, the large furnished upper room (vv8–13); "I have earnestly desired to eat this Passover with you before I suffer" (vv14–16); a cup shared (vv17–18); the bread — "This is My body which is given for you; do this in remembrance of Me" (v19); the cup after — "the new covenant in My blood" (v20); the betrayer's hand on the table; woe to that man (vv21–23).
- vv24–38 — **greatness, sifting, swords:** a dispute over who is greatest (v24); kings and "Benefactors" — but the leader like the servant; "I am among you as the one who serves" (vv25–27); a kingdom granted, thrones over the twelve tribes (vv28–30); "Simon, Simon" — sifted like wheat; "I have prayed for you" (vv31–32); Peter's boast and the rooster (vv33–34); money belt, bag and sword; "numbered with transgressors"; "It is enough" (vv35–38).
- vv39–46 — **the agony:** the Mount of Olives as was His custom (v39); "Pray that you may not enter into temptation" (v40); a stone's throw; "not My will, but Yours be done" (vv41–42); an angel strengthening Him (v43); agony, sweat like drops of blood (v44); the disciples sleeping from sorrow; "Get up and pray" (vv45–46).
- vv47–62 — **the kiss and the look:** Judas and the crowd; "betraying the Son of Man with a kiss?" (vv47–48); the sword, the ear, "Stop! No more of this," the healing (vv49–51); "this hour and the power of darkness are yours" (vv52–53); led to the high priest's house; Peter at a distance (v54); the fire and three denials (vv55–60); the rooster; the Lord turned and looked at Peter; he wept bitterly (vv60–62).
- vv63–71 — **the Council:** mocking, beating, blindfolding — "Prophesy!" (vv63–65); daybreak, the Council of elders (v66); "If You are the Christ, tell us" (vv67–68); "from now on THE SON OF MAN WILL BE SEATED AT THE RIGHT HAND of the power OF GOD" (v69); "Are You the Son of God, then?" — "Yes, I am" (v70); "we have heard it ourselves" (v71).

Repeated words, with counts:

- "Peter / Simon" ×10 — vv8, 31 (×2), 34, 54, 55, 58, 60, 61 (×2).
- "Passover" ×6 — vv1, 7, 8, 11, 13, 15.
- "eat / eaten" ×6 — vv8, 11, 15, 16, 20, 30.
- "pray / prayed / praying / prayer" ×6 — vv32, 40, 41, 44, 45, 46.
- "betray / betraying / betrayed" ×5 — vv4, 6, 21, 22, 48.
- "table" ×5 — vv14, 21, 27 (×2), 30.
- "Lord" (of Jesus) ×5 — vv33, 38, 49, 61 (×2).
- "I say to you / I tell you" ×5 — vv16, 18, 34, 37, 67.
- "kingdom" ×4 — vv16, 18, 29, 30; "cup" ×4 — vv17, 20 (×2), 42.
- "sword(s)" ×4 — vv36, 38, 49, 52; "chief priests" ×4 — vv2, 4, 52, 66.
- "Son of Man" ×3 — vv22, 48, 69; "Satan" ×2 — vv3, 31; "Judas" ×3 — vv3, 47, 48.
- "deny / denied" ×3 — vv34, 57, 61; "rooster" ×3 — vv34, 60, 61.
- "fulfilled / fulfillment" ×3 — vv16, 37 (×2); "hour" ×3 — vv14, 53, 59.
- "greatest / greater" ×3 — vv24, 26, 27; "serve(s) / servant" ×3 — vv26, 27 (×2).

- “temptation” ×2 — vv40, 46; “kiss” ×2 — vv47, 48.

Contrasts: Leaders afraid of the people ⟷ Judas offering a way “apart from the crowd” (vv2, 6). A body “given for you” ⟷ a hand on the table betraying (vv19, 21). Determined ⟷ woe (v22). Kings who lord it ⟷ the One who serves (vv25–27). Satan’s sifting ⟷ Jesus’ prayer (vv31–32). Peter’s boast ⟷ three denials (vv33–34, 57–60). Then without purse ⟷ now take a purse (vv35–36). My will ⟷ Yours (v42). Jesus praying ⟷ disciples sleeping (vv44–45). A kiss ⟷ betrayal (v48). A sword that wounds ⟷ a hand that heals (vv50–51). Daily in the temple ⟷ this hour and the power of darkness (v53). Blindfolded and mocked ⟷ seated at the right hand of God (vv64, 69).

Shape of the chapter: six scenes in one night, each a failure of men answered by the faithfulness of Christ — the betrayer bargains and Jesus gives His body; the disciples quarrel and He serves; Peter boasts and He prays; the disciples sleep and He agonizes; a disciple swings a sword and He heals; Peter denies and He looks; the Council condemns and He confesses.

Chapter theme (my words): Everyone around Jesus failed Him that night — and He kept every word. He gave His body, prayed for the one who would fall, drank the Father’s cup, and confessed who He is. The same Lord who looked at Peter still prays for me.

02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · LUKE 22:42

"saying, "Father, if You are willing, remove this cup from Me; yet △not My will, but Yours be done.""

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.

How could Satan "enter" Judas? Luke and John both say it (Luke 22:3; John 13:27). Sproul: "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." Guzik: the money "points to the motivation of simple greed," and Satan's role "does not diminish" his responsibility. Verse 22 holds both truths: the Son of Man goes "as it has been determined; but woe to that man."

Why two cups? Luke records a cup before the bread (v17) and "the cup after they had eaten" (v20). The Passover meal had several cups; Jesus attaches the new covenant to the cup after supper. Spurgeon: the new memorial was "blended with the passover."

What does "This is My body" mean? Our teachers read the bread and cup as signs and seals of Christ's sacrifice, not a change of substance. Spurgeon: "It was clearly impossible that he could have meant that bread to be literally his body." Guzik: it is how we remember and how we fellowship with Him. Sproul: it is the Passover fulfilled — "Christ our Passover is sacrificed for us."

What is the new covenant? The promise of Jeremiah 31:31–34 — the law on the heart and sins remembered no more — made with "the house of Israel" and opened to all who belong to Christ. Sproul: covenants are ratified by blood, and this one was ratified the next afternoon. I note that Jeremiah's promise still names Israel, and Paul says God will keep it (Rom 11:26–27).

The thrones (v30). Jesus promises the Twelve that they will "sit on thrones judging the twelve tribes of Israel." I take this as future and literal, in the kingdom when the Son of Man reigns (Matt 19:28); it fits Luke 21:24's "until" and Acts 1:6.

Sifted, but prayed for. Satan "demanded permission" (v31). Guzik: "he had to ask God for permission." The first "you" is plural — all of them; the second is singular — Simon (v32). Sproul: Satan may tempt a believer but not possess him, and what kept Peter was the intercession of Christ: "If you're a Christian, Jesus prays for you."

The two swords (vv36–38). All our teachers read Jesus' words figuratively — a warning that the days ahead would be hostile — not a call to arms. Guzik: He "did not mean, two swords will be enough." Spurgeon: "A smile must have passed over the Saviour's face." "It is enough" ends the conversation; minutes later Jesus says, "Stop! No more of this" (v51).

What was in the cup (v42)? Guzik: "The cup didn't represent death, but judgment." Sproul: "It was the curse of God. It was the wrath of God." He explains the prayer with two wills in Christ, the human will shrinking and submitting to the divine. Spurgeon: He suffered "because he stood in the sinner's place."

Was the sweat really blood (v44)? Guzik: "like blood" — Luke does not say it was blood. Sproul, with Jonathan Edwards: "Jesus really did sweat blood." Both agree on the point: the agony was real, and it was for us.

Peter and Judas. Both were targeted by Satan, both failed, both felt shame. Judas despaired; Peter wept and was restored (John 21). Sproul and Spurgeon both find the difference in Christ — His prayer (v32) and His look (v61). Guzik: "Peter fell, but had not fallen away."

"Yes, I am" (v70). Literally "You say that I am" — a Hebrew yes. Jesus joins Psalm 110:1 and Daniel 7:13 (v69). Guzik: those who judged Him will be judged by Him.

Word study (Greek):

- **Satan — *Satanas* (G4567):** the adversary; returns in vv3, 31 (cf. 4:13).
- **betray — *paradidōmi* (G3860):** hand over; vv4, 6, 21, 22, 48.
- **covenant — *diathēkē* (G1242):** a binding arrangement; KJV "testament" (v20).
- **remembrance — *anamnēsis* (G364):** a calling to mind; Luke 22:19; 1 Cor 11:24–25; Heb 10:3.
- **Benefactor — *euergetēs* (G2110):** a king's title; only here (v25).
- **sift — *siniazō* (G4617):** shake in a sieve; only here (v31).
- **turned again — *epistrephō* (G1994):** to turn back (v32).
- **agony — *agōnia* (G74):** a wrestler's struggle; only here (v44).
- **drops — *thromboi* (G2361):** thick drops, clots; only here (v44).
- **cup — *potērion* (G4221):** vv17, 20, 42.
- **kiss — *phileō* (G5368):** the disciple's greeting turned to a signal (v47).
- **looked at — *emblepō* (G1689):** to look straight into (v61).
- **deny — *arneomai* (G720):** to disown (vv34, 57, 61).

- **I am — *eimi* (G1510):** "You say that I am" (v70).
- **right hand — *dexios* (G1188):** the seat of power (v69).

Key insights to carry (from the Deep Dive):

1. **Satan needed an open door** — Judas acquiesced willingly (Sproul).
2. **The same verb, two hands** — *paradidōmi*.
3. **He wanted this meal** — "with desire I have desired."
4. **A new covenant needs a God-man** (Guzik).
5. **The quarrel came at the table** — to ascend, descend (Spurgeon).
6. **"You" all, but "you," Simon** (vv31–32).
7. **The cup was wrath** (Sproul, Guzik).
8. **Strengthened to pray harder** (v44).
9. **Jesus cleaned up His disciple's mess** — the healed ear.
10. **One look** — Peter fell, but had not fallen away.

Cross-references: Exod 12; Ps 41:9; 110:1; Isa 53:12; Jer 31:31–34; Dan 7:13; Zech 13:7; Matt 19:28; 26:17–75; Mark 14; Luke 4:13; 9:22; John 13:21–30; 17:12; 18:1–27; 21:15–19; Acts 1:6, 18; 2:34–35; 7:56; Rom 4:25; 8:34; 1 Cor 5:7; 11:23–26; Heb 5:7; 7:25; 10:3; Rev 19:9.

03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · LUKE 22:32

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

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.

Sin to confess — the open door. Judas didn't fall in one night; greed and disappointment had been working in him a long time, and then Satan walked through the door he left open. I have left doors open too — resentment at God for not being the Messiah I wanted, an old appetite I kept feeding. I name them and shut them today.

Promise to trust — "given for you." At the Table Jesus did not say "given for the world" in general; He said "for you." Men who have done terrible things sit at that Table forgiven. I will come to the Lord's Supper next time hearing those two words.

Example to follow — the One who serves. The disciples argued about rank right after the bread and cup. In the facility, at work, in my own house, I want the seat that gets noticed. Jesus took the towel. This week I will do one hidden act of service for someone who can't pay me back.

Promise to trust — "I have prayed for you." Jesus knew Peter would fail and prayed for him before he did — and told him what to do after: "strengthen your brothers." My failure does not have the last word. Jesus "always lives to make intercession" (Heb 7:25). When I fall, I will turn back quickly and then help the next man who falls.

Command to obey — "Pray that you may not enter into temptation." He said it twice (vv40, 46). The disciples slept from sorrow; grief made them drowsy, and temptation found them unprepared. When I am hurting, I am most at risk. I will pray before the trouble comes, not after.

Truth to face — following at a distance. Peter loved Jesus and still ended up warming his hands with the crowd that arrested Him. Distance comes before denial. I will move closer — back to the Word, back to the brothers, back to prayer — before the rooster crows.

Hope to hold — the look. The Lord turned and looked at Peter. It was not a look of rejection but of love that broke his heart open. Peter wept, and Peter was restored. The same Jesus is seated now at the right hand of God.

Questions for the table (from the Deep Dive):

1. Judas opened a door that Satan walked through — greed, disappointment, anger. What door have I left open that the enemy could use? (22:3–6; Eph 4:26–27) *Satan did not coerce Judas; he acquiesced willingly (Sproul).*
2. Jesus said the bread was His body "given for you." What changes when I hear "for you" personally at the Lord's Table? (22:19–20; 1 Cor 11:23–26) *This is how we remember and how we fellowship (Guzik).*
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? (22:24–27) *The way to ascend is to descend (Spurgeon).*
4. Jesus prayed for Peter before Peter failed. How does it help me to know that Jesus is praying for me right now? (22:31–32; Heb 7:25) *If you're a Christian, Jesus prays for you (Sproul).*
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? (22:39–46) *The cup was judgment; He drank it for us.*
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? (22:54–62; John 21:15–17) *Peter fell, but had not fallen away (Guzik).*

Worship. The Lamb of God earnestly desired to eat the Passover with men who would fail Him. He gave His body and poured out His blood for a new covenant. He prayed for Simon, drank the Father's cup, healed His enemy's ear, looked in love at His denier, and confessed before His judges the throne He now occupies at the right hand of God.

Prayer. Lord Jesus, Your body was given for me and Your blood poured out for me. Shut the doors in me that I have left open to the enemy. Make me a servant, not a seeker of seats. When I am sifted, keep my faith from failing, and when I turn back, let me strengthen my brothers. Teach me to pray "not my will, but Yours." And when I fail You, turn and look at me again, and bring me home. Amen.

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