

Luke 22

ASVh with Comments

Summary. This chapter gives details about the last portion of the human life of the beloved Son of God before His crucifixion, including that the betrayer had led the people to arrest Him. Also, the beloved Son of God has told all humans that after ending the work on earth, He is going back to the Father to be seated at the right hand of the Father. **Luke 22:1-6.** The betrayal of the Lord Jesus by His own disciple. The betrayer conspires with the chief priests and the scribes to capture the Lord Jesus in the absence of the multitude. **Luke 22:7-23.** The last Passover and the institution of the Lord's supper. The Lord Jesus desired to eat this Passover with His disciples before His suffering. At this Passover, He institutes the Lord's supper by sharing the bread and the grape juice with the disciples and telling them that by taking these elements, we should remember that His body was given for us and His blood was poured for us. The shedding of His blood for our sins is our new Covenant established in His blood. **Luke 22:24-38.** The Lord Jesus' discourse to the disciples before His betrayal. The discourse of the Lord Jesus in the Gospel of Luke includes: a) Teaching about who is the greatest by giving Himself as an example "as the One serving" the disciples. b) The Lord Jesus appoints us a kingdom to be with Him. c) The Lord Jesus foretells Peter's denial. d) The Lord Jesus foretells His crucifixion between the lawless and that on the cross, the things concerning Him have come to an end, and He carried our sins with Him. **Luke 22:39-46.** The Lord Jesus prays to the Father on the Mount of Olives. This portion of Scripture testifies to all humanity about our Lord Jesus. The beloved Son of God, in human form, needed encouragement from the Father, so He prayed to the Father, and the Father answered Him by sending an angel to strengthen Him. **Luke 22:47-53.** Betrayal and arrest of the Lord Jesus. The betrayer led a crowd to arrest the Lord Jesus. But even during this time, the Lord showed mercy and forgiveness. **Luke 22:54-62.** Peter's denials. The word of the Lord to Peter about his denials was fulfilled, and when Peter remembered, he wept bitterly. **Luke 22:63-71.** The Lord Jesus is condemned by the order of elders. The Lord Jesus is mocked and beaten by those who held Him, and He is unjustly accused by the order of the elders of the people. The Lord Jesus testifies to the Trinity of God; He has told them the most important part here by saying that He is seated at the right hand of the power of God.

¹ Now the feast of Unleavened Bread drew **near**, which is called the Passover.

Comments 22:1. For verses 1 to 2, see Comments Matthew 26:2-5 and Comments Mark 14:1-2.

² And the chief priests and the scribes sought how they might put **Him** to death; for they feared the people.

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

Comments 22:3. For verses 3 to 6, see Comments Matthew 26:14-16 and Comments Mark 14:10,11.

⁴ And he went away, and communed with the chief priests and captains, how he might **betray Him** to them.

⁵ And they **rejoiced**, and covenanted to give him money.

⁶ And he consented, and sought opportunity to **betray Him** to them in the absence of the multitude.

⁷ And the day of Unleavened Bread came, on which the Passover **lamb** must be sacrificed.

Comments 22:7. For verses 7 to 13, see Comments Matthew 26:17-25 and Comments Mark 14:12-21.

⁸ And **He** sent Peter and John, saying, Go and make ready for us the Passover, that we may eat.

⁹ And they said **to Him**, Where **will Thou** that we make ready?

Comments 22:7-9. See also Comments Matthew 26:17 and Comments Mark 14:12-13a. The two disciples mentioned in the Gospel of Mark 14:13a are the ones given here in verse 8: Peter and John.

¹⁰ And **He** said **to** them, Behold, when **you have** entered into the city, there **will** meet you a man bearing a pitcher of water; follow him into the house **into which** he **enters**.

¹¹ And **you** shall say **to** the master of the house, The **Teacher** says **to you**, Where is the **guest room**, where **I may** 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 **to** them: and they made ready the Passover.

Comments 22:10-13. See also Comments Matthew 26:18-19 and Comments Mark 14:13b-16.

¹⁴ And when the hour was come, **He reclined**, and the apostles with **Him**.

Comments 22:14. See Comments Matthew 26:20 and Comments Mark 14:17.

¹⁵ And **He** said **to** them, With **longing I** have desired to eat this Passover with you before **I** suffer:

Comments 22:15. For verses 15 to 20, see Matthew Comments 26:26-29 and Mark Comments 14:22-25. With a heart full of love from the beloved Son of God, He wants the disciples to be part of His wishes. When the verse says that He is longing to eat with them, at the same time, He tells His disciples that He loves them and always will be with them. When they eat this Passover's bread again, they will think of Him, and now He also lets them know that His time is coming soon for the suffering. The beloved Son of God has prepared His disciples for His departure.

¹⁶ for **I** say **to** you, **I will no longer** eat it, until **when it is** fulfilled in the kingdom of **God**.

Comments 22:16. "I will no longer eat it ..." In this verse, the Lord has clearly told us, not only to His disciples but to all humans, that this will be the last Passover on earth for Him, but all should wait to have the Passover with Him when all will be with Him in heaven.

¹⁷ And **He** received a cup, and when **He** had given thanks, **He** said, Take this, and divide it among yourselves:

Comments 22:17. In this verse, the Lord has shown to the disciples that whatever He has, He will share with them. And also, they should share whatever knowledge they have received with others, not only among themselves alone but with the whole world they must share.

¹⁸ for **I** say **to** you, **I will** not drink from henceforth of the fruit of the vine, until the kingdom of **God** shall come.

Comments 22:15-18. See Comments Matthew 26:29 and Comments Mark 14:25.

¹⁹ And **He** took bread, and when **He** had given thanks, **He broke** it, and gave to them, saying, This is **My Body** which is given for you: this do in remembrance of **Me**.

Comments 22:19. See Comments Matthew 26:26 and Comments Mark 14:22.

²⁰ And the cup in like manner after **eating**, saying, This cup is the new covenant in **My Blood**, which is **being** poured out for you.

Comments 22:20. See Comments Matthew 26:27-28 and Comments Mark 14:23-24.

"This cup is the new covenant in My Blood, which is being poured out for you." The believers who did not acknowledge the power of the Blood of the Lord Jesus have not received the forgiveness of their sins. The beloved Son of God has accepted His duty from the Father, and anyone who wants to be a true believer must also accept their own duty that the Lord has put in his heart regardless of what type of duty and how important that duty is, do that duty with the heart of joy.

²¹ But behold, the hand of him **betraying Me** is with **Me** on the table.

Comments 22:21. For verses 21 to 23, see Comments Matthew 26:21-24 and Comments Mark 14:18-21, John 13:21-26. For this verse see Comments Matthew 26:21,23 and Comments Mark 14:18,20.

²² For the **Son of Man** indeed **goes**, as it **has** been determined, but woe **to** that man **by** whom **He** is betrayed!

Comments 22:22. See Comments Matthew 26:24,25 and Comments Mark 14:22. The disciples, in their hearts, knew full well that the Lord was talking about Himself being betrayed by one of them.

²³ And they began to question among themselves, which of them **it may be who is about to** do this thing.

Comments 22:23. See Comments Matthew 26:22 and Comments Mark 14:19.

²⁴ And there arose also a contention among them, **as to** which of them was accounted to be **greater**.

Comments 22:24. We can notice here that the event mentioned in verse 24 happened at an earlier time (See Comments Matthew 18:1), before this Passover event. However, the Lord has brought back these sayings for teaching (now at the last Passover of the Lord on earth) because the Lord has seen what will happen to them in the future. The disagreements between them, the Lord has seen them, and the saying of the Lord will help them.

²⁵ And **He** said **to** them, The kings of the Gentiles have lordship over them; and **those exercising** authority over them are called benefactors.

²⁶ But **you** shall not be so: **instead**, the greater among you, let him **be** as the younger; and **the one** leading, as **the one serving**.

Comments 22:25-26. This verse tells the disciples straight: if you want to be the leader, think again about what you must be first; first, you need to serve your fellows in the group. To serve in this place is not as a servant; all the Lord wants everyone to do is to do good for one another from their heart and not expect anything in return. Your reward is not here, but here, be humble and serve your brothers. As the Lord has come to serve all the brothers in faith, the Lord wants all to do to one another the same way; the Lord has been an example for all believers.

²⁷ For which is greater, **the one reclining at the table**, or **the one serving**? Is not **the one reclining**? but **I** am in the midst of you as the one **serving**.

Comments 22:27. “But I am in the midst of you as the one serving.” Take notice of the will of the Lord for you. In the life of a Christian, the Lord expects you to help others in the name of the Lord. As the verse has also told, the Lord Himself is the one who serves as you do, but if you do not do, where do you put the Lord with you? The Lord does not sit beside you when you do something, but He is with you when you do good for others. If you believe in the Lord, your heart will invite Him when you go, and He will be where a heart invites Him. That’s why He is with you.

²⁸ But **you** are **those** that have continued with **Me** in **My** trials;

Comments 22:28. The Lord has told us here that when the Lord was crucified, we were all in His mind already. The Lord thinks of all believers, and His suffering is shared with us in order to lead us to be saved (See Romans 8:17, Philippians 3:10). Everyone’s life has suffering as well, and that is the part we have shared with Him. If you keep the faith and trust in His help, you continue in His trials. (If you remain faithful and trust in His help, you will continue with Him in His trials).

²⁹ and **I** appoint **to** you a kingdom, even as **My Father** appointed **to Me**,

³⁰ that **you** may eat and **may** drink at **My** table, in **My** kingdom; and **will** sit on thrones judging the twelve tribes of Israel.

Comments 22:29-30. Everyone who has read this portion of Scripture should remember as well: when you have given your heart to the beloved Son of God and have invited Him to be with you, the Lord also appointed you to be with Him in His kingdom if you continue to keep the faith until the end of your life. When the verse tells us that you are at His table with Him, this is where you will all enjoy your blessings for eternity.

Comments 22:30. “And will sit on thrones judging the twelve tribes of Israel.” In this portion of the verse, the majority of people believe that it applies only to the Apostles, but in truth, it includes all the true believers in the beloved Son of God. On the judgment day, they all have a duty to be behind the throne of God and witness the Majesty of the Lord in judging all those who did not follow and obey the teachings of the Lord.

“And will sit on thrones.” Behind the throne of God will be small thrones for everyone; all the true believers will have their own spot behind the throne. It is difficult for the human mind to imagine the picture: the throne of God and the area of the thrones, which are wider than any mind can imagine. Remember, we are not in our human bodies; the heavenly bodies are different. We do not know anything about the heavenly body, which is why we say that the human mind cannot imagine how magnificent the throne of God is.

“Judging the twelve tribes of Israel.” In this place, in this spot, not only will His people alone be judged at that time, but the outsiders will be judged there as well. You will be witnesses, but you are not part of the

decision to judge His people. However, for outsiders, all true believers will be part of the judging; moreover, we are not told what part we will have.

³¹ Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat:

Comments 22:31. To sift like wheat, here it means more than trial and testing, but torturing as well, and Satan himself does not have the authority to go and torture any human unless that person has committed sins (See 1 Corinthians 5:5, Revelation 2:22). As this verse has told, Satan asked the beloved Son of God to torture Simon, and the beloved Son of God informed Simon to let him know, and be aware of the testing time, and stay firm in his faith; because of His mercy, the beloved Son of God has warned Simon here.

That is why the Lord does put in the heart of a person that something is not right, and when the heart speaks, that person should come and seek forgiveness in the name of the Lord Jesus. When a person commits a sin, that act opens the path for Satan to enter, and the protection from the Lord has been breached (an empty space was created); think of a channel opened but slightly. Torturing and killing are different to the life of a person on earth; evil can torture you but cannot kill you because the time of your life belongs to the Lord Himself. The torture of humans is not the Lord Himself who does it. God is the God of love, but by letting Satan have the power to enter, it is a warning for anyone who commits sins to come back and ask forgiveness to close the path of evil.

Not every sickness that happens is a part of torture by Satan. The human body has limited time on this earth, and when a part of the body gets weakened, sickness can happen, which is not related to the sin of a person. (Read Psalm 139)

³² but **I** have prayed for you, that your faith fails not; and you, when you have turned back, strengthen your brothers.

Comments 22:32. We can plainly see from the verse that the beloved Son of God has protected His disciple, and He will use him. From Simon's own mistake, he will be able to strengthen his brothers in faith but also give attention to the fact that the beloved Son has prayed to the Father for help. And this is not because He cannot do it by Himself, but in all things, the beloved Son only does according to the Father's will.

³³ And he said to Him, Lord, with Thee I am ready to go both to prison and to death.

Comments 22:33. Give attention to what Simon has said to the Lord of life: he is ready to go both to prison and death, but he does not know yet what test he will get from Satan. But the mouth has said big words already out, as all humans do all the time; with a big mouth, they say big things, which the majority cannot do.

³⁴ And He said, I tell you, Peter, the cock will not crow this day, until you will deny three times that you know Me.

Comments 22:34. This verse does not mean that the Lord of life predicted what would happen. The beloved Son of God has told Peter clearly when and what will happen. All readers pay attention very well: every moment of your life is already being known by the Lord of Life Himself. The Lord Jesus said what would happen straight, not what could happen. The verse tells that the cock will not crow this day until the denial of Peter, and what the Lord Jesus has said to the disciple is exactly what will happen.

³⁵ And He said to them, When I sent you without moneybag, and carry-bag, and sandals, lacked you anything? And they said, Nothing.

Comments 22:35. The beloved Son of God wants to point out to all the disciples that even if they had nothing, they did not lack anything when He sent them out. He wants them to think about what happened to them in each day of their life before they will give Him an answer.

³⁶ And He said to them, But now, the one that has a moneybag, let him take it, and likewise a carry-bag; and the one that has none, let him sell his cloak, and buy a sword.

Comments 22:36. "But now, the one that has a moneybag, let him take it, and likewise a carry-bag." This verse informs all believers to be ready. The Lord even tells you to get a sword for protection, but the sword here is not a weapon for fighting; instead, it is the Word of Life from God, which is sharper than the sword itself, and if you have that, do not worry anymore.

“Let him sell his cloak, and buy a sword.” Sell here means giving up all your comfort and being content with what you have. If you have extra, give it away and build up value for the world to come as treasure, and use the Word of God for everything.

This verse actually tells the disciples to be ready to go to spread the Word of God.

³⁷ For **I** say **to** you, that this which is written must be fulfilled in **Me**, And **He** was reckoned with the lawless, for the things concerning **Me** have an end.

Comments 22:37. “And He was reckoned with the lawless.” This means the Lord Jesus was crucified between the lawless and carried our sins with Him. As the beloved Son of God, He is willing to accept to be counted as a criminal, for whatever has been the Father’s will, the beloved Son of God will always fulfill it.

“For the things concerning Me have an end.” The meaning of the beloved Son of God to come down to be human and be crucified, the meaning of all comes to an end at the cross. When He has taken His last breath on the cross, He has accomplished the work He has received from the Father to point out the way to be saved for all humans; this is the thing which concerning Him has come to an end.

This part of the verse, “And He was reckoned with the lawless,” links indirectly to Isaiah 53:12. Isaiah 53:12 talks about the future as well, while this part of the verse in Luke 22:37 at this point refers only to the beloved Son of God suffering on the cross before He takes the last breath of human life in Him.

[Isaiah 53:12. “Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors: yet he bare the sin of many, and made intercession for the transgressors.”

“Therefore will I divide him a portion with the great.” The Lord gives them all the same, regardless of whether they are the high king or the beggars. The Lord will die for all the same, which is why the verse in Isaiah says divide a portion with the great.

“And he shall divide the spoil with the strong.” The spoil here is the blessing; even the strong ones will receive the blessing as well, but unless they turn and they have faith, that is all the Lord expects from them.]

³⁸ And they said, **Lord**, behold, here are two swords. And **He** said **to** them, It is enough.

Comments 22:38. We will concentrate on the part of the verse “it is enough”; here, the Lord wants to tell the disciples: whatever you have with you, it is enough to be safe. The sword here is not needed for safety, but if you have one, let it be; that is for your mind to think you are safe; that is why the Lord says it is enough, and they do not need to get more than what they have.

³⁹ And **He** came out, and went, as **His** custom was, **to** the mount of Olives; and the disciples also followed **Him**.

Comments 22:39. See Comments Mark 14:32 and Comments Matthew 26:36. Gethsemane was a garden across the Kidron Valley, and it was on the Mount of Olives. It was a big area separated by a group of trees very close to each other, looking like a natural wall. (See Additional Comments Mark 14:32).

“And He came out.” After they finished the Passover meal, they all stayed together talking.

⁴⁰ And when **He** was at the place, **He** said **to** them, Pray that **you** enter not into temptation.

Comments 22:40. For verses 40 to 46, see Comments Matthew 26:36-46 and Comments Mark 14:32-42.

For this verse, see Comments Matthew 26:41 and Comments Mark 14:38.

“Pray that you enter not into temptation.” Regardless of how firm in faith you are, temptation is a big obstacle for all humans; temptation of body needs and the mind wandering around. Temptation plays with the human mind and makes the mind wander away from the Word of God, but if the deep of your heart keeps praising the Lord, then the Lord will give strength to your heart to fight back the temptation.

⁴¹ And **He** withdrew from them about a stone’s cast; and knelt down and prayed,

⁴² saying, **Father**, if **Thou** are willing, remove this cup from **Me**. Nevertheless, not **My** will, but **Thine**, be done.

Comments 22:41-42. See Comments Matthew 26:39 and Comments Mark 14:35-36. This prayer is the first prayer the Lord Jesus made to the Father about the way of His death that will come. Not because it is heavy

but because the beloved Son of God still wants to have help from the Father. He is in human form and has the same weakness as all humans, and with knowing how He will die, He will need help from the Father.

⁴³ And there appeared to Him an angel from heaven, strengthening Him.

Comments 22:43. An angel from heaven appeared to Him during the first prayer. The beloved Son of God in human form needed encouragement from the Father; this angel from the Father came down to be with the beloved Son of God as a sign to Him that the Father is here as well because the pain from the death on the cross for the beloved Son of God, as a human, is great. That is why this verse is here, and it shows all humans that the beloved Son of God is truly human as well.

⁴⁴ And being in agony He prayed more earnestly; and His sweat became as it were great drops of blood falling down upon the ground.

Comments 22:44. "... He prayed more earnestly." The beloved Son of God in human form has the same feelings as all humans have. The scene of His own death has come in front of Him as it already happened when He earnestly poured His human heart to His Father. The fear and worry for His own disciples has taken hold of Him as well, but not fear for Himself. See also Comments Matthew 26:42 and Comments Mark 14:39. "His sweat became as it were great drops of blood ..." When the verse has told as if "it were great drops of blood," this is not His blood in this verse, but the sweat that the beloved Son of God has shed out; the way the sweat was dropping, it flowed as easily as the blood flowing, which most humans do not have the same way. Also, this verse has told all humans as well that the beloved Son of God in human form has suffered emotionally, for fear, but not fear for Himself, but for all loved ones because He has already seen what will happen to them in the future.

The prayer described here in verse 44 is the second prayer of the Lord to the Father.

⁴⁵ And when He rose up from the prayer, He came to the disciples, and found them sleeping from sorrow,

Comments 22:45. See Comments Matthew 26:43 and Comments Mark 14:40. In the Gospel of Matthew 26:44, it says that the Lord went three times to pray alone away from the disciples. The Gospels of Matthew and Mark tell us that the disciples were sleeping because their eyes were heavy. Here in this gospel, the verse says they were "sleeping from sorrow." Think as a human: when fear and worry have covered the heart, the mind of all disciples becomes stressed, and that is why the verse says, "from sorrow." They worry not only about themselves but also about what the beloved Son of God will do and what will end up with them as well.

⁴⁶ and said to them, Why sleep you? Rise and pray, that you enter not into temptation.

Comments 22:46. The Lord wants all readers to concentrate and think; when the time of life comes, that hard time, sleep will not help but prayer. Pray and ask for mercy from the Father Himself, that all will go well, and you will receive the strength from the Father. Give attention to what the Lord has told us: pray, but believers do not take the prayer seriously; all believers should pray more, so as the verse has told us, "you enter not into temptation," and that is what praying can do for everyone.

⁴⁷ While He was still speaking, behold, a crowd, and he who is called Judas, one of the twelve, went before them; and he drew near to Jesus to kiss Him.

Comments 22:47. For verses 47-53, see Comments Matthew 26:47-56 and Comments Mark 14:43-50.

For verse 47, see Comments Matthew 26:47-49 and Comments Mark 16:43-45.

⁴⁸ But Jesus said to him, Judas, are you betraying the Son of Man with a kiss?

Comments 22:48. This verse is complementing Matthew 26:50a which says, "And Jesus said to him, Friend, for what have you come?" See Comments Matthew 26:47-48.

⁴⁹ And when they that were around Him saw what was about to happen, they said, Lord, shall we strike with the sword?

⁵⁰ And a certain one of them struck the servant of the high priest, and cut off his right ear.

Comments 22:49-50. These verses complement Matthew 26: 50b-51 and Mark 14:47. See Comments Matthew 26:51b.

⁵¹ But Jesus answering said, Leave them alone. And He touched his ear, and healed him.

Comments 22:51. “And He touched his ear, and healed him.” All readers should pay attention; this servant has hurt the Lord, even though He did not hurt the Lord physically, but by coming to capture the beloved Son of God, he showed the intention of harming Him. Yet, the beloved Son of God forgives him, and in this place, it confirms the forgiveness; the beloved Son of God heals him, and the Lord did not get angry at him because this man is a servant of someone else; he is acting according to the orders of his master. All Christians should do the same, as the Lord teaches us, to forgive all, even those that hurt you; we all should forgive as well.

See Comments Matthew 26:52-54.

⁵² And **Jesus** said to the chief priests, and captains of the temple, and elders, **those having** come against **Him**, **Have you** come out, as against a robber, with swords and **clubs**?

⁵³ When **I** was daily with you in the temple, **you** stretched not **out** your hands against **Me**; but this is your hour, and the power of darkness.

Comments 22:51-53. See Comments Matthew 26:52-56 and Comments Mark 14:48-50.

“But this is your hour, and the power of darkness.” We can see clearly from the verse itself: the darkness hour has come, the darkness hour has come upon His children, and that darkness has encouraged them to go against the beloved Son of God up to the point they can stand against all the work that they have seen and all the words that the beloved Son of God has taught to them. At that hour, the darkness had power over them, and it was a sad hour for heaven.

⁵⁴ And they seized **Him**, and led **Him** away, and brought **Him** into the high priest’s house. But Peter followed afar off.

Comments 22:54. The Lord wants all readers to pay attention to where the people take the beloved Son of God: they take Him to the high priest’s house. By position, the high priest must be a servant of God, but in this place, the high priest, by the power of darkness, will turn his ear and his face away from the voice of the Lord when they bring the beloved Son of God there.

See also Comments Matthew 26:57-58 and Comments Mark 14:53-54.

⁵⁵ **Then** they **having** kindled a fire in the midst of the **courtyard**, and **having sat** down together, Peter **was sitting** in the midst of them.

Comments 22:55. For verses 55 to 62, see Comments Matthew 26:69-75 and Comments Mark 14:66-72.

⁵⁶ And a certain maid seeing him **sitting by** the light, and looking **intently on** him, said, This **one** also was with **Him**.

⁵⁷ But he denied, saying, Woman, I know **Him** not.

Comments 22:55-57. See Comments Matthew 26:69-70 and Comments Mark 14:66-68a. This maid here in these verses is the personal maid of the high priest, as given in Mark 14:66. This denial by Peter is one that the Lord counts as a denial.

⁵⁸ And after a little while another saw him, and said, **You also are** one of them. But Peter said, Man, I am not.

Comments 22:58. As the verse has told, a servant of the high priest recognized Peter as well, and Peter denied the Lord again. This denial is a general statement made by Peter, and the Lord did not count it as a heart denial. We can notice that this denial does not impact the heart of the speaker.

⁵⁹ And **having passed** about one hour, another **one** confidently affirmed, saying, Of a truth this **one** also was with **Him**; for he is **also a Galilean**.

Comments 22:59. This event here happens at the same time as Mathew 26:73. We should also remember that in the courtyard, there were many maids and servants, and if Peter were with them, many of them would make this accusation. As we can see from the verse itself, not only the maids but also the servants recognize him. We can notice by the time difference here, specifically told, another hour has passed; each Gospel reports different angles of the events, the same overall event, but at slightly different times of the reporting, a portion of the overall event is being reported; in one hour many things happened.

⁶⁰ But Peter said, Man, I know not what **you say**. And immediately, while he **was still speaking**, the cock **crowed**.

Comments 22:59-60. This denial event with this servant happened at a similar time to the denial event in Matthew 26:73-74. Again, this denial with this servant in Luke is a general denial; it is not a heart denial, just a generic statement. However, in Matthew 26:73-74, it is said that Peter used curses and swearing, which is a heart denial. By heart denial, we mean that the heart truly believes what the person has said, but here Peter says with fear, not his heart that denied the Lord; the fear has made people deny the Lord.

Putting together all the events in all four Gospels (Matthew, Mark, Luke, and John), it shows that Peter made more denial statements, but in reality, he had only three heart denials, as told by the Lord in Matthew 26:34 and Luke 22:61 where it says “you will deny me three times” (See Comments Luke 22:61).

Q: From all the gospels, we can count the following denials: two times with the maids, two times with the two servants in Luke, and one more time with the multitude. Which of these denials are counted by the Lord?

A: In reality, Peter denied the Lord more than three times, some indirectly and some directly, but the Lord says that three times are the ones that will impact his heart because he has cursed himself as well; that is the time that impacted him. As he was walking and saying some general denial statements, those did not impact his heart, but the Gospel states that in reality, he will deny the Lord, and he did it three times, which has impacted his heart.

⁶¹ And the **Lord** turned, and looked **at** Peter. And Peter remembered the word of the **Lord**, how **He** said **to** him, Before the cock **crow**s this day **you will deny Me three times**.

Comments 22:61. Peter had a big mouth; he denied knowing the Lord many times, but the straight denials were three times, which made an impact on his heart (See Comments Luke 22:60).

Analyzing these verses in all the Gospels, we can see that Peter denied the Lord in truth (heart denials) three times: first to the high priest’s personal maid (See Luke 22:57 where Peter says: “I know Him not,” this being correlated to Mark 14:66-68 and Matthew 26:69-70), second to the other high priest’s maid (See Matthew 26:71-72 where Peter says: “I know not the Man,” this being correlated to Mark 14:69-70a and John 18:17), and the third one to those that stood by (See Matthew 26:74 where Peter says: “Then he began to curse and to swear, I do not know the Man. And immediately the cock crowed,” this being correlated directly to Mark 14:70b-72, and indirectly to Luke 22:58-60 and John 18:25-27).

⁶² And he went out, and wept bitterly.

Comments 22:61-62. See Comments Matthew 26:75 and Comments Mark 14:72.

The order of Peter’s denial and the mocking of the Lord Jesus and His condemnation by the council is reversed in this gospel versus the Gospels of Matthew and Mark. All these things happen at the same time, and each gospel reports specific things, but they are not in order. However, the Gospel of Luke is the most orderly account of the events in the life of our Lord Jesus.

Summary of Peter’s denials of the Lord as recorded by the four Gospels

In total, we have five different denials that the four Gospels record. Some are general denials, and three of them are heart denials that the Lord counted.

Peter’s three heart denials:

1. To maid #1 which is the high priest’s personal maid: Mark 14:66-68, Matthew 26:69-70, Luke 22:55-57.
2. To maid #2 which is identified as the high priest’s another maid, that kept the door: Matthew 26:71-72, Mark 14:69-70a, John 18:17 (the maid that kept the door shouldn’t be the personal maid).
3. To people that stood by which are identified as “they that stood by”: Mark 14:70b-72, Matthew 26:73-75, John 18:25.

Peter’s general denials:

1. To servant #1 identified as servant of the high priest (Peter says man in his answer): Luke 22:58.
2. To servant #2 identified as a servant of the high priest and as a kinsman of him whose ear Peter cut off: John 18:26-27, Luke 22:59-60.

⁶³ And the men that held **Jesus**, mocked **Him**, and beat **Him**.

⁶⁴ And having blindfolded Him, they were striking His face, and were questioning Him, saying, Prophesy, who is the one that struck Thee?

Comments 22:63-64. See Comments Matthew 26:67-68 and Comments Mark 14:65.

⁶⁵ And many other things, blasphemously, they spoke to Him.

Comments 22:65. See Comments Matthew 26:59-61 and Comments Mark 14:55-59.

⁶⁶ And as soon as it was day, the order of elders of the people was gathered together, both chief priests and scribes; and they led Him away into their council, saying,

Comments 22:66. For verses 66 to 71 see Comments Matthew 26:62-66 and Comments Mark 14:60-64.

In Luke 22:54, Mark 14:53, and Matthew 26:57, it is said that Jesus was led to the house of the high priest, where the scribes and elders were gathered together. This verse is a continuation of Luke 22:54, Mark 14:53, and Matthew 26:57. The order of elders had a council for a while now and were plotting the way to end with the Lord Jesus. Those who captured Him led Him there, and the final decision was made, but the plot and the decision had been made before they brought the Lord in.

⁶⁷ If Thou are the Christ, tell us. But He said to them, If I tell you, you will not believe;

Comments 22:67. This conversation is given only here in this Gospel. The conversation between the accusers and the Lord given in the Gospels must be combined to have a complete understanding of what happened. Also, it is to be noted that each Gospel reports the account of the trial, not necessarily in chronological order of the events, but we should keep in mind that the Gospel of Luke presents us with the most orderly accounts of the life of the Lord Jesus. However, there are no contradictions between the Gospels, and all Gospels report some facts of the trial, but these must be combined for a complete understanding (picture). Notice in Luke 22:67 the difference in the question compared to Mark 14:61 (Are Thou the Christ, the Son of the Blessed?). The Gospel of Luke records only the first portion of the question given in Mark.

“If I tell you, you will not believe.” At this point, the Lord just wants them to think; if He tells them He is the beloved Son of God, they will not believe Him as well. Because Christ is the beloved Son of God, if He tells them that He is the beloved Son of God, that has a deeper meaning, which they cannot accept. The term as beloved Son of God, people at that time cannot accept that He is. The Gospels present the same question but do not give the same answer: to accept just to be the Christ or the beloved Son of God has a different meaning for people there. Most importantly, they did not expect Christ to be a common human. The same question refers to the fact that Christ is the beloved Son of God.

⁶⁸ and if I ask you, you will not answer.

Comments 22:68. “And if I ask you, you will not answer.” If the Lord asks them, by the works He has performed, if they will believe who He is, this is what the Lord is asking them straight in front of them.

⁶⁹ But from now on the Son of Man will be seated at the right hand of the power of God.

Comments 22:69. See Comments Matthew 26:64 and Comments Mark 14:62. Yes, at the end, the Lord told them directly that He also sits on the throne of the God Most High as well.

⁷⁰ Then they all said, Are Thou then the Son of God? And He said to them, You say that I am.

Comments 22:70. See Comments Matthew 26:63-64 and Comments Mark 14:61-62. In their minds, Christ cannot be the Son of God (See question in verse 67 versus the question in this verse). Because in their hearts, there is no Trinity to believe in, but at this place, the Lord has told them that He is God sitting beside God the Father: the Trinity of God has been proclaimed here.

⁷¹ And they said, What further need have we of witness? for we ourselves have heard from His mouth.

Comments 22:71. See Comments Matthew 26:65-66 and Comments Mark 14:63-64.

Life and Faith Applications. 1) As a believer, do not be ashamed of the Lord Jesus' death on the cross and accept His sacrifice for your salvation. 2) All believers in the Lord Jesus should regularly partake in the Lord's Supper together to remember His broken body and shed blood for our sins. 3) All believers must believe in the power of the Blood of Jesus, shed on the cross from His broken body, to wash away their sins. 4) If you want to be great in the kingdom of God, you must follow the example set by our Lord Jesus. 5) When there is sin in the

life of a person, the Lord puts in the heart of that person that something is not right, and when the heart speaks, that person should come and seek forgiveness in the name of the Lord Jesus.