

Commentary on Luke Chapter 22: 31-71, by Chuck Smith 11.13.22

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November memory verse Isaiah 7:14 (KJV)

¹⁴ Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

REMINDER

Sunday November 20 Church Thanksgiving dinner after morning service. Church will provide turkey. Please let Lisa know what side dish you will bring.

Wednesday November 23, Thanksgiving Eve Service, no afternoon Bible Study.

Please bring a dessert or cookies we can share after service

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And the Lord said, Simon, Simon, behold, Satan has desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen your brothers ([Luk 22:31-32](#)).

There's something special about Simon. They say that he was large of physical stature. He was impulsive, lovable, just a big, strong, lovable guy. Because of his impulsiveness, getting into trouble, he would often speak up and say the first thing that came into his mind, right or wrong. And sometimes it was right and very good, and sometimes it was very wrong. But Jesus said of him, "Satan has desired to have you, that he might sift you as wheat. But I have prayed for you, that you faith fail not." I believe that the prayer of Jesus was answered. I don't believe that the problem of Peter was the problem of faith. Oh, he failed as a witness. He denied his Lord, but there was never a failure of his faith. He always believed in the Lord. "...and when you are converted, when you're turned, strengthen your brothers."

And he said unto him, Lord, I am ready to go with thee, both into prison, and to death ([Luk 22:33](#)).

Yes, Peter, we know.

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And he said, I tell thee, Peter, the cock shall not crow this day, before you shall have thrice denied that you even know Me. And then he said unto them, When I sent you out ([Luk 22:34-35](#))

Now, this is when He had sent them out into the ministry two by two.

I told you not to take a purse, not to take any script, not to take extra shoes, did you lack anything? And they said, Nothing, Lord. And he said unto them, But now, if you have a purse, take it, and likewise script: and he that has no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end ([Luk 22:35-37](#)).

Jesus is saying, "Look, I sent you out before. I provided for you. But you're going to be going out soon again. I'm not going to be there this time. And things are going to be different; it's going to be tough. Before you were received, you're going to be rejected, you're going to be imprisoned, you're going to be hailed before the courts, you're going to have persecution. It's going to be hard."

And they said, Lord, here are two swords. And he said unto them, It is enough ([Luk 22:38](#)).

In other words, "You don't really understand, but you will." Jesus is not telling them to go out and make war against the world with swords, but He's just indicating the difficulty of that ministry that they are going to face after He has been taken away from them.

Now, in verse 37 He said, "Those things must be accomplished in Me, which the scriptures declared." Jesus had absolute confidence in the prophecies, declaring, "They must be fulfilled." You can have that same absolute confidence in the word of prophecy. You can know that it must be fulfilled. Now, many times we make a mistake when we guess how it is going to be fulfilled. And a lot of damage has been done to the subject of prophecy by men's guesswork. To try to guess just who the anti-christ is, is a dangerous and futile bit of speculation. We know that there shall arise an anti-christ. We don't know who he is. We know they're going to rebuild their temple. We don't know when or how. We know that the scriptures must be fulfilled. They will be fulfilled. And Jesus had that confidence. And the scripture said, [Isaiah 53](#), "He will be numbered with the transgressors." "This," He said, "has to be fulfilled."

And so he came out of the upper room, and he went, as he was accustomed to going to the Mount of Olives; and his disciples followed him. And when he was at the place, he said unto them, Pray that you enter not into temptation ([Luk 22:39-40](#)).

Good prayer! Lord, help me not to enter into temptation.

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And he was withdrawn from them about a stone's cast, and he kneeled down, and prayed, and he said, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and he was come to his disciples, he found them sleeping for sorrow, and he said unto them, Why sleep? rise and pray, lest ye enter into temptation ([Luk 22:41-46](#)).

The prayer of Jesus is significant because Jesus is talking about redemption for man. "If it is possible." If what is possible? "If salvation for man is possible by anything other than the cross, let this cup pass from Me." That's basically what He was praying. That is why the cross of Jesus Christ offends many people today, because they say Christianity is too narrow. "All roads lead to God. It doesn't matter who you believe in, it's just important that you believe and have faith." But the cross of Jesus Christ declares that there is only one way to God and that is through the cross. If it is possible, if it were possible that man could be saved by being religious, the cross would be unnecessary. If you could be saved by keeping the law, the cross would be unnecessary. If you could be saved by being good, the cross would be unnecessary. The cross declares that there is only one way by which a man can have forgiveness of sins and approach God, and that is through the death of Jesus Christ, and it declares a narrow one-way path. And that's why it offends a lot of people. And so the cross, the Bible says, is an offense to the Jews. To the Greeks, it's foolishness. But unto us who have been saved thereby, it is the power of God unto salvation. So Jesus is praying about the cross, really asking the Father for a substitute way, if it is possible. And the fact that He went to the cross declares it was not possible. There's only one way by which man could be redeemed.

And while he was yet speaking to his disciples, behold a multitude, and he that was called Judas, one of the twelve, went before them, and he drew near to Jesus to kiss him. And Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they which were about him saw what would follow, they said to him, Lord, shall we smite with a sword? ([Luk 22:47-49](#))

The disciples had just awakened. Now there's a crowd there and they're getting ready to arrest Jesus. And the disciples are confused and they asked, "Lord, shall we smite with the sword?" He had just said, you know, "If you don't have a sword, sell your garment and get one."

And one of them ([Luk 22:50](#))

We are told in another gospel which one it was. And, of course, we could guess, couldn't we? Peter.

smote the servant of the high priest, and cut off his right ear ([Luk 22:50](#)).

He can be lucky Peter was sleepy. Peter would have had halved him.

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And Jesus answered and said, That's enough. And he touched his ear, and healed him. Then Jesus said to the chief priests, and the captains of the temple, and the elders, which had come to him, Are you come out, as against a thief with swords and staves? When I was daily with you in the temple, you did not stretch forth your hand against me: but this is your hour, the power of darkness ([Luk 22:51-53](#)).

Oh, what a horrible hour in the history of mankind, when the power of darkness took over!

And they took him, and led him, and brought him to the high priest's house. And Peter followed afar off. And when they had kindled a fire in the middle of the hall, and they were sat down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I don't know him. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of an hour after another one confidently affirmed, saying, Of a truth this fellow was also with him; for he is a Galilean. And Peter said, Man, I don't know what you're talking about. And immediately, while he yet spoke, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crows, you will deny me thrice. And Peter went out, and wept bitterly ([Luk 22:54-62](#)).

"Lord, I'm ready to go to prison. I'm ready to die with You." Now, do not think that Peter was insincere. I believe with all of my heart that Peter meant that exactly; that in his heart he was ready to go to prison, he was ready to die for Jesus. Even as when we make our promises to the Lord, there is great sincerity. However, so many times when the showdown comes, we find ourselves with Peter, denying even in simple things. How is it that he denied his Lord? First of all, I think that we observe that he was sleeping when he ought to be praying. I think that that's one of the reasons behind his failure. As it is a reason behind our failure, so often we are sleeping instead of praying. Secondly, he sought to follow the Lord afar off. That again is a dangerous place to be--trying to just be a fringe Christian, follow the Lord from afar. Not to make that deep total commitment, but just, "Oh, yes, I think it's great to go to church and that's fine and people should, you know." And then, he was warming himself at the enemies' fire, another dangerous thing. The result is denial. Now, how did Jesus look at Peter? I do not think it was a... "Peter, how could you?" look. Nor do I think it was a... "I told you so!" look.

Someone came up to me this morning, and they had been in the fellowship hall where you get a close-up. And they noticed this spot on my head. And they said, "Tell your wife to be more gentle with you." And I said, "Would you believe that I bumped it on a cupboard door in the kitchen?" I was messing around in the kitchen and I had left the upper cupboard door open slightly and, you know, wasn't looking or paying attention and "whamo!" And here I saw that skin and flesh on the corner of the door. And my dear

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wife, when she saw my head, said, "I've told you to close those doors!" Oh, the sympathy I get.

I think that the look that Jesus gave Peter was, "Peter, I understand. I understand, Peter. I love you still, Peter." I think it was a look of love; perhaps the deepest love that Peter had ever observed in one's eyes. The understanding of Jesus. More or less, "That's alright, Peter. I understand." And that's what broke Peter's heart. The Bible said, "Don't you realize that it is the goodness of God that brings man to repentance?" You know, if a person comes down really hard on you, your tendency is to defend yourself, to stiffen, to justify your actions. But when a person comes and puts their arm around you, and you say, "Ah," they say, "I understand and I'm praying for you. And I love you brother." Hey, that breaks you up. You know, you have no defenses against that. It melts you. And I think that's exactly how Jesus looked at Peter. "Peter, I love you. I understand, Peter, that's okay."

"And Peter went out and he wept bitterly." Failure! "God, must I always be a failure?" "No, Peter, not always. In a few days you're going to receive power and you're going to be the witness God wants you to be." We'll get to that in the twenty-fourth chapter.

And the men that held Jesus mocked him, and smote him. And when they had blindfolded him ([Luk 22:63-64](#)),

A very cruel thing to do! Because the body is marvelously constructed so that when we can see a blow coming, there is that natural reflex action of the body of a movement with a blow that cushions the blow. The body is marvelously coordinated and we have marvelous reflex capacities. The quarterback is injured when he's blindsided. You see these big three hundred pound guards coming in and throwing their shoulder in and knocking him to the ground, and another guy pouncing on him. And he bounces up and gets back into the huddle. When they get hurt is when he gets blindsided. He doesn't see it coming, he isn't able to roll with it, he isn't able to relax and roll with it; that's when you get hurt. You can jump off of a table and not hurt yourself, because you're expecting it, you're bracing for it and you're bending your knees and you're giving with it when you hit. And yet, you can step off of a curb and break your leg if you don't realize the curb is there. Just that six inches can jar you so bad it can break an ankle, break a leg if you're not expecting it, if you're not coordinating for it. The same with a blow. If you're blindfolded and you can't see the blow coming, you're not able to move, you're not able to faint with it or move with it. And it hits you with its full force. And that hurts. And so, blindfolding Him and then beginning to hit Him, His face began to be disfigured, as these lumps began to rise. The eyes began to blacken and these huge lumps began to form from these blows. Isaiah tells us that His face was so beaten, so marred, that when they were through, you could not recognize Him as a human being. And he said, "We hid as it were our faces from Him." To look at Him was such a shocking thing; we couldn't stand to look. You just sort of cringed and closed your eyes and turned away. It's too horrible. You just can't look; you're shocked.

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"And they mocked Him,"

saying, Prophecy, who is it that hit you? And many other things blasphemously spake they against him ([Luk 22:64-65](#)).

As He said, "This is your hour; it is the power of darkness." And we see man at his worst.

And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and they led him into their council, saying, Art thou the Christ? ([Luk 22:66-67](#))

You see, it was not lawful for them to assemble until daylight. And so they held Him. And as soon as it was day, they gathered into their chambers and they said, "Art Thou the Messiah? Tell us."

And he said unto them, If I told you, you wouldn't believe: And if I ask you, you'll not answer me, or let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Are you then the Son of God? And he said unto them, You said it. And they said, What need we for any further witness? we ourselves have heard it out of his own mouth ([Luk 22:67-71](#)).