

Luke's Jerusalem Story – Gethsemane Continued

In this study of Luke we have discovered many accounts in Luke's writings of things told him that only Peter would have known, or witnessed. LUKE 22:43 is one of those accounts, which it appears most likely that it was Peter who witnessed the angel "strengthening" Jesus as He prayed in Gethsemane, and told this event to Luke. It is only Luke who writes of this "strengthening" angel. LUKE 22:43 *And there appeared an angel unto him from heaven, strengthening him.* We have already discussed the important information in LUKE 22:43, so let's move on examining what took place next in the Garden of Gethsemane.

LUKE 22:44 *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.* Luke is the only one of the gospel writers to mention both the "agony," and the fact that Jesus "...sweat was as it were great drops of blood." Obviously it was eyewitness Peter who told Luke this information. The Greek word translated "agony" here is *agonia* {ag-o-nee'-ah}, number 74 in The Strong's Greek Concordance, meaning severe intense emotional strain, and anguish. Recall that 2 CORINTHIANS 5:21 informs us that God hath made Christ Jesus ...*to be sin for us, who knew no sin; that we might be made the righteousness of God in him.* There is no way that any of us could understand this kind of intense suffering, or the agony Jesus faced in these hours before the cross. All we can say is thank you precious Jesus for your exceeding abundant above all we could ask or even think abounding love! Recall also in COLOSSIANS 4:14 that the Apostle Paul informs us Luke was a beloved physician. As a physician perhaps Luke was familiar with a phenomenon documented in medical literature known as "hematidrosis," or bloody sweat. Sweating great drops of blood can happen under great emotional stress, when tiny capillaries in the sweat glands break, mixing blood with sweat. A result of "hematidrosis" can be marked weakness, and even possible shock. Luke in mentioning these facts found in LUKE 22:44 notes both the psychological, and physical pressures Christ Jesus suffered as a man as He became sin for us. The Apostle Paul in HEBREWS 12:4 writes: *Ye have not yet resisted unto blood, striving against sin.* However our Lord and Saviour Jesus Christ did!

LUKE 22:45 *And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, 46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.* Let's take the time to fully appreciate what was happening here. Jesus "rose up from prayer" because He had finished praying, and was strengthened by the angel as we noted previously in verse 43. Brother Hawkins here notes: "For Jesus, the victory has already been won. There is an air of peace and tranquility about Him, and His attention is now turned from Himself to His disciples." {End of quote.} Also in your own studies please note the confidence Jesus displayed from this point forward in the next short hours before His death. When Jesus arose from prayer as Brother Hawkins noted, the victory had already been won, thus to us it underlines the importance of prayer!

Note here in verse 45 that Jesus found His disciples sleeping for sorrow. Luke is the only one of the gospel writers who records the reason that the disciples were sleeping was "for sorrow." Again, no doubt, it was Peter who told Luke about this. We could assume that the disciples were sleeping because they ate too much of the Passover feast in the preceding hours, or that it was night time when they would naturally sleep, but the real reason they were sleeping Luke tells us was "for sorrow." The Greek word Luke used here for "sorrow" is *lupe* {loo'-pay}, number 3077 in The Strong's Greek Concordance, which here means grief. Some of what Jesus had told them this night of the last Passover had filled their hearts with sorrow. One of the things Jesus had expressed earlier in the evening was what we read in LUKE 22:34 *And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.* We read in MATTHEW 26:31 some more of what Jesus had told them earlier that night while on the way to the Garden of Gethsemane: *Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.* Here in LUKE 22:45 we find the disciples were sleeping on account of their sorrow, their grief of what Jesus had told them being so great that they naturally fell asleep. One Doctor noted that "profound sleep"

is another symptom of grief, one that he noticed even in mothers immediately after the death of a child. It is also recorded that some criminals often sleep soundly the night before their execution as a means of escaping reality. Recall what is written of our Lord and Saviour Christ Jesus in ISAIAH 53:3 *He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.* So we must note that Jesus already knew why they were sleeping, and in verse 46 Jesus says unto them: *Why sleep ye? rise and pray, lest ye enter into temptation.* The encouragement of the Lord Jesus Christ here was for them not to give in to this sorrow, but overcome the sorrow by prayer. Our Apostle Paul encouraged us also along these very same lines. Paul wrote in his very first epistle, 1 THESSALONIANS 5:5 *Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. 6 Therefore let us not sleep, as do others; but let us watch and be sober.* The remedy for us for this sleepy condition that is now present at the end of this Church Age is not to be asleep, but to watch and be sober. In other words to be looking for the coming of our Lord and Saviour Jesus Christ! Don't be asleep to this fact, which is exactly what "watch" means in 1 THESSALONIANS 5:6. The Apostle Paul in 1 THESSALONIANS 5:17 adds: *Pray without ceasing.* Back in LUKE 22:46 Jesus told His disciples the remedy for their sleeping "for sorrow" was to *...rise and pray...* that they might not enter temptation as to be overcome by it. The Apostle Peter years later even wrote similar encouraging words in 1 PETER 4:7 *But the end of all things is at hand: be ye therefore sober, and watch unto prayer.* Peter writing *...watch unto prayer...* simply means: give yourself to prayer. Where do you think Peter truly learned the importance of what he wrote here in 1 PETER 4:7? I am going to say Peter learned this lesson from the Master Teacher in the Garden of Gethsemane.

Luke's Jerusalem Story – The Betrayal of Jesus at Gethsemane

We could add this chapter to the Midnight Bible Stories we did a few years ago, and one of the main themes found in in the Midnight Bible Stories was something Brother Hill noted concerning the Old Testament worthies of faith, "the darkest of times brought forth the heroes of faith." We also noted in that study that the full overcomer will face many "midnight's" (darkest of times) in spiritual terms throughout his or her lifetime. All the Old Testament worthies of faith did, and the New Testament worthies of faith will too. The greatest overcomer of all time was Jesus Christ. As a man Jesus too faced many midnight tests, and this story Luke tells of the betrayal of Jesus in the garden of Gethsemane, which was His last midnight as a man here on earth, led to His finest overcoming hour, which was accomplished upon the cross a few hours later where He died for our sins! Jesus overcame death, hell, the grave, and is now sitting on the right hand of God. Truly He is the ultimate full overcomer! Here is what Jesus faced His last midnight.

LUKE 22:47 *And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. 48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?* Recall here what Luke recorded earlier in this chapter. LUKE 22:3 *Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. 4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them. 5 And they were glad, and covenanted to give him money. 6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.* LUKE 22:47 & 48 was that opportunity Judas looked for to betray Jesus in the absence of the multitude. We noted many things about Judas Iscariot earlier in this study, and will not repeat those thoughts here. Note here in LUKE 22:48 that Jesus asks Judas a question: *Judas, betrayest thou the Son of man with a kiss?* One commentator here wrote: "Dost thou attempt to kiss me as a friend, while thou art delivering me up into the hands of my enemies?" This is the last mention of Judas in LUKE. Notice that Judas doesn't answer Jesus. Earlier in LUKE 22:22 Jesus already gave His commentary on this situation, stating: *...truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!* Brother Hawkins in his LUKE study book here wrote: "As with all men, Judas had a choice and he has made it. What should have been an expression of affection and intimacy is revealed

to be a mark of betrayal. The ways of escaping out of the wicked hands of men have come to an end and Jesus begins the final lap of His race on earth.” {End of Brother Hawkins quote.}

All four gospels record the arrest of Jesus, giving us four accounts on what happened this night of the last Passover. Let’s get a more complete picture of what happened here by looking at what both disciples Matthew, and John recorded before we continue on with what Luke wrote from his eyewitness interview. Also the Gospel of MARK also gives us a couple of details beyond what we will next read, then we will make some further comments.

MATTHEW 26:45 *Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. 46 Rise, let us be going: behold, he is at hand that doth betray me. 47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. 48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. 49 And forthwith he came to Jesus, and said, Hail, master; and kissed him. 50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him. 51 And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest’s, and smote off his ear. 52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. 53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? 54 But how then shall the scriptures be fulfilled, that thus it must be? 55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. 56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.*

JOHN 18:2 *And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. 3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. 4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? 5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. 6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground. 7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. 8 Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: 9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. 10 Then Simon Peter having a sword drew it, and smote the high priest’s servant, and cut off his right ear. The servant’s name was Malchus. 11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?*

Let’s now put the events of the arrest of Jesus here at Gethsemane in order from what we just read that will fill in some details that Luke didn’t write. MATTHEW, MARK, and LUKE tell of Judas betraying Jesus with a kiss, but The Gospel of JOHN doesn’t mention this. All four gospels tell of Judas bringing a multitude with him. MATTHEW 26:47 notes that the multitude came ...*with swords and staves, from the chief priests and elders of the people.* MARK 14:43 also records that Judas came with ...*a great multitude with swords and staves, from the chief priests and the scribes and the elders.* JOHN 18:3 further informs that this multitude consisted of ...*a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.* The Apostle John here adds some details that the other gospel writers didn’t mention. JOHN 18:4 *Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? 5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. 6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground.* When Jesus, the great I AM, acknowledged that I AM HE, His powerful words knocked them backward, and they fell to the ground! It seems from John’s narrative here in verse 7, that while they were on the ground that Jesus ...*asked he them again, Whom seek ye? And they said, Jesus of Nazareth. 8 Jesus answered, I have told you that I am he: if therefore*

ye seek me, let these go their way: 9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. It is at this point where Luke writes: LUKE 22:49 *When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? 50 And one of them smote the servant of the high priest, and cut off his right ear.* The Apostle John here writes: JOHN 18:10 *Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. 11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?* So we learn it was Peter that cut off the high priest's servant Malchus ear. LUKE 22:51 adds this tidbit: *And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.* (We will spend a little time discussing this verse shortly.) Here John writes: JOHN 18:11 *Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?* Matthew here fills in some more details writing in MATTHEW 26:52 *Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. 53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? 54 But how then shall the scriptures be fulfilled, that thus it must be?*

Let's discuss this for a minute. We read in 2 KINGS 19:35 *...that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.* Here we learn that one angel slew 185,000 in one night! In Jesus day one legion of Roman soldiers would be equivalent approximately 6000 men. More than twelve legions of angels would be more than 72,000, and if one angel could kill 185,000 in a night, more than 72,000 could wipe out over 13 billion, which is more than the population of the world today! During the time of Christ the population of the whole world was around 300 million people, and He had no intention here of wiping anyone out! The reason Christ Jesus came into the world in the first place was to give Himself for us, and to redeem us from our sins. Five (GRACE) times in scripture the Apostle writes that our Lord Jesus Christ "gave himself" for our sins, stating in GALATIANS 1:4 *Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father.* In GALATIANS 2:20 Paul writes that Jesus Christ *...gave himself for me.* Put your name there too, Jesus gave Himself for you, that you too could enjoy God's best for your life! EPHESIANS 5:25 informs us that Christ gave Himself for the church, pointing to the fact that He gave Himself for the Bride of Christ. In 1 TIMOTHY 2:6 Paul again writes of the man Christ Jesus *...Who gave himself a ransom for all, to be testified in due time.* TITUS 2:14 explains this about Jesus Christ: *Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.* Additionally the Apostle Paul also wrote in 1 TIMOTHY 1:15 *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.* Jesus Himself said in MATTHEW 18:11 *For the Son of man is come to save that which was lost.* Again Jesus said in LUKE 9:56 *For the Son of man is not come to destroy men's lives, but to save them.* And He said in LUKE 19:10 *For the Son of man is come to seek and to save that which was lost.* Thus we find that even though He could have called more than twelve legions of angels to help Him, and that even though He had the power to knock all His opponents backwards, and off their feet with His spoken word, it was always Jesus intention to freely give Himself for our sins!

To finish the thought here in LUKE 22:51 Jesus the Master Teacher is telling Peter, and the rest of the disciples *...Suffer ye thus far...* meaning refrain yourself from doing any further harm. *Put up again thy sword into his place: for all they that take the sword shall perish with the sword...* ...MATTHEW 22:52. Jesus was saying: Do not further interfere with God's plan for My life. As I told you previously *...the Son of man shall be delivered into the hands of men...* ...LUKE 9:44. JOHN 19:11 *...the cup which my Father hath given me, shall I not drink it?* The message Jesus was making His disciples understand was; Let these men proceed; make no further resistance here; for in this way only are the scriptures to be fulfilled.

One more important thought here in LUKE 22:51 *And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.* Note this important point, that Jesus touched

Malchus' ear, and healed him, proving once again that there is no bounds, no limitations on the healing touch of Jesus. Only our beloved physician Luke records this miracle surgery, and instant healing performed by our loving Saviour. Once again it seems that it was ear-whacking Peter who told Luke of this healing miracle. Some years down the road Peter himself wrote of a greater miracle of healing that occurred in the next hours upon the cross of Calvary, writing in 1 PETER 2:21 *For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: 22 Who did no sin, neither was guile found in his mouth: 23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: 24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.* The whole of what Peter said here in 1 PETER 2:21-24 was indeed a commentary on what took place here in LUKE 22:51 up until His death upon the cross a few hours later. Peter learned these hard lessons that Jesus taught him that midnight at Gethsemane, and in the ensuing hours that followed. And as we continue on here in LUKE 22 and 23 we will see more of the overcoming example that Jesus Christ left us to follow. The point we are emphasizing here in LUKE 22:51 is the healing touch of Jesus, who not only healed the high priest's servant Malchus' severed ear, but upon the cross *...with his stripes we are healed...* as ISAIAH 53:5, and 1 PETER 2:24 both tell us.

The greatest healing miracle we as believers have all experienced was the moment we passed from death unto life everlasting. Jesus said in JOHN 3:16 *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* Again Jesus told us in JOHN 5:24 *Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.* Later in JOHN 6:47 Jesus said: *Verily, verily, I say unto you, He that believeth on me hath everlasting life.* What a miracle is salvation!

In scripture, how many healing miracles are attributed to Peter? We have discussed some of this earlier in this study, but perhaps not in the same light we are going to now consider it. In ACTS 2 on the day of Pentecost when Peter preached his first sermon we read that about three thousand souls were saved that day! That's about three thousand soul saving healing miracles. In ACTS 3 Peter and John came upon a lame man as they proceeded unto the temple in Jerusalem, and ACTS 3:6-8 summarizes it this way: *6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. 7 And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. 8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.* This miracle healing attracted a crowd, and Peter, full of the Holy Ghost, preached them another impromptu Holy Ghost inspired sermon, which Luke recorded in ACTS 3:12-26. The end result of this sermon is recorded in ACTS 4:4 *Howbeit many of them which heard the word believed; and the number of the men was about five thousand.* That's at least five thousand more healing miracles, plus the miracle of the healing of the lame man. When word of all of this got the Sanhedrin council, they had a fit, and we read in ACTS 4:7 *And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? 8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, 9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole; 10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. 11 This is the stone which was set at nought of you builders, which is become the head of the corner. 12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. 13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. 14 And beholding the man which was healed standing with them, they could say nothing against it.* Jump down to ACTS 4:21 *So when they had further threatened them, they let them go, finding*

nothing how they might punish them, because of the people: for all men glorified God for that which was done. 22 For the man was above forty years old, on whom this miracle of healing was shewed. 23 And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. 24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: 25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? 26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. 27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, 28 For to do whatsoever thy hand and thy counsel determined before to be done. 29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, 30 By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. 31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

The answer to the prayer that we just read in ACTS 4:29 & 30 is found in ACTS 5. ACTS 5:12 *And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. 13 And of the rest durst no man join himself to them: but the people magnified them. 14 And believers were the more added to the Lord, multitudes both of men and women.) 15 Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. 16 There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.* How many healing miracles is that?

We have just scratched the surface in answering the question we asked above: in scripture, how many healing miracles are attributed to Peter? Let's turn to ACTS 9 and read a few more verses. ACTS 9:32 *And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. 33 And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy. 34 And Peter said unto him, Aeneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. 35 And all that dwelt at Lydda and Saron saw him, and turned to the Lord.* How many more miracles is that? ACTS 9:36 *Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. 37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber. 38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. 39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. 40 But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. 41 And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive. 42 And it was known throughout all Joppa; and many believed in the Lord.*

So what does all of what we just read have to do with LUKE 22:51 *And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him...* ? Had Jesus not healed Malchus' severed ear here, it is quite possible that Peter would have been arrested, thus diverting the attention away from our compassionate Lord and Saviour Jesus Christ, who had come to the world as the main focal point from the eternities past, the Just One, by whom all things consist, who came into this world ...not to be ministered unto, but to minister, and give His life a ransom for many,... ..to them which should hereafter believe on Him to life everlasting! {Study MATTHW 20:28, MARK 10:45 and 1 TIMOTHY 1:16.} In short, by healing Malchus' severed ear, Jesus took the attention away

from Peter, and placed it squarely upon Himself. And as we also have seen above Peter truly learned *...that by the name of Jesus Christ of Nazareth,... Who did no sin,... Who his own self bare our sins in his own body on the tree,... whom God raised from the dead,...* were these many miracles attributed to Peter possible. Thus the name of Christ Jesus of Nazareth was magnified in Peter's ministry also to be the name above all names, and the focus of all believers. So we find the last written words of Peter to be: *But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen. ...2 PETER 3:18.*

And one more point concerning the healing of Malchus' ear. Jesus had some more things to say this night, and the next morning, and Jesus was making sure that there were no excuses for not being able to hear Him. Eighteen times in scripture we read the phrase "**let him hear,**" and fifteen of these times it is Jesus Himself saying; "He that hath ears to hear, **let him hear.**" The scriptural references to "**let him hear**" speaks to the spiritual realm of hearing the word Lord in our spirit, with open hearts of faith. Certainly Jesus didn't want to only heal Malchus' physical ear, which He did, but to get this unruly mob to also believe in their heart that He was indeed the Messiah. And we must realize that all who were here present had already, perhaps many times before heard Jesus speak, and were like those mentioned in ISAIAH 6:9 & 10. ISAIAH 6:9 *And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. 10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, (turn to Jesus) and be healed.* Quotations from ISAIAH 6:9 & 10 are again found in MATTHEW 13:14 & 15; MARK 4:12; LUKE 8:10; JOHN 12:40 and ACTS 28:26 & 27, and all of these scriptures are important verses in the word of God. Realize also that many in this same collection of chief priests, captains of the temple, and elders would later down the road also have other opportunities to hear with their ears, Peter preach, Stephen preach in the Sanhedrin council, and the Apostle Paul preach, but whether any of them ever became believers is not told us in scripture.

LUKE 22:52 *Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? 53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.* We read above in MATTHEW 26:47 that a great multitude came out with the chief priests, and captains of the temple, and the elders. And JOHN 18:3 added that these men of the multitude came armed *...with lanterns and torches and weapons.* As we noted earlier this multitude, no matter how well armed they were, could do any harm to our Lord and Saviour Jesus Christ had He not "gave Himself" up for our sins! This multitude had no power to harm Jesus unless God gave them this power. We read in ROMANS 13:1 *...For there is no power but of God: the powers that be are ordained of God.* The next day Jesus would tell Pilate the very same thing stating in JOHN 19:11 *...Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.*

Our Brother Luke is the only writer of scripture to use the Greek word *strategos* {strat-ay-gos'}, number 4755 in The Strong's Greek Concordance, which here in LUKE 22:52, and also in LUKE 22:4 references the "captains of the temple." These "captains of the temple" were not military, but rather Levites, who kept the guard in, and around the temple. One of their duties was to visit the temple posts at night, and make sure the sentries were on alert. Luke also mentions them in association with the arrest of the Kingdom Apostles in ACTS 4:1; and in ACTS 5:24 and 26. One of their qualities was that they "feared the people" as did the chief priest and scribes is also noted in LUKE 20:19; LUKE 22:2; and ACTS 5:26. We find here in LUKE 22:52 that these were a spineless group equated by Jesus to the thief of the night, who works in the power of darkness. We will talk more about this.

It is interesting to note that the word "thief" is found twenty-eight times in scripture, and the number twenty-eight is the number associated with ETERNAL LIFE. There are twenty-six scriptures that mention ETERNAL LIFE, and twenty-six is the number of the GOSPEL, or the GOOD NEWS of the GOSPEL. Here are two quick examples of the twenty-six ETERNAL LIFE scriptures:

ROMANS 6:23 *For the wages of sin is death; but the gift of God is **eternal life** through Jesus Christ our Lord.* 1 JOHN 5:11 *And this is the record, that God hath given to us **eternal life**, and this life is in his Son.* One of the twenty-eight times where we find the word “thief” is in JOHN 10:10 where Jesus says: *The **thief** cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.* 1 JOHN 2:25 further informs us: *And this is the promise that he hath promised us, even **eternal life**.*

One of the things we learn in scripture about the thief is that they come in the night, as 1 THESSALONIANS 5:2, and 2 PETER 3:10 inform us. We also find this true in our current text: LUKE 22:52 *Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? 53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your **hour**, and the power of darkness.*

Let’s consider the little word “**hour**” in LUKE 22:53 for a few minutes. I was surprised to find the word “**hour**” is only mentioned 94 times in scripture in 87 verses. 82 of these verses are found in the New Testament, and 34 times it is Jesus Christ Himself speaking this little word “**hour**.” Only six writers of scripture use the word “**hour**,” and Daniel is the only Old Testament author of scripture to write the word “**hour**,” and he does so five times, which you can look up on your own. There were only five writers of New Testament scripture to write the word “**hour**.” Matthew, Mark, Luke, John, and the Apostle Paul. Matthew, Luke and John write the most using the little word “**hour**,” mentioning the word “**hour**” 76 times, and all were references to Jesus, or quotes of what Jesus said concerning the word “**hour**!” Sometime on your own time do a study on the word “**hour**,” which will enhance several Bible stories. For example when Jesus performed His first miracle at the wedding in JOHN 2, where He turned the water into wine, the first red letter words spoken in this chapter were to His mother in JOHN 2:4 *Jesus saith unto her, Woman, what have I to do with thee? mine **hour** is not yet come.* Here, what **hour** was he talking about? The answer of course references that **hour** in time about three and a half years later when He died for our sins upon the cross! Later in JOHN 12 we find the little word “**hour**” mentioned three more times in the portion of scripture we are about to read. JOHN 12:23 *And Jesus answered them, saying, The **hour** is come, that the Son of man should be glorified. 24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. 25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. 26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. 27 Now is my soul troubled; and what shall I say? Father, save me from this **hour**: but for this cause came I unto this **hour**. 28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.* The “**hour**” in verse 23 speaks of His resurrection when He would be glorified. The “**hour**” mentioned twice in verse 27 was the “**hour**” when He died upon the cross for our sins. In JOHN 17:1 we are privileged, as it were, to listen in to Jesus prayer to His Father, where by faith Jesus once again references this important “**hour**,” actually both of these hours. JOHN 17:1 *These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the **hour** is come; glorify thy Son, that thy Son also may glorify thee.* This “**hour**” speaks both of the “**hour**” when He died upon the cross for our sins, and the “**hour**” when He was glorified upon His resurrection.

Barnabas nephew, John Mark, who was also noted by our Apostle Paul to be ...*profitable unto me for the ministry...* as Paul wrote in 2 TIMOTHY 4:11, also wrote a gospel record, which we know as The Gospel according to MARK. (We could spend our whole morning Sunday School time talking about John Mark, but we won’t at this time. Let me say this about John Mark; when Paul writes that Mark was ...*profitable unto me for the ministry...* one of the things Paul was speaking of here was the bridal ministry. Mark knew all of Paul’s doctrine having been taught Paul’s doctrine by his uncle Barnabas, so Mark knew Paul’s teaching on the Bride of Christ. Ponder that thought also on your own time.) Mark too wrote some red-letter words spoken by Jesus, and one of the more profound statements of His is found in MARK 13. MARK 13:28 *Now learn a parable of the fig tree;*

*When her branch is yet tender, and putteth forth leaves, ye know that summer is near: 29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. 30 Verily I say unto you, that this generation shall not pass, till all these things be done. 31 Heaven and earth shall pass away: but my words shall not pass away. 32 But of that day and that **hour** knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. 33 Take ye heed, watch and pray: for ye know not when the time is. 34 For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.* Hidden in this portion of scripture is a gem that speaks to bridal Saints. The day, and the specific “**hour**” that Jesus will return, and catch His Bride away is the “**hour**” spoken of in MARK 13:32. We often hear our Pastor speak of this too.

We all also should know by now that Luke also knew, and taught Paul’s teaching on the Bride of Christ, and to be *...looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ...* that Paul wrote Titus about in TITUS 2:13. So these words of Jesus that we are about to read in LUKE 12, which Luke recorded, have perhaps a deeper meaning to him, and hopefully to you, and me also. LUKE 12:40 *Be ye therefore ready also: for the Son of man cometh at an **hour** when ye think not.* Are you ready for that “**hour**,” that twinkling of an eye moment in time when Christ returns to catch His Bride away? Be ready, His wife hath made herself ready according to REVELATION 19:13. Redeem the time, time is short, and the time is at hand when this “**hour**” will indeed happen! Praise God! And one more thing about this “**hour**” of His soon return: if the Apostle Paul expected Christ to return in his lifetime, and he did as noted in 1 THESSALONIANS 4:15 (*...that we which are alive and remain unto the coming of the Lord...*), then shouldn’t we too expect that “**hour**” to happen in our lifetime? Again LUKE 12:40 *Be ye therefore ready also: for the Son of man cometh at an **hour** when ye think not.*

So by now we all should have a grasp on what Jesus was saying in LUKE 22:52 & 53, when *...Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? 53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your **hour**, and the power of darkness.* An “**hour**” by definition is a definite period, or moment of time, and here Jesus the Master Teacher is telling these spiritually deaf listeners that *...this is your **hour**, and the power of darkness.* This was their appointed time of God the Father to arrest Christ Jesus. This was their “**hour**” to accomplish the evil that was in their hearts, and this evil was a part of the “**the power of darkness**” that was allowed by God the Father to descend upon Jesus at this appointed “**hour**.” Jesus was not overwhelmed by this “**power of darkness**,” but was well aware that He would face this “**power of darkness**” at this appointed **hour**.

We find the phrase “**the power of darkness**” twice in scripture, once here in LUKE 22:53, and again in COLOSSIANS 1:13. The majority of people that I talk to feel “**the power of darkness**” also present in our world today. We noted earlier in this study that in the letter Pilate wrote to Caesar published in the 2012 April edition of the Grace and Glory magazine, that Pilate too felt “**the power of darkness**” present about the crucifixion of Jesus, and wrote to Caesar: “...on this occasion all the phantoms of the infernal regions had assembled at Jerusalem.” As we should know, and will further see in the next few minutes, we are not to be overwhelmed by “**the power of darkness**,” but we are children of light, and we know Jesus is the Light of the world. We have referenced what Paul wrote in his very first epistle several times in this study, which is found in 1 THESSALONIANS 5:1 *But of the times and the seasons, brethren, ye have no need that I write unto you. 2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. 3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. 4 But ye, brethren, are not in darkness, that that day should overtake you as a thief. 5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.*

In EPHESIANS 6 we also have been instructed by our beloved Apostle Paul how to be strong in the Lord, and the power of His might so as not to be overwhelmed by “**the power of darkness**.” EPHESIANS 6:10 *Finally, my brethren, be strong in the Lord, and in the power of his might. 11 Put*

on the whole armour of God, that ye may be able to stand against the wiles of the devil. 12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. 13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. 14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; 15 And your feet shod with the preparation of the gospel of peace; 16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. 17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God: 18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. Brother Hill wrote a tract called *The Warfare of the Believer* from a series of sermons he preached from these verses in EPHESIANS 6. In these verses we find all the resources needed to become the full overcomer that the Bride of Christ will be!

We mentioned that COLOSSIANS 1:13 is the other time where we find the phrase we are not to be overwhelmed with by this “**power of darkness**.” These words are found in one long sentence written by the Apostle Paul unto the Saints of Colosse. COLOSSIANS 1:9 *For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; 10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; 11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; 12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: 13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: 14 In whom we have redemption through his blood, even the forgiveness of sins: 15 Who is the image of the invisible God, the firstborn of every creature: 16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 And he is before all things, and by him all things consist. 18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.*

We are going to spend a few minutes looking at Sister Bodie’s commentary on these verses in COLOSSIANS, but before we do, let’s consider for a moment this fact: that God the Father through His Son, and our Lord and Saviour Jesus Christ, has delivered us from **the power of darkness** we feel in this world we live in, and hath already provisionally translated us into the kingdom of His dear Son. Paul further expounds upon this thought in PHILIPPIANS 3:20 where he writes *...that our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ.* There is no **power of darkness** in heaven! Thus we once again find that we are to be *...looking unto Jesus the Author and Finisher of our faith...* HEBREWS 12:2.

Sister Bodie’s commentary of COLOSSIANS 1:9-18 pretty well dissects this portion of scripture, which contains only two sentences, so I will quote what she had to say, and it took her ten pages of her notes to explain these two sentences, simply because COLOSSIANS 1:9-18 is rich in content. And as we read this please note the emphasis she places is upon exactly what it takes to be a full overcomer, which is noted in these two sentences of COLOSSIANS 1:9-18.

Quoting Sister Bodie: “The above was the essence of the prayer of the apostle. He desired the saints to be filled *...as to the exact knowledge of His will;*... {verse 9} for he knew that only thus could they come up to the standard, and be what God purposed them to be; only thus could they labor effectively for Him. Such knowledge is a necessity for spiritual growth as the next verses, the continuation of the prayer, indicate.”

“That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God:...” -- COLOSSIANS 1:10.”

“Here we have the reason for the deep desire of the apostle’s soul for those saints to be filled with an *...exact knowledge...* of the will of God. It was that their state spiritually might correspond to that perfection of their standing in Christ, for which the will of God had made provision. It is

sevenfold: First, that they ...*might walk worthy of the Lord*. Second, ...*unto all pleasing*. Third, ...*being fruitful in every good work*. Fourth, ...*increasing in the knowledge of God*. Fifth, ...*strengthened with all might, according to His glorious power*. {verse 11} Sixth, ...*unto all patience and longsuffering with joyfulness*. {verse 11} Seventh, ...*giving thanks unto the Father*. {verse 12}”

“Paul's ambition for their state was Divine. His prayer was the outward expression of the deep inward yearning of the heart of God for the state of His people. He is concerned for their growth and attainment. It has been provided for them in the atonement of Calvary. There is no lack in the atonement, nor any lack in the power of the enabling that is at the disposal of our faith. If we fail to avail ourselves of the privilege of overcoming, it will not be on account of any lack on God's part. Paul was not telling those Colossians that they must reach this perfection by their own efforts. Oh, no! He was praying for them that they might be filled with a knowledge of the will of God, that they might see to what heights of glory they have been called by His Gospel of grace and that they might lay hold of it.”

“*Strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness* - COLOSSIANS 1:11. “Oh! It is too good to be true,” someone says. But there must be the possibility of such an experience, or the apostle would not so pray. The Lord will strengthen us “*with all might*,” if we believe His Word and yield to Him. Then it is not our strength, but His might. It is “*according to His glorious power*,” not according to our feeble efforts or little measure of apprehension; but it is according to the magnitude of His exaltation as Head. The risen glorified Son of God, Lord of all, will strengthen us -- His Body. There is no excuse for saints being powerless and useless. All “*might of His glory*” (Greek) {verse 11}” is at the disposal of the faith of His people to appropriate. But only those who are willing to walk in His will, as they learn it, will be able to take hold of His sufficiency to be so strengthened. For instance, when trials and affliction come our way, that is the opportunity to prove the strength of the Lord and not yield to discouragement and murmuring. Strength of muscle in the spiritual, even as in the natural, comes from exercise; hence, the more we are necessitated to take hold of Christ's strength, the faster we will develop. Oh! What spiritual giants we may become! It is not everyone who realizes the scope of God's grace to usward. It is not His will that we be weaklings, but strong in our ordained path. But, notice, the manner of its manifestation. It is rather peculiar according to man's reason. We would infer that the strength derived from this “*glorious power*” {verse 11} of the Lord is to be shown in the salvation of souls, and in healing and miracle working, bringing to pass mighty things. But Paul's words are not according to this manner. He says the power to be evidenced is “...*unto all patience and longsuffering with joyfulness*.” {verse 11}

“Who would guess it? Not even one! We always imagine that patience is a feminine virtue. Women are supposed to be endowed with patience. Surely we all admit their need of it in bearing and bringing up children, as well as in other duties of life; but this is not Paul's meaning. He says that patience is wrought out in the Christian life by a knowledge of the will of God manifested in the Gospel of grace. It is a proof that we have been strengthened with might by God's glory. Such a state of spirituality is altogether heavenly. It is Divine to be able to suffer the persecutions and afflictions - the “*all things*” {verses 16 & 17} – that come to those who have taken the narrow way with Paul. Is it not a glorious victory to be patient under all provocations, and to be joyful at the same time? Oh! The marvels of the grace that are sufficient to bring this state about, and cause us to so live in this present evil age. Paul's Message, believed with the heart, will be our enabling. It will make us strong to endure the hardest trial and be patient, though we are buffeted on every side and bruised by everyone. The apostle proved the power of his own Message. He ate it, as it were. Though afterward it did become bitter in his belly when it was made practical, yet it was sweet to his taste. He proved its worth and power. In other words, he took his own medicine and found it worked out in his everyday life, just as it was revealed to him that it would do; hence, he passes it on to us, with his very best recommendation. Then he tells us that the above victory calls for deep thanksgiving to the Author of it.”

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light" - COLOSSIANS 1:12. There is further progress noted here - an advance in the knowledge of His will. As we come into the victory, which is ours in our exalted Head, we are more and more conscious of His grace, which is able to make us what He purposed that we should be. This fact causes us to praise our Father, not only in our heart but with our tongue. We voice our thanksgiving in words. We open our mouths and express our appreciation of the Father's goodness, in that He has made the sufficient provision for our fitness to partake of the inheritance of holiness, which entitles us to a place among the glorious assemblage of the saints in light. Notice, that it is our Father who has done this stupendous thing; and, furthermore, observe that it has been done. We do not have to make ourselves fit. We have but to accept the fitness, which is offered to us, and believe in the power of our Father to make it a reality. He will then work this fitness in us. We will be actually fit to sit in the Presence of a holy God without fear or trembling, for His holiness will be in us. We will be partakers of His holy life. Then the apostle tells us how the provision for such a condition was made for us."

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: In whom we have redemption through His blood, even the forgiveness of sins" - COLOSSIANS 1:13, 14. In the above citation we have the basis for the magnitude of Paul's prayer. If the Son of God had not redeemed us by His blood, thereby delivering us from the wrath of God, no attainment in spiritual things could be possible for us. Atonement for sin had to be made, sin's penalty had to be met, before we could be translated from Satan's power and kingdom of darkness into Christ's Kingdom of light. The consciousness of guilt of sins must be gone, or we would never have confidence to come into the Presence of God or address ourselves to Him - much less call upon Him as Father. The provision for our salvation not only had to be finished (God doing it for us), but we must accept of that grace on God's part. Then we are born again (this, too, being God's work in us), and the Father translates us out of one kingdom into the other. Therefore, we have had one translation already - a spiritual one. The Father does not want His children in nor under the power of Satan. He puts them in and under the authority of His Son - *"in whom we have redemption"* {verse 14} -- the Head of the Church. Who can take us out of His authority, when once we have been put there by the Father? How could it be done? It is foolish to even ask such questions. Yet there are some saints, who have not the knowledge of God's will, who imagine and teach that we may take ourselves out of Christ's Kingdom and go back under the authority of the devil. If that were the case, we would have to unborn ourselves also; for we cannot take the Father's life into Satan's domain of darkness. No! No! That is impossible! For the Father has translated the children of God out of the one place and put them into the other. They are out of the realm of darkness, and into the realm of light and love and joy and peace and home. This first translation, this spiritual change, fits us for the physical translation which will take place when our Head appears."

"The Lord Jesus Christ is now responsible for all the Father's children. They are under His authority, in His Kingdom and care. The father looks to Him for the welfare and safekeeping of His people. He expects Him to reign over them for they have been put into His keeping, into His realm. It is wonderful and precious to enter into the joy of such a salvation. We are not held responsible for our safekeeping. Christ has undertaken our case. He is the Head of a new creation, and He must bring all His progeny into the harbor safe and secure. We are only responsible to learn the will of God, and let Him work out His purposes in us. We must obey Christ."

"Let us notice further. We are now told who and what our great Head and King was and is: *"Who is the image of the invisible God, the firstborn of every creature: For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him"* -- COLOSSIANS 1:15, 16."

"The apostle does not say that only when Christ was upon earth He was the visible image of God, but that He is so now. In Him God has manifested, and does still show Himself to man. If we

want to see God, we must look at Christ. If we want to know God, we must learn Christ. He is "*the express image of His Person*" - HEBREWS 1:3. He was and is God."

"What then does it signify, that He is "*...the firstborn of all creation?*" someone may inquire. He was the firstborn of all creation in the sense that there would have been no creation, either natural or spiritual, if it had not been for Him. All things came into being because of Him. They were conceived in Him, in the mind and purpose of God, before they were actually in existence. The word translated "by" in our text should be "in." {verse 16} The life of the universe was conditioned upon Jesus Christ. It was absolutely dependent upon Him and His redemptive work for its manifestation. That is, there would have been no creation, if God had not purposed redemption through His Son. In other words, the Son gave birth to all the visible and invisible things in the universe."

"All the demons and the devil, all the wicked principalities, all the angelic hosts of God - good as well as bad - were created in the anticipation of the birth of Jesus Christ as a Man. They were all conditioned on that event. If it had not been purposed that the second Person in the Godhead was to be born into the world and redeem mankind, God would not have created man or anything that is now in existence. These were all dependent upon Christ. They were created in anticipation of His redemptive work. He was "*...the lamb slain from the foundation of the world..*" - REVELATION 13:8."

"Paul, the inspired writer, is here ringing out the challenge as to the Deity of Christ against the erroists that were at Colosse. He is emphasizing the eternal majesty and transcendent glory of His Person; for they were teaching, as we noted, that He was simply an emanation from God. Hence, the all-inclusive argument-forbidding language used here, in reference to Him. The apostle insists that Christ is not only a Divine Being, but He is God manifest in the flesh. We can truly voice the following. It is the expression of the Truth, as set forth by the Scriptures, concerning Christ as the Son of God."

"The finite mind may travel far into the ages past,
And wander into future aeons and view creation vast.
Yet He was there -- and will be there -- forever He stands fast.
Eternal God, the Great I AM, the First and yea the Last."

"As was said, it was the Deity of Christ that was attacked by those "false lights," who were broadcasting their erroneous doctrine at Colosse. According to them, He was an angel and not even the greatest of them. But, Paul stamps that statement as a lie of the devil, by emphatically declaring that He was not even the mightiest angel, but much more. He was the Creator of them; and not of them only but of all things from the highest - thrones, dominions, principalities, powers - to the very least in the universe. All were created by Christ, the Son of God."

"Then notice: "*And He is before all things, and by Him all things consist...*" -- COLOSSIANS 1:17. There is a distinct allusion here to God's sublime declaration concerning Himself - "*I AM THAT I AM*" -- EXODUS 3:14. He is, not only was, before all things. The latter were created. He is Self-existent. Again we say, the apostle is speaking of Christ as the Eternal, the Divine, the Almighty God. He is speaking of Him as He was in a past eternity, and as He is now in the present, and as He will be in the future." {HEBREWS 13:8} "It is thrilling and marvelous to meditate upon the mystery of Christ. The incarnation of the second Person of the Godhead is so far beyond anything that we could ever imagine, that we are lost in wonder and amazement at His condescension to the death of the cross."

"*And He is the Head of the Body, the Church: who is the beginning, the firstborn from the dead; that in all things He might have the preeminence*" - COLOSSIANS 1:18. Now the apostle begins with Christ's humanity. The grace of God is seen in a blaze of glory. The Church is declared to be His Body, linked up with Him in an eternal union - a Divine organism, of which the natural figure is a pattern. Hence, the Church is one with Him in His sovereignty over all things, even as in the natural the body shares the exaltation of the head. But, in the spiritual, Christ has the highest place. He is Head over the Church, the Master and Lord of the whole Body. It rules as subject to Him. Though we know from other Scriptures that there will be a company of saints taken out of the

Body of Christ who shall jointly reign with Him sharing equally with Him in His dominion as a wife with her husband. Adam and Eve are the type of this. But this phase of Truth is not included in the teaching to Colosse.” {End of quoting Sister Bodie.}

Luke’s Jerusalem Story – The Arrest of Jesus and Peter’s Denial

We just spent a lot of words expounding upon “**the power of darkness**,” which Jesus mentioned in LUKE 22:53. The point of expounding upon “**the power of darkness**” is to remind us that we too are not to be overcome by “**the power of darkness**,” but rather are to be of good cheer, for the Christ within us has overcome the world; has overcome “**the power of darkness**,” and ... *hath delivered us from the power of darkness*,... according to COLOSSIANS 1:13. Furthermore as is also noted in ACTS 26:18 Jesus Christ has sent us our Apostle Paul for the purpose of turning us from darkness to light, and from the power of Satan unto God, that we may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Jesus Christ. This ...*inheritance among them which are sanctified by faith that is in me*... was the pinnacle of Jesus words spoken unto Saul of Tarsus on the road to Damascus. Highlight also in this statement the little phrase ...*by faith that is in me*... . The Apostle Paul out of all the gospel writers, understood, and wrote the most about living “*by faith*.” As Paul reviewed his Old Testament scripture he realized that all the Old Testament worthies also lived their lives “*by faith*,” thus he chronicled them in HEBREWS 11. The Apostle Paul quotes from HABAKKUK 2:4 in ROMANS 1:17, GALATIANS 3:11, and HEBREWS 10:38, noting that ...*the just shall live by faith*. After writing a whole chapter in HEBREWS 11 of the Old Testament worthies who lived their lives “*by faith*,” Paul then points out the New Testament worthies of faith in HEBREWS 12:1 & 2 whose focus is upon ...*Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God*. Jesus ultimate joy will be His Bride, His sugkleronomos joint-heir defined in ROMANS 8:17 as those that ...*suffer with Him, that we may also be glorified together*... with Him. Paul instructed us in PHILIPPIANS 1:29 *For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake*. “To believe on Him” for everything is how one lives “*by faith*.” Ask yourself: “How hard is it to believe on Him, who is before all things, and by whom all things consist?” {Study COLOSSIANS 1:17.} To be a full overcomer requires living “*by faith*.” So we see that Paul’s gospel message instructs us how to become full overcomers, and enjoy overcoming victory in Christ Jesus over “**the power of darkness**,” which is why we have spent so much time going over this. And as we already noted earlier in LUKE 22:45 when Jesus had finished praying that night in the Garden of Gethsemane, for Him the victory had already been won, and there is an air of peace and tranquility about Him when the chief priests, and captains of the temple, and the elders came to arrest Him. Jesus knew God the Father allowed the forces of evil to descend upon Him, which is why He said in LUKE 22:53 *When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness*. Jesus knew from the eternities past that He would face **the power of darkness** at this midnight hour, but He faced it as the full overcomer He was, again knowing, and having received from God the Father the victory. This is why He told His disciples earlier that evening the statement found in JOHN 16:33 ...*In the world ye shall have tribulation: but be of good cheer; I have overcome the world*. Jesus Himself in the coming hours leading up to the cross knew that He too would face more of **the power of darkness**, and tremendous tribulation, and by His confident faith in God the Father He also knew, and encouraged His disciples with these words ...*but be of good cheer; I have overcome the world*. Later the Apostle John would also write in 1 JOHN 4:4 ...*greater is he that is in you, than he that is in the world*. Truly He ...*hath delivered us from the power of darkness*... COLOSSIANS 1:13!

LUKE 22:54 *Then took they him, and led him, and brought him into the high priest’s house. And Peter followed afar off*. There are a lot of things to discuss about this verse, which is really

divided into two parts. The first part tells us Jesus being “led” unto the **high priest’s** house, and the second part of LUKE 22:54 deals with Peter.

Some details that Luke leaves out here, the Apostle John covers in JOHN 18:12 *Then the band and the captain and officers of the Jews took Jesus, and bound him,...* . Let’s pause here for a moment. How foolish was it to bind up Jesus? Remember when we studied Jesus sermon in Nazareth in LUKE 4, that afterward they ...LUKE 4:29 *And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. 30 But he passing through the midst of them went his way,...* . Jesus here at the Garden of Gethsemane could just as easily have passed through the midst of them and went His way. They bound Him with what? Whatever it was Jesus Himself held it together. Jesus allowed them to bind Him, and Jesus didn’t pass through the midst of them, (though He could have), because Jesus came to earth in the first place to pass this way; this was His way, this way being the way to the cross! Think about it. JOHN 18:12 *Then the band and the captain and officers of the Jews took Jesus, and bound him, 13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. 14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.*

History, records that Caiaphas full name was Joseph Caiaphas. He was also a Sadducee, and operated as the Jewish **high priest** in the Jerusalem temple, and he presided over the Sanhedrin during Jesus’ time on earth. As mandated by Mosaic law, only Aaron’s descendants could be true **high priests**, and Caiaphas and his father-in-law, Annas, were appointed to their positions by Roman governors. Caiaphas was in charge of the temple treasury, controlled the temple police and lower-ranking priests and attendants, and ruled over the Sanhedrin. His 19-year tenure as **high priest** implies that the Romans, who appointed the priests, were pleased with his service. After the Roman governor, Caiaphas was the most powerful leader in Judea. The **high priest** served as the Jew’s representative to God, and led their worship of God. He performed his religious duties in strict obedience to Mosaic law. Once a year Caiaphas would enter the Holy of Holies in the temple to offer sacrifices to God.

It is questionable whether Caiaphas was appointed **high priest** because of his own merit. Annas, his father-in-law, served as **high priest** before him and got five of his relatives appointed to that office. In John 18:13, which we read above, we see Annas playing a major part in Jesus’ trial, an indication he may have advised or controlled Caiaphas, even after Annas was deposed. Three **high priests** were appointed and quickly removed by the Roman governor Valerius Gratus before Caiaphas, suggesting that he was a shrewd collaborator with the Romans.

Annas it seems retained the title of **high priest** as he presided over the Sanhedrin. Luke mentions him in LUKE 3:2, and in ACTS 4:6.

We noted that Caiaphas was a Sadducee. The Sadducees were part of the Sanhedrin council, and are thought to have originated about the same time as the Pharisees, which was the 3rd century B.C. The Sadducees doctrine was that the soul and body perish together. They did not believe in angels nor did they believe in the resurrection. ACTS 23:8 summarizes their doctrine this way: *For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.* The doctrine of the Sadducees had few followers, but those that were of this sect were also of the highest rank in Jewish society, for they were very wealthy and influential. They believed parts of the written law of Moses, but only the parts that agreed with their doctrine, and they denied the oral law of Moses, which the Scribes and Pharisees passed on from one generation to another. They were a priestly clique, but at the same time avowedly irreligious, and most certainly worldly minded. Because of their wealth they controlled the Sanhedrin. Furthermore we never once read of a Sadducee getting saved in scripture, which point highlights what our Apostle Paul wrote in 1 CORINTHIANS 1:26 *For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called.* The Greek word used for “calling” here is *klesis* {klay'-sis}, number 2821 in The Strong’s Greek Concordance, and is used especially of God’s

invitation to man to accept the benefits of salvation. The Sadducees because of their wealth and influence failed to see their need of a Saviour.

Those of Jesus day were most familiar with the Sadducees, who were flourishing at that time, but faded off the scene within a hundred years of the time of Christ. Jesus addressed them in His infinite wisdom in LUKE 20, where the Sadducees asked Him a hypothetical question concerning the resurrection, which we now know they didn't believe in either. In Jesus answer to them Jesus assures them of the fact of resurrection, and of the fact of the existence of angels, thus silencing them, for a time. LUKE 20:27 *Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him, 28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. 29 There were therefore seven brethren: and the first took a wife, and died without children. 30 And the second took her to wife, and he died childless. 31 And the third took her; and in like manner the seven also: and they left no children, and died. 32 Last of all the woman died also. 33 Therefore in the resurrection whose wife of them is she? for seven had her to wife. 34 And Jesus answering said unto them, The children of this world marry, and are given in marriage: 35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: 36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. 37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. 38 For he is not a God of the dead, but of the living: for all live unto him.*

One commentator noted that it must have been a shock to Caiaphas when Jesus raised Lazarus from the dead. We read about Jesus raising Lazarus from the dead in JOHN 11, so let's read a few verses from JOHN 11. JOHN 11:38 *Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. 39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. 40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? 41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. 42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. 43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. 44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. 45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. 46 But some of them went their ways to the Pharisees, and told them what things Jesus had done. 47 Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. 48 If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. 49 And one of them, named Caiaphas, being the **high priest** that same year, said unto them, Ye know nothing at all, 50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. 51 And this spake he not of himself: but being **high priest** that year, he prophesied that Jesus should die for that nation; 52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.*

Sister Bodie in her commentary on The Gospel of JOHN here noted that Caiaphas' "...counsel was entirely selfish and unprincipled, but how wonderful are the ways of God. He makes men and nations speak His mind and do His will when they are entirely oblivious to the facts. God is over all things; but Caiaphas did not calculate from this standpoint. He argued that his arithmetic was so simple that it could not be worked out wrong. He was unaware that he was putting himself and the Sanhedrin on record as having killed Christ to save themselves. It was not by accident that he prophesied that Jesus should die for the nation. And thank God, it is added ... *And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.*

Is that not a marvelous fact? God had children even then. Israel and the Church, in fact all His people were included in that statement. In the purpose and plan of God, a new creation was seen in the world before the foundation of this earth ball was laid. Before the first man was upon the scene, God had set His heart upon the Second Man. He chose Him and His progeny to fulfill all His will as we learn in the epistles of Paul. JOHN 11:53 *Then from that day forth they took counsel together for to put him to death.*” {End of quoting Sister Bodie.} That **hour**, and **the power of darkness** when they arrest Jesus is what we are currently studying about in LUKE 22:53 & 54. Thus we see that **high priest** Sadducee Caiaphas was intent on killing Jesus from the time frame of JOHN 11. We will read some more about this in a moment.

Since Caiaphas was also in charge of the temple, he was aware of the money changers and animal sellers who were driven out by Jesus first in JOHN 2:14-16, and a second time noted in MATTHEW 21:12-16; MARK 11:15-18, and LUKE 19:45-48. LUKE 19:45 *And he went into the temple, and began to cast out them that sold therein, and them that bought; 46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.* Jesus here is quoting from ISAIAH 56:7, which reads: *Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.* But here in LUKE 19:46 the merchants and money changers had turned the temple in Jerusalem into a kind-of-like shopping mall instead of the house of prayer it should have been. Jesus said *...ye have made it a den of thieves.* These vendors also were corrupt, and charged whatever “fees” they could collect to enhance their profits. Historical records indicate that Caiaphas may have received fees or bribes from these vendors. The moneychangers exchanged the standard Greek and Roman money for Jewish shekels, and in the process exacting a tribute fee for the temple, and charging whatever additional exchange fees they could collect. Note in LUKE 19:45 that Jesus didn’t put up with this *...and began to cast out them that sold therein, and them that bought.* Thayer writes in his notes: “In the court of the Gentiles in the temple of Jerusalem were the seats of those who sold such animals for sacrifice as had been selected, examined, and approved, together with incense, oil, and other things needed in making offerings and in worship; and the magnitude of this traffic had introduced the banker’s or broker’s business.” LUKE 19:47 *And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him, 48 And could not find what they might do: for all the people were very attentive to hear him.*

According to the Scriptures, as we have already seen, Caiaphas was not interested in the truth. His trial of Jesus violated Jewish law and was rigged to produce a guilty verdict. Perhaps he saw Jesus as a menace to Roman order, and Caiaphas also may have saw Jesus as a threat to his family’s rich way of life.

LUKE 22:54 *Then took they him, and led him, and brought him into the high priest’s house.* We just spent a little time noting that Caiaphas was the **high priest** at this time, but he was not the priest of the most high God; far from it. When the law was given to Moses by God, Aaron, a Levite, was made **high priest**, who according to EXODUS 28:3 was set apart for God, *...that he may minister unto me in the priest’s office.* The Apostle Paul, himself being well trained in the law as a Pharisee, knew the function of the Jewish **high priest** probably better his piers. And Paul wrote in HEBREWS 5 the following about Aaron, who was called of God a **high priest**. HEBREWS 5:1 *For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: 2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. 3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins. 4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron.* Caiaphas, from what we learned above, was not called of God, but rather appointed by the Roman governor. Caiaphas wasn’t ordained for men in things pertaining to God, as was Aaron, but rather Caiaphas was interested in pleasing the Roman government lest he loose his lofty position.

The Apostle Paul in HEBREWS 5 calls to our attention another called of God, who way before Aaron, who way before the law of Moses, who way before the Levites even existed, that was also the priest of the most high God. He also was a king, and his name was Melchisedec, who is a type of Christ the King-Priest. You can read about Melchisedec in GENESIS 14, PSALMS 110:4, and in HEBREWS chapters 5, 6, and 7. Let's read some more of what the Apostle Paul wrote in HEBREWS 5. HEBREWS 5:5 *So also Christ glorified not himself to be made an **high priest**; but he that said unto him, Thou art my Son, to day have I begotten thee. 6 As he saith also in another place, Thou art a **priest for ever** after the order of Melchisedec.* This is a quote from PSALMS 110:4. HEBREWS 5:8 *Though he were a Son, yet learned he obedience by the things which he suffered; 9 And being made perfect, he became the author of eternal salvation unto all them that obey him; 10 Called of God an **high priest** after the order of Melchisedec.* So this perfect **High Priest** is Jesus Christ our Lord and Saviour! Let's read some more of what the Apostle Paul wrote of Christ Jesus our Lord and Saviour, and **High Priest**. HEBREWS 2:8 *Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. 9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. 10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. ...17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful **high priest** in things pertaining to God, to make reconciliation for the sins of the people.* HEBREWS 3:1 *Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and **High Priest** of our profession, Christ Jesus; 2 Who was faithful to him that appointed him, as also Moses was faithful in all his house.* HEBREWS 4:14 *Seeing then that we have a great **high priest**, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. 15 For we have not an **high priest** which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. 16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.* This is one of the most important scriptures in the Bible, that we may boldly come unto the throne of grace, that we may obtain mercy, that we may find help in time of need, twenty-four seven! Then one more scripture from HEBREWS before we move on: HEBREWS 8:1 *Now of the things which we have spoken this is the sum: We have such an **high priest**, who is set on the right hand of the throne of the Majesty in the heavens.*

LUKE 22:54 *Then took they him, and led him, and brought him into the **high priest's** house.* We have learned in this portion of our study that Caiaphas was the **high priest** at that time when Jesus was arrested, but the reality is that Christ Jesus is the true **High Priest** now sitting on the right hand of God ...*after He had offered one sacrifice for sins for ever,...* ...HEBREWS 10:12. The contrast between Caiaphas, and Jesus Christ couldn't be more vast. We read in HEBREWS 12:3 *For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.* The Apostle Paul himself, who wrote this statement, no doubt spent hours reflecting upon such thoughts as the contradiction of **high priest** Caiaphas, and **High Priest** Christ Jesus. How about the contradiction between Saul of Tarsus prior to the road to Damascus, and the Apostle Paul? Saul of Tarsus prior to the road to Damascus got his orders from the **high priest** at Jerusalem, perhaps from this very same Caiaphas, and after meeting Jesus on the road to Damascus, Saul of Tarsus took his orders from **High Priest** Christ Jesus. Let's read his orders from **High Priest** Christ Jesus again, which are found in ACTS 26. ACTS 26:16 *But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; 17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee, 18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.* By the way it was Luke who recorded this statement given by the Apostle Paul unto king Agrippa. The Apostle Paul in

PHILIPPIANS 2 was also pondering the thought of Christ Jesus enduring *...such contradiction of sinners against himself...* when he wrote: PHILIPPIANS 2:5 *Let this mind be in you, which was also in Christ Jesus:* 6 *Who, being in the form of God, thought it not robbery to be equal with God:* 7 *But made himself of no reputation, and took upon him the form of a servant, (bond servant in the Greek) and was made in the likeness of men:* 8 *And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.* This was the mind that was in Christ Jesus the night of His arrest in Gethsemane when Jesus said unto the **chief priests**: LUKE 22:52 *Then Jesus said unto the **chief priests**, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?* 53 *When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.* 54 *Then took they him, and led him, and brought him into the **high priest's** house.* This was where Jesus *...humbled himself, and became obedient unto death, even the death of the cross.*

Our attention now turns to Peter in the second part of LUKE 22:54 *...And Peter followed **afar off**.* From here until LUKE 22:62 we read about Peter's denial of Jesus, which we will read shortly. Before we leave out thoughts on LUKE 22:54 however please note the little phrase "**afar off**," a phrase found forty-eight times in scripture. MARK 14:54 records the same thing: MARK 14:54 *And Peter followed him **afar off**, even into the palace of the high priest.*

There is always a spiritual aspect to all scripture, so the question arises how close do you want to follow Jesus? The innumerable majority of believers follow Christ "**afar off**." And we have discussed this before a couple of times in this study. In 2 KINGS we find the story of the translation of Elijah, and even the sons of the prophets knew that this event would happen, and they knew it would happen today, as we read in 2 KINGS 2:3. 2 KINGS 2:3 *And the sons of the prophets that were at Bethel came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day?* Then we read in 2 KINGS 2:7 *And fifty men of the sons of the prophets went, and stood to view **afar off**: and they two stood by Jordan.* The majority of Christian's are just like these fifty sons of the prophets, who wish to view the best things of the Lord from "**afar off**." Elisha didn't want to view from "**afar off**," and he went on with Elijah, and witnessed Elijah's translation close up, and in the process received a double portion of the spirit that was upon Elijah. Both Elisha and Elijah went on to become HEBREWS 11 Old Testament worthies of faith.

One of the icons of faith in the Old Testament was Abraham, whom we often also discuss, who also saw some things "**afar off**," as all full overcomers also do, and we have mentioned some of this before. We read in GENESIS 22 of the time when Abraham took his only son Isaac to the land of Moriah to offer a burnt offering. Moriah means the Lord is my teacher. Let's read a few verses starting with GENESIS 22:2 where God said unto Abraham: *...Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.* 3 *And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.* 4 *Then on the third day Abraham lifted up his eyes, and saw the place **afar off**.* There is a double meaning to the place Abraham saw "**afar off**." The HEBREW word in The Strong's Hebrew Concordance for "**afar off**" (rachoq) {raw-khoke'} is number 07350, and means: at a distance of space (several miles), or a great while to come, which speaks to a future time "**afar off**." One place Abraham saw "**afar off**" by faith was Calvary. Abraham was looking forward in time to see Calvary, and we too looking backward in time also see "**afar off**" by faith Calvary. Reading on in GENESIS 22 we find in verse 5 *And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.* 6 *And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.* 7 *And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?* 8 *And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.* What a powerful statement of faith: *...God will provide himself a lamb...* . Verse 8

also spoke to the time yet **“afar off”** in the future to Abraham’s when the Lamb God provided was *...the Lamb of God, which taketh away the sin of the world...* as noted in JOHN 1:29. By faith Abraham saw this **afar off**! Jesus even made mention of this in JOHN 8:56 where He said: *Your father Abraham rejoiced to see my day: and he saw it, and was glad.* So we find in GENESIS 22:8 that Abraham, by faith, saw Calvary **“afar off.”** We also find in HEBREWS 11 that Abraham, by faith, saw further than Calvary something else **“afar off.”** HEBREWS 11:10 *For he looked for a city which hath foundations, whose builder and maker is God.* Abraham saw this heavenly city **“afar off.”** HEBREWS 11:13-16 adds the following about Abraham, and his heirs: *These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. 14 For they that say such things declare plainly that they seek a country. 15 And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. 16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.* Ask yourself: **“What by faith do I see afar off?”** Are you looking unto Jesus the Author and finisher of faith? Paul wrote in HEBREWS 13:14 *For here have we no continuing city, but we seek one to come.* The city Abraham saw the same city the Apostle Paul wrote about in HEBREWS 12:22 *...the city of the living God, the heavenly Jerusalem...* where resides God the Father, and Jesus the Author and finisher of our faith. Abraham saw this heavenly city with his **“eyes of faith.”** All full overcomers will have these **“eyes of faith.”** These **“eyes of faith”** see things **“afar off”** like the Old Testament worthies of faith did.

Back to Peter here in LUKE 22:54, who *...followed afar off.* We are encouraged in HEBREWS 7:19 to draw nigh unto God, and if we really think about it, all one hundred chapters of Paul’s gospel encourages to draw nigh unto God, and don’t be among those who follow Christ **afar off.** Even James the Lord’s brother after he was filled with the Holy Ghost wrote in JAMES 4:8 *Draw nigh to God, and he will draw nigh to you.* If we are going to rule and reign with Christ Jesus, we will not do so **“afar off.”**

LUKE 22:54 *Then took they him, and led him, and brought him into the high priest’s house. And Peter followed afar off. 55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. 56 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. 57 And he denied him, saying, Woman, I know him not. 58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. 59 And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilaean. 60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. 61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. 62 And Peter went out, and wept bitterly.*

Now let’s read what the Apostle John wrote here concerning Peter, and himself. JOHN 18:15 *And Simon Peter followed Jesus, and so did another disciple: (that disciple was John himself) that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. 16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. 17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this man’s disciples? He saith, I am not. 18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself. ...25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not. 26 One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? 27 Peter then denied again: and immediately the cock crew.*

Earlier in this study we saw that in the preceding hours of that night Jesus had spoken unto Peter, and all of the disciples. LUKE 22:31 *And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: 32 But I have prayed for thee, that thy faith fail*

not: and when thou art converted, strengthen thy brethren. (The word “converted” here means: to turn around, to bring back, or to come back. Here it means that the Lord was praying that Peter would be turned from going his own way after having denied Jesus.) *33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. 34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.* We also noted Luke had singled out Peter in his gospel, probably because Peter was the one who told Luke of this event, however we find that Matthew recorded some other facts that Luke didn’t mention. *MATTHEW 26:33 Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. 34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me **thrice**. 35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.* Note that Peter wasn’t alone in saying he wouldn’t deny Jesus, for Matthew tells us *...Likewise also said all the disciples.* But as we know Jesus, who is the way the truth and the life (JOHN 14:6) was telling the truth, and as we just read Peter did deny Christ three times before the crowing of the rooster early in the morning.

Thrice means **three** times, and there are several things mentioned **three** times (**thrice**) about Peter in scripture. The most often repeated **thrice** things concerning Peter is what we have read here in verse 34 and 61 of LUKE 22 concerning *...Before the cock crow, thou shalt deny me **thrice**.* All four of the gospel records also mention this same fact, recording it seven times in total, that Peter denied Christ Jesus **three** times before the crowing of the rooster. Some more “**thrice**” things concerning Peter are found in scripture as follows. In JOHN 21:15-17 we find **three** “lovest thou me” questions asked of resurrected Christ Jesus to Peter. Let’s read some of this story starting in JOHN 21:14 *This is now the **third** time that Jesus shewed himself to his disciples, after that he was risen from the dead. 15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. 16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. 17 He saith unto him the **third** time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the **third** time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.* Each of the **three** times Jesus asked Peter “*...lovest thou me?*” Peter’s answer was **three** times the same: “*...thou knowest that I love thee.*” Brother Hill preached more than one sermon from this text noting the different degrees of love expressed here. Also Peter had before denied The Lord Jesus **three** times, and here in JOHN 21 he is request **three** times if he really truly loved the Lord Jesus Christ. With each of these **three** affirmative answers Jesus then encourages Peter to “feed my lambs,” meaning the new born again believer, and twice Jesus encourages Peter to “feed my sheep,” meaning the mature full grown born again believers.

In order for Peter to be able to feed the Lord’s sheep, Peter needed to be first filled with the Holy Ghost. On at least **three** separate occasions Jesus encouraged His disciples concerning the importance of receiving the Holy Ghost, which gift was most pronounced in scripture in Peter, the primary spokesman for the disciples. On the night of the last supper we find highlighted in **three** chapters of JOHN the importance of receiving the Holy Ghost as Jesus spoke to His disciples. These are **three** points of emphasis about the importance of receiving the Holy Ghost. JOHN 14:16 *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. ...26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.* JOHN 15:26 *But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:...* JOHN 16:12 *I have yet many things to say unto you, but ye cannot bear them now. 13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will*

shew you things to come. 14 He shall glorify me: for he shall receive of mine, and shall shew it unto you. 15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

After His resurrection Jesus once again emphasized to His disciples the importance of receiving the Holy Ghost, and Peter was present here also as we read this in JOHN 20. We will start reading this second encouragement of Jesus for His disciples to receive the Holy Ghost in JOHN 20:19, which took place on the evening of Jesus resurrection. JOHN 20:19 *Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. 20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. 21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. 22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost.*

The **third** encouragement by the Lord Jesus to receive the Holy Ghost that was also spoken to His disciples after His resurrection, and before the day of Pentecost, is found in LUKE 24. LUKE 24:49 *And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. 50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. 51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.* The rest of this story is found in ACTS 1. ACTS 1:4 *And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. 5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. 6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? 7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. 8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. 9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.*

We have just reviewed **three** points of emphasis concerning the Holy Ghost, who was the power behind Peter, and the other Kingdom Apostles being able to feed the sheep of Jesus. And earlier in this study we noted how powerful this ministry was after the Apostles were filled with the Holy Ghost on the day of Pentecost. One portion of scripture that emphasizes this point is found in ACTS 5, which we have read a couple of times before in this study. ACTS 5:12 *And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. 13 And of the rest durst no man join himself to them: but the people magnified them. 14 And believers were the more added to the Lord, multitudes both of men and women.) 15 Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. 16 There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.* So we find that Peter truly did love the Lord Jesus Christ, and that Peter truly did feed the sheep of Jesus after being filled with the Holy Ghost.

Also earlier in this study we noted the fact of at least six Holy Ghost inspired sermons of Peter being recorded in ACTS by our brother in the Lord, Luke. Yes Peter did deny the Lord **three** times after Jesus arrest, and before the crowing of the rooster like Jesus told would happen in LUKE 22:31-34. Then down the road Peter himself would be arrested **three** times, and affirm twice to the very same Sanhedrin council that arrested Jesus, that yes indeed Peter did follow Christ Jesus, and even stated to them in ACTS 4:12 *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*

Peter's first arrest is recorded in ACTS 4:1-22, and ACTS 4:17 & 21 tells that the Jewish Sanhedrin, of whom both Annas and Caiaphas were still in charge of (ACTS 4:6), further threatened

Peter and the Apostles not to speak or preach in Jesus name. The second time Peter and the other Kingdom Apostles were arrested is in ACTS 5, and the witness, and testimony of Peter during this second arrest is too good not to read again. ACTS 5:12 *And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. 13 And of the rest durst no man join himself to them: but the people magnified them. 14 And believers were the more added to the Lord, multitudes both of men and women.) 15 Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. 16 There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one. 17 Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation, 18 And laid their hands on the apostles, and put them in the common prison. 19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said, 20 Go, stand and speak in the temple to the people all the words of this life. 21 And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. 22 But when the officers came, and found them not in the prison, they returned, and told, 23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within. 24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. 25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. 26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. 27 And when they had brought them, they set them before the council: and the high priest asked them, 28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. 29 Then Peter and the other apostles answered and said, We ought to obey God rather than men. 30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. 31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. 32 And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. 33 When they heard that, they were cut to the heart, and took counsel to slay them. 34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; 35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. 36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. 37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed. 38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: 39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. 40 And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. 41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. 42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.*

Peter's **third** arrest is recorded in ACTS 12, and this time it wasn't the Sanhedrin who arrested him, but rather it was Herod the king, who had Peter arrested. ACTS 12:1 *Now about that time Herod the king stretched forth his hands to vex certain of the church. 2 And he killed James the brother of John with the sword. 3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) 4 And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after*

Easter to bring him forth to the people. 5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. 6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. 7 And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. 8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. 9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. 10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. 11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

One final thought concerning the many **triple (thrice)** things found in scripture concerning Peter, and this thought takes us to something Peter mentioned **three** times in 1 PETER concerning the fact that of Jesus Christ suffering for us upon the cross. As Peter writes this recall that he also witnessed some of this first hand, and also note here that the focus wasn't now on Peter as it was in LUKE 22:54-62, but rather the spotlight was put where it should be, which is upon Christ Jesus. 1 PETER 2:20 *For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.* 21 *For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:* 22 *Who did no sin, neither was guile found in his mouth:* 23 *Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:* 24 *Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.* 25 *For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.* The second time Peter writes about Jesus suffering upon the cross is in 1 PETER 3:18 *For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.* The **third** time Peter emphasizes the fact that Christ Jesus suffered for us upon the cross is found in 1 PETER 4:1 *Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind:...*

Let's summarize what we have just discussed. On the night of the last supper Peter told the Lord that *...I am ready to go with thee, both into prison, and to death...* ...LUKE 22:33, and the next words out of Jesus mouth were *...I tell thee, Peter, the cock shall not crow this day, before that thou shalt **thrice** deny that thou knowest me....* ...LUKE 22:34. That truly indeed happened as we read in LUKE 22:60 *...And immediately, while he yet spake, the cock crew.* 61 *And the Lord turned, and looked upon Peter.* And Peter remembered the word of the Lord, how he had said unto him, *Before the cock crow, thou shalt deny me **thrice**.* 62 *And Peter went out, and wept bitterly.* We have just reviewed some of the things Peter **thrice** went through after this moment. **Three** deep "do you love me Peter" questions from Jesus after His resurrection. **Three** encouragements to "feed my sheep," instructions from Jesus at this same time, all of this recorded in JOHN 21. **Three** separate occasions before Pentecost where Peter was present as the Lord gave instructions on the importance, and benefits of receiving the Holy Ghost. And most recently we have discussed Peter's **three** arrests after being filled with the Holy Ghost. One thing further we should also point out is that it took the power of the Holy Ghost in Peter's life before he was truly equipped to go with the Lord, *...both into prison, and to death...* as he had so boastfully stated to Jesus in LUKE 22:33 on the night of the last supper. It also took the inspiration of the Holy Ghost for Peter to write his two epistles, and to **triple** emphasize the fact *...For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit....* 1 PETER 3:18.

Both Matthew and Luke record that at the crowing of the rooster Peter went out, and wept bitterly. Only Luke records what we read in LUKE 22:61 *And the Lord turned, and looked upon*

Peter. There are two important phrases found in this first sentence of LUKE 22:61. The first phrase is **“the Lord turned,”** a phrase found seven times in scripture. Seven is the number of SPIRITUAL PERFECTION, a term that defines who our Lord and Saviour Jesus is. Let’s quickly look at a couple of examples of where we find **“the Lord turned”** phrases in scripture. The plague of locust in the land of Egypt during the contest with Pharaoh and Moses in EXODUS 10 was concluded when Moses prayed in EXODUS 10:19 *...And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt.* In JOB 42:10 we find in the conclusion of the story of Job, that *...the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.* If you take the time to read all seven of **“the Lord turned”** statements found in scripture I think you will see some kind of divine blessing from the Lord, which fully manifest itself some time down the road of life, as was the case here with Peter.

The second important phrase found in this first sentence of LUKE 22:61 is the phrase **“looked upon,”** a statement found nineteen times in scripture. Nineteen is the number of FAITH, and without faith it is impossible to please God as HEBREWS 11:6 notes. When the Lord **“looked upon”** a situation in scripture, we find in the scriptures that follow His divine resolution to remedy the situation according to His will. Let’s look at a few examples of when God **“looked upon”** a situation in the word of God. We read in GENESIS 6:12 *And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.* In the scriptures that follow we find how eight people of the family of Noah were spared from the flood that destroyed the rest of all man from the face of the earth. Down the road a few centuries when the children of Israel were afflicted in the land of Egypt we read the following **“looked upon”** statements. EXODUS 2:25 *And God looked upon the children of Israel, and God had respect unto them.* This is when God began to deliver them from the land of bondage. EXODUS 4:31 *And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.* The rest of EXODUS through JOSHUA tells the incredible story of how God delivered the children of Israel from the land of Egypt, and brought them to the land God promised Abraham they would have. Some more generations pass, and the children of Israel did evil in the sight of the Lord, and the Lord delivered them into the hand of Midian for seven years according to JUDGES 6:1. Then we read starting in JUDGES 6:11 *And there came an angel of the LORD, and sat under an oak which was in Ophrah, that pertained unto Joash the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites. 12 And the angel of the LORD appeared unto him, and said unto him, The LORD is with thee, thou mighty man of valour. 13 And Gideon said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites. 14 And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?* Note here in verse 14 that the angel of the LORD that appeared unto Gideon in verse 12 is none other than the LORD Jesus Christ Himself here in verse 14, who now **looked upon** Gideon. Sister Bodie wrote the following while studying this verse: “This means literally that the LORD turned His face upon Gideon, (and) let it shine, with all its warmth of love and power, down on him.” We know the rest of the story how the Lord used Gideon to deliver the children of Israel from the hand of Midian. And in your own studies also take note how that when the Lord **“looked upon”** a situation in scripture, that the scriptures that follow show His divine resolution to remedy the situation.

As we consider Peter in LUKE 22:61 realize that this very same Lord and Saviour Jesus Christ, who is the same yesterday, today and forever, also turned His face upon Peter, and let it also shine with all its warmth of love and power, down on him as He did with Gideon. Of all the gospel writers only Luke mentions the fact that at the instant when the cock crowed *...the Lord turned, and looked upon Peter.* It had to have been Peter who told Luke this fact, because Peter never forgot that look. Think about it, truly words cannot express that penetrating “look” of the heart examiner. As

we just noted, it was not a condemning look that our lovely Lord Jesus Christ **looked upon** Peter with, for as ROMANS 8:1 tells us: *There is therefore now no condemnation to them which are in Christ Jesus.* When ...the Lord turned, and looked upon Peter... how do you think the Lord saw him? Does the Lord not look beyond our faults? We as humans seem to constantly look for each other's faults, but that is not how the Lord looks at us. (Actually the Lord doesn't really look at us, but rather He **looks upon** us. The phrases "look at," or "looked at" are not found in scripture. The Lord sees us uplifted in Him in the heavenlies, the emphasis on "up," thus He **looks upon** us.) He already knows that we were conceived in sin, and shapen in iniquity as PSALMS 51:5 indicates. Jesus loved Peter, and in fact had chosen Peter to be one of His Kingdom Apostles; He **looked upon** Peter. We read starting in JOHN 15:16 these words of our Lord and Saviour Jesus Christ that He spoke to His disciples on the night of the last supper: *Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. 17 These things I command you, that ye love one another. 18 If the world hate you, ye know that it hated me before it hated you. 19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.* Remember some three plus years before this when Peter first began to follow Jesus, and became one of His disciples: MATTHEW 4:18 *And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. 19 And he saith unto them, Follow me, and I will make you fishers of men. 20 And they straightway left their nets, and followed him.* LUKE 5:11 adds this tidbit: *And when they had brought their ships to land, they forsook all, and followed him.* Jesus chose His disciples before the foundation of the earth, just like He chose you and me to be followers also of Him before the foundation of the earth. The Lord **looked upon** us with His love from the eternities past. EPHESIANS 1:4 *According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.* Before the foundation of the world God the Father saw us, and had compassion on us, and loved us, and had an eternal plan for us that is out of this world!

Back to Peter in LUKE 22:61 *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 crow, thou shalt deny me thrice.* Here the look of the Lord Jesus Christ upon Peter caused Peter to remember ...the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. There are nine Greek words that translate to remember, remembered, remembrance, or remind. The Greek verb translated "remembered" here in LUKE 22:61 is hupomimnesko {hoop-om-im-nace'-ko}, number 5279 in The Strong's Greek Concordance, a word used only seven time in New Testament scripture. Since this word is only found seven times in scripture, we know it points to SPIRITUAL PERFECTION, or SPIRITUAL COMPLETION. Here the look of PERFECTION of the Lord Jesus Christ upon Peter was what shocked Peter to recall the word of the Lord, which was spoken specifically to Peter earlier in the evening. The Greek verb hupomimnesko {hoop-om-im-nace'-ko} translated "remembered" here in LUKE 22:61 means: 1) to cause one to remember, bring to remembrance, recall to mind: to another: 2) to put one in remembrance, admonish, of something: 3) to be reminded, to remember. Additionally it is interesting to note that Peter is included in seven of the "remembered" statements in New Testament scripture. One asset that we were given on the day of Pentecost to aid in our remembrance is the Holy Ghost, and Jesus Himself told His disciples about this on the evening of the Last Supper. He told them in JOHN 14:26 *But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.* One example of this is found in ACTS 11:16 where Peter was recalling to the Jews at Jerusalem what happened at the house of Cornelius: *Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.*

One more statement is recorded about Peter after he remembered what Jesus had told him earlier that night. LUKE 22:62 *And Peter went out, and wept bitterly.* Though it may not seem like

this at that time, this was indeed a turning point for Peter, and a highlighted low point in Peter's life. The tender loving look of the Saviour penetrated the heart of Peter, and words cannot express the remorse Peter felt at that time, which was the cause of why he went and wept so bitterly. The Greek word translated "bitterly" found here in LUKE 22:62, and also in MATTHEW 26:75 is *pikros* {pik-roce'}, number 4090 in The Strong's Greek Concordance, meaning a painful emotional grief, which here caused Peter to weep. Imagine how impactful this was also for Peter to tell Luke about this!

Brother Hawkins in his commentary on LUKE wrote the following concerning LUKE 22:62. "Peter's denial of Jesus was most assuredly a great failure in his life, but it worked good for him, as he learned first hand the awesome power of Satan's "sieve" (a means of separating) and his own human frailty. It was an incident, however, that affected only himself. Later in his life, he committed a far greater error, even after he had been mightily used of God. *"For before certain came from James, he (Peter) did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation"* (GALATIANS 2:12-13). As Paul explains in the remainder of that chapter, Peter's actions did great damage to the Gospel and were tremendously detrimental to others. Thus we see that this was a far greater failure than his denial of Jesus on that fearful night. We must also remember that we do not experience only one battle with Satan. We do not get so spiritual that we can never be tempted, motivated by fear, and used by this arch enemy to thwart the purposes of God." {End of quoting Brother Hawkins.}

Let me add one more thought here concerning Peter, whom we have already discussed much about earlier in our studying about Luke. Luke noted in LUKE 1:1-4 of how he got his information on writing The Gospel According to LUKE from *...eyewitness, and ministers of the word*. Certainly Peter was both an eyewitness, and a minister of the word by the time Luke got to interview Peter. The time frame we are talking about is about eight to ten years after the events recorded in GALATIANS 2, which Brother Hawkins was referencing. And we know from this study that Luke was one of the Gentiles present in Antioch, Syria when Peter visited that assembly. Now these eight to ten years later Peter did fellowship with Gentiles, and in fact told Gentile Luke much of first hand accounts of the gospel story recorded in Luke. So Paul's words to Peter in GALATIANS 2 had a long-term penetrating effect upon Peter, with the end result being that Peter spent much time fellowshiping with Luke, and giving Luke the information necessary for Luke to complete The Gospel According to LUKE, which down through the centuries impacted untold millions of both Jews and Gentiles alike. Luke was a life-long follower of the Apostle Paul, and no doubt reported back to Paul how Peter had helped him gather the information that Luke used to complete The Gospel According to LUKE, and a large part of the first twelve chapters of ACTS, which Luke also wrote under the inspiration of the Holy Ghost. In short, Paul's words to Peter in GALATIANS 2 were used of God to bring to pass several chapters of New Testament truth, which we may have never had otherwise. And as Brother Hawkins explained with a true Pastor's heart, "Peter's actions did great damage to the Gospel and were tremendously detrimental to others" at that time of GALATIANS 2, but the Lord used that admonition by the Apostle Paul spoken to Peter to bring much good news gospel message to believers since that time. Luke even wrote both of his New Testament letters to Theophilus, a leader at the church in Antioch, Syria, who no doubt was also present when Paul confronted Peter in GALATIANS 2. Peter himself later even wrote two epistles giving us further encouragements like the following. 1 PETER 1:18 *Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; 19 But with the precious blood of Christ, as of a lamb without blemish and without spot: 20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, 21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. 22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: 23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.*