

# Luke 22



Peter's denial

Easter Stories Week 4

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1. Who is the greatest?

Luke 22

24 And there was also a strife among them, which of them should be thought greatest.

25 And He said to them, The kings of the nations have lordship over them, and they who have authority over them are called benefactors<sup>1</sup>.

26 But you *shall not be so*; but he who is greater among you, let him become as the younger, and he who governs as he who ministers.

27 For which *is greater*, he who sits, or he who ministers? *Is it not he who sits?* But I am in the midst of you as He who ministers.

28 But you are they who have remained with Me in My temptations.

29 And I set up for you a kingdom, as My Father has set *it up* for Me,

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

AC 3441. *For the sake of Abraham my servant.* That this signifies from the Lord's Divine Human is evident from the representation of Abraham, as being the Lord's Divine, and also the Divine Human... and from the signification of "my servant," when said of the Lord, as being the Divine Human—not that the Divine Human is a servant, because this also is Jehovah... but because the Lord by [His Divine Human] serves the human race. For by this man is saved, inasmuch as unless the Lord had united the Human to the Divine, so that man might be enabled with his mind to look upon and adore the Human of the Lord and thus have access to the Divine, he could not possibly have been saved. The conjunction of man with the Divine itself, which is called the "Father," is through the Divine Human, which is called the "Son." Thus it is through the Lord, by whom the spiritual man understands the Human, but the celestial man the Divine Itself. Hence it is evident why the Divine Human is called a "servant," namely, because it serves the Divine, in order that man may have access to it, and because it serves mankind for their salvation.

AC 3441:4. ...Truth itself also is relatively a servant... And because it is so, the Lord Himself calls Himself one who... "ministers" ....

AC 3857:5e. If anyone had told the men of the Jewish Church that their rituals derived their holiness from the Divine things of the Lord that were in them, they would not have acknowledged it at all.

AC 3857:6. Such also was man when the Lord came into the world, and still more corporeal had he become, and especially those who belonged to the church. This is very plain from the disciples themselves, who were continually with the Lord, and heard so many things concerning His kingdom, and yet were not able to perceive interior truths, not being able to form any other notion of the Lord than such as the Jews at this day entertain concerning the Messiah whom they expect; namely, that He will exalt their people to dominion and glory above all the nations in the universe.

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<sup>1</sup> Literally, "those who do good works"

And even after they had heard so many things from the Lord respecting the heavenly kingdom, they still could not think otherwise than that the heavenly kingdom would be like an earthly kingdom, and that God the Father would be the highest in it, and after Him the Son, and then the twelve, and thus that they would reign in their order.... For this reason also the Lord, after He had taught them what it was to be the greatest in heaven (Matt. 20:25-28; Mark 10:42-45), still spoke according to their apprehension, saying that they should sit on twelve thrones and judge the twelve tribes of Israel (Luke 22:24, 30...).

AC 3857:7. If they had been told that by “the disciples” are not meant themselves, but all who are in the good of love and faith... also that in the Lord’s kingdom there are neither thrones, sovereignties, nor rule, as in the world, and that they could not even judge the least thing in a single man... they would have rejected the saying, and, leaving the Lord, would have returned everyone to his own occupation. The reason why the Lord so spoke was that they might receive external truths, and thereby be introduced into internal ones, for within those external truths which the Lord spoke, internal truths were concealed, which in course of time stand open; and when these stand open, the external truths are dissipated and serve only as objects or means of thinking about the internal truths.

#### Questions and Comments

1. Why does the Lord call Himself “one who ministers,” considering that He is the Lord of the universe?
2. If we had been among the twelve disciples, would we have realized who He really is, and what kind of kingdom He rules?
3. How does the way the Lord spoke to the disciples—both teaching them the truth, and also accommodating to their state—set us an example in how we speak to children and to each other?
4. In what sense can we be servants of the Lord, considering that we can do nothing good from ourselves?

## 2. Peter's denial foretold

### Luke 22

31 And the Lord said, Simon, Simon, behold, Satan has asked for you<sup>2</sup>, to sift *you* as wheat.

32 But I have entreated concerning thee, that thy faith may not fail; and when thou art converted, strengthen thy brothers.

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

34 And He told *him*, I say to thee, Peter, the cock shall not crow today before thou hast three times denied that thou knowest Me.

35 And He said to them, When I sent you out without purse, and pack, and shoes, did you lack anything? And they said, Nothing.

36 Then He said to them, But now, he who has a purse, let him take *it*, and likewise the wallet; and he who does not have a sword, let him sell his garment and buy one.

37 For I say to you that this that is written must yet come to an end in Me: And He was reckoned with the transgressors<sup>3</sup>. For the things concerning Me have an end.

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

AE 740:11-12. "Satan" means the hell that is the source of falsities.... Here, too, Peter represents faith without charity. This faith is the faith of falsity, for this was said to him by the Lord just before he denied Him three times. Because he represented faith, therefore the Lord says, "I prayed for thee that thy faith may not fail." That he represented the faith of falsity is evident from the Lord's saying to him, "When, therefore, thou shalt be *converted*, strengthen thy brothers." As the faith of falsity is like chaff before the wind, it is said that "Satan demanded them that he might sift them as wheat," "wheat" meaning the good of charity separated from chaff.

AE 443:5. "Simon," when Peter is so named, has a similar signification as "Simeon" the son of Jacob, namely, obedience, the faith of charity, the affection of truth, and in general, truth from good; for in the Hebrew Simon means hearing, hearkening, and obedience.... While "rock" [petra], from which he is named Peter, signifies truth and faith, and in the contrary sense, falsity and absence of faith....

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<sup>2</sup> "You" is plural, while "thee" in the next verse is singular.

<sup>3</sup> Literally, "the lawless"; Isa. 53:12

AE 840:6. What is meant by these words [verse 36] is evident from what follows there, namely, that “this that is written must yet come to an end” in the Lord (verse 37), thus that He was to suffer the cross. And since this could not help but distress the minds of those who were then living, as well as the minds of the disciples, and lead them into doubts respecting the Lord and His kingdom, and thus into temptations, and these doubts could be dispelled only by means of truths, therefore the Lord says, “he that has a purse and a pack, let him take them,” that is, he who possesses truths from the Word, in which it is foretold that Christ must suffer such things, let him take heed not to lose them; for the purse and the wallet have a similar signification as the coins and money in them, namely, the knowledges of truth and good from the Word. “But he who has no sword, let him sell his garments and buy one,” signifies let those who have no truths reject what is their own, and acquire the truths with which they may fight against falsities, “sword” signifying the combat of truth against falsity, and the destruction of falsity.

#### Questions and Comments

1. In verse 31, the Lord is talking to Simon about all the disciples (“you”), but in the next verse, He is speaking to Simon himself (“thee, thy”). The Doctrine indicates that the plural (you) has to do with truths while the singular (thee) has to do with good or love. Can you see other signs of a shift from verse 36 to verse 37?
2. Can you think of times people went into a situation full of confidence, like Peter, but had no idea what they were getting into, and then realized they had failed?
3. The Lord warns Simon that his faith will fail, but at the same time promises that he can be “converted” or turned back to the Lord, and then he can strengthen his brothers. Can you think of examples of people who have failed in some respect but later were able to bring strength to others? Is religion all about repentance?
4. How can we equip and arm ourselves to face the inevitable temptations?

### 3. The Lord's temptations on the Mount of Olives

#### Luke 22

39 And going out, He went according to *His* custom to the Mount of Olives, and His disciples also followed Him.

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

41 And He pulled back from them about a stone's cast, and kneeling down, He prayed, 42 saying, Father, if Thou intend that this cup should pass from me — nevertheless not My will, but Thine, be done.

43 And there was seen by Him an angel from heaven strengthening Him.

44 And being in agony, He prayed more intently; and His sweat was as drops of blood descending to the earth.

45 And standing up from prayer, coming to His disciples, He found them slumbering from sorrow,

46 and said to them, Why do you sleep? Stand up and pray that you may not enter into temptation.

AC 1787. ...Every temptation is attended with some kind of despair (otherwise it is not a temptation), and therefore consolation follows. He who is tempted is brought into anxieties, which induce a state of despair as to what the end is to be. The very combat of temptation is nothing else. He who is sure of victory is not in anxiety, and therefore is not in temptation.

AC 1787:2. The Lord also, as He endured the most dire and cruel temptations of all, could not but be driven into states of despair, and these He dispelled and overcame by His own power; as may be clearly seen from His temptation in Gethsemane [described above]....

AC 1787:3. From these passages we may see what was the nature of the Lord's temptations—that they were the most terrible of all; and that He felt anguish from the very inmosts, even to the sweating of blood; and that He was then in a state of despair concerning the end and the event; and also that He had consolations.

AC 1573:3. No human being can possibly be born of another human being without thence deriving evil. But the hereditary evil derived from the father is one thing, and that from the mother is another. The hereditary evil from the father is more internal, and remains to eternity, for it cannot possibly be eradicated; but the Lord did not have such evil, because He was born of Jehovah the Father, and thus as to internals was Divine or Jehovah. But the hereditary evil from the mother is of the external man; this did exist with the Lord... Thus the Lord was born as other men are, and had infirmities as other men have.

AC 1573:4-5. That He derived hereditary evil from the mother is clearly evident from the fact that He underwent temptations; no one can possibly be tempted who has no evil; it is the evil in a man which tempts, and through which he is tempted. That the Lord was tempted, and that He underwent temptations a thousandfold more grievous than any man can ever endure; and that He

endured them alone, and overcame evil, or the devil and all hell, by His own power, is also evident.... Moreover, He was tempted even unto death, so that His sweat was drops of blood....

AC 1573:6. No angel can ever be tempted by the devil, because while he is in the Lord, evil spirits cannot approach him, even distantly, without being instantly seized with horror and terror. Much less would hell have been able to approach the Lord if He had been born Divine, that is, without evil adhering from the mother.

AC 1573:7. It is likewise a common expression with preachers, that the Lord also bore the iniquities and evils of the human race. But for Him to admit into Himself iniquities and evils, except by the hereditary way, is utterly impossible; for the Divine is not susceptible of evil. And therefore in order that He might conquer evil by His own powers—which no man has been able to do, or is able to do—and so might alone become righteousness, He was willing to be born as are other men. If it had not been for this, there would have been no need of His being born; for the Lord could have assumed the Human Essence without birth, as He did sometimes assume it, when He was seen by the Most Ancient Church, and likewise by the prophets. But for the additional purpose of putting on evil, against which He might fight, and which He might conquer, and might thus conjoin in Himself the Divine Essence with the Human Essence, He came into the world.

AC 1573:8. But the Lord had no evil that was actual, or His own, as He also says in John:

Which of you convicted Me of sin? (John 8:46).

#### Questions and Comments

1. Considering that we cannot be regenerated without temptation, why does the Lord teach us to pray, "Lead us not into temptation"? (Matt. 6:13; see verse 40 above.)
2. Is there ever a time when we do not need to pray, "Not my will, but Thine be done"?
3. How does it help us to see and approach the Lord as God, knowing that He went through the most terrible temptations in order to save us?
4. What was the angels' role in the Lord's temptations?

4. Jesus is arrested.

Luke 22

47 But while He yet spoke, behold, a crowd; and he who was called Judas, one of the twelve, came before them and drew near to Jesus to kiss Him.

48 But Jesus says to him, Judas, betrayest thou the Son of Man with a kiss?

49 And they who were around Him, seeing what would be, said to Him, Lord, shall we smite with the sword?

50 And one of them smote the servant of the chief priest and took off his right ear.

51 But Jesus answering said, Allow *it*, even to this; and touching his ear, He healed him.

52 And Jesus said to the chief priests and captains of the temple and the elders who had come against Him, Have you come out as against a robber, with swords and wooden *rods*?

53 When I was daily with you in the temple you stretched out no hands against Me; but this is your hour, and the authority of darkness.

54 And taking Him, they led *Him away*, and led Him into the house of the chief priest; and Peter followed afar off.

AC 10130:6-7. That by the touch of the hand is also signified communication, transfer, and reception is because the activity of the whole body is collected into the arms and into the hands, and in the Word interior things are expressed by means of exterior ones. From this it is that by the “arms,” the “hands,” and especially by the “right hand” is signified power... and hence by the “hands” is signified whatever pertains to man, thus the whole man insofar as he is acting... Moreover, that all the outer senses—sight, hearing, taste, and smell—bear relation to the touch, and are kinds of touch, is known in the learned world.... [Thus] Jesus touched the ear of the deaf man and healed him (Luke 22:51).

AE 1145:9. As “swords” signify falsities destroying truths, and “woods” signify evils destroying good, so by command of the chief priests:

A multitude went out with Judas Iscariot against Jesus, with swords and staves (Matt. 26:47; Mark 14:43, 48; Luke 22:52).

This was done because all things relating to the Lord’s passion were representative of the destruction by the Jews of all things of good and truth. With the sons of Israel there were two general punishments, stoning and hanging upon wood, stoning for injuring or destroying truth, and hanging upon wood for injuring or destroying good. For this reason:

Hanging upon wood was a curse (Deut. 21:22-23).

All this makes clear that “wood” signifies good, specifically the good of the natural man, and in the contrary sense its evil.

AE 783:2. ...Falsities from evil have no power whatever, since all power is in truths from good. But falsities have power over falsities, as like over like. This can be clearly seen from the power of infernal spirits with one another, which they exercise by imaginary things and by semblances of correspondences, by which they are desirous of seeming most powerful and mighty; but yet they have no power whatever against truths, and so wholly none that it is nothing at all....

This can be seen from the fact that the hells, in which there are myriads of myriads, are so held bound by Divine truth proceeding from the Lord, that no one in them dares raise up a finger of his hand; also from this fact, that a single angel by means of truths from the Lord is able to lead, to control, to bind, or to scatter a thousand companies of evil spirits, and this merely by a look from an intention of the will. Such power also has been sometimes granted to me by the Lord.

It may seem strange that the church at its end should be in falsities and in evils from them, and in evils and in falsities from them, and yet that truths from good have all power; and it seems as if such truths might be given by the Lord by means of truths from the Word. But the reason is that falsities have power against those who are in falsities from evil; and at the end of the church these falsities reign, and when these reign, truths are not received. For this reason falsities cannot be dispersed by truths, and therefore the devil is then called powerful, and loosed from bonds.

#### Questions and Comments

1. While Matthew & Mark say that Judas kissed Him, Luke does not, and in John, Judas does not even come near.
2. Luke is the only gospel that tells about the Lord healing the servant's ear. Is this an example of how we should act under persecution?
3. Seeing that even small details have a spiritual meaning in the Word, such as that the multitude brought both swords and wooden (staves), can we more readily believe that the Lord watches over even the least details of our lives?
4. We are living at the end of the first Christian Church. How can we be safe from the powers of darkness?

## 5. Peter's denial

### Luke 22

55 And when they had lit a fire in the midst of the courtyard, and had sat down together, Peter sat in the midst of them.

56 But a certain maid, seeing him as he sat by the light, and gazing at him, said, This *man* was also with Him.

57 And he denied Him, saying, Woman, I do not know Him.

58 And after a very little *while* another, seeing him, declared, Thou art also of them; but Peter said, Man, I am not.

59 And about one hour intervening, another strongly affirmed, saying, On the truth, this *man* also was with Him, for he also is a Galilean.

60 And Peter said, Man, I do not know what thou sayest. And immediately, while he yet spoke, the cock crowed.

61 And the Lord turning looked at Peter. And Peter remembered the word of the Lord, when He had said to him, Before the cock crows, thou shalt deny Me three times.

62 And Peter went out and wept bitterly.

AC 6073:3e. ...That faith [separated from charity] would reject the Lord is evident from the representation by Peter, by whom was represented faith, when he denied Him three times. That he did this at night signifies the last time of the church, when there is no longer any charity.... That he did it three times signifies that this condition is then complete.... That it was before the cock crowed signifies before newness of the church would arise, for the twilight and morning which follow the night signify the first of the church....

AC 2689. ... "Lifting up the voice and weeping" [signifies] the last degree of grief; for weeping with a loud voice is nothing else. The state of desolation of truth, and also of removal from truths, with those who are becoming spiritual, is described....

Those who cannot be reformed do not at all know what it is to grieve on account of being deprived of truths; for they suppose that no one can feel in the least anxious about such a thing. The only anxiety they believe to be possible is on account of being deprived of the goods of the body and the world; such as health, honors, reputation, wealth, and life. But they who can be reformed believe altogether differently: these are kept by the Lord in the affection of good and in the thought of truth; and therefore they come into anxiety when deprived of this thought and affection.

AC 2689:2. ...Everyone's life is nothing but affection or love. Hence it is evident what is the state of those who are desolated as to the goods and truths with which they are affected, or which they love, namely, that their state of grief is more severe, because more internal; and in the deprivation of good and truth they do not regard the death of the body, for which they do not care, but eternal death....

AC 2689:3. That it may be known who those are that can be kept by the Lord in the affection of good and truth, and thus be reformed and become spiritual, and who those are that cannot, we will

briefly state that during childhood, while being for the first time imbued with goods and truths, everyone is kept by the Lord in the affirmative idea that what he is told and taught by his parents and teachers is true. With those who can become spiritual men this affirmative is confirmed by means of knowledges [*scientifica et cognitiones*]; for whatever they afterwards learn that has an affinity with it, insinuates itself into this affirmative, and corroborates it; and this more and more, even to affection. These are they who become spiritual men in accordance with the essence of the truth in which they have faith, and who conquer in temptations....

But it is otherwise with those who cannot become spiritual men.... The real cause of their admitting doubts and afterwards denials is to be found in their life of evil....

AE 484:3. It is to be noted, that both “shedding tears” and “weeping” signify grief on account of falsities and from falsities, but “shedding tears” grief of mind, and “weeping” grief of heart, on account of falsities. Grief of mind is grief of the thought and understanding, which pertain to truth, and grief of heart is grief of the affection or will, which pertain to good.... That “weeping” means grief of heart can be seen from the fact that “weeping” bursts forth from the heart and breaks out into lamentations through the mouth. And that “shedding tears” is grief of mind can be seen from this, that it issues forth from the thought through the eyes. In both weeping and in the shedding of tears, water comes forth which is bitter and astringent, and this occurs through an influx into man’s grief from the spiritual world, where bitter water corresponds to the lack of truth because of falsities, and to consequent grief; therefore those who are in truths grieve on account of falsities.

#### Questions and Comments

1. Why does separation of faith from charity lead to denial of the Lord?
2. The cock crowing reminded Peter of his promise to the Lord, and how he had failed to keep it. The cock crowing was a sign of the coming of the morning, which represents the new church. Does the Heavenly Doctrine point out the failure of the former church? In what spirit?
3. In what sense should we not care about the death of the body, but about eternal death?
4. What are some falsities over which Peter might have grieved?

## 6. The Son of Man before the chief priests and scribes

Luke 22

63 And the men who beset Jesus mocked Him, beating *Him*.

64 And covering Him up, they struck Him on the face and asked Him, saying, Prophesy! Who is it who smote Thee?

65 And many other things, blaspheming, they said against Him.

66 And when day had come, the elders of the people and the chief priests and scribes gathered, and led Him up into their own council,

67 saying, If Thou art the Christ, tell us. And He said to them, If I tell you, you will not believe.

68 And if I also ask *you*, you will not answer Me, nor release Me.

69 From henceforth the Son of Man shall sit on the right hand of the power of God.

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

71 And they said, What further testimony do we need? For we ourselves have heard from His mouth.

AE 684:8. ...When the Lord was in the world He was called “Christ,” “Messiah,” “Anointed,” and “King,” because in Him alone was the Divine good of Divine love, from which Divine truth proceeds, and this was represented by “anointing;” for the “oil” with which anointing was performed signified the Divine good of Divine love, and the king, who was anointed, represented Divine truth. This is why kings, when they had been anointed, represented the Lord, and were called “the anointed of Jehovah.” Yet it was the Lord alone in relation to His Divine Human who was “the Anointed of Jehovah,” since the Divine good of Divine love was in Him, and this was Jehovah and the Father, from whom the Lord had the being of life. For it is well known that He was conceived of Jehovah.

Thus it was from the Divine good of Divine love, which was in Him from conception, that the Lord in relation to His Human was Divine truth, so long as He was in the world. This shows that the Lord alone was “the Anointed of Jehovah” essentially, and that kings were called “the anointed of Jehovah” representatively. Thence now it is that the Lord in relation to His Divine Human was called “Messiah” and “Christ,” [which mean] “Anointed.”

AC 9807:6. ... “The Son of man” is the Divine truth that proceeds from the Lord. “Sitting at the right hand of power” denotes that He has omnipotence, for Divine good has omnipotence by means of Divine truth. Its being said that “from henceforth they shall see it” [Mat. 26:64] signifies that Divine truth was in its omnipotence after the Lord in the world had conquered the hells, and had reduced all things in it and in the heavens into order, and that in this way those could be saved who would receive Him in faith and love....

TCR 136:4. “To sit at the right hand” does not mean to sit at the right hand, but it means God’s omnipotence through the Human that He put on in the world. By means of this He is in last things as well as in first things. By means of this [Human] He entered and overthrew and subjugated the hells. By means of it He restored order in the heavens. And thus by means of this He redeemed both men and angels, and will continue to redeem [them] forever.

TCR 342:3. Everyone who wishes to be truly a Christian and to be saved by Christ, ought to believe that Jesus is the Son of the living God. He who does not believe this, but only that He is the Son of Mary, implants in his mind various ideas respecting Him that are injurious and destructive to that salvation.... Such [people] profane His church and temple, and make it a den of robbers. These are they who make the worship of Him like the worship of Mohammed, and do not distinguish between true Christianity, which is the worship of the Lord, and naturalism.

#### Questions and Comments

1. It seems that among other evils, there was a mob mentality at work among the elders, chief priests and scribes. But not all of them agreed with what was being done. How can we flee from getting into a mob mentality ourselves?
2. Why did the Lord say that He was the Son of Man and the Son of God, rather than say outright that He is God? (See AC 2921, TCR 81.)
3. When we share truths with each other, or teach them to our children, how can we follow the Lord’s example in coming from love? What are some things we must not do?
4. Why is believing that Jesus was merely the son of Mary like the worship of Mohammed and like naturalism or atheism?