

Luke 22C

- We're still in the midst of the Passover evening
 - But the focus of Luke's narrative has moved beyond the meal itself
 - Luke now captures some of the conversation that ended the meal between Jesus and the disciples that night
 - Luke mentions essentially three topics in his narrative
 - Although we know from John's Gospel that there was much more spoken on that night
 - His three topics are:
 - The roles these disciples will play in coming kingdom
 - The coming betrayal that night
 - The responsibility to be prepared for the scattering that must take place as they become ambassadors for Christ

[Luke 22:28](#) ¶ “You are those who have stood by Me in My trials; [Luke 22:29](#) and just as My Father has granted Me a kingdom, I grant you [Luke 22:30](#) that you may eat and drink at My table in My kingdom, and you will sit on thrones judging the twelve tribes of Israel.

- These 11 men (Judas had left by now) were the ones above all others who stood by Jesus in His trials, Jesus says
 - This is a somewhat ironic statement, especially in light of what Jesus is about to say to Peter
 - Nevertheless, Jesus statement stands here unqualified
 - But I believe it not only looks backward, but forward as well
 - It not only recognizes the disciples' sacrifice and commitment to follow Jesus up to this point

- It also acknowledges what they will do in their work to spread the Gospel
 - God knew what He would call them to do and how they would respond
 - So it's only natural that these promises were built on all that these men would do
- I especially like the placement of this comment in Luke's discourse
 - Last week we looked at the verse that came right before this promise
 - It had been a bad moment for the disciples
 - They had been absorbed in their own pride and desires for recognition
 - They argued over who would be the greatest, and then Jesus had to step in to teach the servant nature of leadership in the church
 - It had been a rebuke, and I wonder if the disciples weren't hanging their heads a little by now
 - Feeling as though they had let Jesus down
 - And Jesus in a compassionate move, reminds them of an earlier promise He had given them
 - In Matt's gospel, at an earlier point in His ministry, Jesus had promised the disciples this:

[Matt. 19:27](#) ¶ Then Peter said to Him, "Behold, we have left everything and followed You; what then will there be for us?"

[Matt. 19:28](#) And Jesus said to them, "Truly I say to you, that you who have followed Me, in the regeneration when the Son of Man will sit on His glorious throne, you also shall sit upon twelve thrones, judging the twelve tribes of Israel.

[Matt. 19:29](#) "And everyone who has left houses or brothers or sisters or father or mother or children or farms for My name's sake, will receive many times as much, and will inherit eternal life.

- This exchange is somewhat similar to what we studied in Luke 18

- And it makes sense to conclude the Jesus made promises like this to the disciples at multiple occasions during His ministry
- Jesus seems to be taking the moment to encourage these men having just called them on the carpet for their petty self-centered argument a moment earlier concerning their place in the kingdom
- And what He promises is an amazing right and privilege
 - Jesus says these men (and the Apostle Paul with them) will reign over Israel during the coming kingdom
 - While Jesus uses the word judge, He's using it in the same sense as the judges who ruled Israel in the times of the Judges
 - To make determinations over the affairs of the tribe
 - The nation was a Theocracy with God as the leader but with men (and sometimes women) appointed to lead as God's representative
 - And they will share in the Messianic banquet that ushers in the new age of the kingdom
- Each of these men will have role of leadership for an entire tribe of Israel
 - Like a CEO or Prime Minister in Jesus' government ruling earth upon His return
 - Consider what that will be like
 - Judgments and various decisions
 - Organizing economy and societal rules
- But I believe the expectations for those leadership positions will be the same as those Jesus expressed to these men a few verses earlier
 - They will be servant Leaders
 - They will have real authority and power under the authority of Jesus, but authority nonetheless
 - And they will retain this authority for the entire 1,000 year kingdom

- But do you want to know something equally amazing?

[Rev. 2:26](#) 'He who overcomes, and he who keeps My deeds until the end, TO HIM I WILL GIVE AUTHORITY OVER THE NATIONS;

[Rev. 2:27](#) AND HE SHALL RULE THEM WITH A ROD OF IRON, AS THE VESSELS OF THE POTTER ARE BROKEN TO PIECES, as I also have received *authority* from My Father;

[Rev. 20:4](#) ¶ Then I saw thrones, and they sat on them, and judgment was given to them. And I saw the souls of those who had been beheaded because of their testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark on their forehead and on their hand; and they came to life and reigned with Christ for a thousand years.

[1Cor. 6:1](#) ¶ Does any one of you, when he has a case against his neighbor, dare to go to law before the unrighteous and not before the saints?

[1Cor. 6:2](#) Or do you not know that the saints will judge the world? If the world is judged by you, are you not competent to *constitute* the smallest law courts?

[1Cor. 6:3](#) Do you not know that we will judge angels? How much more matters of this life?

- Did you realize that we will have a similar role in that 1,000 year reign?
 - While each of the Apostles will have their hands full judging the 12 tribes, we will be busy too judging the world
 - As Jesus put it in His letter to the church at Thyatira, we will judge the nations, quoting Psalms 2
 - Nations here means Gentiles
 - We will be in positions of authority over the gentile nations
 - With so many saints to assume positions of authority, it seems clear enough that our rolls will extend deeper into a structure of some sort
 - In fact, the same assumption could be made for the tribes of Israel
 - Just as Moses was advised to appoint lieutenants under himself to help rule
 - We should expect that the Apostles will have other OT saints ruling with them over the tribes
 - In fact, their former king David will return to rule over all the tribes as a prince

[Ezek. 34:21](#) “Because you push with side and with shoulder, and thrust at all the weak with your horns until you have scattered them abroad,

[Ezek. 34:22](#) therefore, I will deliver My flock, and they will no longer be a prey; and I will judge between one sheep and another.

[Ezek. 34:23](#) ¶ “Then I will set over them one shepherd, My servant David, and he will feed them; he will feed them himself and be their shepherd.

[Ezek. 34:24](#) “And I, the LORD, will be their God, and My servant David will be prince among them; I the LORD have spoken.

- Now remember this is being written 40+ years after David has died
 - So we’re not talking about a promise that looked forward to David’s reign as recorded in 2 Sam
 - This is clearing looking forward to a future day
 - And you only need to read a little further to see that

[Ezek. 34:25](#) ¶ “I will make a covenant of peace with them and eliminate harmful beasts from the land so that they may live securely in the wilderness and sleep in the woods.

[Ezek. 34:26](#) “I will make them and the places around My hill a blessing. And I will cause showers to come down in their season; they will be showers of blessing.

[Ezek. 34:27](#) “Also the tree of the field will yield its fruit and the earth will yield its increase, and they will be secure on their land. Then they will know that I am the LORD, when I have broken the bars of their yoke and have delivered them from the hand of those who enslaved them.

[Ezek. 34:28](#) “They will no longer be a prey to the nations, and the beasts of the earth will not devour them; but they will live securely, and no one will make *them* afraid.

[Ezek. 34:29](#) “I will establish for them a renowned planting place, and they will not again be victims of famine in the land, and they will not endure the insults of the nations anymore.

[Ezek. 34:30](#) “Then they will know that I, the LORD their God, am with them, and that they, the house of Israel, are My people,” declares the Lord GOD.

- So Jesus will rule the World in peace
 - The nation of Israel will return as the chief nation over the earth in that day
 - Prince David will rule under the authority of Christ the King
 - The 12 Apostles will rule over the 12 tribes, under David’s command

- The Gentiles will be ruled by the Church saints and those saved during the Tribulation
 - I wonder who will be at the top of that ladder among the Gentiles?
 - The early church martyrs like Stephen?
 - The faithful who endured Roman persecution in the coliseum?
 - Luther? Calvin? And the other reformists?
 - The pilgrims and early missionaries to foreign lands?
 - The great evangelists of the 18th and 19th centuries?
 - Billy Graham?
 - Maybe, but remember Jesus' words:

[Matt. 19:30](#) “But many *who are* first will be last; and *the* last, first.

- And perhaps the better question is where will you and I be? And what are we prepared to do now to ensure our place in that next age?

[Luke 22:31](#) ¶ “Simon, Simon, behold, Satan has demanded *permission* to sift you like wheat;

[Luke 22:32](#) but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers.”

[Luke 22:33](#) But he said to Him, “Lord, with You I am ready to go both to prison and to death!”

[Luke 22:34](#) And He said, “I say to you, Peter, the rooster will not crow today until you have denied three times that you know Me.”

- Here’s the second piece to Jesus’ conversation that night
 - He turns to Peter and presents a challenge
 - Actually, I think the rendering here isn’t quite right
 - The pronoun at the end of verse 31 is actually plural
 - In Texas, we know exactly what the plural of you is – you all
 - That’s what Jesus said here

- Peter, behold – which could easily be translated look or pay attention
- Then Jesus says Satan has demanded to permission to sift you all
- Sifting here is similar to pick you apart, to see what you're made of
- Consider the setting for a moment
 - Jesus said they will have opportunity to rule the nations
 - And then I wonder if Peter got too excited for a moment
 - Perhaps Jesus efforts to encourage the disciples with His reminder of their future leadership rolls worked too well for Peter
 - Perhaps he started to shows signs of that pride again
- Seeing that Peter is thinking himself worthy of that place of honor, Jesus stops him and says, Simon listen to me
 - He uses Peter's natural name
 - The name he had before Jesus awarded him the title rock
 - It's almost as though Jesus wants to emphasize that Peter isn't as invulnerable as he assumes he is
 - Jesus says things are about to get rough
 - Satan has his eye on you all
 - He has asked permission to come after you to see if you are truly mine
- There are several important lessons we learn in these verses about God, and Satan and our relationship to them
 - It's clear that Satan has approached the throne, which we know from Rev and Job Satan can do for now
 - And he asks God to give him freedom to test the saints

- Now would Satan seek God's permission if he didn't have to?
 - Consider how God dealt with Satan in the book of Job
 - Satan could only go as far as God allowed
- And would Jesus have even mention this to the disciples if God weren't planning to grant Satan his request?
 - Well we know from Jesus says immediately after in verse 32 that the test is coming
 - And of course we know what happened to these men as they were persecuted for their faith
 - So clearly he must have the father's permission to bring an attack against the saints
- Consider what that means for you and me
 - When we suffer at the hands of the enemy or his demons, God has first allowed it
 - Now knowing that our God is God who loves us and who turns all things for good for those who love Him
 - And remembering what Hebrews says:

[Heb. 12:5](#) and you have forgotten the exhortation which is addressed to you as sons,
 "MY SON, DO NOT REGARD LIGHTLY THE DISCIPLINE OF THE LORD,
 NOR FAINT WHEN YOU ARE REPROVED BY HIM;

[Heb. 12:6](#) FOR THOSE WHOM THE LORD LOVES HE DISCIPLINES,
 AND HE SCOURGES EVERY SON WHOM HE RECEIVES."

[Heb. 12:7](#) It is for discipline that you endure; God deals with you as with sons; for what son is there whom *his* father does not discipline?

[Heb. 12:8](#) But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons.

- So knowing that God is at work to produce good
- And knowing that He is inclined to discipline us for our own good

- Now we can understand what Paul meant when he says in Phillipians 4 rejoice in everything and be anxious for nothing

[James 1:2](#) ¶ Consider it all joy, my brethren, when you encounter various trials, [James 1:3](#) knowing that the testing of your faith produces endurance.

- Not every bad consequence in our lives is directly attributable to Satan's activity
 - When we caught speeding and we're pulled over by a policeman
 - We can't go home that night and tell our spouse that we had an encounter with Satan and he was wearing a badge and packing heat
 - That was merely a consequence of your own sin
 - Satan never had to be involved for you to feel the pain of your own mistakes
- But here Jesus is warning the disciples and Peter especially to be ready for the coming test
 - Because it will be by these tests that they will earn the right to rule
 - And then we learn another interesting nugget from Jesus' words to Peter
 - He says but I have prayed for you Peter
 - While the pronoun you used in verse 31 was plural
 - This use of the pronoun is singular
 - Here we've learned Jesus' reason for calling Peter out
 - Jesus prayed specifically for Peter
- What does it mean that Jesus prayed?
 - It means He made an appeal to the Father on the basis of Jesus role as our intercessor
 - What an encouragement to see Jesus demonstrating His roll as our advocate before the Throne

[Rom. 8:27](#) and He who searches the hearts knows what the mind of the Spirit is, because He **intercedes** for the saints according to *the will of God*.

[Heb. 7:25](#) Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make **intercession** for them.

- And what does Jesus intercede for on behalf of Peter?
 - Not that Peter won't suffer trials
 - For we know that the trials are God's will, otherwise Satan wouldn't be granted permission
 - Not that Peter would be forgiven his denials
 - For Peter will have already been forgiven his sin by Christ's blood
 - Not even that Peter won't succumb to the devil and deny Christ
 - For we know that Peter does in fact deny Christ
- So what does Jesus pray for?
 - That Peter's faith would not fail
 - What does that mean?
 - Is Jesus suggesting that Peter could end up in a place where he would revert to a state of unbelief?
 - Heb 7:25 we just read would tell us that this isn't possible
 - Jesus has the power to save forever those are brought near God by faith
 - The moment you believe you have drawn near to God through Jesus
 - And in that moment, Jesus has power to save you forever because He lives to make intercession for you
 - Forever means the saving that He accomplished is never to be undone for any reason

- So again, what does it mean that Jesus prayed for Peter's faith not to fail?
 - Well, look at the end of the verse...

[Luke 22:32](#) but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers.”

- Jesus says once you have turned back, you shall be the one to help your brothers return as well
 - Here we see clearly that Jesus expected all the disciples to fail in their moment of testing – not just Peter
 - We too often run to judgment over Peter's failure forgetting that all the disciples were equally guilty
- But Jesus intercedes for Peter in a unique and specific way
 - Jesus prays that after the trials of the crucifixion, Peter would be restored
 - Restored back to a close fellowship and trust in Jesus
 - And by that restoration, Peter would become the one through whom the rest of the Apostles would be restored as well
- The point of the prayer was to grant to Peter a unique privilege
 - The one restored first and the one who would restore the others
 - This is a privilege consistent with his position as an early leader in the church
- What Peter heard was Jesus' subtle remark about turning back
 - Which means he turned away
 - And of course Peter would have nothing of it

[Luke 22:33](#) But he said to Him, “Lord, with You I am ready to go both to prison and to death!”

[Luke 22:34](#) And He said, “I say to you, Peter, the rooster will not crow today until you have denied three times that you know Me.”

- Peter makes his famous statement of bravado
 - To which Jesus has no choice but to give Peter a specific prediction of how he will respond to Satan's attack
 - He will deny Jesus three times
 - Now we also know that Peter is the first Apostle to react to Jesus' appearance after the resurrection
 - So we know that Jesus' prayer is ultimately answered
 - But His promise here is equally sure
 - Peter, despite his self-confidence and sincerity, was still unable to stand in the face of his fear
 - But later he would stand mightily, most likely because of what he had experienced here

[Luke 22:35](#) ¶ And He said to them, "When I sent you out without money belt and bag and sandals, you did not lack anything, did you?" They said, "No, nothing."

[Luke 22:36](#) And He said to them, "But now, whoever has a money belt is to take it along, likewise also a bag, and whoever has no sword is to sell his coat and buy one.

[Luke 22:37](#) "For I tell you that this which is written must be fulfilled in Me, 'AND HE WAS NUMBERED WITH TRANSGRESSORS'; for that which refers to Me has *its* fulfillment."

- Finally, the third issue Luke records,
 - Jesus makes a reference back to an experience that the disciples had in Luke 9
 - At that earlier point in His ministry, Jesus directed the disciples to go out to proclaim the gospel and to perform miracles
 - And when He sent them out, the purpose was to invite the Jewish nation to respond to the invitation to accept their Messiah
 - And as they went, He told them to take no money belt, no shoes, no walking stick

- When we taught Chapter 9, we learned that those instructions had the purpose of impressing upon the disciples two things
 - First, they were to be dependent on the Lord, for it was His message and His power in their midst that they needed to depend upon
 - And they found success, at least in that they realized that even the demon world was subject to them
 - Now Jesus reminds them of that time but changes the instructions
 - Now they are to make those very same preparations that he stopped them from making earlier
 - Now they were to have money bags, coats, and even swords
- Why do the instructions change here?
 - Well He tells them, quoting from a prophesy of the Messiah taken from Isaiah 53:12 that Jesus would be seen as a criminal
 - And therefore so would they
 - The world would be after them
 - Secondly, the circumstances will be different
 - When Jesus was on the earth, the disciples were in a situation where the Kingdom was available to the earth should the Nation of Israel receive it
 - Satan's power to interfere and create harm was completely in subjection to Jesus' ministry
 - This is why the crowds and leaders couldn't harm or thwart Jesus until the appointed time
 - The disciples didn't need to be on guard or ready for trouble during those days
 - Like when Jesus answered the critics for why His disciples didn't fast

[Matt. 9:15](#) And Jesus said to them, "The attendants of the **bridegroom** cannot mourn as long as the **bridegroom** is with them, can they? But the days will come when the **bridegroom** is taken away from them, and then they will fast.

- And now those days are upon them
 - They will still be dependent on God just as much as before
 - But now the change in circumstances means that God is expecting these men to be prepared for the battle they face
 - And to take a seriousness of purpose into the battle
 - It's time for these men to grow up, to understand what's about to happen to them all
 - And it's important to understand that these references are symbolic, not literal
 - Jesus says have a money bag, meaning be ready to put your personal resources to work for the kingdom
 - Hold nothing back from God financially
 - You're working for Him now
 - And buy a sword because you about to enter a battle, a spiritual battle
 - Jesus is not expecting these men to literally engage in armed violence
 - You only have to look a little farther into this chapter to know that
 - When Peter tries to defend Jesus with the sword they have, Jesus stops them
 - They were so ready to do anything for their master, that had Jesus commanded armed insurrection, they would do it
 - And that's what they think He's saying here
- In other words, the disciples still don't get it
 - Jesus is talking about preparedness for a spiritual battle
 - And they are thinking about armed conflict

[Eph. 6:12](#) For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual *forces* of wickedness in the heavenly *places*.

- We only have to look at the next verse to see that Jesus decides it's not worth clearing up the confusion now

[Luke 22:38](#) They said, "Lord, look, here are two swords." And He said to them, "It is enough."

- Can you see Jesus shaking His head a little here?
 - Some enterprising apostle says Hey check this out Jesus, we have two swords
 - Jesus says, it is enough
 - This is a common phrase in the Bible and it means there is no point in talking further
 - The conversation is over
 - He's shutting them up before they go any further off track
 - He knows they'll understand what he means soon enough
- How prepared are we to face the battles God has in store for us?
 - Are we picking up our sword, the sword of the spirit?