

A Declaration of Those Things Which Are
Most Surely Believed Among Us
An Expository Study of the Gospel According to Luke
Chapter 22- **Luke 22:47-53**
335- The Hour of Darkness and the Supremacy
of Perfect Love

November 20, 2016

Luke 22:47-53

47 While He was still speaking, behold, a crowd *came*, and the one called Judas, one of the twelve, was preceding them; and he approached Jesus to kiss Him.

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

49 When those who were around Him saw what was going to happen, they said, "Lord, shall we strike with the sword?"

50 And one of them struck the slave of the high priest and cut off his right ear.

51 But Jesus answered and said, "**Stop! No more of this.**" And He touched his ear and healed him.

52 Then Jesus said to the chief priests and officers of the temple and elders who had come against Him, "**Have you come out with swords and clubs as you would against a robber?**"

53 "**While I was with you daily in the temple, you did not lay hands on Me; but this hour and the power of darkness are yours.**"

To the Glory of God

Now as we ended last week, we saw that Judas had gone out to betray the Lord, and he had agreed to lead the Jewish authorities to where he knew Jesus would be, *away* from all the multitudes of people who were always following Jesus around, so they could arrest Him at night, quietly. And verse 47 says:

Luke 22:47

While He was still speaking, behold, a crowd *came*, and the one called Judas, one of the twelve, was preceding them; and he approached Jesus to kiss Him.

So, Judas was leading this group of soldiers and religious leaders to arrest Jesus, and he betrayed the Lord with a kiss. And John tells us that the *reason* Judas was leading them:

John 18:2

Now Judas also, who was betraying Him, knew the place, for Jesus had often met there with His disciples.

... so evidently this was not the first time that Jesus' disciples had gone to this Garden. And Judas knew the way and so he was leading the group. So, this is the height of betrayal.

Now John also tells us just who was in this group of men that Judas was leading:

John 18:3

Judas then, having received the *Roman* cohort and officers from the chief priests and the Pharisees, came there with lanterns and torches and weapons.

... Levi wrote:

Matthew 26:47

While He [Jesus] was still speaking, behold, Judas, one of the twelve, came up accompanied by a large crowd with swords and clubs, *who came* from the chief priests and elders of the people.

Now when John tells us that Judas had "**received the *Roman* cohort and officers from the chief priests and the Pharisees**", that means that the chief priests and Pharisees had arranged a deal with the Roman occupiers to send some of their soldiers with Judas and some who represented the Jewish rulers to arrest Jesus, even though the Romans really didn't have a beef with Jesus.

This could very well mean that the Jewish religious rulers had actually paid the Romans to send soldiers to accompany Judas to the Garden since their complaint against Jesus was a Jewish *religious* matter and of no concern to the Romans.

But, in any event, Judas came to the Garden with a fairly large group; Luke calls it a "crowd", Levi calls it a "large crowd", and John says that the "cohort" contained both soldiers and officers.

Now a "cohort" was 1/10 of a legion, and a legion had 6,000 men. This could have been a crowd of about 600 soldiers. But then, you also have to understand that this crowd *also* included representatives of the Jewish religious rulers, as well as the Roman commanding officers, who brought lanterns and torches and swords and clubs. So, this was a seriously large crowd and a seriously dangerous moment. Now look again at **Luke 22:49-51**:

49 When those who were around Him saw what was going to happen, they said, "Lord, shall we strike with the sword?"

50 And one of them struck the slave of the high priest and cut off his right ear.

51 But Jesus answered and said, "**Stop! No more of this.**" And He touched his ear and healed him.

Dr. Luke was moved along by God the Holy Spirit here to write 33 verses from the time that Jesus ate the Last Supper with His disciples, and He was arrested by this large cohort of at least 600 soldiers and temple guards and religious leaders. The Apostle Levi gave us 27 verses of inspired Truth, while John Mark, the man that the Apostle Peter had commissioned, only wrote 19.

Yet, the Apostle John gives us 158 verses, that span 5-1/2 Chapters, that cover this same time frame. From Chapter 13:1, all the way to Chapter 18:3, *including* the High Priestly Prayer of Jesus in Chapter 17 that evidently Jesus prayed in the Garden during His agony!

And that means that this section of Luke's Account can only be rightly and fully understood in context with what the other 3 Records say, *especially* what the Apostle John wrote, because what God the Holy Spirit moved upon John to give us is some of the most amazing Teaching from our Lord that He gave during His time here on earth. And, evidently, Jesus taught all of those verses, either in the Upper Room at the Last Supper or in the Garden of Gethsemane just before His arrest. And so, we can find a whole lot by reading John's Record about this sequence of events that we can't find anywhere else.

Now the reason that I think it is wise to read this passage in **Luke** in context with what the other three writers gave us is because, just on the surface, it sure looks like Satan is *triumphing* over Jesus here in the Garden. In fact, Jesus Himself said this in **Luke 22:53b**:

... this hour and the power of darkness are yours

... which is just another way of saying,

... this is your time

So, we have at least 600 soldiers that are there to arrest Jesus, and that sure *looks* like “the power of darkness” is winning and that Jesus is losing. And it sure *looks* like Jesus has no more control over these events than anybody else would.

And I think that is *exactly* the way that the eleven remaining disciples saw this. Because, as this large cohort of soldiers approaches the Garden, they had to go past the other eight men. And so, as these soldiers stand before Jesus to arrest Him, the eight disciples have now joined together with Peter, James, and John, and they are all standing together with Jesus on one side, completely surrounded and outnumbered by these soldiers on the other side.

And their first instinct is to look to Jesus. That is what they have been doing now for 3 years. They looked to Jesus for the last three years and they saw Jesus do something incredible. But tonight, as they now look to the man, that they honestly believe is God Almighty in human flesh, they don't see a Warrior/Messiah Who is there to vanquish the infidels. They don't see a Deliverer Who is going to begin his war with the pagans to recapture the glory of the nation of Israel.

As Peter and James and John and the others instinctively place their hands on their swords to begin what they thought was going to be a successful military campaign to see the Jewish State rise from the ashes of defeat and subjugation, they see a very *weak* and *vacillating* Jesus. They see a Jesus, Who is slumped over, His Face dripping with blood; His hair tangled and wet from agonizing in prayer for several hours.

And as I said last time, up to this point, Jesus had all the answers. These men had watched Jesus stare down the most powerful men in

Israel and never blink. He had tied the Jewish lawyers in knots. And so, these men expected that at any moment, Jesus would gather His Army together and He would begin to wage war against the Roman occupiers, because, after all, that's what everybody thought Messiah was going to do.

But here, the Man that these men were betting their lives on, yea, even their very souls on, looked very unsteady and unsure. He looked troubled and worried and distraught. They had never seen Him like this before. And it scared them and it hurt them and it profoundly troubled them. You might even go so far as to say that it offended them.

And a million thoughts were going through the minds of the disciples. Was Jesus having second thoughts? Was Jesus contemplating making peace with the Jewish rulers? Was He thinking about cutting and running away and leaving the disciples to fend for themselves? So, what in the world is going on here? Why is Jesus so upset and why had Jesus been praying like He was? I mean, if Jesus is getting scared about what the Jewish rulers and Roman authorities are going to do to Him, what hope do we have?

None of these men understood that Jesus was not afraid of dying, because it sure looked like He was. They had no idea that Perfect Love was triumphing right then in that Garden. Jesus had been agonizing for hours over having to be made sin on behalf of God's elect, and of His Father withdrawing away from Him, but these disciples didn't understand that.

You see, Jesus had never sinned, ever. Not even for a second, and the thought that God was going to lay on Him all of the sins of all of God's elect was so heavy a load that He began to seek another way. Combine that with the fact that Jesus knew that the Pristine Nature of God would not allow Him to continue to be "one" with Jesus at the point, and it was more than He could take.

So, Jesus had been agonizing over seeking another way to perfectly obey His Father and yet *not* become sin. He was crying out to God that He could fully submit, and yet God *not* leave Him? But, if not, then may God's Will be done. *That* was His agony. *That* was His prayer. *That* is why Jesus had fallen on His Face and why an angel had to come to strengthen Him. *That* is why He prayed so hard that He sweat Blood.

So, Jesus was not afraid to die. He didn't fear what Man could do to Him. Jesus loved His Father to such an extent that He was willing to become a Curse and have His Father delight in crushing Him. Truly this was an amazing moment.

I think that as Judas is leading this cohort of at least 600 soldiers with swords and clubs and shields and helmets and torches along with some of the Temple guards and religious rulers, Peter, James, and John all are very bewildered and very distraught and very disturbed, and Luke tells us here that they were ready to draw their swords and begin to fight against this cohort of at least 600 men.

So, on one side, you have 600 battle hardened soldiers along with a group of the Temple guards, and on the other side, you have eleven men standing with Jesus. More than 600 to 11. Now what in the world would make any thinking human want to begin a battle under those conditions?

Now I understand what Judas is doing here. Judas is betraying the Lord of Life for money. He wants to be paid and so he's moving along now, filled with satan, trying to convince himself that his disillusionment with Jesus is justified. And I understand what this cohort of soldiers is doing. They don't have a dog in this hunt. As far as they know, they are simply following orders and going to arrest a Jewish rabbi that has evidently upset a lot of very important people.

And I even understand what the disciples are doing, because this sure looks like D-Day for them. This is the time to "put up or shut up". This is the moment where everything they have been doing now for over three years is going to pay off. Or not.

But what in the world is Jesus doing? Is He really going to allow Himself to be captured tonight? Why? How does that make any sense? Why did He work so hard for three years to *not* be captured, even using supernatural Power to avoid capture, only to allow Himself to be taken on this night? Where is the victory here?

And that is *why* we need what John wrote, to help us make sense of this. So please turn to **John 14** with me. For example, way *before* this moment, while they were still in the Upper Room, Jesus had said this in **John 14:27-31**:

27 Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful.

28 "You heard that I said to you, 'I go away, and I will come to you.' If you loved Me, you would have rejoiced because I go to the Father, for the Father is greater than I.

29 "Now I have told you before it happens, so that when it happens, you may believe.

30 "I will not speak much more with you, for the ruler of the world is coming, and he has nothing in Me;

31 but so that the world may know that I love the Father, I do exactly as the Father commanded Me. Get up, let us go from here.

Now Jesus said this while they were still in the Upper Room at the Last Supper *before* they went to the garden of Gethsemane where He would pray and then be arrested and taken away to die.

So now first look closely at verse 27:

Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful.

Now this statement was not spoken in a vacuum. Jesus told His disciples on the night He was betrayed, while they were still in the Upper Room:

Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful

So, part of *everything* that Jesus is going to do that very night, in His arrest in the Garden, is so that He will be able to give them a peace that the world cannot give. Now look again at verse 28:

You heard that I said to you, 'I go away, and I will come to you.' If you loved Me, you would have rejoiced because I go to the Father, for the Father is greater than I.

This means that *everything* that Jesus is going to do that night, even in His arrest, and in His trial and death over the next several days, is not so that the power of darkness may triumph, but so that His disciples will rejoice. Now look again at verse 29:

... I have told you before it happens, so that when it happens, you may believe.

So, *everything* that Jesus is going to do that night, including agonizing in prayer and allowing Himself to be arrested, and then allowing evil men to beat Him to within an inch of His Life, and allowing Himself to be tried and ultimately killed, is so that we may believe.

So, according to this, there are at least three things that Jesus is doing in the Garden on that night:

1. He is agonizing in prayer and allowing Himself to be arrested so that He may give us a peace that the world cannot give.
2. He is agonizing in prayer and allowing Himself to be arrested so that we will rejoice.
3. He is agonizing in prayer and allowing Himself to be arrested so that we may believe.

And *that* is why Jesus does not choose to defend Himself, or manifest His Deity and avoid arrest. Now look again at **John 14:30-31**:

30 "I will not speak much more with you, for the ruler of the world is coming, and he has nothing in Me;

31 but so that the world may know that I love the Father, I do exactly as the Father commanded Me. Get up, let us go from here.

Now here, Jesus uses the word "go" in such a way that He wants these men to understand and *believe*. Jesus said here in verse 31 that the *reason* that He is doing everything that the Father expects of Him, *including* being arrested and being tried and dying, is so that:

the world may know that I love the Father

And the **"world"** here includes these men and those who will believe what they will teach. And for us. So, Jesus is obeying His Father so that these men, and all those who will believe what they teach later on, will "know" that Jesus loves His Father.

And in knowing that Jesus fully obeys His Father, and allows Himself to be captured, to prove Jesus' great Love for His Father is

carried out so that we will believe. So, this passivity here by Jesus in allowing Himself to be taken is *not* because Jesus was weak or unsure of Himself, or contemplating surrender to the evil religious leaders, but rather to serve the faith of the disciples and ours. So, this is really not the victory of the power of darkness, but rather the triumph of Perfect Love.

Jesus is proving right here, in this Garden, as He faces Judas and at least 600 soldiers, that even though the devil ("the ruler of this world") is real and active, yet he is utterly powerless to act in any way that God has not pre-ordained. Look again at verses 30b-31

**30 ... the ruler of the world is coming, and he has nothing in Me;
31 but so that the world may know that I love the Father, I do exactly as the Father commanded Me. Get up, let us go from here.**

Jesus is telling His disciples, while they are still in the Upper Room, that satan has entered into Judas and he is coming to take Me. But Jesus is also saying here that what satan and Judas and 600 soldiers are coming to do, is *not* why He is going to be arrested. And that is because even now, satan is *not* decisive. He is telling these men that Jesus Christ is decisive. Jesus is saying,

"Satan is not in charge- I am!"

Now just how does Jesus prove that to these disciples? They already are offended in Him. They have already contemplated just walking away. So how does Jesus plan to prove to them that even now He is in complete control? Well, Dr. Luke didn't tell us, but, once again, John did. Turn with me to **John 18:3-9**:

**3 Judas then, having received the *Roman* cohort and officers from the chief priests and the Pharisees, came there with lanterns and torches and weapons.
4 So Jesus, knowing all the things that were coming upon Him, went forth and said to them, "**Whom do you seek?**"
5 They answered Him, "Jesus the Nazarene." He said to them, "**I am He.**" And Judas also, who was betraying Him, was standing with them.
6 So when He said to them, "**I am He,**" they drew back and fell to the ground.**

7 Therefore He again asked them, "**Whom do you seek?**" And they said, "Jesus the Nazarene."

8 Jesus answered, "**I told you that I am *He*; so if you seek Me, let these go their way,**"

9 to fulfill the word which He spoke, "**Of those whom You have given Me I lost not one.**"

Now look closely again at verses 4-5:

4 So Jesus, knowing all the things that were coming upon Him, went forth and said to them, "**Whom do you seek?**"

5 They answered Him, "Jesus the Nazarene." He said to them, "**I am *He*.**" And Judas also, who was betraying Him, was standing with them.

So, Judas leads at least 600 men, and as they confront Jesus and His eleven disciples, Jesus asks them:

Whom do you seek?

... and *somebody*, perhaps Judas or perhaps one of the military commanders answered:

"Jesus the Nazarene."

... and Jesus responded by saying,

"I am *He*."

Now notice that the word "He" here is in italics. And that means that it was *not* in the original Greek, but was added later on by the editors for clarification. What Jesus actually said here was:

I am

... which, once again, is Him identifying Himself as being the very same God Who spoke to Moses out of the burning bush, some 1500 years earlier.

Now keep in mind that Jesus said this in front of His Own disciples, as well as Judas and the religious rulers who were in the crowd of soldiers. And they all heard Jesus say this, equating Himself as being God Almighty in human flesh. And Jesus said this for two reasons:

1. So that His disciples would believe.
2. To manifest His Own Supremacy of the situation.

Now how do we know this? Look what happened next:

John 18:6

So when He said to them, "I am He," they drew back and fell to the ground.

At least 600 battle hardened soldiers with swords and shields and clubs drew back at the statement that Jesus made that He was the great "I AM", and then they all fell to the ground! 600 soldiers fell to the ground when Jesus spoke!

Now, not only is a breathtaking demonstration of Jesus absolute Supremacy here, it is also almost comical. How long does it take for 600 soldiers to get back up of the ground and put their helmets back on and grab their swords again and get back in formation? I mean they didn't just sit down voluntarily; the Apostle John tells us here under the inspiration of God the Holy Spirit that 600 soldiers "drew back", meaning they stepped back out of fear and sensing great danger, and then every single one of them fell to the ground.

Now the way the Greek is worded here tells us that they fell down like dead men. In other words, they passed out; they became temporarily unconscious!

So, as they came to and realized they were on the ground, they began to stir and rouse themselves, and gradually stand back up, so this took some time.

So, I ask again, *"How long did it take for 600 soldiers to fall down unconscious, and then wake up, and then gradually revive again to the point where they recovered enough to stand back up? And what was Judas doing all this time? Did Jesus patiently wait there until those who were going to arrest Him got their strength back so they could*

assume their duties? And what did Peter and the disciples think about all this? What would you have thought?"

I hope you can now appreciate what Jesus meant back in **John 14:30** when He said:

the ruler of the world is coming, and he has nothing in Me;

... because this statement by Jesus means two different things:

- ✓ It means that satan is not in control of this situation, but that Jesus is.
- ✓ It means that satan cannot accuse Jesus of any fault or sin or failure.

So, not only is Jesus in complete control of this situation, satan cannot find fault with Jesus, not even in the way He is handling His arrest. There is no sin being carried out by Jesus where satan can set his hook, not even here in the Garden. There is no guilt where the devil can make his accusations stick. Satan has looked everywhere around the armor of Jesus' Righteousness, and cannot find an access to His holy Soul. There is no "chink" in Jesus' Armor. Even now, Jesus is perfectly obeying His Father. Even at this time, Jesus is being perfectly led by God the Holy Spirit. Even now, at the moment of His arrest, Jesus is fully submissive to His Father's Will. And that means that right now, at what is seemingly Jesus' weakest moment, satan is powerless to rule over this sinless Man. And that means that right now, the Supremacy of the Perfect Love that Jesus Christ has for His Father is what is shining through and *not* the power of darkness. And the reason that the Supremacy of Jesus Christ is shining through so that three things will happen:

1. We will have a Peace that the world cannot give.
2. We will rejoice in God.
3. We will believe.

But, if that is true, then *why* then does Jesus get arrested? And why were these evil men allowed to torture Him and put Him on trial

and eventually kill Him? Jesus tells us clearly who is in charge on this night.

John 14:30b-31

30 ... the ruler of the world is coming, and he has nothing in Me;

31 but so that the world may know that I love the Father, I do exactly as the Father commanded Me. Get up, let us go from here.

Satan is not the explanation for Calvary. Judas and his betrayal is not the explanation of Calvary. The ruling Jewish authorities are not the explanation of Calvary. 600 soldiers with swords are not the explanation of Calvary. The explanation of Calvary is the Perfect Love and Perfect Obedience of a sinless Savior.

I do exactly as the Father commanded Me- so that the world may know that I love the Father- Get up, let us go from here

Jesus says, "I want you disciples and those who will believe on Me, through your word, to know that demonic betraying and demonic denying and demonic lying are not ruling this night. Love is ruling this night. I am obeying the Father. I'm not controlled by the lies of false witnesses. I am not motivated by 600 soldiers. I'm controlled and motivated and governed by Love for My Father. This night is not an example of the triumph of superior human force, it is a triumph of My Own complete Supremacy!"

Dear friends, we need to understand that the Cross and everything that led to it was *not* brought forth by the coercion of evil, it was through the compliance of Perfect Love. Because, the roots of the Cross reach back, way before Creation, into the eternal Godhead, where God the Son has *always* loved God the Father, *perfectly*.

I do exactly as the Father commanded Me- so that the world may know that I love the Father

Now the question that I have for one of these soldiers here is that after a statement by a man that has the power to cause you and at least 599 of your fellow-soldiers to fall down on the ground like dead men, are you *still* going to arrest that guy? I mean, seriously? This is amazing!

But, as soon as all these tough guys finally all got back up, Jesus acts like nothing has happened and He asks them the very same question.

John 19:7a

Therefore He again asked them, "Whom do you seek?" ...

... and they answer Him in the very same way:

John 18:7b

... And they said, "Jesus the Nazarene."

Now this is amazing! And it is almost comical. Nobody is talking about the fact that they just went through all this and the result was that they all fell down like dead men. And the way this is written looks to me like these soldiers really didn't know what else to do but to start all over again and go through the motions as though nothing had happened and they are the ones in charge.

And, at first, Jesus responds the very same way:

John 18:8a

I told you that I am *He*...

... but this time He adds another statement:

John 18:8b

... so if you seek Me, let these go their way,"

... and then the Apostle John tells us why Jesus said that:

John 18:9

to fulfill the word which He spoke, "Of those whom You have given Me I lost not one."

... which is how Jesus prayed in the Garden in **John 17:12:**

While I was with them, I was keeping them in Your name which You have given Me; and I guarded them and not one of them perished but the son of perdition, so that the Scripture would be fulfilled.

Now there remains one more event that Jesus carried out here in the Garden that proved beyond any shadow of doubt that He was in complete control of the events. Look again at **Luke 22:49-50**:

49 When those who were around Him saw what was going to happen, they said, "Lord, shall we strike with the sword?"

50 And one of them struck the slave of the high priest and cut off his right ear.

Now **"those around Jesus"** were the disciples. And Dr. Luke tells us that when they realized that these 600 soldiers were going to arrest Jesus, they asked Him:

"Lord, shall we strike with the sword?"

Now you would think that by asking this question, that they actually wanted an answer. But, not Peter, and probably not any of them. Now the good doctor doesn't identify who it was that grabbed their sword; he simply said, "one of them". But once again, John does. **John 18:10** says:

Simon Peter then, having a sword, drew it and struck the high priest's slave, and cut off his right ear; and the slave's name was Malchus.

Now let us all understand that Peter was not an expert swordsman. Peter along with all the other disciples carried a sword for defensive protection against wild animals and other wild men. They had no military training, and thus, when Peter drew his sword and struck, he wasn't aiming at the right ear of the High Priest's slave. He was trying to cut the man's head off, and evidently the slave ducked and Peter cut off his ear.

Now there are a lot of reasons why Peter might have done this. Remember that just a few hours earlier, he had told Jesus:

Luke 22:33b

... Lord, with You I am ready to go both to prison and to death!

... so it is very possible that Peter lashing out here was him simply trying to prove that he was willing to die for Jesus. It is also possible that Peter was already racked with guilt because he had been tempted by satan earlier to either betray the Lord himself, or to just leave Jesus and go back to his fishing business. In fact, Jesus told Peter that satan had sought him out to tempt him when He said,

Luke 22:31

Simon, Simon, behold, Satan has demanded *permission* to sift you like wheat;

And so, when Jesus told them at the Last Supper that one of them was going to betray Him, Peter had really wondered whether it was him, and he had asked John to ask Jesus who it was.

But the only reason why Peter had not betrayed the Lord or abandoned Him was because Jesus had interceded on his behalf and told him:

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."

... so it could have been out of guilt that Peter acted here. But, in any event, after Peter had injured the High Priest's slave, another amazing and almost comical moment arrived:

Luke 22:51

But Jesus answered and said, "Stop! No more of this." And He touched his ear and healed him.

So, not only did Jesus command Peter and the rest to stop, He then bent down and picked up the bloody, severed ear that was laying on the ground, and right in front of Judas and eleven confused disciples and 600 bewildered soldiers Jesus healed the man and miraculously put his ear back on his head!

Now, once again, what would you do at this point? Would you really insist on arresting a Man Who has the power to knock down 600 soldiers with His Voice, and then miraculously heal a man's ear? This truly was not the typical way that these men went about to arrest

somebody. And it shows the extent to which Jesus is in complete control. Now look again at **Luke 22:52-53**:

52 Then Jesus said to the chief priests and officers of the temple and elders who had come against Him, "Have you come out with swords and clubs as you would against a robber?"

53 "While I was with you daily in the temple, you did not lay hands on Me; but this hour and the power of darkness are yours."

Now, once again, I think the best way to understand what Jesus meant by what He said here, in **Luke 22**, is to go back to **John 14**, and remember that everything that Jesus does here is so that three things will happen:

1. We will have a Peace that the world cannot give.
2. We will rejoice in God.
3. We will believe.

... and the foundation for all three is the that satan is *not* sovereign in the Arrest, Trial, and Death of Jesus, Perfect Love is sovereign.

John 14:29

Now I have told you before it happens, so that when it happens, you may believe.

In other words, in addition to all the things that happen to Jesus, and all the things Jesus does, which in themselves would awaken faith, He adds this "prediction".

Jesus doesn't just experience painful things. He doesn't just do glorious things to awaken faith in us. No, He also *predicts* them, which means that Jesus weaves the thread of Sovereignty through His final Words.

And the point of prediction is to make clear who's in charge. And it isn't Satan. It isn't Pilate. It isn't Herod. It is not the Jews. It isn't the 600 soldiers. And it isn't Judas. *My Father is in charge here (The Acts 4:27&28). And by His Command, I am in charge (John 3:35; 13:3). And so, nobody takes My Life from Me. I lay it down and I pick it back up. (John 10:18).*

Therefore, trust Me. Believe. Put your faith in the Work of the Father and the Son and the Spirit, and in Our Divine Power. Evil does not have the upper hand tonight, Perfect Love does.

And if that was true at history's darkest hour, it will be true at your darkest hour, if you trust Him. Jesus was speaking and working on His last night for your faith. So let it be awakened. Now look again at **John 14:28**:

You heard that I said to you, 'I go away, and I will come to you.' If you loved Me, you would have rejoiced because I go to the Father, for the Father is greater than I.

Here's the argument: *The Father is greater than I.* Which I think has two meanings. One is that the Father, during the Incarnation, is greater in Glory and more exalted because Jesus has humbled Himself to serve and to suffer in His full Humanity.

The other meaning is that from all eternity the Father has been the One Who begets the Son, that is the One Who eternally stands forth in a Perfect Image and Radiance of Himself.

And that means that Jesus is equally God. He is of the same Divine Nature, yet, He operates in a different role. And so, Jesus says that because of the Father's unique Role, He is greater.

And since the Father has that relation to the Son, Jesus says, you should rejoice when you see Me return to that more immediate experience of the Father's Glory. In other words, the Joy of Jesus in being near the Father should be part of the Joy of His followers in being near Him.

We should be glad in the Gladness that Jesus has, in the Glory of His Father. And so, part of our joy in Jesus is Jesus' Own Personal Joy in His Father. Our joy is *not* the joy of the world. Our Joy has infinite roots! It is a participation in the very Joy that God has in Himself!

Now remember, God showed us this great Love between the Father and the Son, mainly in the Cross. So, practically what this means is that before you go to bed at night you say, *"Father, I praise You for the Love that exists between You and Your Son, Jesus. I praise You for the Joy that You both have in Each Other. And I realize that for this Love and this Joy, Jesus endured the Cross (Hebrews 12:2). And therefore, my Forgiveness, my Righteousness, and my Eternal Life*

utterly depend on this. So, I am glad in the Gladness that You have in Jesus and the Gladness that He has in You. Thank You for giving me a taste of this Joy."

Now look again at **John 14:27**:

Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful.

In the last hours of His Life, Jesus is helping you become a fearless and peaceful person. And the Peace He has in mind may include the *final* Peace of all things in the new heaven and the new earth. But that is *not* what He is focusing on. And we know that because He says:

Do not let your heart be troubled, nor let it be fearful.

He has in view your heart, and the peace of your heart, and the fearlessness of your heart, and the untroubled waters of your heart. Jesus is doing all of this that night so that we will have true peace, the peace that can only exist when a person is right with God.

And He knows that the only kind of peace the lost pagan world can give is a temporary absence of war, and a peace that is based on good circumstances, that are, at best only temporary.

If the world can take away our troubles, through health insurance, or retirement accounts, or flood protection, or bomb shelters, or labor-saving devices, then the world can give some peace of mind.

But Jesus says (middle of verse 27):

not as the world gives do I give to you

Which means that His Peace is *not* based on good circumstances. It is given, and it holds sway in *spite of* bad circumstances. Here is how Jesus said it in **John 16:33**:

These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world."

In other words, our peace will make no sense to the world. That is why in **Philippians 4:7** Paul calls it:

... the peace of God, which surpasses all comprehension ...

Human understanding cannot produce it, or grasp it. Why not? The ultimate reason is that it is not a humanly engineered peace. It is God's Peace. It is the very Peace that exists between Jesus and His Father. Jesus said:

Peace I leave with you; My peace I give to you ...

Your peace, Jesus? They are about to kill You. What kind of peace is that? *Perfect peace, with my Father. Tomorrow I will go to the Cross, and there I will open the door for My sheep to enter My peace with My Father. I will satisfy His Justice, and I will purchase your Forgiveness, and I will provide your Righteousness. And I will bring you into the very peace that I enjoy with my Father.*

And nothing — and *nobody* — will be able to take it from you.

So right here, on this night, as Jesus faces these soldiers that will take Him and brutalize Him and kill Him, as Jesus is betrayed by a kiss, and as His Own closest disciples abandon Him and flee into the night for their own safety, Perfect Love is triumphing over the power of darkness, and the result is that God allows you and I to have perfect peace; He allows us to rejoice at Who Jesus is and what Jesus has done, and Jesus gives us the most precious gift of all, to be able to believe.

Amen. Let's pray.

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The Grace of our Lord Jesus Christ be with your spirit. Amen. Be watchful and quicken your pace. Soli Deo Gloria. For the Glory of God alone.