

Four Strong Responses to Our Lord's Passover

Building Core Strength

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Bible Text: Luke 22:7-38

Preached on: Sunday, September 23, 2012

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Do you see banjo picking fool over here? I mean that was cool. When I first heard the banjo this morning at eight I was thinking, what in the... it is piped in. Maybe Josh is doing it on the synthesizer. And then I looked over and, man, there he was.

Well, pastor Viars is serving the Lord in Brazil this morning with two of our missionaries, Randy Risher and Al Yoder and so I {} is speaking. I have an exciting intro for you, ready? Are you ready? All right. Please turn in your Bible to Luke 22. That is the intro right there. It is on page 66 in the front section of your Bible.

And, you know, as you are turning there, I hope this year has been a blessing to you as you have thought deeply about the life and ministry of Jesus as we have been working through the gospel of Luke. I hope our study has resulted in a growing love for the Lord that is finding expression in the way in which you live.

You know, our annual theme this morning is core strength and how it has been defined is we as a church are trying to grow stronger in our walk with God, in our discipleship ministries. It is being prepared for the opening of Faith West and it is thinking about long range planning. And this morning where that fits in is the title of this message. It is, "Four Strong Responses to Our Lord's Passover."

Now you might be thinking, man, there is no intro and you have got four points instead of three. This sermon is off to a really bad start. In an attempt... This title is an attempt to reflect the danger that it would be to look at this text merely as a historical event and leave this morning as sometimes children do when they walk away from church and they say, "Well, I know what my story was about." And we are all for them knowing what their story is about. In fact, we are about them knowing what all the stories in the Bible. But we are after far more than that. We need to be moved, encouraged, challenged, convicted to take a step of growth. And it is my prayer that that would be our response this morning.

But before we get to these four strong responses, we need to cover some context, Luke 22 beginning at verse one. It says:

Now the Feast of Unleavened Bread, which is called the Passover, was approaching. The chief priests and the scribes were seeking how they might put Him to death; for they were afraid of the people.¹

Now there is a ton right here. First of all this feast, this Passover would have resulted in a huge swelling of the population of Jerusalem. People would have been staying out all over the place in order to find spots to celebrate the Passover. In fact many would believe that the population would have tripled if not more than that during this time. People are everywhere. And the chief priests and scribes, they want to kill him, like really, really bad. And all we have to do is go back to our context in Luke in order to find out why. See, they are afraid of the people that the people start making a fuss, the Romans will think that the religious leadership isn't really necessary. In fact, in John 11 we find this. If we allow him to go on—this is during a council meeting—in this way, everyone will believe in him. Like that would be a really bad thing. And the Romans will come and take away our sanctuary and our nation.

And then one of them, Caiaphas, who was the high priest that year said, “You know nothing at all. Do you not realize that it is more to your advantage to have one man die for the people than for the whole nation to perish?”

Now it is not surprising why they are really concerned right now, because, quite frankly, they have reason to be afraid. Take your Bible. Just go back one page to chapter 19 verse 47. Here is what is going on. Jesus is in the area now and it says:

And He was teaching daily in the temple; but the chief priests and the scribes and the leading men among the people were trying to destroy Him, and they could not find anything that they might do, for all the people were hanging on to every word He said.²

Now why would the people be hanging on to every word? Check this out. In the first seven verses Jesus' authority gets questioned and here is what Jesus says. “Well, I will tell you what. If you can answer a question for me, I will tell you by what authority I have.” And so he says, “Well, was John's baptism from men or from heaven?”

And they punt. They punt. They are like, “Well, if we say it is from God, then they will say, ‘Why didn't you believe him?’ And if we say it is from men, the people will get upset.” So they punt. We don't know. So what does Jesus say? “I am not telling you either.”

Can you say like Jesus owned them? All right, tell your neighbor like Jesus owned them. All right. That is really lame, but we will go with it. Then verse nine all the way to verses 26 Jesus teaches a parable about how bad the Pharisees are. They get all honked off. Listen to verse 19.

¹ Luke 22:1-2.

² Luke 19:47-48.

“The scribes and the chief priests tried to lay hands on Him that very hour, and they feared the people; for they understood that He spoke this parable against them.”³

And so then they say, “Well, we can’t like take him into custody, so let’s just try to make him look stupid.” So they say, “Jesus, are we supposed to pay taxes, yes or no?” And Jesus says, “Gives to Caesar what is Caesar’s and give to God what is God’s.”

And you say, like Jesus on them again. Tell your neighbor like Jesus on them again.

All right, well, that is still lame, but it is better. All right. We are getting warmed up here.

Now beginning in verse 27 the Sadducees come on the scene and they create this really cool story. All right. Do you remember the story? It is the guy who ... he marries a girl and he dies and then his brother comes and marries the same girl and he dies and all the way down to seven brothers. Now they don’t say, “Why in the world would the fifth brother marry a girl that has killed four of her brothers?” That is not part of the story, right? The story is this is how silly it is to believe in the resurrection. And Jesus says, “Well, if you want to go down that path, fine. Go down that path. But if you do, then here is the deal. None of God’s promises are in still in act.” On other words, if you want to go down believing that the resurrection didn’t happen or there isn’t one, then just throw out the whole mix, because God is the God of the living, not of the dead. In fact that answer is so good, listen to this. Are you ready for this one? All right. Chapter 20 verse 39. Some of the scribes, right? They have no love for the Sadducees. They hear what he says and they say, “Teacher, you have spoken well.” Translation into modern vernacular, “Hey, Sadducees, dudes, you just got owned.”

He is like all over them. Forty-one to 47 same thing. Issue here Jesus is owning them all over the place, every single one of them. And what are the people doing? Like loving every single second of it. You know, it is like fun when your rival team gets crushed. You know, I mean, if you are a Colts fan, who do you want to see lose the most? The Patriots. That’s right. I mean, everybody knows that if you are a Colts fan you don’t care who the Patriots are playing. You just want to see the Patriots crushed. Or if you are a Bears fan you want to see the Vikings and the Packers lose every game, right? That is just part of how it is, right?

In some ways the people are looking at this and they are going, Jesus is putting the smack down on our religious leaders, like all of them.

Then here is what happens next, beginning in chapter 21 he teaches then there is this widow who puts in a small amount relatively speaking of money into the treasury and Jesus says she gave more than all the rest. And then he begins teaching about the end times and everybody is hanging on every word, so much so, verse 37, chapter 21.

³ Luke 20:19.

Now during the day He was teaching in the temple, but at evening He would go out and spend the night on the mount that is called Olivet. And all the people would get up early in the morning to come to Him in the temple to listen to Him.⁴

That explains verse two. Why is it they are afraid of the people? Because the people are hanging on to every word that Jesus teaches. And every time they try to put Jesus into a trap, Jesus owns them.

Now with all of that context, beginning in verse three we find something else that is kind of going on behind the scenes. We aren't going to trace it all. It is going to be primarily traced in pastor Viars' text next week, but we will see that in God's will and in God's plan for the ministry of Christ, there is other more sinister players. Verse three.

And Satan entered into Judas who was called Iscariot, belonging to the number of the twelve. And he went away and discussed with the chief priests and officers how he might betray Him to them. They were glad and agreed to give him money. So he consented, and began seeking a good opportunity to betray Him to them apart from the crowd.⁵

Here Satan enters into Judas and in some way influences him in order to betray Christ. And Satan empowering everything against the name of Jesus sees an opportunity, takes it. Judas is weak. Judas has been a part of the circle, but he hasn't been of it. And the religious leaders' perspective: This plan couldn't get any better. They are as deceived as Judas was. They are thinking, one from the inside. That will ensure that the betrayal happens at a time when the crowd is unaware. Our opportunity to get rid of Jesus has finally come.

Now it is with that background in mind that the Passover meal begins. And it is this Passover meal that I would like us to think about and apply to our lives. Beginning in verse seven we are going to see the first response that we can have to Jesus' passover.

Then came the first day of Unleavened Bread on which the Passover lamb had to be sacrificed. And Jesus sent Peter and John, saying, "Go and prepare the Passover for us, so that we may eat it." They said to Him, "Where do You want us to prepare it?" And He said to them, "When you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house that he enters. "And you shall say to the owner of the house, 'The Teacher says to you, "Where is the guest room in which I may eat the Passover with My disciples?'" "And he will show you a large, furnished upper room; prepare it there." And they left and found everything just as He had told them.⁶

⁴ Luke 21:37-38.

⁵ Luke 22:3-6.

⁶ Luke 22:7-13.

Now here is the first strong response. That is, rest in Jesus. Rest in Jesus who is in control. Despite the shadow of betrayal that is hanging over Christ at this moment, he knows who... what is about to take place and we as the readers of Luke's gospel also know what is about to take place. And yet we see Jesus calmly in control. In fact, it seems, first of all, in his desire to eat the Passover in the city despite his upcoming betrayal, he already knows what is going to happen. And yet in the midst of this he says, "I don't want to just go out and eat the Passover at the Mount of Olives where we are somehow secluded, protected." Instead they go into the city which is where it would normally have been eaten. And Jesus isn't worried, despite the fact that he is going into the place where he might be most vulnerable. He understands the Father's plan. He knows that he is untouchable until his hour has come. And so he is calmly in control, desiring to eat this final Passover meal with his disciples.

It is also seen in the details of the arrangements. I mean, this scene opens with a very short give and take. I want you to go prepare the Passover. Ok, where is that? And there is the first instruction. I want you to meet a person carrying a pitcher of water. Isn't that fairly broad? That is like going down to Perdue University and saying, "I want you to find a student with a beard." I mean, there is probably more than one. And it is not likely that this guy is in some sort of Olympic competition of water carrying. Instead, he is going from one place to another. So this is the whole timing thing. The disciples have to run into this particular person at the right place at the right time so that they can be led to the owner's house. And when they get to the owner's house, they are to tell the owner, "Oh, by the way, where can Jesus and his disciples have supper?" And everything is prepared.

Whether or not this is a demonstration of a prearranged meeting or simply the work of God on the fly, isn't really at issue here. The point is that Jesus is in control of it all anyway, clearly orchestrating the whole thing. Verse 13. In case we missed that point.

"And they left and found everything just as He had told them; and they prepared the Passover."⁷

I think that raises a point of application for us that is very important. And that is to one degree or another we believers like to be in control or at least we like to think we are in control. And yet here is what I think the Scripture teaches. It is not that everything is dictated by our decisions. It is, instead, that there are things that God graciously gives me, some sort of stewardship responsibility over and then there are things that God keeps for himself where he doesn't actually consult us ahead of time. Have you noticed that? That God has not always asked for permission for him to do something in your life. He just decides. This is the way it is going to be. And then our job is to get happy about that. And so in this inner circle, if I am married, I have a stewardship responsibility in my marriage. If I have children, I have a stewardship responsibility with my children. If my parents are still alive I have a stewardship responsibility with my parents. If I am employed, I have a stewardship responsibility with my employer. But in every single one of those areas there is also some things that God keeps for himself.

⁷ Luke 22:13.

If I am married, I can't control the actions of my spouse. If I am a parent, I cannot make my child be converted by the gospel. I can tell him a thousand times. I can beg. I can plead. I can pray. I can do a lot of things, but I cannot make them be converted. If I am a child, I can't make my parents love Jesus. If I am employed, I can't guarantee long term profits and stability for my company. And yet here is what we often do. We refuse to accept the things that are inside the circle so that we can fuss and whine and complain about the things on the outside of the circle.

Instead of taking stewardship responsibility for the things that God has given me and then simply trusting him, resting in him on the things he says he is going to keep for himself, I clamor and fight after those, which takes me away from the opportunity of being a stewards of the things he has given me.

Like sometimes we even develop habits in order to deceive ourselves into thinking that we have some control. And yet a much better option is this. Jesus is in the midst of betrayal. He knows it. We know it as we are reading this text. And if he demonstrates that kind of calm, cool and collected control in the midst of his betrayal, then maybe just maybe a passage like this is also in his control.

And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose. For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren.⁸

In other words, some of the things that may be happening around our lives may be designed by God to help us be conformed to the image of Christ. And what he wants us to do is to simply rest in the fact that he is in control of those things and then for us to be steward. In fact, isn't that what the disciples did? They didn't say, "Well, can I have some more information? Can we make a new plan, one that makes better sense for us?"

Instead, they go in. They find the individual. They find the owner's house and then what do they do? Prepare the Passover. They take responsibility for the part they have. They leave the rest in the hands of Jesus.

Now the second thing beginning in verse 14, a second response to the Lord's Passover. It says:

When the hour had come, He reclined at the table, and the apostles with Him. And He said to them, "I have earnestly desired to eat this Passover with you before I suffer; for I say to you, I shall never again eat it until it is fulfilled in the kingdom of God." And when He had taken a cup and given thanks, He said, "Take this and share it among yourselves; for I say to you, I will not drink of the fruit of the vine from now on until the

⁸ Romans 8:28-29.

kingdom of God comes." And when He had taken some bread and given thanks, He broke it and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me." And in the same way He took the cup after they had eaten, saying, "This cup which is poured out for you is the new covenant in My blood.

"But behold, the hand of the one betraying Me is with Mine on the table. For indeed, the Son of Man is going as it has been determined; but woe to that man by whom He is betrayed!" And they began to discuss among themselves which one of them it might be who was going to do this thing.⁹

I am suggesting a second potential response is actually to celebrate Jesus' personal sacrifice. You know, the song service this morning was all about sacrifice, wasn't it? I am not my own. I belong to you. Or the phrase, oh, death, where is your sting? Oh, hell, where is your victory? Oh, Church, come stand in the light. And why is it the Church would stand in the light? Because the glory of God has defeated the night. In other words, the is reason to celebrate. And as we walk through this passage, there are a number of things that really highlight that truth for us. The first one is because Jesus wanted to sacrifice himself. It says he was looking forward. He had earnestly desired to eat this with them. It was going to be his last before the second coming. He had had this meal with them many times before, but this time he had earnestly desired even though he was going to suffer, even though the betrayer was reclining at the table with him, because Jesus knew that the only way the kingdom was ever going to come was through his death. He knew the only way in which his disciples or any of us, for that matter, could be saved was going to be through his death. And so there is reason to celebrate that Jesus wanted to sacrifice himself.

He also wanted to give up his body for us. You know, Luke's readers, recording these events and reading about them some 30 years after they happened and for us would have understood Jesus to say this, that he was dying in their place. He was taking their spot instead.

Paul would later say it this way.

For while we were still helpless, at the right time Christ died for the ungodly. For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.¹⁰

And don't you love that? While we were yet sinners, because it not only reminds us that we came from the wrong side of the tracks, but it also reminds us that Jesus is dying in the midst of betrayal by one of his disciples. This meal was going to foreshadow the events of the next 24 hours where Jesus was going to go to the cross in order to pay a debt that he did not owe so that we could be free from a debt that we could not pay.

⁹ Luke 22:14-23.

¹⁰ Romans 5:6-8.

And, you know, friends, if you are in ... you have been thinking about this. You have been wrestling with it. You have heard this message before, but haven't yet done anything about it. I want to encourage you. Today is the day of salvation. I want to encourage you to put off the pride, to stop putting it off and instead to repent of your sin and trust Christ as your personal Lord and Savior. And if you have already done that and today is a day to celebrate. It is a day to rejoice. It is a day to recognize that yes, indeed, Jesus has given his body for you. And because of that, you have been freed.

Because Jesus also, according to the text, offered his own blood to inaugurate the new covenant. There is something here that is just a little bit more than the blood. Verse 20 says:

"This cup which is poured out for you is the new covenant in My blood."¹¹

I think we are used to thinking about the blood of Jesus that was spilled. We imagine how bloody he was after his beating. We imagine the blood dripping from the crown of thorns. We can imagine the blood that was flowing from his hands and his feet when they were punctured by thick nails. But this passage speaks more than just about the blood. It is talking about the blood of the new covenant. And that brings back something from the Old Testament and that is whenever there was a covenant that was inaugurated, there was a ceremony that went with it.

In Exodus 24 here is the picture of the ceremony.

"So Moses took the blood and sprinkled it on the people, and said, 'Behold the blood of the covenant, which the LORD has made with you in accordance with all these words.'"¹²

That is the picture that Jesus is recasting. And the writer of Hebrews expands on it when he says this.

But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption. For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?¹³

The blood that Jesus used was his own, but the inauguration ceremony was one that Jesus performed solely before the Father. And one of the great blessings of the new covenant is

¹¹ Luke 22:20.

¹² Exodus 24:8.

¹³ Hebrews 9:11-14.

this, the indwelling Holy Spirit. The indwelling Holy Spirit is a blessing of the new covenant. Before the new covenant here is what you have. The Spirit coming upon and the Spirit leaving. And when David says this, when he prays to God:

Create in me a clean heart, O God, And renew a steadfast spirit within me.
Do not cast me away from Your presence And do not take Your Holy
Spirit from me.¹⁴

He had seen that happen before. He had seen it with Saul. What happens when the Spirit was removed from Saul? And so he begs for that not to occur in his own life. And for us now that we are living on this side of the death, burial and resurrection of Jesus, we have the indwelling Holy Spirit. And, friends, if you are not in an ABF, we are doing a series on the fruit of the Spirit which is really a series designed to help us understand what is the Spirit's ministry in our life. What is the Spirit designed to do right now? It is wholeheartedly committed to this concept. What is it like to live in the blessing of the new covenant? A reason to rejoice, a reason to celebrate.

Then we also find in this text, Jesus was offering himself in the midst of his betrayal. In fact, he even talks about it. He talks about the betrayal, the one whose hand is on the table with me.

You know, it is one thing to be betrayed by someone who doesn't know you. That is bad enough. In fact, it is kind of annoying. But that doesn't compare to the hurt that is associated with someone who betrays you who is close. David's words ring true here. He says:

For it is not an enemy who reproaches me, Then I could bear it; Nor is it
one who hates me who has exalted himself against me, Then I could hide
myself from him. But it is you, a man my equal, My companion and my
familiar friend; We who had sweet fellowship together Walked in the
house of God in the throng.¹⁵

That is the person who betrayed David and that is the picture that he has of betrayal. And Jesus is experiencing this very thing. He is experiencing the challenge of the betrayal from the inside. And yet that is what is so wonderful about the fact that we have been freed from our sins, because we would have been in that kind of spot, too. That is what Romans said. While we were helpless and while we were yet sinners, while we are in rebellion against God, here is the steps that he took. And so there is reason to celebrate. There is reasons to sing. There is reason to get excited. There is reason to have a smile on our face. Jesus is promising a kingdom, a kingdom that will come when he reigns and where we will enjoy the blessings of serving him in it.

Jesus gave the ultimate sacrifice of himself so that you and I could have life. He gave us the privilege of celebrating this very ceremony in the Church today. You know, it is

¹⁴ Psalm 51:10-11.

¹⁵ Psalm 55:12-14.

always interesting to watch how committed people are to our church family night. Not because of the things that happen at the beginning of church family night, but by the value they place on the communion table, which he said was like one of the things that a church has to do. There is a lot of things that are open, but there is a few things that a church has to do and one of them is to remember the Lord's death until he comes. And when people miss that, they miss the opportunity to do one of the most wonderful celebrations that Jesus has ever given the Church.

There is also a reason to celebrate in our daily lives. You know, some Christians walk around so stone faced, so depressed, so grumpy that it is almost like they believe Jesus is dead. And then here is the best part. Yeah, and I mean, my life stinks. It is really hard. You know, it is really troublesome. But do you know what? We have church on Sunday. If you would like to come, you know, you can come here.

And yet you are thinking, well, why in the world would I want to go if that is what I end up looking like? If I just get all bummed out, depressed and grumpy, why is it I would want to be in a place that makes me grumpy and depressed. I have enough of that already.

Instead, let's respond to this as if Jesus is alive by praying, reading his word, by thanking the Lord for his wonderful blessings, by talking about the greatness of Jesus at home and in our neighborhood so when we invite someone it is like, oh, yeah, that is a real bummer. I mean, we go to church and then we have a crummy life. It is, instead, there is some wonderful blessings associated with the death, burial and resurrection of Jesus.

Now the Passover text continues. Notice at the end of verse 23 they are debating about who it is that is going to betray them. Apparently that debate didn't last very long because in verse 24 it says:

“And there arose also a dispute among them as to which one of them was regarded to be greatest.”¹⁶

So we go from who is betraying to who is the best.

And He said to them, "The kings of the Gentiles lord it over them; and those who have authority over them are called 'Benefactors.' But it is not this way with you, but the one who is the greatest among you must become like the youngest, and the leader like the servant. For who is greater, the one who reclines at the table or the one who serves? Is it not the one who reclines at the table? But I am among you as the one who serves."¹⁷

And if we correlate this back to John chapter 13 which is also going on at the same period of time, Jesus is the one who laid aside his garments, who took up the basin and the towel and he is the one who washed the feet of his disciples as a picture of servant hood.

¹⁶ Luke 22:24.

¹⁷ Luke 22:25-27.

He says, but then... verse 28:

You are those who have stood by Me in My trials; and just as My Father has granted Me a kingdom, I grant you that you may eat and drink at My table in My kingdom, and you will sit on thrones judging the twelve tribes of Israel.¹⁸

In other words, I think this passage is encouraging us to serve wholeheartedly, because that is how greatness is defined. Apparently the disciples, after getting over the betrayal thing were still heavily influenced by the unbelieving world. Because they were defining it by power and by influence. And Jesus asks them to think in different categories. And one of the reasons he wants them to think in different categories, as he tells them in verses 28 to 30, “You are going to be sitting on thrones. You are going to have power. You are going to have influence. But I don’t want you thinking like that. Instead I want you to think like a servant, because that is the example that I have set for you.”

In other words, what Jesus teaches is that greatness in God’s kingdom is following the service example of Christ. That is why he said, “I am the one among you and the one who serves.” That is why in Mark chapter 10 he says he didn’t come to be served, but to serve and to give his life a ransom for many. Jesus doesn’t object to leadership. Instead, he objects to leaders who don’t understand their position before God. He objects to leaders who bark out orders, but refuse to help. He objects to pride accompanying the position of leadership.

So, you know, one of the questions that this could relate to as well, what does this mean for us now? You know, it is not going to be very long before we are talking about living nativity. There is a little nip in the air this morning. Did you get up thinking living nativity? I can smell it. It is not going to be long before we are talking about choir for the Christmas musical. It is not going to be long before we are talking about Christmas for everyone. And it is not even going to be long before we start talking about the biblical counseling training conference. And in each case we have a chance to serve, some as leaders, some as helpers and in each case people are to view themselves through the grid of service.

Well, what about service opportunities in the home, especially husbands, fathers? You know, it is pretty easy the kind of thing, well, I just bark out orders and then everybody does it. I think the leader of your home also emphasizes the important focus of service, too. Sometimes being a good testimony in our neighborhoods is not just a form of a conversation, although that is a testimony, but sometimes in the form of an act of kindness. The Lord wants us serving regardless of our roles. And as one of my friends used to say, “I am so low on the totem pole, I can’t even see the ground.”

Whether we are in that case or whether we are at the top of the totem pole, the attitude is still one of service.

¹⁸ Luke 22:28-30.

Now that brings us to our final point in this passage as the Passover supper in Luke's gospel wraps up. And that is going to be to live dependently on Jesus. Notice the text, verse 31.

"Simon, Simon, behold, Satan has demanded permission to sift you like wheat."¹⁹

And we have seen an example of that already, haven't we, with Judas just 30 verses before?

...but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers." But he said to Him, "Lord, with You I am ready to go both to prison and to death!" And He said, "I say to you, Peter, the rooster will not crow today until you have denied three times that you know Me."²⁰

In other words, One of the things that Peter mistakes is that you don't meet Satan's sifting with pride. You meet it with humility and dependence on God. And when he heard the sifting idea, Peter describes it this way.

"Be of sober spirit, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour."²¹

And Peter says, "Well, here is what I will do then. I will stand up and fight."

And what he fails to acknowledge is that satanic pressure is not best combated by pride, but by humility and dependence. Maybe that is what Paul meant when he said this.

"Put on the full armor of God, so that you will be able to stand firm against the schemes of the devil."²²

Then, in fact, all the disciples fail to make the dependence connection. Notice verse 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." 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. "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."

¹⁹ Luke 22:31.

²⁰ Luke 22:32-34.

²¹ 1 Peter 5:8.

²² Ephesians 6:11.

They said, "Lord, look, here are two swords." And He said to them, "It is enough."²³

In other words, what Jesus teaches is that his suffering is coming and that suffering was going to come for them, too. And the only way ... the only path through that suffering was going to be dependence on the Lord, not on a bravado that says, "Well, just grab a sword and let's bring it on."

I don't have time to unpack this one carefully, but let me encourage you to consider how much of your life you live dependent on the Lord and how much of your life is just that is what I do. And, quite frankly, if the Lord doesn't show up, that is ok. I really don't need him anyway.

Peter can testify to this kind of pride and to the danger that comes with it.

You know, recently there was a big Toby Mack hit called "That's me without you." Have you guys heard that? It is just describing this. When we live without a focus on Christ we seek to build our kingdom and chase after our dreams that get us nowhere and we do we a lot of stuff that doesn't count for eternity.

In our passage this wonderful passover passage of Christ, I have encouraged you to rest in the sovereign control of Jesus knowing that he wants us to be a good steward of what he has given us control over and he wants us to trust regarding the things that he keeps control for himself.

I would encourage you to celebrate the wonderful depth of Jesus, of a Savior who graciously gave his body and the blood so that you and I could enjoy the blessings of the new covenant. I have encouraged you to adopt the mindset of service as Jesus employs, not simply as a reflection of there is no distinction between leadership and non leadership, but rather everybody regardless of their role is to serve and then to live dependent, lest we make the same mistakes that Peter did.

Let's stand together for prayer.

²³ Luke 22:35-38.