

Luke 22:21-38

Introduction: These events take place between the Passover and the instituting of the Lord's Supper. They are parenthetical and out of sequence. We will address the sections, not in the order of Scripture, but rather in the order of their occurrence that night.

- 1) **Jesus rebukes His apostles for their selfish ambition—22:24-30**
 - a) Jesus teaches them about true Godward leadership—22:24-27 ²⁴ *Now there arose also an argument among them as to which one of them was to be considered as the greatest.* ²⁵ *So He said to them, (cf. Lk. 9:46-48)*
 - There was a time when it was a compliment to say that a person lacked ambition. Ambition was considered a vice, i.e. a sin.
 - i) The example of unbelieving Gentiles—22:25 *“The kings of the Gentiles lord it over them, and those who have authority over them are called ‘Benefactors.’*
 - ii) The standard is Christ—22:26-27 ²⁶ *But not so with you^{pl}; on the contrary, the one who is greatest among you^{pl} must become like the youngest, and the leader as one who serves.*
 - (1) He gives an explanation—²⁷ *For who is greater, the one who reclines at table or the one who serves? Is it not the one who reclines at table?*
(assumed Yes)
 - (2) He sets the example—*But I am among you^{pl} as the one who serves.* (cf. John 13 and the washing of their feet)
 - iii) Leadership among the followers of Christ is to be a position of service, not exalted privilege and special status.
 - b) Jesus encourages them in spite of their current attitude—22:28-30
 - i) Their persistent loyalty is commended—22:28 ²⁸ *But you^{pl} are those who have remained with Me in My testings.*
 - ii) Their future is detailed—22:29-30
 - (1) Jesus' authority to delegate—22:29 ²⁹ *And I appoint to you^{pl} a kingdom,*
 - (a) Jesus is under the Father's authority—*just as My Father has appointed one to Me,*
 - (2) Why does Jesus appoint them to such a position?—22:30
 - (a) Fellowship with Christ—³⁰ *so that you^{pl} may eat and drink at My table,*
 - (b) Responsibilities over Israel—*and you^{pl} will sit on thrones judging the twelve (regathered) tribes of Israel.”*
 - (i) One study Bible states that this shows that Israel is defined no longer by ethnic identity but by a relationship with Jesus. (ZSB)
 - iii) The Passover celebrated 2 events: past deliverance from Egypt and the anticipated deliverance by Messiah.

- 2) **Jesus reveals His knowledge of both the betrayer, and more importantly, of His Father's plan—22:21-23**
- a) His betrayer is from those closest to Him—22:21 ²¹ *“Nevertheless, behold, the hand of the one betraying Me is with Me on the table.*
 - i) Jesus informs Judas that He knows what is going on.
 - ii) To their mind, this would be particularly scandalous because of Jesus' hospitality
 - b) God's sovereignty and human responsibility—22:22
 - i) God's sovereignty—²² *And indeed, the **Son of Man** is going just as it has been determined* (by God). (cf. Lk. 18:31; Acts 2:22-24)
 - ii) Human responsibility—*Nevertheless, woe* (the expression of God's wrath) *to that man through whom He is being betrayed!”*
 - iii) These are complementary and not contradictory.
 - c) Their response—22:23 ²³ *So **they** began to discuss among themselves which one of them it might be who was about to do this.*
 - i) They apparently had no suspicion concerning Judas.
- 3) **Jesus warns His apostles about desertion—22:31-38**
- a) Jesus focuses on Peter—22:31-34
 - i) Peter's revealed denial and conversion—22:31-32
 - (1) Satan's prayer rooted in opposition—22:31 ³¹ *And the Lord said, “Simon, Simon, behold,*
 - (a) His prayer—*Satan has demanded* (cf. Job 1:6-12; 2:1-6)
 - (b) His purpose—*to sift you^{pl} as wheat;*
 - (2) Jesus' contrasting, merciful prayer in light of Peter's failure—22:32
 - (a) Jesus' prayer for Peter—³² *but **I** have prayed concerning you, that your faith may not fail;*
 - (i) Peter's failures are snapshots, not ongoing videos of denial.
 - (ii) Peter fails to a greater extent than the others.
 - (b) Jesus' gracious command in light of failure—*and **you**, when (NOT “if”) you have turned back, stabilize your brothers.”* (cf. 1st Pet. 5:10)
 - (3) Satan fails to destroy Peter because Jesus intercedes for him. Jesus is stronger. (Bock) It is not because of Peter, but because of Christ.
 - ii) Peter's self-confident response—22:33 ³³ *But he said to Him, “Lord, I am prepared to go **with You**, both to prison and to death.”*
 - (1) Peter is beginning to understand that Jesus' predicted suffering is real.
 - (2) This becomes a reality in Acts 5 and 12.
 - iii) Jesus displays His knowledge of Peter's imminent failure—22:34 ³⁴ *Then He said, “I tell you, Peter, the rooster will not crow today before you will deny three times that you know Me.”*
 - iv) Jesus will address this again later this night (Mt. 26:31-35; Mk. 14:27-31)
 - b) Jesus prepares them for opposition—22:35-38
 - i) Remember His past commands—22:35 ³⁵ *And He said to them, “When I sent you^{pl} without a moneybag or a travel bag or sandals, did you^{pl} lack anything?”* (assumed No) *And they said, “Nothing.”* (cf. 9:3; 10:3-4)

- ii) Things will be different from now on—22:36-38
 - (1) Careful preparation—22:36 ³⁶ *Then He said to them, “But now, the one who has a moneybag must take it, and likewise also a travel bag. And the one who has no sword must sell his cloak and buy one.*
 - (a) Opposition will be real, and legitimate self-defense is recognized.
 - (2) Fulfillment of prophecy—22:37 ³⁷ *Because I tell you^{pl} that this which is written must still be fulfilled in Me, ‘And He was counted among (in association with) the lawless.’ (cf. Isa. 53:12) Because the things concerning Me have a culmination.”*
 - (3) ³⁸ *So they said, “Lord, look, here are two swords.”*
 - (a) They are ready for armed conflict of some kind.
 - (4) *And He said to them, “It is enough.”*
 - (a) Because they do not understand what He has been saying?
 - (b) Because this would allow Jesus to be charged as a political subversive? (cf. Is. 53:12; Lk. 23:2)
 - (c) If Jesus had objected to the possession and use of weapons as a general rule, the disciples would not have had them so late in their association with Jesus in His ministry. (Zuber, MBC, 1594-95)
- 4) Things for us to remember: (Thompson, 348)
 - a) Jesus shows that even His betrayal by a close follower is under the purpose of the Father.
 - b) Jesus models the pattern of servant-leadership, not domination.
 - c) Jesus knows the weakness of His followers, yet they are preserved from Satan’s attacks to keep them in God’s service. Jesus and the Spirit continue to pray for you. (cf. Heb. 7:25; Rom. 8:26, 34)
 - i) Just because you have failed does not mean you must remain frustrated and un-useable.
 - d) Jesus warns of the reality of opposition in keeping with His own suffering as the servant of God.