

Luke 22:39-65

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Preacher: Arthur Jackson

[0 : 0 0] Hi, my name is Matthew. I'm a pastoral intern here. At this time, children ages 3 through 2nd grade are dismissed for big picture kids.

They can line up with their teachers in the back, and then you can pick them up down the hall after the service. The scripture reading for today comes from Luke chapter 22, verses 39 through 65.

And that can be found on page 882 in the provided Bibles. Again, that is Luke 22, verses 39 through 65. It can be found on page 882.

Hear the word of the Lord. And he came out and went, as was his custom, to the Mount of Olives. And the disciples followed him. And when he came to the place, he said to them, Pray that you may not enter into temptation.

And he withdrew from them about a stone's throw, and knelt down and prayed, saying, Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours be done.

[1 : 1 4] Angel from heaven, strengthening him. And being in agony, he prayed more earnestly, and his sweat became like great drops of blood falling down to the ground.

And when he rose from prayer, he came to the disciples and found them sleeping for sorrow. And he said to them, Why are you sleeping? Rise and pray that you may not enter into temptation.

While he was still speaking, there came a crowd. And the man called Judas, one of the twelve, was leading them. He drew near to Jesus to kiss him.

But Jesus said to him, Judas, would you betray the Son of Man with a kiss? And when those who were around him saw what would follow, they said, Lord, shall we strike with the sword?

And one of them struck the servant of the high priest and cut off his right ear. But Jesus said, No more of this. And he touched his ear and healed him. Then Jesus said to the chief priests and the officers of the temple and elders who had come out against him, Have you come out as against a robber with swords and clubs?

[2 : 2 3] When I was with you day after day in the temple, you did not lay hands on me. But this is your hour and the power of darkness. Then they seized him and led him away, bringing him into the high priest's house.

And Peter was following at a distance. And when they had kindled a fire in the middle of the courtyard and sat down together, Peter sat down among them. Then a servant girl, seeing him as he sat in the light and looking closely at him, said, This man also was with him.

But he denied it, saying, Woman, I do not know him. And a little later someone else saw him and said, You also are one of them. But Peter said, Man, I am not.

And after an interval of about an hour, still another insisted, saying, Certainly this man also was with him, for he too is a Galilean. But Peter said, Man, I do not know what you are talking about.

And immediately, while he was still speaking, the rooster crowed. And the Lord turned and looked at Peter. And Peter remembered the saying of the Lord, how he had said to him, Before the rooster crows today, you will deny me three times.

[3 : 32] And he went out and wept bitterly. Now the men who were holding Jesus in custody were mocking him as they beat him. They also blindfolded him and kept asking him, Prophecy, who is it that struck you?

And they said many other things against him, blaspheming him. This is the word of the Lord. Thanks be to God. You may be seated. Good morning.

What a text we have before us this morning. So you want to follow Jesus, huh?

Are you sure? Today's text takes us to two places with Jesus. And the first place that he takes us, or Luke takes us, prepares us to go to the second place.

Mount of Olives is the first venue, if you will. Roughly three-fifths of a mile east of Jerusalem proper.

[4 : 48] From there, we're going to find our way back this morning to the confines of the residence of the high priest of that day.

It was on the Mount of Olives. That things begin to take a very fateful turn for the worse for Jesus.

Beginning to spiral downhill until finally we come to crucifixion and the death of Jesus.

But right now, we follow him to the Mount of Olives. And what we see there in verses 39 through 46, we see Jesus.

And Jesus is at prayer. Did you notice that? You and I, this morning, get to go to a prayer meeting with Jesus.

[5 : 47] I know you and I, we have been to a lot of prayer meetings. But I dare say it wasn't like this one that we're going to today.

With his disciples. We get to this prayer meeting with Jesus. Jesus goes with his disciples in tow to the Mount of Olives.

This was his pattern during the week. As a matter of fact, take a look back at chapter 21 and verse 37. During that week, that week that followed what we know as Palm Sunday.

21-37. And every day, he was in the temple. But at night, he went out and lodged on the Mount called Olivet.

That was his pattern. But we're deep enough in the week now that teaching time had come and gone.

[6 : 52] And severe trial lay before him. How would our Lord get ready for what was ahead? And at the same time, prepare his disciples.

He called for a prayer meeting. It was a strategic call, if you will. And how easy it is, friends, not to include prayer in our strategy.

Sometimes we assume that it underlies what we do. But we're not very intentional in including it as a chief part of the strategy itself.

Jesus called for a prayer meeting with his disciples. And you did notice verse 40 of our text. Having arrived at a specific place on the Mount.

Probably, undoubtedly, Gethsemane. We see that in other Gospels. He speaks the words that we find here. As a matter of fact, verses 39 through 46.

[8 : 07] Our bookend, if you will, with this particular word. And this is what he said to them. Pray that you may not enter into temptation.

He prayed for them. He encouraged them to pray for protection. Protection that was in the midst of spiritual danger.

What danger, you say, Pastor Jay? It was the temptation to flee. The temptation to forsake him. The temptation to disown him as their master.

Spiritual forces of darkness were lurking. And they were heavy and large in the air. And they were in danger of being caught up with those spiritual forces of danger that were in place.

Had not Satan, chapter 22 and verse 3, already entered into Judas? And had not Jesus warned Peter, 22 and 31, Peter, Simon, Simon, Satan has demanded to have you that he might sift you like wheat.

[9 : 28] And furthermore, chapter 22, verse 53, Jesus' words to the religious leaders were worth hearing, quite telling.

But this is your hour and the power of darkness. There was danger in the air, folks. And when danger is in the air, it's prayer time.

Jesus' words suggests that praying, you and I encounter temptation. Through praying, you and I can counter temptation.

That's what he's saying. We can counter the temptation that comes, that lurks and works, seeks to do us woe.

We can counter it when we pray. Have you ever experienced that? Where is it that temptation lurks for you?

[10 : 29] For some of you, it's the workplace. For others, it's the classroom or even in the home. How do you prepare to enter those kinds of danger zones?

Seasons of life and stages of life can be very unique and they can present unique challenges for us. How do you counter the pull of forces from within or from without that seek to cripple or to ruin or to inflict deep and lasting spiritual harm in your life?

You pray. You pray for spiritual protection. That you won't get caught up in the nets and the traps that have been laid for you.

Jesus, in verse 41, he encourages his disciples to pray. Pray that you may not enter into temptation. But then from there, we see not only Jesus' exhortation to pray, we see his example of prayer.

Do we not? Look in verse 41. And he withdrew from them a body, stones throw, and knelt down, and he what? He prayed. How should one then pray in the face of severe trial?

[11 : 57] Notice what Jesus did. He withdrew from them, his disciples, and he found a prayer place of his own.

They were not the only ones who were staring critical choices in the face that demanded prayer. in view of what lay ahead of him.

Jesus called out to his father in prayer. Did you notice his prayer posture that we see? He knelt down and prayed.

His posture reflected his humble, reverent, submissive attitude. He knelt in prayer. When was the last time you knelt down and prayed?

Oh, and I know. I'm not caught up on the posture. But it's something about kneeling, huh? Even with these 66-year-old knees, huh?

[13 : 04] Most of you are a lot younger than me, huh? It's something about that. I remember in our church in Kansas City, there was this sign on the piano saying, Satan trembles when he sees the weakest saint on his knees.

Our singing emphasized the power of prayer. Down on my knees when trouble rise, I talk to Jesus beyond the sky.

he promised me he'd hear my plea if I tell him all about it. Down on my knees. Huh? It's hard to stumble when you're on your knees.

what another song says. But not only did Jesus' words reflect his submission, his words also reflected his submission.

You see that in verse 42? Father, if you are willing, remove this cup from me. Nevertheless, not my will but yours be done.

[14 : 19] Don't get confused. Did you see the request proper there? That's wrapped up or sandwiched between other statements. The request proper, remove this cup.

That was the request. But it was also in consideration. It was wrapped up. It was sandwiched, if you will, in God's will.

If you are willing, nevertheless, not my will but your will be done. Jesus' primary concern, first and foremost, was with the Father's will, his desire, his purposes.

Primary, paramount in his view. But here Jesus was like medicine in a cup that a child or an adult is reluctant to take.

The cup of bitter suffering was in the son's hand. And here he was, friends, on the threshold of his suffering that would include separation from the Father.

[15 : 24] Here, friends, was the agony of anticipation. No wonder Jesus prayed. He was a son on assignment who learned obedience through the things that he suffered.

Prayer to the Father in verse 42. Help from the Father in verse 43.

And there appeared to him an angel. Say, spiritual warfare is going on here, huh? An angel from heaven. Angelic help. Spiritual nature of the battle.

No. Satan's at work. But God is at work. Huh? And Jesus was engaged in that work. It was spiritual warfare that was going on. Oh, you know, remember the song that we sing?

Strength will come as we wait upon the Lord. We will wait. Ah, here it is. An angel from heaven strengthening him. What kind of strength? It was strength that was just right for that moment.

[16 : 31] Huh? For that occasion, for that hour. Friends, and that is what God does when we call upon him. He gives you, he gives me, he gives us strength. For the hour.

Strength for the moment. Strength for the occasion. Strength to persevere. Strength to continue in prayer. Submissive prayer to God that will result in accomplishing the very will of God.

Huh? How do you follow through in doing what you know it's right to do? Huh? Isn't that the way it works?

Trial comes, and oftentimes we know exactly what to do. But it's often very, very difficult and very hard to do it. Huh? How do you stay on course in doing what's right, particularly when you know what is right?

How do you speak what is true? Or keep your affections in control from going away or going off, going on a tangent on the wrong things?

[17 : 40] How do you not make a phone call that you know you should not make? Or copy an exam? Or speak an untruth? How do you not enter into those domains?

Huh? Here's what you do. Admit your weakness and ask for strength. And keep on praying, huh? That's what Jesus did, huh?

Did you notice the intensity of his prayer? In verse 44. And being in agony, he prayed more earnestly, and his sweat became like great drops of blood falling to the ground.

Intense prayer. Huh? Huh? How intense? Friends, here is prayer that is matched, that matches the magnitude of the test itself.

Huh? It matched the magnitude of the trial, the magnitude of the dilemma. Huh? May your prayers and mine do the same. I don't know what you're facing.

[18 : 45] I don't know the magnitude of it for you. But I did hear a sing this morning where God will sanctify to us our deepest distress.

Huh? Huh? Huh? Huh? Don't you love those words? How God has a way of sanctifying the very things that seek to do us, undo us?

Huh? Huh? And to convert them and to make them right. Huh? Sanctify to us our deepest distress.

What's your distress this morning? May God sanctify it rather than working against you. May it have a way of turning around and working for you and for the well-being of your soul.

Huh? Huh? Huh? May you not see yourself falling and stumbling. But may you see yourself rising and being strengthened with the very strength of God.

[19 : 51] Huh? I know we have folks who exercise in here sometimes. Huh? We know what it means to work ourselves to the point of exhaustion.

Do we not? Huh? We know what it means to sweat. Little or much. Huh? Jesus' workout was an intense spiritual workout, if you will.

And profuse perspiration was due to the spiritual exercise of deep and agonizing prayer. Huh? The writer of Hebrews described it this way.

In the days of his flesh, Jesus offered up prayers and supplications with loud cries and tears to him who was able to save him from death. And he was heard because of his reverence.

True spiritual warfare. Huh? Prayer engagement with the father in view. Huh?

[21 : 01] Of a particular need in the hour. What an example, Jesus. Thank you, Lord. Oh, aren't you glad that this is recorded where we could see our Lord in a prayer meeting with his disciples and leading them by example.

Not only for them, but for you and me. Huh? Having spoken to his father, Jesus rose from his knees in verse 45. Checked on his disciples.

They're sleeping for sorrow, are they not? He rose from prayer when he came to the disciples and found them sleeping for sorrow. What was the source?

Are they sorrows? Did it mirror the sorrow that they had seen in Jesus? Because according to Matthew 26 and verse 37, he was indeed sorrowful at that time.

Was there sorrow in view of their dashed messianic hopes? Were they sorrowful in view of their own helplessness, in view of this particular situation?

[22 : 11] Huh? But notice Jesus' words in verse 46. Why are you sleeping? Huh? The implication is it's not sleeping time. Huh?

Temptation time is praying time. Huh? Huh? Huh? Serious conversation with God. Sometimes we think that there are options.

There's the depression option instead of prayer. Huh? Huh? There's the binge eating or drinking option instead of prayer. There's the acting out in other way option instead of prayer.

I need to give myself some relief. Not so. Your relief, friends, comes in talking to God about his will and his purposes and embracing that.

Huh? Huh? Huh? There was a sense of urgency here, friends, in the face of danger. As Jesus repeats his words to his disciples, pray that you don't enter into temptation.

[23 : 14] Rise up! Huh? Jesus at prayer. Huh? Huh? What we see here, Jesus doesn't really surprise us, does it?

Luke chapter 6 speaks of that all night prayer meeting. How would you like to have been at that one? Preceded the selection of his 12 disciples.

And guess who's on that list? Peter. Every list, always number one. And guess who else is on that list? Judas. Always the last person that is named.

Guess who comes into the picture? Next. Judas. And Peter. Representative, in a sense, of the whole of them who were facing temptation.

Huh? Jesus at prayer, verses 39 through 46. But before we leave the Mount of Olives, we must not fail to see that Jesus is at peace there, too.

[24 : 20] Huh? And he is at peace not only there, he is at peace as he really goes on into the house or the household or the complex of the high priest.

You say, Pastor J, how is Jesus at peace? He's at peace in the face of betrayal. Verses 47 through 53. Jesus and his men are still on the Mount, in the Garden.

And they're approached by Judas. So, Luke is careful to note, is he not, that he is one of the 12. And he was leading them.

He certainly was not at the prayer meeting, was he? Huh? Rather, he had made arrangements to betray him. Huh? One of Jesus' disciples here being used as a tool of Satan.

He was leading the opposition against Jesus. Huh? Several things may have been factors. His disenchantment or his disappointment or his opportunity seeking.

[25 : 23] We know that he held the bag and he was greedy. Perhaps he nursed some things rather than allowing the sanctifying power of the word that he sat under week after week, day by day, to have its full force.

Huh? Satan entered because Judas allowed him to enter. Huh? Is there not, friends, a caution here for us? Would-be or challenged followers of Jesus?

Beware. Huh? How do you process your struggling? How do you process your doubts about Jesus? Do you leave them really unattended to?

Why not process them prayerfully and intentionally and in community and allow the word of God to be mixed with faith so that you can rise up from where you are in your doubts?

So you can rise up, believe, and receive from him. Judas approached the Lord with this hypothetical gesture of friendship in verse 48.

[26 : 24] But Jesus calls him on it, doesn't he? Judas, would you betray the Son of Man with a kiss? And when those, verse 49, who were around him saw what would follow, they said, Lord, shall we rise and strike with the sword?

No more of this, Jesus says. His actions and his words in the midst of deep trial were words of peace. He healed the wounded man and called for peace.

They had come out in battle with swords and clubs. But in the midst of satanic activity and spiritual darkness, Jesus did not lose his spiritual bearings.

Jesus was at peace because Jesus had been at prayer. Before Jesus, he had been at prayer. Before facing betrayals, he was at peace.

Pray, friends, that you don't enter into the temptation of betrayal because of dissen, be feeling dis, dis, dis, dischanted with Jesus.

[27 : 27] Huh? Those who have been raised in Christian homes, don't be disenchanted with Jesus. Don't betray him. Jesus was at peace in the midst of betrayal, but he was also at peace in the midst of denial.

Did you see that in verses 54 through 60? Change of venue. Look at verse 54. Then they seized him and led him away, bringing him into the high priest's house. And Peter was following at a distance.

There he goes. Into the high priest's courtyard, if you will. And interestingly, when he goes, Peter is the only disciple that's there.

Oh, he gets a bad rap. But I don't see anybody else. Huh? At least he followed him into the courtyard. Huh? Where's the other guys?

They're not there. Yeah, Peter had gotten in trouble with his mouth, but he's there. He was there. The other disciples were out of harm's way by now.

[28 : 32] Not Peter. He's the one who says, Lord, I'm going to go with you. I'm going to go with you all the way to prison and even to death. Well, he stopped a little short, but he went.

Huh? According to verse 55, Peter found himself among them. There he is. He's sitting down. You see that there? And when they had kindled a fire in the middle of the courtyard and sat down together, Peter sat down.

There he is. He's among them. Ah, but along comes a flash of light, and that's all that it took for the maid to say, get one of them.

Called him out. He said, woman, I don't know what you're talking about. I don't know him. Two more times after being recognized, he essentially said the same thing. The temptation.

Here it was. And a temptation for you and me. A temptation not to own him. I don't know him. I'm not acquainted with him. I'm not one of them people.

[29 : 33] I'm not one of those folks. Huh? Duh. I don't even know what you're talking about. Huh? Oh, the various ways that you and I deny him.

Deny that we belong to him. That he's a foreigner. That he's a foreigner. To us. Shame on us.

For whoever is ashamed of me and of my words of him. So the son of man be ashamed when he comes in his glory and the glory of the father and of the holy angels. Oh, but then there it was.

Before Peter ended his words, another sound pierced. The silence of the night. The sound of a crowing rooster ever.

You don't have to live on a farm to know what a rooster's crow sounds like, do you? Uh-huh. A guttural kind of squawk. That welcomes the dawn of a new day.

[30 : 37] Huh? That was the sound that jarred Peter back to reality. The denial and the sign happened just like Jesus said it would.

But did you notice in verse 61? Who else is in the picture? And the Lord turned and looked at a denying Peter.

There he is. Peter remembers him. Huh? Huh? I just think Jesus sees him. But guess what?

Jesus is at peace. Jesus who had been in prayer was there. And at peace in the midst of. Peter's denial.

How would you have felt at this hour? While it was a wound and a blow that Judas had betrayed him. Here it was Peter. First among equals. Of Jesus men.

[31 : 47] Always as a mention. Mention first. Peace in the face of betrayal. Denial. And finally. Peace in the face of mockery and cruelty.

In verses 63 to 65. There in the early hours before dawn. Jesus here. Is subjected. To cruelty.

And mockery. Of men. Who had held him in custody. He's being used as a verbal and physical punching bag.

And ironically. They call upon the one. Who had predicted. Peter's betray. Judas's betrayal. And Peter's denial. Guess what they call on him to do. You see what they say.

Prophecy. He's already done that. Huh? He's already spoken. Here was the prophet in their midst. But he wouldn't cater to their ridiculous demands.

[32 : 42] Friends. Huh? Jesus had been in prayer. Here he was at peace. In the courtyard. Huh? I'm about to wrap it up.

Well Peter and the other disciples failed. The test initially. They would get it later on. And they would have this. Snapshot. Embedded into their hearts and minds of Jesus.

On the mountain. They too would face. Severe trial. Because of their identification with him. And they too would be at prayer. And they too would be at peace.

Because they would represent him. Even unto death. Through prayer. Jesus was prepared. To counter the schemes of the devil.

That would work in Judas. And around Peter. Seeking to sift him. And the other disciples. The you there. Is plural desires. To sift you all. That's the idea.

[33 : 42] Huh? And the other through. And also through cruel men. So what's the text here. The saying to you and me. Huh? Here it is. We see here.

The power of prayer. To prepare for trial. The power of prayer. To prepare for trial. That's the blinking light in the text. Is it not? Our Lord emerged from the presence of the Father.

With a readiness that took him all the way to Calvary. Prayer was his prelude. To Calvary. He spent time in Gethsemane. Before he went to Calvary.

Huh? Powerful prayer. Listen to this. It's not so much prayer. As it has to do with its volume. Powerful prayer is not so much prayer.

That is articulated well. Powerful prayer. It finds. Seeks. And finds the will of God. It's praying for God's will.

[34 : 39] And God's rule. And after finding it. Submitting to it. It's prayer that receives heaven's resources. For earth's needs. It's submissive prayer.

Prayer. Praying with an open heart. The kind of praying. That some of us need this very morning. As you face critical moments and decisions. That could change the very course of your life.

You need this praying when temptations challenge you. So here's my word to you from the text. It's rather simple. But it's a relevant word. Be powerful in prayer.

So you can be at peace in the face of trial. Be powerful in prayer. Seeking God's will. Seeking his face.

Sandwiching your desires in the will of God. Be powerful in prayer. So you can be at peace in the face of trial. Submissive prayer prepares you for severe trial.

[35 : 42] May it be the same for you and me. That was the case for Jesus. Who himself expressed the depth of the father's love for us.

Through his saving work. That we'll get to in the next few weeks. So father we look to you this morning. Our faith looks up to thee.

Thou lamb of Calvary. Savior divine. Now hear us while we pray. Take all my guilt away.

May we be holy. And fully thine. For the glory of your name. Amen. And amen. Let's stand and sing together.

Amen. Amen.