

Misguided Disciples & The Steadfast Savior

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Preacher: Greg Hendrickson

[0:00] Turn to read your Bibles to Luke chapter 22. Luke chapter 22, starting at verse 24. Last week we looked at Jesus celebrating the Passover meal of Jerusalem with his disciples, and today we're looking at the conversations that happened between Jesus and his disciples immediately after that meal. So let me read verses 24 to 38. Luke chapter 22. Let's share these words together. And his feet also arose among his disciples as to which of them was to be regarded as the greatest. And he said to them, the kings of the Gentiles exercise lordship over them, and those in authority over them are called benefactors, but not so with you. Rather, let the greatest among you become as the youngest, and the leader as one who serves. Or who is the greater? One who reclines a table, or one who serves?

Is it not the one who reclines a table? But I am among you as the one who serves. You are those who have stayed with me in my trials, and I assign to you as my father assigned to me a kingdom, that you may eat and drink at my table, my kingdom, and sit on thrones judging the twelve tribes of Israel. Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat. But I pray for you, that your faith may not fail. When you have turned again, surrender your brothers. Peter said to him, Lord, I'm ready to go with you, both to prison and to death. Jesus said, I tell you, Peter, the rooster won't grow this day until you deny three times that you know me. And he said to them, when I send you out with no money bag, a knapsack, or sandals, did you lack anything? He said, nothing. He said to them, but now, let the one who has a money bag take it, likewise a knapsack, and let the one who has no sword sell his sword and buy the Bible. For I tell you, that this scripture must be fulfilled in me. And he was numbered with the transgressors. For what is written about me has its fulfillment.

And they said, look, Lord, you're a true source. And he said to them, it's enough. Have you ever been in charge of a group of people who seem to constantly misunderstand you and regularly head off the path that you were laying out for them?

Imagine for a moment, Matt and me, coach, team. Right? Matt and coach in the locker room, speaking to his team before the big game. And the first thing he says is, stay focused because this is the most challenging opponent of our entire season. But as he's talking, several of the players start signaling to each other and then verbally disputing about which one of them is the favorite, the cheerleading squad. Well, coach calms him down and tries another tactic. Players, in a game like this, you have to be aware of your own vulnerabilities and not let those get the best of you. And then the captain speaks up, hey, coach, you don't have to worry about me. I don't have any of those issues. I'll be a rock the whole way through. Well, the coach thinks he was one of the ones I was speaking to. And finally, the coach tries a third tactic. He says, look, this game is going to be a fight.

It's going to be the battle of your lives. And they say, yeah, we're going to knock those dudes unconscious and send them to the hospital. And the coach puts his head in his hand and says, will I ever get through for these players? Now, something quite similar is going on in this passage with Jesus and his disciples. Jesus has come to Jerusalem to the climax of his earthly journey, to the fulfillment of his mission. And last week we saw how Jesus earnestly desired to have communion with his disciples, to share fellowship with them. They shared this very significant and symbolic Passover meal together. And today, these conversations are set after the meal and before Jesus and his disciples head out to the Mount of Olives in verse 39. But what we see here is that despite all that Jesus had previously taught his disciples for years, and despite Jesus' earnest desire to share intimacy and fellowship with them, and despite the high-stakes situation that they're about to face, the disciples are still on a completely different wavelength, ready at any moment to veer off the path that Jesus has set for them. And of course, this isn't just a problem that Jesus' disciples faced back then. As Jesus' disciples today, we can share intimate fellowship with him in one moment, and then in the next moment, we can be ready to veer right off the path that he set for us. We can call him our Lord, and at the same time, we can be inclined to do and say things that are completely inconsistent with our profession of faith. Now maybe you're here and you're not yet a disciple of Jesus. Maybe you're just sort of listening in as it were to this conversation between Jesus and his disciples. And I hope that if that's you, I hope you'll see something about what it means to be a disciple of Jesus, but also, most importantly, something about who Jesus is. The main thing we're going to see this morning is how deeply misguided Jesus' disciples can be, and how unwaveringly steadfast

[6:09] Jesus is. We're going to see three variations on that theme, how deeply misguided Jesus' disciples can be, and how unwaveringly steadfast Jesus is. So, first variation on that theme is in verses 24 to 30, where we see disputing disciples and a humble king. Verse 23, Jesus' disciples question one another, because Jesus has just said that one of them will betray him, that is hand him over. And they start questioning which one of them will it be. And then in verse 24, they get into a dispute. Which of them was to be regarded as the greatest? So they're sort of, first they're curious which one of us is the worst, and then they're debating which one of us is the best. They're sort of constantly comparing themselves to one another.

And they're not even asking who in reality is the greatest, they're saying who is to be regarded as the greatest, right? They're concerned with appearances, not even with reality.

Now notice how Jesus responds to them in verses 25 to 30. Jesus doesn't immediately rebuke them. He begins by talking about how greatness is normally defined and expressed in the world.

The kings of the Gentiles exercise lordship over them, and those in authority over them are called benefactors. Normally in this world, greatness is a great thing.

This is defined as exercising power, receiving recognition, and enjoying comfort. Right? Exercising power, exercising lordship, being called benefactors.

[7:53] That word to be translated, the ESB translates it, those in authority are called benefactors. Other translations say they call themselves benefactors. The word could be translated either way.

So they both receive and demand recognition or expect recognition. Benefactor was a common title for rulers in the ancient world. And the word means one who bestows benefits.

Some of the ancient world leaders often maintain their hold on power by, in part, by publicizing their acts of generosity. So perhaps a grand building that they financed or a lavish banquet or other sort of giveaways that they advertised with great manfare.

It was sort of part of their strategy to maintain their public image and keep a secure hold on their office to advertise their public acts of generosity.

And then third, enjoying comfort. Verse 27 says, the one who's normally seen as greater is the one who reclines the table.

[8:56] Right? Sit back, have a meal brought to you. Enjoy that leisure. So I thought greatness is normally defined and expressed.

Jesus isn't simply warning his disciples to avoid dishonesty or exploitation or other, what we think of as abuses of power.

He's challenging them to conceive of greatness in an entirely different way. You see, in Jesus' day, social status was largely determined by seniority.

The oldest would be the most respected, would have the most authority. The youngest person would do all the things that nobody else wanted him to do. Just like a servant would be required to do everything that the leader would instruct him to do.

Jesus turns the normal definition of greatness upside down. Let the greatest among you become as the youngest and the leader as one who serves. One writer put it this way, the disciples are interested in titles.

[10:11] Jesus offers them towels instead. Greatness is not determined by how many serve you, but how you serve others. See, the Gospel of John tells us that on this very evening, at the Last Supper, Jesus wrapped a towel around his waist and went around the table and washed his disciples' feet one by one.

That was a task normally reserved for the lowliest servant, the lowest status person in the room. And Jesus willingly, voluntarily did that task himself.

Luke doesn't record the foot washing, but here Jesus says, I'm among you as one who serves. That word literally means one who waits on tables.

The Greek word is diakiron. It's where the church got the word deacon, which simply means servant. Someone who does the tasks that need to be done, whatever they are.

By washing his disciples' feet, Jesus willingly performed the task that was normally assigned to the lowliest servant. And that was only a preview of Jesus' ultimate act of sacrifice.

[11:21] His ultimate act of humble service. Which we're leading up to where he would bare our sins in his own body on the cross. So that we could be washed clean.

Where he would take the humiliation and scorn and disgrace that the human race had brought upon ourselves.

And he would take that upon himself in his death. So that we might be honored and restored to a right relationship with God. You see, Jesus came to earth to do whatever was necessary to rescue us.

Regardless of what it would cost him. He had unlimited power and enjoyed unlimited comfort and unlimited recognition in heaven and the Son of God eternally. In eternity past.

But he was willing to... His primary goal was not to just hold on to all those things. He was willing to set them aside for the sake of doing whatever was necessary for our good.

[12:20] The Apostle Paul says Jesus humbled himself even to the point of death on the cross. You see, Jesus' implicit message to his disciples here is that if they were really seeking to be great in the way that Jesus defined greatness, they wouldn't be arguing about which one of them was to be regarded as the greatest.

They'd simply be doing whatever needed to be done for one another's good and for God's glory. Now, what about us? Have we wasted our time and energy being competitive and contentious with other followers of Jesus, either out loud or in our own minds?

Have we bought into the worldly definition of greatness? Exercising power, receiving recognition, enjoying comfort. Have those things become our primary goal?

And other things simply become the means to maintain those things. Now, Jesus was not saying that exercising power or receiving recognition or enjoying comfort are inherently evil things.

He wasn't telling his disciples, you must always run away and avoid those things. No, in verse 29 and 30, Jesus promised his disciples would eat with him at his table, a place of honor and joy and great comfort, and that they would reign with him in his kingdom, great authority.

[13:51] In other words, Jesus' disciples, his apostles would exercise authority and have honored status both in the church in this age as well as in the age to come. So, Jesus isn't saying that authority and power and comfort and status are evil things.

Right? Some of us gravitate towards positions of authority and honor and power because we love those things way too much. And some of us run away from positions of authority and honor because we're afraid to take on the burdens and responsibilities that come with leadership.

But Jesus is holding out a better way. He's saying, you, my disciples, you are destined to rule. That was God's plan all along for his image-bearing human creatures.

And that's Jesus' plan for his brothers and sisters. But Jesus is also saying, not only do you are destined to rule, but first you must learn to serve. You're destined to rule, but first you must learn to serve.

So that whenever you have ruling or leading responsibility, you can carry that out in a distinctive way for the good of everyone who is under your leadership.

[15:05] In the passage we read earlier, the Apostle Peter spoke to leaders in the church in particular. Shepherd the flock of God that is among you, exercising oversight.

Right? He says, take up the leadership responsibility that God has given you. But then he says, how? Not under compulsion, but willingly as God would have you. Not for shameful gain, but eagerly.

Not domineering over those in your charge, but being examples to the flock. You see, that's what servant leadership after the pattern of Jesus looks like. During my senior year of college, one of my students was another Christian.

And he had a simple index card taped to above his desk in his room with four words. Not so with you. And most people who saw that probably had no idea what the card meant.

And initially I couldn't figure out either. And then I read this story. And it clicked. Not so with you. Verse 26.

[16:15] You see, my friend had grown up on the campus of a New England prep school. And now he was a dad. He was privileged. He was successful. He had a lot of potential. He had lived a comfortable life.

And he knew that. And he was living in a culture that celebrated greatness on the world's terms. Exercising power. Receiving recognition. Enjoying comfort.

And my friend did not despise the education he had received. Or the comforts he enjoyed. Or the opportunities that he had. But he knew that Jesus had a better definition of greatness.

And he knew that in order to be. In order to avoid being seduced. By the world's definition of greatness. He needed to have Jesus' definition of greatness. Constantly staring him in the face.

And I saw my friend's life being shaped by these words of Jesus. He prioritized spending time with Jesus alone early in the mornings before most Jews woke up.

[17:17] He was quietly generous. With his money. But also with his time. He was a good listener. He would listen sincerely.

He would ask thoughtful questions. He had a comfy blue chair in his room. And sometimes when I needed to process things with somebody.

I would go sit in that chair. And he would listen to me. And we would pray together. He joined the Air Force ROTC. Even though he had to drive an hour and a half each way to UConn.

For training. Because there was no ROTC in New Haven back then. And later on when he went to medical school. He chose to live in the neighborhood where I was honestly scared to visit him. Because he was committed to living among and working among the poor as a doctor.

See I saw my friend's life being shaped in concrete ways. By the humility and the servant attitude of Jesus. By those words.

[18:19] Not so with you. One person put it this way. Jesus' disciples bear many troubles not theirs. To honor the one who took a world of trouble.

Like his. So that's the first contrast we see. Disputing disciples and a humble king. But the second contrast we see in verses 31 to 34.

Is between an overconfident disciple and his level-headed advocate. Now these verses focus on Simon Peter. If you read through the Gospels. You'll notice that Simon Peter speaks more than any of the other disciples.

He's sort of like the team captain. The first among equals. Or the spokesperson for the group. And what we see here. Is that Jesus sees what Peter doesn't. Peter underestimates his own vulnerabilities.

But Jesus is fully aware of them. So first Jesus sees that Peter is vulnerable to Satan's attacks. Simon.

[19:26] Simon. Behold. Satan demanded to have you all. That he might send you all like wheat. Now if you're looking in the few Bibles. There's a helpful note at the bottom of the page. That explains that the you's in verse 31 are plural.

Referring to all the disciples. Where the you's in verse 32 are singular. Referring to Peter alone. So what Jesus is saying. Is not. Is Satan is not just targeting Peter only.

He's targeting all of the disciples. He's already entered into Judas. Says so earlier in the chapter. Judas is willingly complied with his treacherous plan.

But now Satan. But Satan wants to have them all. He wants to sip them like wheat. That is to shake them. With the goal of destroying them. As is to throw them up into the air.

With the hopes that the wind will blow them away. Like chaff. Verse Peter 5. 8 uses similar language. Your enemy the devil prowls around. Like a roaring lion. Seeking whom he may devour.

[20:27] See Satan's intent is always the opposite of Jesus's. When Jesus enters into a person. Our humanity is renewed. And healed. And gloriously transformed.

And we begin to flourish in ways that perhaps we never have before. When Satan gets a hold of that person. The opposite happens. That person becomes only a shell of their former self.

Holding on to lies. Being ensnared. In destructive habits. Their very humanity is gradually eaten away. And Jesus says Peter is vulnerable to Satan's attacks.

Now again. Look at us. Do we really believe that we are vulnerable to Satan's attacks? Now I know. Some of us hear that language. And we instinctively hesitate. Why?

Because we've heard people abuse that language. Right? We've heard people who interpret every difficulty in their life. As a demonic attack. And in doing so.

- [21 : 33] They avoid taking responsibility for their choices. And bad habits. They make little progress in resolving interpersonal conflicts. Because anyone who opposes them must be. From the devil.

Right? And they resist medical advice and treatments. And they don't seem to flourish as a result. But if we trust the words of Jesus. We cannot simply ignore the reality of Satan.

Even if that concept is sometimes misused. Over and over. Jesus speaks of Satan as a real enemy. Who intimidates. Who accuses. Who deceives.

Who distracts. Who discourages Jesus' disciples. None of us are immune to Satan's attacks. Now sometimes Satan manifests himself in visible, audible, or tangible ways.

And many Christians throughout the world have experienced this. But sometimes Satan just makes temptations seem irresistible. And following Jesus seem impossible.

- [22 : 34] The Apostle Paul said we are not unaware of Satan's schemes. James says resist the devil and he will flee from you. Part of growing as a disciple of Jesus is recognizing Satanic deceptions.

For what they are. And resisting them. With the truth of Christ. And with the help of other believers. And people who can help us walk with us.

But Jesus doesn't just perceive Peter's vulnerable to Satan's attacks. He also perceives that Peter is vulnerable to his own fleshly weakness. And to the pressures of the world around him.

Verse 33. Peter says Lord I'm ready. I'll go with you to prison. I'll even die with you. And Jesus says Peter. You ain't even going to make it through the night.

Before you chicken out. It's ironic that Jesus chooses the rooster. As the signal. For Peter. The rooster crowing.

- [23 : 41] Isn't that interesting? The rooster crowing. An image of pride and boasting. Proverbs 30. 31. Reversed as a strutting rooster. Peter. Stapely in his stride.

Acting like the king of the chicken. Peter is cocky. Like the rooster. Peter is far too confident in his own ability to withstand pressure and opposition.

And we too can underestimate our own fleshly weakness. And how vulnerable we are to the pressures of the world around us. Proverbs says pride goes before us.

Or fall. Sometimes God commits believers in Christ to fall. Into serious and shameful sins. In order to expose the folly of our arrogant pride.

And to save us. From our misplaced. Overconfidence in ourselves. He allows us to fall into something that is serious and shameful.

- [24 : 45] That maybe we hate. In order to actually save us from a greater danger. That he perceives. See Peter is vulnerable to Satan's attacks.

To his own fleshly weakness. To the pressures of the world around him. But thankfully. That's not the only thing we see in this section. Peter is overconfident. He's about to miserably fail. But in Jesus.

He has a level. Headed. Applegate. Now notice how level headed Jesus is throughout this entire passage. Both in his assessment of Peter.

As well as the other disciples. Look back at verse 28. For a minute. Jesus says to his disciples. You are those who have stayed with me in my trials.

Now they're just disputing over who's the great. They're just having these silly. They're in the middle of this silly argument. And Jesus is rebuking them. But. He still affirms the good he can see in them.

[25 : 43] You stayed with me. In my trials. They're still there. They haven't yet run away. They will. But. They're still there.

You know. We often tend to either idolize or demonize people. Right. We tend to either see everything they do in the best possible light. Or. We've seen enough. And now we see everything they do in the worst possible light.

A person is either a model of godliness and virtue. Or a ten of iniquity and vice. But reality is also always more complicated. Right. The bible says the world is deeply corrupted by human sin.

And at the same time. Versusfully sustained by God's promise. Believers in Jesus are. Still struggle with indwelling sin. And yet. We have the indwelling Holy Spirit.

Who is gradually. Yet. Powerfully. Changing us. Right. Jesus sees. Jesus sees. The big picture.

[26 : 47] Jesus sees. Peter's pride. Peter's weakness. Peter's vulnerability. All things that Peter is blind to. And. Way too naive about. In fact.

That's probably why Jesus calls him Simon. Simon was. The name he grew up with. Peter was the name that Jesus gave him. Peter means rock. Jesus basically gave him a name. That he would grow into over time.

But Jesus is. Speaks to him using both names here. Sort of recognizing. Sort of. Both. Both sides of his character. Right. Jesus sees Peter's.

Present weakness. But he also sees a hopeful future. Beyond Peter's imminent failure. I have prayed. For you. That your faith. May not. Fail. And when you have turned again.

Strengthen. Your. Brothers. Peter is vulnerable. In more ways. Than he recognizes. But Jesus is stronger. Than all of those things.

[27 : 42] That threaten Peter. And Jesus is advocating. For. Him. And the book of Hebrews says. That Jesus does not just advocate for Peter. Or for the twelve apostles.

But it says. Jesus is able to save. Completely. That is forever. At all times. Those who draw near to God. Through him. Since he always lives. To make intercession.

For them. That is. Jesus. Is praying for us. Before God the Father. In heaven. That is advocating. For us. Standing for us. Pray.

That our faith. May not. Ultimately. Fail. And if we are. Drawn near to God. Through you. Then we can hold on. To that promise.

We have a level. At. A competitive. At. At. At. At. Right. Sometimes. We swing. Back and forth. On the one hand. We become way. Too overconfident. On the other hand. We fall into the pit. Of despair.

[28 : 37] But Jesus. Is a level. Headed. At. At. At. At. That holds on. To us. When we swing. Back and forth. Between both. Of those extremes. He sees our present weakness. But he also sees a hopeful.

Future. For us. See. Peter will fall. And Peter will fail. At very night. And like Jacob. In the old testament. He will walk. With a limp.

Spiritually speaking. For the rest of his life. But unlike Judas. Who will end his life. In despair. Peter will turn again. By God's grace. And Peter will be restored.

And Peter will strengthen. His brothers and sisters. In the faith. You know. If you read the book of Acts. Acts chapter 12. Peter does. Go to prison.

For Jesus sake. And later on. As seems to be foreshadowing. The gospel of John. Later on. Peter will die. A martyr's death. Faithfully bearing witness.

[29:34] To Jesus. All the way to the end. You see. Some of us. Would look. At Peter's failure. That night. And we would conclude. That he should never. Do anything important.

For Jesus. For the rest of his life. He's just. Too much of a failure. But Jesus. Didn't see things that way. What Satan intended.

For Peter's destruction. Jesus intended. For Peter's purification. One person said. Satan can provoke. A conflict. But he cannot determine. Its outcome.

And so it is. With God. The very temptations. And trials. That threaten to overwhelm. And destroy us. Can be used by God.

For his good purposes. To humble. And refine. And equip us. So that's the second contrast. We see.

[30:31] An overconfident disciple. And his level headed at him. And finally. The last contrast. We see in verses. 35 to 38. Is a contrast.

Between fighting. Disciples. And a suffering. Savior. Verse 35. Jesus reminds his disciples. Of when he had first sent them out.

To preach and heal. Throughout the land of Israel. That's reported in Luke chapter 9. And also a large group of disciples. He sent out in Luke chapter 10. At that time. They had been. Generally received.

Hospitably. And provided for generously. And provided for generously. But now. Jesus says in verse 36. Now the situation is going to change. Because Jesus' disciples.

Won't just be. Traveling throughout. Sort of their homeland. The land of Israel. They'll soon be going out. To the ends of the earth. And where they've previously been received. Hospitably.

[31:25] For the most part. Now they will experience. Increasing hostility. Jesus will be. Verse 37 says. Numbered with the transgressors. That is. Counted among the lawbreakers.

Rejected and condemned. Even by. The ruling authorities. And therefore. Jesus' disciples. Also must prepare. For a context. Of increasing opposition. And hostility.

Hostility. Now. Here's the hard question. About these verses. Right. The question many people have asked. Is. What does Jesus mean. By verse 36.

Let the one who has no sword. Sell this cloak. And buy one. And. By his response. To verse 38. When the disciples say. Here we've got two swords. And Jesus says. That's not. Now the interpretations.

Are all over the place. Okay. In the middle ages. In the reformation period. Some church leaders. Quoted these verses. To justify the use of force. Military force. Violence. Not only by the state.

[32:21] But also by the church. To advance the kingdom of Christ. And to persecute opponents. Of the faith. Today. For very different reasons. Some critical scholars. Argue that Jesus. Was indicating his support.

For the zealot movement. Which was. A movement that advocated. Armed uprising. Against the Roman government. Others. Again. For a third set of different reasons.

Quote verse 36. In support of Christians. Harry guns. For the purposes of self-defense. Jesus advised it. We should all do it. But all of these interpretations. Are far away.

From Jesus' actual intention. In this passage. Jesus was not literally. Recommending. Or. Or. Commanding.

His disciples. To carry weapons. How can we be confident of that? Well. For three reasons. First. Consider what Jesus. Has already taught. Love your enemies.

[33 : 19] Do good to those who hate you. Bless those who curse you. Pray for those who abuse you. To one who strikes you on the cheek. Offer the other also. And for one who takes away your cloak.

Do not withhold her to the healer. Luke 6. 27 to 29. Now. Jesus may be using hyperbole. That is sort of overstatement. For the sake of making a point. In those verses.

But his point is clear. At least on a personal level. Jesus' followers. Are taught to respond to violence. With more violence. Now. We can put to the side. For a moment. The questions of just war.

Capital punishment. Etc. Etc. Those are more complicated. So. First. Jesus is previously taught. His disciples. Sort of to.

To not. Repay evil for evil. Right. That way. Second. Consider everything else. We believe in the New Testament. We never see Jesus' disciples.

[34 : 15] Using weapons. To attack others. Or even to defend themselves. In the book of Acts. Or anywhere else. In the New Testament. The only sword. That Jesus' disciples.

Are commanded to take up. Is the sword of the spirit. Which is the word of God. And the early church. Understood this. For 300 years. Christianity spread.

Out westward. Into Europe. And North Africa. Eastward. Into Persia. And India. Southward. Into Egypt. And Sudan. And Ethiopia. And northward. Into Syria. And Asia Minor. Without using physical violence.

Or military force. Unlike many other religious leaders. Jesus did not establish that empire. And the other church. Understood that.

But most importantly. Consider the immediate context. Right here. In this chapter. Look down to verses 49. To 51. When those who were around.

[35 : 10] Jesus. So the Romans. So the Romans. So the Romans. And the rest of Jesus. And when those who were around. Jesus saw. What was followed. They said. Lord shall we strike up 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. He doesn't say. Not now. Maybe later.

He says. No more of this. That's not how you expand my kingdom. He says. No more. And Jesus' statement in verse 38.

Should be interpreted. And with a similar tone. Of review. It is enough. It is. It does not make sense. To interpret that. As Jesus is saying. Two swords.

Are plenty. To defend. All twelve of you. That would make no sense. That's ludicrous. Right? Two swords. Would not do anything. To defend twelve guys. Maybe it was even a bigger group.

[36 : 05] Against a legion. Of Roman soldiers. That's not what Jesus is saying. Jesus was saying. That's enough. Conversation ended. And the same word. Is used.

In the Old Testament. In the Old Testament passages. With a clear tone. And review. Deuteronomy 3.26. The Lord said. Enough from you. Do not speak to me. Of this matter again. Ezekiel 45.9.

Thus says the Lord God. Enough. O princes of Israel. Put away violence and oppression. And execute justice and righteousness. So Jesus was not advising his disciples. To carry weapons.

As they carry. As they preach. The gospel. He was indicating. That they would face. Increasing hostility. And opposition. And that they needed. To be vigilant. And resourceful.

You see. The problem in this section. Is that Jesus' disciples. Want to fight. But Jesus knows. He has to suffer. Jesus' disciples think.

[37 : 01] That his kingdom. Must be established. And extended by force. But Jesus knows. That his kingdom. Will only be established. And extended. Through his. Suffering. You see.

It's easy to get distracted. By Jesus' comments. About the swords. In this passage. And to miss. The most important person. This entire section. Which is verse 37.

For I tell you. This scripture. Must. Be fulfilled. And be. That word must. Appears about ten times in Luke. And it's sort of a key. That indicates. God's.

Divine. Purpose. And plan. That must be fulfilled. When that. When you see that word. In the gospel of Luke. You're meant to take note. Uh. Because Luke is meant.

Meaning to highlight. Something important. An important development. That. This is God's plan. That it happened this way. The scripture must be fulfilled.

[37 : 59] In the end. He was numbered. With the transgressors. Now. What is he quoting? Jesus is quoting. A prophecy. From Isaiah 53. Turn back there. For a moment.

Page 575. In the Bible. Isaiah 53. Is a haunting. Poem. It's a poem about. The suffering.

Servant. Of God. Who is completely. Obedient. And yet. Endures. Great. Suffering. And ultimately. Death. So.

Isaiah 53. Speaks of God's servant. Being. Disposed. Verse 3. Rejected.

A man of sorrows. Appointed. With grief. Speaks of him. Being. Oppressed. And afflicted. Pierced. And crushed. And ultimately. Verse.

[38 : 58] 8. Cut off. Out of the land. Of the living. Stricken. For the transgression. Of my people. And yet. This obedient servant.

Of God. Through his suffering. And death. Atones. For the sin. Of many people. And makes them. To be accounted. Righteous. Verse 12.

Is the verse. That Jesus quotes. He poured out. His soul. To death. And was numbered. With. The transgressors. Yet. He bore. The sin of many. And makes.

Intercession. For the transgressors. Or law. Breakers. Jesus. Now let me challenge you. If you are not a Christian. Take half an hour. To read through this chapter.

Isaiah 53. It's pretty thick. So it takes some time to chew on. But it was written. Hundreds of years before Jesus. And some people have read it.

[39 : 54] And thought. This must have been doctored up. By Christians. But you can read. A copy of the Dead Sea Scroll. Which is. Which has been dated. To 200 years before Jesus. And it's the exact same text.

It wasn't doctored up. By Christians. It was there all of them. It was written. Hundreds of years before Jesus. And yet. It describes.

Beautifully. And even precisely. What happens to Jesus. In his crucifixion. And even his resurrection. And the meaning of it all.

The suffering. Servant of God. Who atolls for the sins. Of many. He was pierced. For our transgressions. He was crushed. For our iniquities. Upon him.

Was the chastisement. That brought us peace. And with his wounds. We are evil. All we like sheep. Have gone astray. We have turned everyone. To his own way.

[40 : 51] And the Lord. Has laid on him. The iniquity of us all. You see. Throughout this entire passage. In Luke. We have seen. How deeply misguided.

Jesus disciples can be. Prone to petty conflicts. And selfish ambitions. Overconfident. And blind. And their vulnerabilities. Ready to fight. But not ready to suffer. Constantly misunderstanding.

Jesus. And prone to be over. The path. That he had set out for them. If you doubt. Whether there is a place for you. As a disciple of Jesus. In the church.

Be encouraged. There is a place for you too. Among all of us. Who are prone to be deeply misguided. But what do we see?

Even more than that. We see how unwaveringly sweet. The humble king. Who became a servant. The level headed advocate. Who calls on our pride.

[41 : 48] And gives us hope beyond our failure. And the atoning sacrifice. The righteous one. Who is counted. With the law breakers. So that transgressors. And deeply misguided.

Disciples like us. Might be counted among. The righteous. Let's pray.