

Luke 21:37–22:2

The World, the Flesh, the Devil, and the Lamb of God

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Main idea: The greatest good that God has ever intended was accomplished by the greatest evil that had ever been intended.

³⁷ And in the daytime He was teaching in the temple, but at night He went out and stayed on the mountain called Olivet. ³⁸ Then early in the morning all the people came to Him in the temple to hear Him.

^{22:1} Now the Feast of Unleavened Bread drew near, which is called Passover. ² And the chief priests and the scribes sought how they might kill Him, for they feared the people.

³ Then Satan entered Judas, surnamed Iscariot, who was numbered among the twelve. ⁴ So he went his way and conferred with the chief priests and captains, how he might betray Him to them. ⁵ And they were glad, and agreed to give him money. ⁶ So he promised and sought opportunity to betray Him to them in the absence of the multitude.

⁷ Then came the Day of Unleavened Bread, when the Passover must be killed.

Introduction: The Lord is in control to bring about His salvation: “the Passover must be killed” (v7). In the passage, we see the world, the devil, and the flesh rage. But all are being employed by God to bring His salvation. Jesus isn’t staying within their reach (v37). Providence has arranged for a great obstacle to hinder the plot of the liberals (chief priests) and conservatives (scribes) of the current religious establishment (v38, 2, 6). For all their raging, the world and its leaders can do nothing against the predetermined plans of Yahweh and His Christ (cf. Ps 2). “What God meant for good, you meant for evil.” Sometimes we need to be reminded that God is intending for good all that others intend for evil. But sometimes we also need to be reminded that though God intends it for good, evil is real, and it is evil.

1. The World Rages

- a. Not just Rome and Pilate, but also Herod and Israel. (cf. Ac 4:27–28)
- b. Sometimes the world is in the church: the chief priests and the scribes. Someone must rule, and those that are not happy to be ruled by Christ are resisting Him.
- c. God restrains by His Providence, v38, 2, 6.
- d. Jesus also inhibits it by practicing wisdom, v37, 22:8ff.
- e. And the more you are with Him, the more that it will rage against you (John 15:18–25).

2. The Flesh Rages

- a. The murderousness of Jesus’s enemies in v2
- b. The self-righteousness of the gladness in v5. Indeed, so wicked is the flesh that we can see how easily they may have congratulated themselves that Providence had sent them a solution to their impossible problem. How great is the wickedness of that flesh that can rejoice over the enticements of the devil as if they were blessings from God.
- c. Judas’s own covetousness in v5.
- d. Let us remember how great these evils are and mortify them in ourselves. They are in league with the world and the devil.
 - i. How about your own murderousness? Hostility. Contempt. An unforgiving spirit.
 - ii. How about your own self-righteousness?
 - iii. How about your own covetousness?
 - iv. And yet, if the fleshliness of His enemies cannot undo His good purposes for salvation, how much less can that of those who repent and believe in Him!

3. The Devil Rages

- a. Satan enters Judas, v3.
 - i. A bold move. He will attack anyone.
 - ii. A frightening move. This is not an overruling of his will as in demon-possession but a manipulation of it.
- b. But even this raging is used to bring about the salvation of the elect.

Conclusion, the Lamb of God. The Passover must be killed. The raging of the world, the flesh, and the devil here is not the ultimate story. The ultimate story is that God has determined to save His people from the death that they deserve by covering them with atoning blood. Jesus has come as the Lamb of God who takes away the sin of the world. Along the way, there is the horrible raging of the world, the devil, and the flesh. But these are under the control of the God Who is using them to bring about the application of that redemption which Christ has accomplished.

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

Luke chapter 21. Beginning in verse 37 and going through 22 and verse 7, these are the words of God and in the daytime he was teaching in the temple. But at night he went out and stayed on the mountain called all of it.

Then early in the morning, all the people came to him and the temple to hear him. Now the feast of unleavened bread drew near which is cold Passover And the chief priests in the scribes sought how they might kill him. For they, feared, the people then Satan entered Judas.

Sir named Asgaria who was numbered among the 12. So he went to his way and conferred with the chief priests and captains, how he might betray him to them and they were glad and agreed to give him money. So he promised and sought opportunity to betray to them, betray him to them in the absence of the multitude.

Then came the day of unleavened bread when the Passover must be killed as far. The reading of God's inspired and inherent word. We look to him by his spirit to bless also, the preaching of it, please be seated.

The Lord is in control of this and the coming passages to bring about his salvation. We have at the end of our portion. For this morning, the Passover must be killed. It was important to us necessary for them to kill the Passover in a particular day because the Lord had commanded that the Passover, the past have rely on be killed, be sacrificed on a particular day, the 14th day of Nissan and the in the Heber calendar and it was important though.

The Lord gave them that command to sacrifice the past over on particular day because the Lord was going to sacrifice his son as the Lamb of God, who takes away the sin of the world on a particular day. The purposefulness of all of this is a very important part of the narrative, where are going to hear in a moment as we consider the raging of the world against God and against his anointed in particular, the Lord Jesus Christ.

The apostles prayer in acts for verses 27 and 28 in which they acknowledge that all of the raging and conspiring against the Lord was to accomplish what he had purposed beforehand that he would do. And so the fact that the Lord is in control is one of the main features of what is before us and that is very important.

As as believing in the Bible as the Word of God has declined. In the churches, there are many academics who in their speaking against Christ and the doctrine that good teaching that you have been taught about who Jesus is and what he has done and what he is accomplished, they have tried to recharacterize the end of Jesus life as as the mission going horribly sideways that, that things suddenly turned on Christ.

And and that the church had to come up with a way of explaining his failure away. Nothing could be further from the truth Jesus, especially in the book of Luke has had his face set toward Jerusalem for the entire second. Half of the book. He is determined to lay his life down for his sheep and if you are a believer in Jesus Christ, or if you would come now and believe in the Lord Jesus Christ, that's your savior.

You could take that very personally. He has been determined in the second half of this book to lay down his life for you. Which you see, is the lamb of God. Who has also the good shepherd and says, for this reason, my father loves me because I laid down my life for the sheep.

So, this is something good. And this is something glorious, but it's also something horrible and wicked. It's also something horrible and wicked because in our passage this morning, the main features are the raging against Christ or the conspiring to murder Christ, by the world, the flesh and the devil, the world, the flesh.

And the devil will see that especially the world, the chief priests, and the scribes here, being the chief representatives, the main representatives of the world, the flesh will examine there. The sinfulness that comes out, not only of chief priests and scribes, but even of one of the 12 Judas himself, so the world against Christ, the flesh against Christ.

And then of course that that horrifying feature of verse three that the devil also conspires against Christ to murder him then Satan entered Judas surnamed as Gary. So the world, the flesh and the devil are conspiring against Christ and how you hear this sermon, the application that comes to your heart.

What to in part depend upon which you are more prone to are you more prone to seeing all of what the world and the flesh and the devil are conspiring to do against Christ against the Lord and his anointed and therefore suffering anxiety. If that's you then you probably need to hear and see this this passage in the words or ideas of Joseph.

What they mean for all and it is evil and they mean it for evil. But what they mean for evil with they have intended for evil God as intended for good and to see the the victorious, persistence of the Lord, Jesus Christ to get to the next day on which he will offer himself up a sacrifice for our sins.

But there may be among us this morning. Perhaps this is you, those who are so accustomed. Now to the doctrine of God's providence, that the Lord intends all things for good, both for his glory. And especially for the good of those who he has called, according to his persons, whom he brings to love him.

Perhaps you're so accustomed to that. Truth that you take evil lightly. He said well God's intending it for good and and you do not treat the wickedness of evil perhaps in the world or maybe even in your own heart. God forbid as seriously as you ought to I think the on balance the emphasis in our passage is actually on the latter, it is really highlighting the wickedness that is gathering.

Now, in order to conspire against Christ, although within the context of the book as a whole, the emphasis on is on Jesus, coming to die for us. When we zoom in on the portion, that's before us this morning, the emphasis is on, look at how wicked the world is.

Look at how wicked the flesh is. Look at how wicked the devil is. So sometimes we do need to be reminded that God is intending for good, all that others intend for evil. But sometimes we also need to be reminded that although God intends it for good and accomplishes, good through it when evil people and evil beings.

Do evil things. It is real and it is evil. Therefore, we'll consider the passage under these three heads. The first the world rages second to the flesh. Rages third, the devil rages, but then we will conclude, especially contemplating, the verse seven that the passover must be sacrificed. The past ever must be killed that.

In all of this world raging flesh, raging devil raging. The Lord is still saying that he has established and he is establishing the kingdom of his son. The Christ who will smash to smithereens, the all other authority that resists him. All raging that is against him and by the blood that Jesus spills by, by the time we come to the cross of Calvary by the blood that Jesus spills on Calvary, blessed are all who trust in him.

So that's we where we are going by God's help first, then the world rages, the world rages. This is not surprising to you that the world rages against Christ. You see it? And hear it all the time? The church is the one remaining group that you are really allowed to despise, and persecute.

You don't get to hear about all of the Nigerians who Nigerian Christians, who are kidnapped and murdered by Falani Muslims. And you probably haven't even heard about the more than a hundred at first. And still eat believing Americans from Minnesota who are kidnapped by Philani, Muslims and 80 of them are still being are still being held for ransom because they were there on Christian mission and that kind of thing just doesn't make the news.

Satan has raged against God and his image in man ever since the garden we could go to Revelation 12, we won't take the time this morning to do so in as the Lord describes that ancient serpent, the dragon that ancient serpent, the devil raging desiring, waiting to try to murder the Christ.

And in Revelation 12, it describes, him is being unsuccessful because the Christ is caught up to heaven. This the child, the son is caught up to heaven. And yet that unsuccessful murder is not unsuccessful because murder doesn't take place. It's unsuccessful because there's resurrection, isn't it? And then he proceeds to continue to rage against the children of the woman that is the children of the church.

Those who are in Christ which you dear Christian. If you are a believer, the scripture tells you that through many troubles through many tribulations, we must inherit the kingdom and as the apostle writes to Timothy all who desire to live a godly life in Christ, Jesus will be persecuted and so you also are experiencing it.

Well, this raging against the Lord and his anointed to which we've referred and psalm 2 several times already is something that the apostles in Acts chapter 4 after having been arrested for claiming salvation and resurrection and the name of the Lord Jesus Christ and they have they've been dragged before the Sanhedrin.

The Jewish religious ruling council and they are commanded to speak. No more teach in the name of Jesus. And they basically say we have to obey God, rather than men and then the Sanhedrin threatens them and sends them out. They, they feel frustrated just like they're frustrated in our passage because God and his providence has given them favor in the eyes of the people.

And then they pray this, they raise their voice to God with one accord and say Lord, you are God who made heaven and earth and the sea and all that is in them and who by the mouth of your servant David have said, and they quote now from Psalm 2.

Why did the nations rage and the people taught vain things? The kings of the earth? Took their stand and the rulers were gathered together against the Lord. And against his Christ for truly, against your holy servant, Jesus, whom you anointed both Herod and Pontius Pilate with the Gentiles and the people of Israel.

We're gathered together to do, whatever your hand and your purpose. Determine before to be done the world rages against God, and his anointed against God, and against God, in the flesh, became a man, the Lord Jesus Christ and it's not just Rome and pilot, but it's also Herod and Israel.

And then, when we come into the passage before us this morning, we see that it is also the rulers, not only on the thrones of civil government, but it's also rulers in the church who will not be ruled by. Jesus Christ verse 2 and the chief priests and the scribes sought how they might kill him.

They've been desiring to kill him for some time now in the gospel of Luke, but you see the chief priests and the scribes coming together. Now, that doesn't surprise you. It would have surprised of you. Why? Because the chief priests were the liberals, they didn't believe in the everlasting soul, they didn't believe in the resurrection.

They didn't believe in angels, they were the liberals of the day. They controlled, they controlled the the machinery, as it were of the worship in Jerusalem. It was if the those who held to their Jewish Bibles to their Hebrew Bibles wanted to come to Jerusalem and sacrifice. They kind of had to do that under the control of of the priests as far as what was going, what was going on at the temple?

But for the most part, the chief priests in the scribes had nothing to do with each other. The scribes of the ones from him, the Pharisees or of him. The Pharisees were kind of the the top class. They were the ones who believed the Bible. There were the ones who Jesus said, if you got to choose, listen to the Pharisees, listen to the scribes, they're the ones who are sitting in Moses seat.

They actually, you know, don't do like they do. They're lost as the devil but there are taught theology is okay. So you've got the liberals in the church and the conservatives in the church and the only thing that the leading party of each of, those can agree upon is that they don't want Christ to rule the church.

And so you have the world raging against Jesus, but sometimes the world is in the church, there's worldliness wherever there's resistance to the rain of Christ. Someone must rule and Jesus is the one who ought to rule in the church in your house, in your heart and yes, in the state.

It's one of the reasons why believers honor, civil magistrates and in whatever is commanded that is according to the law of God. Because the chain of command actually doesn't stop anywhere on earth, it goes all the way up to heaven. Whether the magistrate who sits in that position of authority, recognizes it or not.

And so, you know, there's no such thing as a as a non-religious civil government, you either have civil government, that is submitted to Jesus Christ or civil government that is in rebellion against Jesus Christ. Those are the only two kinds there are well in the church. If the church is not actively submitting to Christ, alone is king of the church.

Then you will get those who in the church are worldly and they are raging against the Lord Jesus Christ. And so you have this conspiring of the chief priests and of this scribes who want to kill Jesus. We have we have this too in our day. We are familiar and in many different in many different denominations of with battles for or against the reign of Christ by his word in his church and didn't encourage us to see that while the world rages against Jesus Christ, the Lord restrains, the raging of the world.

In order to accomplish his plan of redemption. You see this, both in God's providence of the favor that he gives Christ and the eyes of the people, the people are a problem here. Aren't they? For the raging of the world, for the raging of these chief priests and scribes against Jesus.

They want to kill them but they can't. Why? Well one all the people come to him early in the morning in the temple. Jesus is coming into the temple every day, early in the morning and immediately all the people gather. And apparently, it's so quick that the, the chief freece and the scribes who are as those who are authoritarian either in the church or in government, often are they're cowards and these particular cowards are afraid of the people.

They're not champions for the people ready to resist. All that, might threaten those who God has entrusted to their leadership, or to their care. There are afraid of the people. You are familiar with the government. That is afraid of the people that employs law after law, not to restrain the authority of government, but to restrain the people, well, the chief priests and the scribes are similar cowards.

They, they saw how they might kill him for, they fear, the people, but God, and his providence is resting that their murder until exactly the right time by making the crowds thrown Jesus. You know, they Jesus gets there early in the morning. The chief priests are waiting kids. They want to kill him, but they can't lie.

Because even though it's early in the morning here, come all the people and the chief free subscribers are afraid of the people. They are well, maybe tomorrow, and Jesus arrives, early in the morning, the next day. And and now we've got them. But he's immediately thrown by all the people again, God in his providence, restraining the murderousness of the world against his son and he does this, of course, for you too.

One of the ways that the we have recognized, this truth is through the phrase that you might have heard before. Man is immortal or a believer is a mortal Christianity mortal until his work is done. God has written in his book every day that belongs to you, he counts every hair on your head.

Remember what the Lord Jesus has just gotten done, telling the apostles about their ministry. He said they are going to be killed but not one hair of their head will be lost. Why? Because until you have known and served the Lord in this life, in every way that he intends for you to do, there's nothing that the raging of the world against God, or against his Christ, or against you as one who belongs to Christ can succeed in against you is restraining by his providence.

But that doesn't mean that you are not also to practice wisdom. You do not presume upon grace, you don't fall into the temptation of testing. God like Satan remember this is the more opportune time at the end of Jesus's temptations. Satan had left him alone until a more opportune time.

Well, one of those temptations was right to try and force the fulfillment of the psalm by casting himself from the top of the temple. Because your foot shall not strike the ground, and so forth. And Jesus said, you shall not put the Lord, your God to the test. So, the fact that God is restraining the raging of the world, by his providence ought to give you confidence in the face of whatever the world does to you.

But it ought not make you careless the Lord. Jesus certainly is not careless. Notice that he's not staying in Jerusalem, he's staying on top of the Mount of Olives. If you go just a couple of miles northwest across the valley from the temple of Mount and top of Mount of Olives, you'll find the city of Bethany where there are Mary and Martha, and Lazarus and a large number of the Lord Jesus's the Lord Jesus is disciples and he's not staying in town, he's not giving them the opportunity to come in the middle of the night.

In fact, next week's. And next week's, passage when the Lord Jesus plans for where they're going to eat this supper. He sins just Peter and John and he doesn't tell them whose house to go to. Why? Because in our passage this week, Judas is conspiring with the chief priests and scribes.

And we know that the Lord, Jesus knows who it is, who's going to betray him. Because at that supper, it's going to say it's the one who dips in the, in the bowl with me to the bread with me, and he's going to hand it to Judas and tell him where he needs to do to go and do quickly.

And so the Lord Jesus is practicing carefulness as a means by which the Lord preserves him. And so the Lord does providentially restrain the world. But the Lord Jesus here, and his perfect righteousness. Mod models, for us, the practice of wisdom knowing that the world has raised itself up against God and against his church, he takes he takes prudent precautions, there's no sense of here of Jesus being fearful or anxious and he's not going to he's not going to great lengths but he is doing that which is why he's not being flippant or careless as the world ranges against God and against his Christ and we who follow Christ and recognize that the more that we are with him, the more the world will hate us.

Also ought to follow him both in having confidence in God's preserving us. But also in practicing wisdom that by the means that God has appointed in his world, we might have as much opportunity as

possible to preach and to witness and to love the Lord and to love our neighbor and love the church, John 15 verses 18 through 25, which we won't take the time now.

But there's an extended passage in which the Lord is saying that the hatred of the world for him will be reflected in the hatred of the world, for those who are his, The more you belong to him, the more you look like him, the more the world will hate, the rule of Christ that is exhibited in your life.

And yet we must follow Christ, not only rejoicing that even his righteousness. Here is the righteousness that is counted for us, and by which we are made right with God. But that we ought to have confidence in God, even as he was coming to his death. First said, the Lord, Jesus was silent and peaceful and open, not his mouth because he was entrusting himself to him who judges justly, and yet we see him also practicing wisdom, and we should follow him in that when the second place, the not only do we see the world raging, I guess garden has Christ.

We see the flesh ridgeing there's fleshlyness and at least three ways two or more obvious, murderousness and covetousness. But I suggest that there's also a wicked self-righteousness in verse five. And when we get there, we'll see how that is taught by the text. But first, fleshly murderousness achieved priests sought, how they might kill him for.

They feared, the people, the Lord is restraining them through their cowardness, but he needs to restrain them where the the need for restraining them arises because they are murderous, they are hateful. And so the sinfulness within the chief priests and scribes is one of the things that is that is coming together for the murder of Christ here.

And then you have Judas's, covetousness and verse 5. The fact that he loves money as we read elsewhere, that he was glad to be the holder of the money bag because he used to dip into it for his own personal use from from time to time those who are in authority, those who are treasurers, you know, account for the paper clips account for everything, don't allow a little covetousness, a little greed to put you in the same class as Judas, that greed that fleshliness the willingness to cheat in business.

The willingness to massage the numbers here and there for your own profit that all participates in the same fleshliness, in the same, sort of sinfulness that in, this passage arises in Judas's heart and becomes one of those things that come together, even for the murder of Jesus Christ. So, as we were hearing that, there is no sin, so small that it does not deserve damnation.

Well, don't even let yourself think that greed or desire for that, that covetous desire for more money is in your heart, a small thing because the willingness to set getting more above doing, right, is one of the ways by which Judas and up, betraying Christ. And so the murderousness of the chief free subscribes and you have the covetousness of Judas.

And now we, we know that all of us who are believers because of our remaining sin, all who are not levers, but all, who are religious, because of the presence of sin and even those who are believers because of remaining sin, One of our problems is self-righteousness. We want to think of ourselves better than we are not thinking of ourselves according to the righteousness of Jesus counted for us.

Not thinking God for the gracious work of the Holy Spirit that he's done so far but forgetting what is behind and seeing that we have not yet attained and pressing forward but we like that feeling that our sin gives us a feeling like we've really you know I've really made some some good progress, Everyone else should recognize how good I am.

In fact, I think God is pretty happy with how things are going with me. I feel better about my relationship with him because of how well I'm doing and for the chief priests in the and the scribes, they actually believed that they were doing right in by murdering the Lord Jesus Christ.

In fact, the high priest had accidentally or inadvertently prophesied when he said it's good that one man should die for the sake of the people. He meant Jesus is bad and if we let this Jesus thing, get out of hand, then Rome is going to come and take away all that.

We have all that we have here, so it's good that this bad Jesus guy be eliminated so that we priests can keep running things on the temple. Now, now it's true. That one man died for the good of the people, but definitely not the way that I present. It was the one righteous man.

Jesus Christ who died for sinners. And, and so the, the scripture says that he unintentionally prophesied in that place, but you see how even the liberals were extremely self-righteous. And if you are in, you know, often in these conversations where you a Bible, believing Christian or interacting with liberals and you are sensitive to your own self-righteousness good.

You should be sensitive to your own self-righteousness. But don't forget, they have self-righteousness too and don't necessarily let them off the hook for that. But the chief priest and the scribes here we already know from other passages are self-righteous but I think we see some of that come out and verse five when when Judas comes and confers with the chief priests and the captains, how he might betray him to them.

They are glad and agree to give him money. Well part of that gladness isn't finally figured out away. These are very religious people and they had what seemed to them. And impossible problem. They had a guy that they needed to eliminate. They thought for the sake of the service of the Lord and the good of his people, they had no way to eliminate him and they were there were frustrated about this and they were trying to figure out.

And then suddenly in what we know is satanic,

Say it reverently. But no I'm not going to use the word providence and satanic conspiracy. But if you're a chief priest or scribe in verse 5, you're saying all the providence of God has smiled upon us. We had this impossible problem and this this event that no man could possibly apply.

And one of the 12 has come and seen the light, and do you see how self-righteousness can completely blind? You it's seating himself. This happens in the church all the time. I'm afraid where we think. We mean, well, and we have ways of accomplishing, what we think, God wants, but we're not getting what God wants from the Bible.

And we're not getting the ways to accomplish it from the Bible and, and, and then, in God's wise providence. But Satan's wicked temptation. He makes it all smooth out and we say things like God opened the door. Well, the doors only opened by God and the way that you mean that, if it's something that is word commands is Satan opens doors, too.

And if we are self-righteous, we are susceptible to thinking that God has smiled upon something.

And so the self-righteousness of the gladness in verse five shows us that the flesh is so wicked, that we can easily see how they may have congratulated themselves. That providence has sent them a solution to their impossible problem. How great is the wickedness of that flesh that can rejoice over the enticements of the devil as if they were blessings from God.

And so let us remember how great these evils are murderousness covetousness. Self-righteousness, let us modify them. Let us kill these evils in ourself for that which remains of our sinfulness in us, is in league with the flesh and the devil, the world, and the flesh. And the devil are against Christ and are against our own souls.

And so when we find in our own hearts hostility or contempt for others or even and unforgiving spirit let us recognize murderousness the flesh. When we find in our own heart self-righteousness or covetousness. And yet as we turn from these things, as we recognize what they are is not this Lord, Jesus Christ him there, conspiring to kill the one who is perfectly loving and not at all merchant murderous he who considers a quality with God, something that he doesn't have to grasp that because he is God and had to add it to himself, the form of a slave and be found in appearance as a man and he humbled himself and he himself is perfectly righteous.

And yet does not Lord it over others. But treats others as more important than them, then himself and gives himself up for us. This Lord, Jesus, who has everything and gives it all for us. He is the opposite of murderousness and covetousness and righteous and self-righteousness rather and so if these are what have been counted for you and the fleshlyness of his enemies, can't undone his good purposes.

As you cling to him, do not be discouraged by the remaining sin in you. But rather know that if you have no condemnation already as some of you have just finished hearing in the class. Then you also know that you have no separation from his love. That's the arc.

Isn't it of Roman's chapter 8? No condemnation means no separation, no condemnation because you're in Christ. Jesus means you can't be separated from God's love. Why? Because that love is in Christ Jesus and that which has gotten you to the place where you're in this often frustrating, but real battle against sin and which the holy spirit has you battling against your remaining sin that which has gotten you into that place.

Is that which will necessarily get you to conformed to the image of Christ. Those who need justified. He also glorified and so do not be discouraged by your remaining sin but be strengthened for the battle. If you walk, according to the flesh, you will die. I'm not saying walk according to the flash, I'm saying, if you buy the spirit are in the battle putting to death, the deeds of the body, you will live.

Because the only way to get there is to be in Christ Jesus and if you're in Christ Jesus condemnations already eliminated. And glorification is guaranteed and love, saturates from the beginning to the end. So, recognize how your fleshlyness is in lead. Your remaining fleshliness is in league with the world and as in league with the devil and do the battle but do the battle again with that same confidence.

And remember, the confidence does not mean carelessness and the third place the devil rages. This we see in verse 3, then Satan entered Judas, surnamed asariata. This is apparently something that is happening. Repeatedly, one of the other gospel accounts tells us that this actually happens at the table as they are taking the Passover together.

When Jesus hands him the bread, it happens again, this does not from the way the scripture describes demon possession, it does not sound like demon possession or Satan possession in the Bible, in particularly the gospel accounts demon possession. The person is not being willing in what he says, the demon takes over the demons, the one who speaks the demons, the one who controls the body parts.

Judas is a willing participant here when it talks about Satan entering Judas or in parallel, not a parallel passage. But it's a because it's a different situation where it talks about Satan entering his heart, it's describing something that is really in some ways, more frightening than demon possession because, you know, that you can't be demon possessed.

If you are in Christ Jesus, but you're heart can still be tempted. Judas, here is not completely controlled. He's manipulated as the devil rages against Christ. It's not only through things like demon possession, the kind of which craft and voodoo that you read about if you and I would commend to you reading good missionary biography that you see kind of in places where the gospel has never gone before.

Satan also rages against Christ by attacking the hearts of people who are in his church and the people who are in leadership in his church who are not taking the dangers of their remaining sin like covetousness, seriously. So what we see here, when it says Satan introduced is that Judas with the Satan, has the, the raw material to work with, you know, Judas is a covetousness in which he's already irritated at, you know, expensive perfume, being wasted on Jesus, instead of being sold so that it could go into the money.

The money could go into the money bag that he holds, and that he had he is dipping into. He has a raw material in Judas's heart and he uses it. So Satan Satan is crafty in Satan as bold. The attacks are one of the 12 you are in real spiritual battle and it's not just real spiritual battle like with voodoo and witchcraft and magic, remember what Ephesians 5 and 6 does when it talks about the darkness first, as the light in the first half of Ephesians 5, and then you get to in the second half of Ephesians 6.

You have our spiritual war and the armor of God. Well, what's the battleground in the middle? In this darkness, verse light battle that is a spiritual war against the devil and to be fought in the armor of God. Well, it's in worship in church and the singing it's in our marriages, You know, husband or wives submitting to their husbands, is them to the Lord, and husband's loving their wives, and giving them themselves up for her, like Christ did the church.

It's in fathers bringing up their children and the nurture and admission of the Lord and children obeying their parents in the Lord It's in the workplace with bosses and employees serving Christ as a boss or serving your serving Christ as an employee. So, the attacks of the devil are not always in the spectacular, but sometimes they're in the mundane, aren't they?

And that's actually the nature of this attack of the devil, on our Lord. Jesus Christ, enters the heart of one of his disciples by, inflaming his covetousness, and his irritation at the recent expenditure,

The double rages well the world and the flesh and the devil are conspiring. They're conspiring against God, they're conspiring against Christ. If you are in Christ, they're conspiring against you. And yet, the overall story of, which our passages a small part, is that the primary conspiracy is the divine conspiracy that God is conspiring for this Lord.

Jesus whom these are going to succeed temporarily in murdering to be offered up, not as the victim of a crime so much. Although it will be the worst crime there has ever been, but we don't think of Jesus dying in the cross primarily as his dying as the victim of a crime.

Do we even though that's true? Why? Because it is more fundamentally and more importantly, the offering up by Jesus of himself as a sacrifice. Then came the day of unleavened bread when the Passover must be sacrificed must be killed. Verse 1 and verse 7, really pulled together as bookends 37 37 and 38 from chapter 21.

Do give us the context but you have the feast of unleavened bread drew near which is called Passover and the Bible commentators as my commentators will do say a ha this must mean that Luke is writing primarily for a gentile audience. Well, Luke is primarily under the Holy Spirit writing for an audience of all the Christians that will ever have the Bible.

So when he gives us first one, and then he gives us verse 7 and which is our text that way. And he says the Feast of Eleven Vineyard which is called passover that called Passover Because there was a lamb that looked forward to Christ that a slaughtered and the blood that covers the door saves.

The people not from Egypt, but from God. And Jesus is going to at least temporarily not be saved from the world, the flesh and the devil as they conspire to murder him. Why? So that he as the lamb of God who takes away the sin of the world can spill his blood to save you from the wrath of God.

You. And I we need to be saved from God because we're sinners and we deserve how, but the only one by whom you can be saved from. God is God because he loves sinners and he gave his son for them. If you were talking with respect to the father and he gave himself for sinners, when we talk with respect to the sun, the dirt then came the day of unleavened bread when the Passover must be killed.

And that's why in God's providence, the conspiring of the world and of the flesh, and of the devil are being permitted to come together at this point. So that God would kill his passover land to cover you who believe, with the blood that would save you from the wrath of God, the region of the world.

The flesh of the devil, the raging of the world and the flesh, and the devil here is, not the ultimate story. The ultimate story is that God has determined to save his people from the death that they deserve by covering them with atoning. Blood. Jesus has come as the Lamb of God who takes away the sin of the world And along the way, there is this horrible wicked raging of the world and the flesh and the devil.

But these are under the control of your God, they were under the control of your God and leave 21, and Luke 22. They're still under the control of your God and just as the passive rely on had to be killed the lamb of God. Had to be killed for all those whom.

The Lord was saving those for whom he died. Must come to faith for all those whom. The Lord is saving and you who believe in him have the privilege of serving him in the age of his bringing people to faith in Jesus Christ. So that when he appears in the sky, as we hear about in the proceeding, passage for all for him Christ died who will be a day of redemption?

A day of lifting up their heads a day of standing before the sun. And man God will use even the raging of all of his and your enemies to bring about that application of redemption. Just as in our passage, God was using the raging of all of his and our enemies to bring about the accomplishing of our redemption.

Amen. Let's pray.

Lord Jesus. We praise you for the confidence and the carefulness that we see here, we thank you that you're perfect. Righteousness is what is counted for us. We thank you for being our prophet who tells us identifies your and our enemies. So that we may identify them too, and be wise, and confident, and prepared.

And vigorous and diligent in our battle Lords, truly against your holy servant, Jesus, whom you anointed your enemies did gather to do, whatever your hand and your purpose determine before to be done. Pray, that you would forgive us for our anxiety and discouragement at the raging of your and our enemies.

But grant to us the blessedness of submitting to your son and boldness from our privilege of serving in his ranks. Make us always to see that you are accomplishing the redemption that you purposed in him which we ask in his name. Amen.