

Sift You as Wheat

Luke 22:31

Simon, Simon: There are numerous references to “Simon Peter” throughout the gospels so I do not know if there is any specific reason why Jesus selected this particular circumstance for using “Simon.” Nevertheless, there does appear to be an emphasis on the dual reference, i.e., Simon, Simon. Double use showing an emphasis: Verily, verily – Used exclusively by John 1:5 | “amen (G281), the transliteration of a Heb. word = "truth," is usually translated "verily" in the four Gospels; in John's gospel the Lord introduces a solemn pronouncement by the repeated word "verily, verily" twenty-five times” (Vine’s); Lord, Lord – Matt. 7:21. If the “solemn pronouncement” follows true phrase such as “Lord, Lord.” and “Simon, Simon” Lk. 22:31 puts a solemn pronouncement upon what the Lord is saying to “Simon.” Be that, as it may or may not be...

Lk. 22:31 - Satan “asked” (Or, obtained you by asking), that he might “sift you as wheat.” These are words of the Lord, not Satan.

Satan was not interested in the sifting of Simon as wheat. Satan’s intent is and always contains a character of destruction, not purifying. Jesus uses the term “Satan,” i.e., adversary. It rings of Job 1:11 – “But put forth thy hand now, and touch all that he hath, and he will renounce thee to thy face.”

1 Pet. 1:7 – “the proof of your faith, being more precious than gold that perisheth though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ,” “manifold trials” (Vs. 6), is how Peter describes the process of a “proof of your faith,” 2 Cor. 2:9; 7:10-12; Exod. 16:4, 26-28; Rev. 2:10.

Although “all” of the apostles would be tried, i.e., Matt. 26:31-35. Peter was adamant that he would not be “offended” in Jesus. What Jesus tells Peter is a warning, a preparation, if you will, as to what he would encounter. Such was the case in Lk. 22:31 which describes the event “that he might sift you as wheat.” Sifting is not a process of an attempt to destroy the wheat, but to separate it from the chaff. Matt. 26:69-75, the event unfolded and Peter “remembered.” Peter, “wept bitterly” (cf. 2 Cor. 7:10). Luke specifically identifies the event, 22:54-62. To imagine the flood of guilt Peter experienced when “the Lord turned, and looked upon Peter,” who, upon that very night (Matt. 26:34), had said, “he spake exceedingly vehemently, If I must die with thee, I will not deny thee. And in like manner also said they all” (Mk. 14:31). It

is interesting that “also said they all.” It was not “only” to Peter that the event unfolded, but whereas the other disciples were “scattered” (Zech. 13:7; Matt. 26:56) Peter, and John, “followed Jesus” (Jn. 18:15-18), and whereas John, “was known unto the high priest, and entered in with Jesus into the court of the high priest; but Peter was standing at the door without. So the other disciple, who was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter.”

There is no event, in the life of Peter, that would have been of a greater shaking up, as Thayer says, “1) to sift, shake in a sieve 2) fig. by inward agitation to try one’s faith to the verge of overthrow.”

Jesus’ supplication, for Peter, was “that thy faith fail not” (Lk. 22:32). Satan’s attempt is to attack the faith of God’s people. That was the emphasis of Hebrews 11. In Heb. 12:1, the “weight, and the sin which doth so easily beset us” is indeed unbelief. Heb. 3:14, “for we are become partakers of Christ, if we hold fast the beginning of our confidence firm unto the end.” Ross Triplett