

No.  
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*"IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS WHICH ARE ABOVE, WHERE CHRIST SITTETH ON THE RIGHT HAND OF GOD."* COL. 3. 1.

Luke 22. 24-34.

*An Address (revised) at*

FOREST GATE, E. 7.

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by

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Luke 22. 24-34.

We see in the earlier verses Christ's foreknowledge of all the circumstances both of the man bearing the pitcher of water, and of His death, and of His coming back again.

The special part that comes in front of us tonight is, verses 35 to 37. The word "transgressors" is the word for "lawless ones". Here we have one of the strangest passages with one of the strangest statements that we can find in the gospels. Oftentimes such a passage has been misused, especially by those of Israel. We tell them Christ illustrated what He meant by suffering, that Christ did not mean to persecute but to be persecuted. Matthew 10,34. One is said to do that which he indirectly causes. Hence the ~~truth~~ truth making divisions, is said to cause a sword. Verse 38 - His people are to be cross-bearers. "A man's foes shall be those of his own household". He is not the quarreller, but the foe. Verse 29. The Lord refers to His coming kingdom. And then we have "Satan desires to sift you as wheat". The coming kingdom is not at once. The Lord deals with the intermediate future, first aluding to the past, see Ch.10, ver,9 and 10. The Lord's sending forth at the beginning of the chapter implies that the disciples will receive rewards, the word "worthy" keeps on occurring. A ~~welcome~~ welcome with hospitality is anticipated from Israel who were still God's favoured people, the temple still remained as "My Father's house". Now the Lord in Luke 22 referring back to that says there must be a contrast. "But now" in verse 36 is emphatic. The purse and the scrip are both to be put on one side in Matthew 10, but both are to be used in Luke 22. In Matthew 10 we have "The workman is worthy of his meat", implying "You are not to take things with you for your food shall be given you, but in Luke 22 the "for" which follows is an entire contrast. "FOR I say unto you that this which is written must yet be accomplished in me - 'and He was reckoned among the transgressors'". Matthew 10 - hoppelity, Luke 22 reverse of hoppelity. In Luke 22 they are to take a purse sufficient for their needs. The "but now" marks a change of dispensation. "Thas is your hour and the power of darkness. Before that time the world was not judged, Satan had a certain position in the world. But afterwards we have "NOW is the judgment of this world, now is the prince of this world to be cast out". Matthew 10 - They went out taking nothing with them - 3John 7 They were forth "receiving nothing of the Gentiles".

"He that hath no sword let him sell his garment and buy one". The word is very emphatic. "Let him sell his garment (implying he has no money) - anything to get a sword. The context historically shows that this cannot mean that the Lord approves of fighting. In Matthew's gospel on the same occasion, we read more fully of Christ's conversation in the garden. Peter draws his sword and strikes off the ear of the high-priest's <sup>servant</sup> Mark the Lord's answer, "Put up again thy sword into its place; for all they that take the sword shall perish with the sword". Plainly therefore, -the Lord does not approve of fighting. HE must be a smitten one - He remarks to them that come out against Him, "Why is it that ye have come out with swords and staves. "They came out as against a robber" - NOTE - "He was reckoned with the transgressors". When Peter struck off the ear of the high-priest the Lord said "Allow them thus far". Plainly therefore He did not mean "Use your sword". They had said before "Here are two swords", but He had said "It is enough". If you take that to mean that the swords were sufficient, there would be a contradiction. How could two swords be enough for a dozen men. If a sword was so essential that a man must sell his garment for one, two would not be sufficient, but the Lord does not say

"They are enough", but "It is enough!" He would say no more; they had misunderstood Him

I Peter 4. Therefore Christ having suffered in the flesh ye yourselves arm yourselves with the same inner mind, with a mind to suffer - the arm for fighting against yourselves". We may go yet further. It is not enough that we should arm ourselves with this mind, the special thought is, disciples must have power to use and learn not to use it. Spiritual power we are to use. The Lord says in this context "I could have prayed to the Father and He would have given me twelve legions of angels," but he never asked for one, He could have destroyed all, but He was to be numbered with the transgressors, and you are to be counted as such." Why did they need a sword on this occasion? Because it is important that Peter should have a sword in the garden; The Lord wanted to teach those who were slow to learn what it was not to use their powers. For Himself He knew how not to use His power, He did not therefore need a literal sword. It is easy to have no sword and then to be peaceable, but to have a sword and not to use it is a little more difficult. But the sword is not to be in its sheath, it was to be sheathed in them, against them, and to ~~pass~~ pierce them, and to separate spirit and soul, that which is of God from that which is of the flesh. But yet more, the Lord was going to Gethsemane and there was a conflict, a conflict with demons. The reference to twelve legions of angels, implies there were legions of demons. Colossians 2 - He put off principalities and powers. He was attacked by evil spirits, but He won a victory. Judas with his army was only a little manifestation of a more terrible army that marched against Christ. Are believers in any way called to meet such an army? Yes, we wrestle ~~ag~~ not against flesh and blood, but against principalities and powers. Wherefore take unto ~~to~~ you the whole armour of God. The sword of the Spirit ~~with~~ which is the Word of God. Men will not come to you, demons will attack you. Ephesians 6 - praying always. Striving in prayer, not striving with God, striving with demons who seek to intercept prayer.

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