



Grace Fellowship Church
Pastor/Teacher, Jim Rickard
Sunday, November 13, 2022

Luke Chapter 22

D. Wednesday, Luke 22:7-53.

1. The Lord's Supper, vs. 7-38.

g. Jesus' instruction for preparation of ministry, vs. 35-38.

Vs. 35, begins a new paragraph. This section is only recorded in Luke's Gospel. Jesus is once again addressing all of the remaining 11 disciples, and is referring back to an earlier time in His ministry, when He sent them out in preparation for their own ministry as we studied in **Luke 9:1-6, 10**; cf. **Mat 10:1-15**; **Mark 6:7-13, 30**. Jesus did the same and gave the same instructions to 70 disciples in **Luke 10:1-12**.

Vs. 35

Luke 22:35, “**And He said to them, “When I sent you out without money belt and bag and sandals, you did not lack anything, did you?” They said, “No, nothing”.**”

As noted above, this was earlier in Jesus' ministry and the passages that reference taking no money belt, bag, or extra sandals includes, **Mat 10:9-10**; **Mark 6:8-9**; **Luke 9:3; 10:4**.

“**When I sent you out**,” uses the Conjunction HOTE with the Aorist, Active, Indicative of the Verb APOSTELLO for a simple past tense that means, “sent, sent forth, sent away, etc.” The cognate Noun APOSTOLOS is where we get the title of these disciples as “Apostles.” Finally, the Personal Pronoun HUMEIS is used in the 2nd Person Plural, referring to the 11 remaining disciples.

Luke then uses the rare Preposition ATER once again, as he did in **vs. 6**. It means, “**without**, apart from, in the absence of, etc.” It is linked to three items:

1) “**Money belt**,” is BALLANTION, βαλλάντιον that means, “moneybag or purse,” used only by Luke in **Luke 10:4, 12:33, 22:35-36**. Matthew and Mark use the term “money belt,” CHALKOS EIS HO ZONE.” It comes from the word BALLO meaning, “to throw” and refers to a place where money is “thrown,” i.e., a purse.

2) “**Bag**,” is PERA, πήρα that means, “leather bag, knapsack, wallet. All three Gospels use this word. It was used for carrying personal belongings, or food and supplies.

3) “**Sandals**,” is HUPODEMA, ὑπόδημα that means, “shoes or sandals.” It is used 10 times in the NT. 8 times in the Gospels and twice in Acts. Besides its use in this narrative, in the **Mat 3:11**; **Mark 1:7**; **Luke 3:16**; **John 1:27** and in **Acts 13:25**, it is referring to the statement of John the Baptist that “**He who is coming after me is mightier than I, and I am not fit to remove His sandals.**” In **Luke 15:22**, it is used for the father's rejoicing of the return of his prodigal son. Finally, in **Acts 7:33**, it refers to Moses being commanded to take of his sandals when he approached the Lord on the Mountain, because it was holy ground.

Then we have, “**You did not lack anything, did you?**” In the Greek it is ME TIS HUSTEREO, “to come too late, to lack, to fail, or to be inferior.” Therefore, our Lord first commanded them to not take these provisions with them, as they would be provided by God through various positive believers during their missions. This speaks to the Logistical Grace blessings by God for all believers. When we faith rest in God, we will lack nothing of consequence.

When asked this question, the disciple responded, **“No, nothing,”** which is OUTHEN that means, “nothing, or no one.” It is the later form of OUDEIS. They affirmed that there was nothing that they had need or want for during their first missionary journey.

Vs. 36

Luke 22:36, “And He said to them, “But now, whoever has a money belt is to take it along, likewise also a bag, and whoever has no sword is to sell his coat and buy one.”

Jesus now warns them that the days ahead would be difficult, and they would not easily find a household eager to welcome them as followers of the One who was crucified. Therefore, they would need to carry their own provisions and protection.

“But now,” ALLA NUN speaks to a change in the situation. He instructs them to take several things with them on their future missionary trips, as they go out without Him. “Sandals” is not one of the items noted, and there is a new one added.

“Whoever has a money belt is to take it along,” HO ECHO, “whoever has,” BALLANTION, “moneybag or purse,” with the Aorist, Active, Imperative of the Verb AIRO, “take up, bear, carry.” This is a command by our Lord to now take some money with you, as it might not be provided for along the way by the people.

“Likewise, also a bag,” is the Adverb HOMOIOS, “likewise, in the same way, similarly, etc.,” with KAI PERA, “leather bag, knapsack, wallet.” With the Conjunction KAI, the command is continued to include taking along a bag for provisions including food.

“And whoever has no sword is to sell his coat and buy one,” which is KAI HO ME ECHO meaning, “and whoever does not have,” with the Aorist, Active, Imperative of the Verb POLEO that means, “sell.” It carries the ideas of exchanging, bartering, or selling. Then we have HO HIMATION, “garment, clothing, cloak, robe,” AUTOS that combined means, “the coat or jacket of him” or “his coat.” Therefore, they were to sell the coat so that they could, AGORAZO, “buy or purchase in the marketplace,” MACHAIRA, “a sword.”

Previously, Jesus did not instruct them to take, or not take, along a sword with them. He did not mention anything about a sword, only the items above with food and a staff. Now, he is telling them to sell their coat so they can buy a sword, if they do not already have one. As such, having a sword is more important than having a coat because their future missionary journeys will be much more dangerous. The future journeys will be filled with opposition, rejection, and even persecution from man, and also the dangers of robbers on the roads and highways, along with wild beasts. Therefore, they needed personal protection.

This passage also tells us that Jesus is a proponent of self-arming for self-defense, as we citizens of the United States of America have been afforded in our Constitution by our founders in the second amendment; the Right to Bear Arms! It reads, “A well regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear arms, shall not be infringed.”

Vs. 37

Luke 22:37, “For I tell you that this which is written must be fulfilled in Me, ‘AND HE WAS NUMBERED WITH TRANSGRESSORS’; for that which refers to Me has its fulfillment.”

Jesus then predicts that a prophecy regarding Him is about to be fulfilled, and this is the reason why the disciples will have to be better prepared in the future, when they go out on their missionary journeys.

“For I tell you that this which is written must be fulfilled in Me,” it uses the Verb GRAPHO, “written, recorded, composed, etc.,” in the Perfect, Passive, Participle in the direct object Accusative meaning, “It has in the past been written.” It also uses the Present, Active, Indicative of the Verb DEI, “it is necessary, must,

should,” with the Aorist, Passive, Infinitive of the Verb TELEO, “to be completed, finished, performed, etc.,” and EN EGO, “in Me.”

In other words, the prophecies written about Jesus will be fulfilled by Him. This references His crucifixion, as He then quotes a portion of **Isa 53:12**, “**AND HE WAS NUMBERED WITH TRANSGRESSORS.**” It reads in the Greek, KAI META ANOMOS, “lawless, godless, without law, or criminal,” with the Aorist, Passive, Indicative of the Verb LOGIZOMAI, “reckoned, calculated, counted, etc.”

In this sense, Jesus was considered a common criminal and was crucified with other criminals. He was “counted,” or thought to be one of them. Some interpret this as Jesus being amongst the disciples who are sinners, and will be thought of as criminal because of their association with Jesus who was crucified as a criminal. But that is putting the cart before the horse. Though that may have some merit to it, the previous explanation of Jesus being crucified with criminals and therefore considered a criminal by the people is the more appropriate interpretation.

Then He states, “**for that which refers to Me has its fulfillment,**” which uses the Preposition PERI, “concerning or about,” with EGO, “I or me,” and the Present, Active, Indicative of the Verb ECHO, “to have or hold, keep, etc.,” with the Noun TELOS that can mean, “end, termination, conclusion, aim, result, goal, or outcome.” He is saying that the Scriptures that were written about Him will have their prophetic conclusion; He will be crucified like a common criminal, with common criminals. As we know, Jesus was crucified with two other common thieves, **Mat 27:38; Mark 15:27; Luke 23:32; John 19:18.**

And because of this, the people in Israel will not be as favorable towards His disciples when they go out on their missionary journeys. As a result, they will not readily support them. Therefore, they need to carry their own provisions and arm themselves for protection.

Vs. 38

Luke 22:38, “They said, “Lord, look, here are two swords.” And He said to them, “It is enough.””

Here, the disciples reply to Jesus’ mandates and statements.

They first rightly call Him “**Lord,**” KURIOS. Then say “**look,**” EIDON, “behold, look, see, etc.,” to capture His attention and to show their preparedness. Then they state, “**here are two swords,**” HODE DUO MACHAIRA.

Jesus responds, “**It is enough,**” using the Verb EIMI with the Adjective, HIKANOS that means, “sufficient, adequate, competent, worthy, etc.” The overzealous disciples present two swords to Jesus and He calms them down by saying in essence, “great!” Clearly, He just told all the disciples to have a sword, so in reality two will not be enough. But to quell their exuberance, He states at this time “it is enough,” knowing that later on they will understand that they each should have one.

Interestingly, among the 11 disciples they only had two swords. Therefore, nine of them would have to buy one. But who were the ones that owned the two swords? We only know of one, and he is identified in John’s Gospel as the one who drew his sword when they came to arrest Jesus and cut off the ear of Malchus, the high priest’s servant. That disciple was Peter! Cf. **John 18:10-11; Mat 26:51-53; Mark 14:47; Luke 22:49-51.**

John 18:10-11, “Simon Peter then, having a sword, drew it and struck the high priest’s slave, and cut off his right ear; and the slave’s name was Malchus. ¹¹So Jesus said to Peter, “Put the sword into the sheath; the cup which the Father has given Me, shall I not drink it?””

By way of analogy, the sword, MACHAIRA is used in **Heb 11:34, 37**, for both the success and persecutions of the visible heroes of the OT. This is a good example of what the Apostles will achieve and face during their missionary work to establish the Church, just as it is for us in our work for the Lord today. Therefore, as our

Lord instructed the disciples, we too must be prepared for all events when we go out on the missionary field, whether it be in a foreign nation or our own neighborhood.

Interestingly, even though MACHAIRA literally means a small sword or large knife, it is used in **Heb 4:12**, and **Eph 6:17**, to represent the power of the Word of God, as wielded by the Holy Spirit working within us.

Heb 4:12, “For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.”

Eph 6:17, “And take THE HELMET OF SALVATION, and the sword of the Spirit, which is the word of God.”

In fact, the first use of MACHAIRA in the NT is found in **Mat 10:34**, that speaks of the dividing nature of Jesus’ ministry.

Mat 10:34, “Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword.”

This tells us that our preparedness to do the work and service of the Lord means we must have maximum Bible Doctrine resident within our souls, coupled with the filling of the Holy Spirit, in order to be victorious in our own spiritual life and in winning souls. Therefore, we are to sell our coats, so that we can purchase a MACHAIRA, (i.e., the Word of God) and apply it to our lives and circumstances, **Rev 3:18, cf. Isa 55:1; Mat 12:44-46.**

Rev 3:17-18, “Because you say, “I am rich, and have become wealthy, and have need of nothing,” and you do not know that you are wretched and miserable and poor and blind and naked, ¹⁸I advise you to buy from Me gold refined by fire so that you may become rich, and white garments so that you may clothe yourself, and *that* the shame of your nakedness will not be revealed; and eye salve to anoint your eyes so that you may see.”

Isa 55:1, “Ho! Everyone who thirsts, come to the waters; and you who have no money come, buy and eat. Come, buy wine and milk without money and without cost.”

Mat 13:44, “The kingdom of heaven is like a treasure hidden in the field, which a man found and hid *again*; and from joy over it he goes and sells all that he has and buys that field. ⁴⁵Again, the kingdom of heaven is like a merchant seeking fine pearls, ⁴⁶and upon finding one pearl of great value, he went and sold all that he had and bought it.”