

**190210-1 Luke Series, 22, 24-38, Brethren Stiving, & Going to the Work Prepared – Craig Thurman**

Christ and the apostles had come to an upper room. Because of their relationship as Jews to the nation of Israel they all ate the Passover meal there that evening. Furthermore, because of their relationship as disciples of Christ, members of the Lord's church, they also observed the ordinance of the Lord's Supper. If we will come to right conclusions about these things we must make these distinctions. Israel is not the church, and the church is not Israel. Churches do not observe Passover, the Feast of Unleavened Bread, Pentecost, etc. anymore than Israel observes baptism and the Lord's Supper.

This evening begins the Day of Preparation. The Preparation is the time when Israel purges from their houses, and from their borders all leaven.

*Ex 13:7 Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.*

The Day of Preparation and Passover are the same day. This is a very difficult night for our Lord. Only a few hours earlier Mary had anointed the head and feet of our Lord with a very precious ointment preparing His body for burial. (Mt.26.12). As they came together this evening for Passover Christ revealed that one of them would betray Him. (Mk.14.18) That man, Judas Iscariot left shortly thereafter. Then Jesus explained further to the remaining eleven disciples that they would all become offended because of Him and forsake Him. (Mk.14.27) But even with these things considered the disciples began to stive among themselves. Testing proves that the flesh is weak. In times like these the less we have learned to yield to the Spirit the more the flesh will be manifested. This is always a shameful experience for the children of God.

***24 And there was also a strife among them,***

Also, meaning in addition to inquiring among themselves which one would be the traitor of the Lord Jesus, they strove about ...

***which of them should be accounted the greatest.***

*a strife*, φιλονεικία, a noun; φιλόσ to love or be familiar + νείκος, LXX, strife, Pv.10.12; 22.10; 29.22; to dispute, contend, or strive; A.T. Robertson, to be 'fond of strife, eager to contend.'

This matter, which of them should be the greatest, had been raised before among them. Then we read that they *disputed* or reasoned among themselves (Mk.9.34; Lk.9.46) about which of them should be the greatest, but now they are eager to strive with one another about this. The timing for this couldn't have been worse: on the eve of Christ's sufferings and death of the cross. Once more we are reminded of the great love of God for us that are so unlovely.

What words are these, *And there was also a strife among them!* The disciples began to concern themselves with something that they both knew nothing about, and with what should never have been a concern to them. (Mt.20.23) As we heard a brother say recently, 'It wasn't their department.'

They began to strive.

*Pr 26:20 Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth.*

None can lay this strife on Judas Iscariot's feet this time. He wasn't stirring up the brethren this time. (Jn.12.6) He had already left them. One would think, that with that man gone there would have been more peace in the body of Christ. The disciples can't blame Judas. They can't even blame Satan. They can only blame themselves. The flesh, the old nature was the problem. The fact that they strove at all proves this. They were carnally minded.

*1Co 3:1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.*

*2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.*

*3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?*

The church that will enjoy the greatest measure of peace will be the church, of whom the greater part of its members has studied to be quiet, to be of few words, that are quick to hear, slow to speak, slow to wrath, and has the spirit of a true servant of God.

*1Th.4.9 ¶ But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.*

*10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more [in that brotherly love];*

*11 And that ye study (are familiar with the value or estimation of ... quietness), to be quiet, and to do your own business, and to work with your own hands, as we commanded you;*

*12 That ye may walk honestly toward them that are without, and that ye may have lack of nothing.*

*that ye study, φιλοτιμείσθαι, pres. infin. of φιλοτιμέομαι, φίλος to be familiar, to love + τιμή to have esteem for, to have, price ... in context ... quiet, peace; Ro.15.20, striving; 2Co.5.9, laboring.*

*to be quiet, ἡσυχάζειν, pres. infin. of ἡσυχάζω, to hold your peace, to rest, to cease, to be quiet; women should learn to be quiet [ἡσυχάζω] as a general rule of life, and silent [σιγάω] in the churches.*

*honestly, εὐσχημόνως, adv. of εὐσχήμων, εὖ good, well + σχῆμα, KJV, fashioned; εὐσχημόνως, is three times in the N.T., Ro.13.13; 1Th.4.12, honestly; 1Co.14.40, decently.*

Quietness at least presents the appearance of wisdom and a contemplative spirit.

*Pr 17:28 Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding.*

*Discussions* are necessary and essential, but becoming graceful and brief in them must be learned. Probably more often than not, a few, well spoken words seasoned with grace suffice. Flooding discussions with many words leads can create confusion and lead to strife.

*Pr 10:19 In the multitude of words there wanteth not sin: but he that refraineth his lips is wise.*

*but he that refraineth, וְחָשַׁךְ, Qal part. act. sing. masc. of חָשַׁךְ, cha-shak; KJV, to withhold, keep bapck, to spare, reserve, hinder, refrain, asswage, forbear ... in this case, the lips.*

*Pr 25:11 A word fitly spoken is like apples of gold in pictures of silver.*

*fitly, lit. turned upon, עַל־אֲפִנְיוֹ, a masc. pl. noun w/ 3psm suff., and only once here; see also אֲוֶן, wheel; here indicating a timely spoken word; a word spoken that turns, perhaps so to cause conversion in another; this appears to fit in the context of vss. 8-11.*

*Jas 1:19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath;*

*20 For the wrath of man worketh not the righteousness of God.*

The apostles strove about which of them should be the greatest, when the concern should have been, how can I best serve my brethren, the brethren of our Lord Jesus Christ.

If I could sum up the will of God for this church it would be by this text:

*Php 1:27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear*

*of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel ...*

*striving together, συναθλέω, σύν together + ἀθλέω, from which we have the English 'athletics,' so working or exercising together for the faith of the gospel.*

That is the will of God for this church. Everything else is secondary. Whiel the disciples strove what did our Lord Jesus do? By John's gospel account we read that He laid aside His garments and began washing His disciples' feet. What was He doing by that? He was giving them an example to follow after. (cf. Jn.13.12-17) By love serve one another.

*Ga 5:13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.*

24 Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων

**25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.**

*are called, καλοῦνται, 3ppl. pres. ind. pass. of καλέω, to call.*

*exercise lordship over, κυριεύουσιν, 3ppl. pres. ind. of κυριεύω; KJV, to exercise lordship over, to have dominion over, to be lord, to be Lord of; the noun κύριος, lord (56), Lord (663), master (12), Master (2), owner (1), sir (13), per Robert Young's Analytical Concordance to the New Testament, in a verb would be to be lording over.*

*that exercise authority upon, ἐξουσιάζοντες, nom. pl. masc. part. pres. of ἐξουσιάζω, ἐκ from, of, out of + ουσία, substance, goods; KJV, to exercise authority upon (Lk.22.25), to be brought under the power (1Co.6.12); to have power of (1Co.7.4, twice).*

*benefactors, εὐεργέται, nom. pl. of εὐεργέτης, so 'good workers', εὖ + ἔργον; the verb εὐεργετέω, is once in the N.T., doing good; the noun, εὐεργεσία, is tss. good deed and benefit.*

25 ὁ δὲ εἶπεν αὐτοῖς Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται

**26 But ye shall not be so:**

The ideology of the disciples toward one another, and the government of the church of which they are a part is not structured like the government of the world. Churches are not to be modeled after the world: businesses or corporations. Churches are unique. They are to be modeled after the word of God. There is no other entity in the world like the Lord's church. It is a spiritual body that is subject to one Head, Jesus Christ. (Eph.1.22; 5.23; Col.2.10) And this kind of church has one authoritative rule, which is the word of God. (2Th.2.13; He.4.12; He.13.7; 1Ti.3.15) Every member is subject to one another while corporately subject to God's word.

**but he that is greatest** (or, greater) **among you, let him be as the younger** (perhaps the idea of 'lesser'); **and he that is chief** (governs), **as he that doth serve** (ministering to others' needs).

*greater, μείζων, comparative of μέγας, great, so greater, , greatest, elder, more*

*younger, νεώτερος, comparative of νέος; tss. younger, twice young (Jn.21.18; Tit.2.6).*

*chief, ἡγούμενος, nom. sing. masc. part. pres. of ἡγέομαι, tss. a Governor, chief, to think, esteem, suppose, count, account, rule over, judge.*

*that doth serve, διακονῶν, nom. sing. masc. part. pres. of διακονέω, to minister, serve, administer.*

Notice, the *order* of a church is a spirit of subjection; subjection to one another as *fellow servants* under their Head, Christ. It is not a place of rulership; it is a place of service. This place, this church provides the

opportunity to serve one another. The apostle Peter lays out the service of the membership of a church like this:

First Peter instructs the pastors:

*1Pe.5.1 ¶ The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:*

*2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;*

*a ready mind, is a pastor proved to be prepared the work: proved to be able to feed the flock, proved to be able to serve the flock and help her when in trouble, hurting, confused, by faithfully applying the salve of the word of God.*

*3 Neither as being lords over God's heritage, but being ensamples (of what but of faith & service) to the flock.*

*being lord's over, κατακυριεύω, tss. to exercise dominion, to exercise lordship, to overcome, or Lord over.*

It's like the seven sons of Sceva that attempted to imitate the works of Paul by calling out the name of Jesus over some possessed of demons, and they were overcome by the power of the demons.

*ensamples, τύποι, nom. pl. of τύπος, and tss. a print, a figure, fashion, manner, form example, ensample, pattern; our English word type is derived from the Gr. τύπος.*

O.E.D, a precedent which may be followed or imitated; a pattern or model for conduct.

Pastors' lives were to be models of service, not lordship to the church; not as lords. If this model was genuinely practiced by

pastors less men would be attracted to this office for the wrong reasons. (Acts 6.1-4, each office has its service)

*4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.*

*5 ¶ Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another (and this lays aside all strife), and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.*

*6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:*

*7 Casting all your care upon him; for he careth for you.*

No one of us dictates to another. We are all equals in the service of Christ. The Lord hates dictators and ruling classes in His churches (Nicolaitanism).

*Re 2:15 So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.*

*Nicolaitan, νικάω, to rule, & λαός, people.*

*3Jo 9 I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.*

*preeminence, φιλοπρωτεύω, to love the first place.*

We are taught:

*Ro.12.10 Be kindly affectioned one to another with brotherly love; in honour preferring one another ...*

*φιλόστοργος, φιλος to love as brethren + στοργή, a natural love, affection, fraternal, maternal instinct; a natural, fraternal love for one another; a love for the society of that body.*



It is a marvel that a church can function and thrive under this kind of rule, but she does. As long as the word of God is her rule she cannot fail, but when she steps aside then begins trouble.

26 ὑμεῖς δὲ οὐχ οὕτως ἀλλ' ὁ μείζων ἐν ὑμῖν γενέσθω ὡς ὁ νεώτερος καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν

**27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.**

Christ, though Lord & Master,

*Joh 13:13 Ye call me Master and Lord: and ye say well; for so I am.*

set before his disciples the example of a servant. There is no greater example of a servant than what our Lord Jesus Christ gave.

*Mk.10.44 And whosoever of you will be the chiefest, shall be servant of all.*

*45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*

Removing the issue of lording over a church removes the opportunity of using the church for personal gain. This is a time for service. Reward for service comes later.

27 τίς γὰρ μείζων ὁ ἀνακείμενος ἢ ὁ διακονῶν οὐχὶ ὁ ἀνακείμενος ἐγὼ δὲ εἶμι ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν

**28 Ye are they which have continued with me in my temptations (trials).**

*have continued, διαμεμενηκότες, nom. pl. masc. part. perf. of διαμένω, to continue through; tss. remained, continued.*

Ye, eleven. Judas did not continue. He has no place in the things which Christ speaks of here.

28 ὑμεῖς δέ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου

**29 And I appoint unto you a kingdom, as my Father hath appointed unto me;**

*appoint, διατίθεμαι, pres. ind. mid. of διατίθημι; τίθημι, to set forth, bow, put make, lay, sink down, lay down, lay aside, give, and διατίθεμαι, is tss. to appoint, make, and treated as a noun the testator.*

29 κἀγὼ διατίθεμαι ὑμῖν καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν

**30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.**

There is a kingdom coming in which Christ has appointed them a place to rule. And this promise is to all of His disciples which serve faithfully.

*2Ti 2:12 If we suffer, we shall also reign with him: if we deny him, he also will deny us ...*

*Re.5.10 And hast made us unto our God kings and priests: and we shall reign on the earth.*

This is a very specific text which the Lord lays out before these apostles that have served Him to this time. He refers here to twelve men that shall sit on twelve thrones. Obviously Judas is removed from His place and another shall come into it and be granted this privilege when the kingdom of God comes.

30 ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου καὶ καθίσησθε ἐπὶ θρόνων κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ

**31 And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:**

*has desired*, ἐξητήσατο, 3ps. aor. ind. mid. of ἐξαίτέω, ἐκ forth, from, of, out of + αἰτέω, *to ask, beg, desire, crave, require, call for*; only this once is the Gr. used and by Luke.

Peter appears to be particularly singled out here by the Lord. He was very likely very prominent in the striving among the brethren. And this occasion Satan will take advantage of. The Lord Jesus tells Peter this very thing, but it falls on deaf ears. Satan, by sifting Peter would expose all of the chaff of Peter's life so that everyone could see it. This will be a very bitter, though necessary, experience for him.

31 εἶπεν δὲ ὁ Κύριος, Σίμων Σίμων ἰδοῦ, ὁ Σατανᾶς ἐξητήσατο ὑμᾶς τοῦ σιניάσαι ὡς τὸν σῖτον

περὶ  
**32 But I have prayed for thee, that thy faith fail not:**  
concerning

*fail*, ἐκλείπη, 3ps. pres. subj. of ἐκλείπω, of, out, out of, from + to lack, want, be destitute; ἐκλείπω, is only tss. *fail* (3); cf. also καταλείπω, to leave.

*Jn.13.37 Peter said unto him, Lord, why cannot I follow thee now?*

*Mt.26.33 Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.*

Christ didn't pray that Satan not sift Peter's life, but rather that through it his faith would not fail.

By observation we would think that his faith failed. Consider this for a moment: whose faith failed but Judas. And why? Because Judas no real faith; that which the Spirit of God alone can produce.

As we consider Peter's faith and the terrible experience he shall suffer in denying Christ the fact that he was restored from this terrible lapse shows that his faith failed not. Yes, we fail, and sometimes we fail very badly. But the child of God will be recovered. The child of God can rise up again from

that lowest place and serve the Lord. I cannot tell you how low I've been, but I can tell you that I have been restored from every failure in my life, and I've had a few. In Ps.23.5, *He restoreth my soul ...* But it wasn't so for Judas, and it is not so for those like him.

*restoreth*, a 3ps. masc. fut. Polel of **שׁוּב**, shoov; really just an O.T. term equivalent to the N.T. *conversion*; to bring again, to turn, convert (Is.1.27)

***and when thou art converted, strengthen thy brethren.***

Jesus saw the end of Peter's trial. At the moment Peter couldn't fathom that he would even come into such a trial, much less see an end to that to which Jesus referred.

32 ἐγὼ δὲ ἐδεήθην περὶ σοῦ ἵνα μὴ ἐκλείπη ἡ πίστις σου καὶ σὺ ποτε ἐπιστρέψας στήριξον τοὺς ἀδελφούς σου

***33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.***

*Jn.13.38 Jesus answered him, Wilt thou lay down thy life for my sake?*

Peter thought that he knew himself better than the Lord did. There is little doubt in my mind that Peter was a lot like us at this instant. Rather than listening to what the Lord Jesus was saying he was too busy thinking about what he wanted to say. Peter needed to learn to listen.

33 ὁ δὲ εἶπεν αὐτῷ Κύριε μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι

***34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.***

*Mk.14.30 And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.*

The most basic understanding of the citation of the cock crowing is that before break of day Peter would deny Christ. No matter how firmly Peter thought he stood at this very moment in just a few hours from now he will reject being a disciple of Christ (Jn.18.25); he will reject ever knowing Him (Mt.26.70), and having any association with Him (Mk.14,67, 68).

34 ὁ δὲ εἶπεν Λέγω σοι Πέτρε οὐ μὴ φωνήσῃ σήμερον ἀλέκτωρ πρὶν ἢ τρίς ἀπαρνήσῃ μὴ εἰδέναι με

**35 And he said unto them** (His disciples), **When I sent you without purse, and scrip, and shoes, lacked ye any thing?**

*without, ἄτερ, only Lk.22.6, 35, meaning in the absence of.*

The Lord Jesus was referring to an earlier instance when He had commanded them to go preaching the kingdom of heaven in the cities of Israel. Then they were to take nothing with them. (Mt.10.5-15; k.6.7.13; Lk. 9.1-8) So He asks them if they lacked anything then.

**And they said, Nothing.**

35 Καὶ εἶπεν αὐτοῖς Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλαντίου καὶ πήρας καὶ ὑποδημάτων μὴ τινος ὑστερήσατε οἱ δὲ εἶπον, οὐδενός

**36 Then said he unto them, But now, he that hath a purse, let him take it,**  
imperative

let him take it, ἀράτω, aratō, 3ps. aor. **imper.** act. of αἴρω, airō; meaning to bear up; the aorist imperative is found in Mt.16.24; Mk.8.34; Lk. 9.23 with reference to bearing the cross:

*Mt 16:24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.*

**and likewise his scrip: and he that hath no sword, let him sell his garment,**  
bag imperative

scrip, πήρα, always tss. scrip (6); the the apocryphal book of Judith, 10.5 it is tss. a bag, and in this bag was carried parched corn, lumps of figs, and fine bread (cf. Judith 13.10, 15, where she puts a head in the bag.)

let him sell, πωλησάτω, **pōlēsatō**, 3ps. aor. **imper.** act. of πωλέω, **pōlēō**; five times the aorist imperative verbs are found in the N.T. (Mt.19.21; Mk.10.21; Lk.12.33; 18.22, sell; 22.36, let ... sell.) and buy one.

**and buy one.**  
imperative

buy, ἀγορασάτω, **agorasatō**, 3ps. aor. imper. act. of ἀγοράζω, **agoradzō**; three times the aorist imperative verbs are found in the N.T. (Mt.25.9, but go ye rather to them that sell, and buy for yourselves; Lk.22.36; Jn.13.29, buy those things that we have need of against the feast).

A commonly overlooked part of this text regards the commandment for the disciples to purchase a sword. Some deny that this has any meaning beyond this evening in which the Lord Jesus would be arrested. First of all, the imperative for the disciples to sell a garment to buy a sword cannot possibly be understood to mean that Jesus expected His disciples to leave in that moment to buy a sword. This is not the sense at all. The sense is clearly future and beyond this time.

Second, the imperative *buy one* is to prepare His disciples for going out into the world. They were to take gold, silver and brass in their purses, provisions in their scrip, and extra coats, staves, and swords.

cf. Ac.15.3, the Antioch church supported Paul, Barnabas, and certain others of their number when sending them to Jerusalem; Ac.18.3, Paul, Acquilla and Prisca supported themselves by the skill of tent-making; 2Co.11.8; Phl.4.15

The disciples were to proceed differently after the Lord leaves them. Certainly men will become worse and worse by the time of His second coming.

*2Ti 3:1 This know also, that in the last days perilous times shall come.  
2 For men shall be ...*

...

*13 But evil men and seducers shall wax worse and worse, deceiving,  
and being deceived.*

*2Pe 3:3 Knowing this first, that there shall come in the last days  
scoffers, walking after their own lusts ...*

Even when He sent them out the first time among their countrymen He warned them to use wisdom because they were like sheep among wolves.

*Mt 10:16 Behold, I send you forth as sheep in the midst of wolves: be  
ye therefore wise as serpents, and harmless as doves.*

How much more so should it be for them as they go out in His absence into the nations (of the Gentiles)?

Why a sword? There is a legitimate use for the *sword*. It is a deterrent to men that would act unlawfully against the children of God. The sword is a good tool in the hands of every law-abiding citizen. Christians are not the only ones which suffer at the hands of the wicked. However, Christians are doubly liable to suffer harm by others because they are Christians. There is an unseen force at work in the hearts of some men that moves them to extreme hatred toward Christians, for no other reason than that they are Christ's.

*2Th 3:1 Finally, brethren, pray for us, that the word of the Lord may  
have free course, and be glorified, even as it is with you:  
2 And that we may be delivered from unreasonable and wicked men:  
for all men have not faith.*

*unreasonable, ἄτοπος*, meaning literally ‘out of place.’; such behavior is beyond the bounds of normal human behavior.

The term *all men have not faith* seems to say that because they haven’t the rule of the Spirit at work in them, all men apart of Christ are subject to becoming most unreasonable, unnatural, and wicked towards the children of God.

All men, Christians included, have a right and duty to defend themselves, their neighbors, and their property. **Jesus our Lord commanded His disciples to bear a weapon so that they may be able to defend themselves with reasonable force against the *unlawful* acts of others, just as every other man has that right.** The word of God teaches that every soul has a right to defend itself. (cf. Ge. 4.23, 24; 9.5, 6) Self-defense is not an act of retaliation or vengeance. (cf. Ge.14.14; Lev.19.18; Es.9.16; Ro.12.19)

Look at this text again. Notice on the one hand that the sword is expressed negatively: he that hath no sword. Jesus knew that some of His disciples did not carry a sword. Now He commands these disciples to buy one. On the other hand, the implication is that some of these apostles had always carried a sword with them as they ministered the word of God to others. Was there something wrong with that? No. It is right for Christians to take their gold, silver, and brass-filled purses, provision-filled scrips, and extra coats, shoes and ‘swords’ with them as they minister the gospel of the grace of God to others. Settle it in your mind: it is a right thing for Christians to do. If we don’t *feel* right about this we need to change our minds and get familiar with it until we *feel* right about it.

My opinion is that the main point of this text teaches how we should go, and in going provide for our own necessities as opposed to depending on others.

36 εἶπεν οὖν αὐτοῖς Ἄλλὰ νῦν ὁ ἔχων βαλάντιον ἀράτω ὁμοίως καὶ πήραν καὶ ὁ μὴ ἔχων πωλησάτω τὸ ἱμάτιον αὐτοῦ καὶ ἀγορασάτω μάχαιραν



**37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.**

LXX, Isa 53:12 *Therefore he shall inherit many, and he shall divide the spoils of the mighty; because his soul was delivered to death: and {1} he was numbered among the transgressors; and he bore the sins of many, and was delivered because of their iniquities. {1} Mk 15:28 }*

LXXE, *and he was numbered among the transgressors,*  
LXX, Is. 53.12 – *καὶ ἐν τοῖς ἀνόμοις ἐλογίσθη*  
KJV, Lk.22.37 – *καὶ μετὰ ἀνόμων ἐλογίσθη*  
Literally, Luke – and he was numbered with transgressors

*ἄνομος*, ἄ negative particle + νόμος, always tss. *law* (195 times); the KJV tss. *ἄνομος*, *lawless*, *unlawful*, *wicked*, *without law*, & *transgressor*.

It cannot be that the word of God should fail to be accomplished. Those prophecies in the word of God concerning the sufferings of Christ *must be* done.

37 λέγω γὰρ ὑμῖν ὅτι ἔτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί τὸ Καὶ μετὰ ἀνόμων ἐλογίσθη καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει

**38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.**

*swords*, μάχαιραι, nom. pl. of μαχαίρα, and always tss. with the English *sword*.

Clearly, these swords were what two of the apostles had carried about with them. One of the apostles which had carried a sword about with him was Peter. (Jn.18.10)

We read of the disciples striving over which of them would be the greatest among them. That was likely prompted at the revelation that one of them

would go so far as betray the Lord Jesus. From this the Lord informs Peter that Satan will try him, and in a few short hours even he would deny knowing Him. And finally, Jesus commands His disciples to change the way that they have gone out into the cities and villages of Israel during His earthly ministry. Now they are to take their purse, scrip, coats, shoes, staves and swords. Disciples of Christ should go able to provide for themselves the things that they need. These are the things that we have considered in our time together today. I hope that we all could take away from this message today that would help us as we continue following after Christ until He comes again.

38 οἱ δὲ εἶπον, Κύριε ἰδοὺ, μάχαιραι ὧδε δύο ὃ δὲ εἶπεν αὐτοῖς ἱκανὸν ἔστιν