

## Luke 22:35 cp.w John 13-17, Chronological Orientation

What has been fixed in the decrees is the mystery dispensation of the Church which is intercalated between the Ascension of Christ and His Second Advent. Once it became clear to our Lord that His public offer of the kingdom was rejected by Israel, He began to alter His discourse toward Plan B. And Plan B took Him toward the Gentiles and the establishment of the church, followed by His crucifixion, judgment, death, burial, and resurrection. Thus, Plan B resulted in the Jews promoting the execution of Christ as a blasphemer rather than by the Romans as a traitor.

**Acts 2:36** - Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ—this Jesus whom you crucified.

Our passage, Luke 22:35 reviews instructions given by our Lord to His disciples when Plan A was the message. In Luke 22:36 we see the Lord revise that policy as a part of their post-ascension involvement with Plan B.

## II. Exegesis of Luke 22:35

**Luke 22:35 [NAS]** - And Christ said to the disciples, “When I sent you out without purse, bag and sandals you did not lack anything, did you?” And they said, “No, nothing.”

### A. Chronological Orientation

This statement is a part of the Upper Room Discourse, the Lord’s final doctrinal instructions to His disciples.

His comments take place around the table of what has become known as the Last Supper but what was actually a Passover seder. (See Exodus 12)

It is the night in which He was betrayed and arrested; the next day He will be tried before six different tribunals, both Jewish and Roman.

The text of His commentary is found in all four of the Gospels but the most extensive passage is John 13-17.

Comparisons between John and the other three Gospels indicate that the passage we are about to note falls somewhere between the Lord’s prophecy that Peter would deny Him three times and the group’s arrival at the Garden of Gethsemane.

The site for this Passover seder is the home of John Mark, the human writer of the Gospel of Mark.

Other than instructions for observing the Eucharist which are found in Matthew, Mark and Luke, our passage is the only other major piece of information not found in John’s account.

The instructions for observing the Eucharist obviously come before the Upper Room Discourse as chronicled in John.

It is not so apparent where the Lord’s instructions on bearing arms is located but the context suggests somewhere in John 16 or between chapters 17 and 18.

In the Upper Room Discourse, there are two points the Lord makes repeatedly: (1) He is going away and leaving the disciples behind and (2) by serving Him they will fall into danger from the world.

We can see the principle of His impending departure develop from several verses of commentary and direct quotes beginning in:

**John 13:1** - Jesus, knowing that His hour had come that He should depart out of this world to the Father ...

**John 13:33** - Where I am going, you cannot come.

**John 13:36** - Where I go, you cannot follow Me now; but you shall follow later.

**John 14:2c** - I go to prepare a place for you.

**John 14:3** - And if I go to prepare a place for you, I will come again and receive you to Myself; that where I am there you may be also.

**John 14:19** - After a little while the world will behold Me no more; but you will behold Me because I live, you shall live also.

**John 14:28** - You heard that I said to you, 'I go away, and I will come to you.'

In the middle of chapter 15 the Lord begins to inform the disciples that His departure, combined with the Gospel message they are commissioned to preach, will result in physical danger to them personally.

**John 15:18** - If the world hates you, you know that it has hated Me before it hated you.

**John 15:19** - If you were of the world, the world would love its own; but because you are not of the world but I chose you out of the world, therefore the world hates you.

**John 15:20b** - If they persecuted Me, they will also persecute you.

**John 16:2** - They will make you outcasts from the synagogue, but an hour is coming for everyone who kills you to think that he is offering service to God.

**John 16:3** - And these things they will do because they have not known the Father or Me.

**John 16:7** - I tell you the truth, it is to your advantage that I go away, for if I do not go away, the Helper shall not come to you; but if I go, I will send Him to you.

**John 16:32** - Behold, an hour is coming and has already come, for you to be scattered, each to his own home and to leave Me alone; and yet I am not alone because the Father is with Me.

**John 16:33** - These things I have spoken to you that in Me you may have peace. In the world you have tribulation but take courage, I have overcome the world.

Chapter 17 is the Lord's high priestly prayer to the Father and it contains intercessory requests which indicate that His departure will cause His disciples to become endangered.

**John 17:12** - While I was with them, I was keeping them in Your name which You have given Me; and I guarded them and not one of them perished but the son of perdition, that the Scripture might be fulfilled (Psalm 41:9).

**John 17:14** - I have given them Your word and the world has hated them, because they are not of this world, even as I am not of the world.

**John 17:15** - I do not ask You to take them out of the world but to keep them from the evil one.

Now the stage is set to take a look at Luke 22:35 and note its context.