

**Luke 22:36-38 cp.w Isaiah 53:12; Armed Apostles**

Again we see the underlying presence of the free-enterprise system in our Lord's teachings and instructions. The verb “to buy”: *agorazo* comes from the noun *agora* which means “market.”

This verb associates its action with the marketplace where men assembled to transact business. Again, this reminds us of the first two libertarian principles of government as expressed by Charles Murray.

**Murray, Charles. What It Means to Be a Libertarian: A Personal Interpretation. New York: Broadway Books, 1997, pp. 5-7:**

*An adult making an honest living and minding his own business deserves to be left alone to live his life. He deserves to be free.*

*A more elaborated version of this position depends on two beliefs shared by almost everyone: Force is bad, and cooperation is good.*

A child learns that the use of force is wrong because it's not right to hurt other people. More deeply considered, the ban on force derives from this principle: Each person owns himself. Self-ownership is unalienable. It is wrong for me to use force against you, because it violates your right to the control of your person. My intentions are irrelevant. I may have the purest motives in the world. But even these give me no right to make you do something just because I think it's a good idea. This truth translates into the first libertarian principle of governance: In a free society individuals may not initiate the use of force against any other individual or group.

Cooperation is good because of the principle of voluntary exchange. Formally stated: A voluntary and informed exchange benefits both parties.

The only alternative to engaging in voluntary and informed exchanges is to engage in involuntary or fraudulent ones. This translates into the second libertarian principle of governance: ... people in a free society may not be impeded from engaging in voluntary and informed transactions.

The libertarian ethic is simple: Thou shalt not initiate the use of force. Thou shalt not deceive or defraud.

Thus, the Lord is instructing the disciples to engage in a voluntary and informed exchange: Their coats for money with which they will then buy a sword, the accusative singular direct object from the noun: *machaira* - “sword.”

In Matthew 10:10, the disciples were instructed not to take along a staff—the *rhabdos*—on road trips. This four-to six-foot stick had a number of uses, one of which was to serve as a weapon for personal defense on the unprotected, rural, and dangerous roads of Israel. It, like the *rhomphaia* sword of the Barbarians, was cumbersome, could not be concealed, and had to be carried.

One piece of clothing which was standard to most every male in the first century was the girdle, or *zwnh* - “zone”, a belt tied to the waist and used to secure several items.

If a person wanted to do work that required bending and stooping, to walk a long distance, or even run, he would lift the inner and outer garments and secure them with this belt. Thus, the phrase you often see in Scripture, “Gird your loins.” It's an idiom to prepare for action or to be alert.

This girdle contained a pouch into which money could be hidden. A word attached to it underneath the coat, or “*outer garment*,” became a concealed weapon.

**Judges 3:16** - And Ehud made himself a sword [*hereb*] which had two edges, a cubit (18”) in length; and he bound [*hagor: girded*] it on his right thigh under his cloak.

Thus, a new policy is in place. The Lord now permits the disciples to return to the usual practices associated with travel in the first century.

**Luke 22:35** - And Jesus said to the disciples, “When I sent you out without money [no swag], food [no tucker-bag], and shoes [no matilda], you had no lack of anything, did you?” And they said, “No, nothing.”

**Luke 22:36** - But He said to them, “But now, let the one who owns a swag, take it; likewise a tucker-bag, and let the one who does not own a *machaira* sell his coat and buy one.”

Dr. J. Dwight Pentecost has a brief but excellent summary of these two verses in his book:

**Pentecost, J. Dwight. *The Words and Works of Jesus Christ*. Grand Rapids: Zondervan Publishing House, 1981; p. 432:**

When Christ had sent these men away on a ministry previously, He had told them that they were to walk in conscious dependence on Him, He had sent them without a purse, bag, or sandals. He had been faithful to these men then. Now He was to be absent from them after His death; so He commanded them to make provision for their needs. They were to provide a purse, bag, and sword for personal protection. Thus, He forewarned them of the danger into which they would come because of their identification with Him.

Another brief summary which confirms our analysis is that of Dr. Randolph O. Yeager in his:

**Yeager, Randolph O. *The Renaissance New Testament*. Vol. 8. Gretna: Pelican Publishing Company, 1982; pp. 12-14:**

When the disciples were sent out to preach the gospel of the kingdom, they were to depend for their living upon the people who would receive them into their homes. Then they were preaching that Messiah was then present and that He was about to establish His earthly kingdom on David’s throne.

The apostles of the Kingdom of Heaven went out empty handed because they were preaching a message which, presumably, Israel was eager to receive. And to receive the Kingdom is to receive the Apostles of the King. But Israel, in the plan of God’s redemption, were to reject Messiah’s claims and hang Him on the cross. The next time the Apostles went out, they would be preaching, not the gospel of the Kingdom, but the gospel of the grace of God, with its incredible story of a Galilean carpenter who was crucified and raised from the dead, Who would save from eternal punishment those who accepted, but Who would come again to judge the world of sinners who reject Him. This “*preaching of the cross is to them that perish foolishness*” and the preacher is considered by him to be a “*fool for Christ’s sake*.” He cannot expect to be received with the hospitality that the Apostles first received when they went out on their first mission as Kingdom preachers. Thus, the preacher with a purse and some money in it had better take it with him, because he is going to have to pay his own way. And the one who has no sword for his own protection had better buy one, even if it means that he must

sell his coat to get the money. Apparently, protection from the physical attacks of the enemies of the gospel was considered more important than protection from the cold.

Paul obeyed this injunction and paid his own way, even refusing to receive money from Christians, a policy that was not forbidden to him and which he enjoined upon other preachers.

**2 Thessalonians 3:8** - Nor did we eat anyone's bread without paying for it, but with labor and hardship we keep working night and day so that we might not be a burden to any of you.

In Luke 22:37, the Lord offers an explanation of why He instituted this policy change.

The apostles knew Old Testament prophecies but it is doubtful that they were making precise application at this moment. In order to orient them to the circumstances they will face by being associated with Him after His death, the Lord reminds them of a prophecy by Isaiah.

He begins Luke 22:37 with an inferential conjunction which introduces a causal clause: *gar* - "Because." The reason for the policy change will become apparent to them after he reminds them of what Isaiah wrote in:

**Isaiah 53:12 CTL** - Because I tell you that which is written must be fulfilled in Me ...

What follows next is a quote from the middle of:

**Isaiah 53:12** - [quote] He was numbered with transgressors.

The word "numbered" in our Lord's quote is the Greek *logizomai* which means "to evaluate; to estimate; to look upon as; to consider; to classify."

The Hebrew verb is the voluntative niphal of *mana* which means Christ permitted Himself to be numbered. The sense here is that he permitted Himself to be classified with transgressors, the genitive of accompaniment of the noun *anomos*: "criminals."

**Isaiah 53:12 CTL** - Because I tell you that which is written must be fulfilled in Me, 'And He permitted Himself to be classified with criminals.'

Again, the word we are translating "classified" is the aorist passive indicative of: *logizomai* - "classified."

aorist: Constativ; contemplates the action in its entirety and gathers it into a single whole. By submitting to the Father's plan of salvation for the human race, the Lord's decision to go to the cross and drink from its cup is indicated. He chose to do this on our behalf as is indicated by the:

passive: Christ received the action of being classified with criminals as a result of His voluntary decision to go to the cross.

indicative: Declarative; a statement of biblical, historical, and eternal reality.

Because of all this, the Lord fulfilled in time what had been not only prophesied by Isaiah eight centuries before but inserted into the divine decrees in eternity past. Consequently, we have the following corrected translation of verse 37:

**Luke 22:37** - Because I tell you that which is written (in Isaiah 53:12) must be fulfilled in Me, 'And He permitted Himself to be classified with criminals.'  
Because it is a fact that what concerns Me will be fulfilled.

The fulfillment will occur the very next day.

Why did the Lord quote this particular verse from Isaiah as a motivation to change His policy regarding the apostles' travel accessories?

In Luke 22:36, Christ permits the disciples to return to normal travel *modus operandi*. His final instruction is to upgrade the standard issue for personal defense from a *rhabdos* to a *machaira*.

He then begins the next verse with the inferential conjunction *gar* which introduces a causal clause,

“Because I tell you that which is written (in Isaiah 53:12) must be fulfilled in Me,  
‘And He permitted Himself to be classified with criminals.’”

In His death He would be associated with criminals. Following His resurrection, He was never seen by any unbelievers—only believers. The last the unbelieving world heard of Him He was being executed with the lawless. Apostles who now move out to preach this Man as Messiah will be assumed by many to consort with criminals at best, to be criminals at worst.

Under Plan A, many welcomed these men into their homes in order to hear the message of the Kingdom. The new message of faith alone in a Person the unbeliever classifies as a criminal will be a much harder sell. Therefore, the apostles are permitted to arm themselves for defensive purposes only.

Those who carried the gospel of the resurrected Christ were ordered by Him to exercise their human birthright to keep and bear arms. It turns out at least two had already made the buy. Luke 22:38 begins, “*And they said,*”

*Kurios hidou machairi hode duo* - “*Lord, look here! Two machairi!*”

And He said to them, “*It is enough.*”

Corrected translation of Luke 22:35-38,

And Jesus said to the disciples,

**Luke 22:35** - “When I sent you out without money [no swag], food [no tucker-bag], and shoes [no matilda], you had no lack of anything, did you?” And they said, “No, nothing.”

**Luke 22:36** - But He said to them, “But now, let the one who owns a swag, take it; likewise a tucker-bag, and let the one who does not own a machaira sell his coat and buy one.

Luke 22:37 - Because I tell you that which is written (in Isaiah 53:12 ) must be fulfilled in Me, ‘And He permitted Himself to be classified with criminals.’ Because it is a fact that what concerns Me will be fulfilled.”

Luke 22:38 - And they said, “Lord, look here. Two machairi!” And He said to them, “It is enough.”

It must be remembered that a free person, a model citizen, and especially a believer in Jesus Christ would never possess a weapon for any active reason other than self-defense.