

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."

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."

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."

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

In Luke 9:3-4 Jesus had sent the Twelve out with meager resources to proclaim the gospel and heal. He said to them, "Take nothing for your journey, neither a staff, nor a bag, nor bread, nor money; and do not even have two tunics apiece" (see similar instructions to the Seventy in Luke 10:4). He had also told them to sell their possessions and give to charity (Lk. 12:33). In Luke 22:35 Jesus reminded them of those happier days. However, things were about to change. Now they needed a money belt, a travel bag, and even a sword for they would no longer receive the favorable reception that they once had. In John 16 Jesus predicted, "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."

By far, the most common interpretation of verse 36 is that when Jesus said, "Sell your coat and buy a sword" He was probably speaking figuratively. It is clear that Christianity didn't spread by the sword and that Jesus was not intending that the disciples defend Him with a sword (Lk. 22:51). It is more likely He is simply warning that perilous times lie ahead. The relative safety that the disciples had enjoyed was not going to last. The disciples were soon going to be in a hostile world. They were going to have to provide their own support, their own supplies, and their own protection.

The disciples, however, were thinking literally and produced two swords. Jesus responded, "It is enough." In Greek the adjective "enough" is singular. In other words, Jesus was not saying "they (the swords) are enough," meaning "two swords should be enough protection." Two swords would hardly be enough if Jesus was speaking about armed resistance. "It is enough" or "That is enough" probably means "Stop this conversation! It is enough talk about swords!" (Morris, 339; Edwards, 641; Marshall, 823, 827; Bock, 1749).

However, a figurative interpretation might be challenged. In verse 35 when Jesus referred to sending the disciples out "without money belt and bag and sandals" He literally sent them without money belt and bag and (extra) sandals. Verse 36 reverses that earlier instruction. Why would that not be literal as well? In addition, Jesus was not surprised when the disciples produced swords, nor did He rebuke or correct them for carrying them. Nothing explicitly says that they misunderstood what Jesus was saying. The difficulty seems to revolve more around the implications of carrying a sword than what is actually said. If the disciples were to carry swords, when were they to use them? How do we harmonize a literal interpretation with Jesus' rebuke of the use of the sword against the High Priest's servant (Lk. 22:49-51) and the church's nonviolent response to persecution (Acts 4:25-32; 8:1-3; 9:1-2; 12:1-5)? These questions are not addressed.¹

But verse 37 is the crucial verse. In verse 37 Jesus quotes Isaiah 53:12: "He was numbered with transgressors." Twice (at both the beginning and the end of the quote) Jesus insists that He is the one who will fulfill this passage. The exact occasion for fulfillment of Isaiah 53:12 is debated, but given the fact that Luke is the only gospel that speaks of the two criminals who were crucified with Jesus (Lk. 23:32-33), it is likely that the crucifixion was the event that Jesus had in view.

However, of even greater importance than *when* this was fulfilled, is the fact that this is the last verse used from the Servant of the Lord passages in Isaiah.² In Isaiah 53 the one who is numbered with transgressors, is also the one who is despised and rejected, is led to death like a sacrificial lamb, and dies for sinners. Jesus' quote ties Him to the Servant of the Lord in Isaiah 53 which then becomes the interpretative template for understanding the meaning of Jesus' death.

In addition to being a prophetic promise, the quotation from Isaiah 53:12 also provides the reason why the disciples need to make provision for their own support and defense; they would be treated no differently than their Master. Those who hate the Master hate those who serve Him (Matt. 10:22; 24:9; Lk. 21:17; Jn. 15:18; 17:14).

22:39 And He came out and proceeded as was His custom to the Mount of Olives; and the disciples also followed Him.

Jesus left the upper room where they had celebrated the Passover, walked through Jerusalem in the light of the full moon, and then departed the city via the eastern gate. He made His way down the slope, across the Kidron Valley, and up the Mount of Olives until He came to a place called the Garden of Gethsemane (Mk. 14:32). In the spring at evening, Gethsemane was a place where one could find solace among the dense groves of olive trees. He left eight of the disciples at the entrance and took Peter, James, and John a little further in. He then went even further in the Garden and prayed alone (Matt. 26:36-39).

Luke points out that this was Jesus' custom. Evidently, during the week, Jesus had gone out on the hill's slope at night to pray. It was a place where Judas might expect Jesus to be found.

22:40 When He arrived at the place, He said to them, "Pray that you may not enter into temptation."

22:41 And He withdrew from them about a stone's throw, and He knelt down and began to pray,

22:42 saying, "Father, if You are willing, remove this cup from Me; yet not My will, but Yours be done."

When Jesus arrived at the Garden of Gethsemane He told the disciples to pray lest they fall into temptation (or trial). He then moved a stone's throw away and began to pray Himself: "Father, if You are willing, remove this cup from Me; yet not My will, but Yours be done."

“The cup” is a metaphor for either suffering (Matt. 20:22) or the outpouring of wrath (Psa. 74:8; Isa. 51:17, 22; Jer. 25:15, 17; 49:12; Zech. 12:2), although here the two concepts cannot be easily separated. Jesus would both suffer and bear the wrath of God.

It is abundantly clear that Jesus was not praying contrary to God’s will for His prayer was bookended with expressions of submission to the Father. Jesus’ request shows that even though He knew that He must die (Mk. 10:33; Lk. 9:22, 44), and that He would willingly lay down His life (Jn. 10:17, 18), He did not have a death wish. It also shows that the sovereignty of God was not viewed as a disincentive to pray.

“The fact that the cup was *not* removed qualifies Him all the more to sympathize with His people; when they are faced with the mystery and trial of unanswered prayer they know that their high priest was tested in the same way and did not seek a way of escape by supernatural means of a kind that they do not have at their disposal. At no point can the objection be voiced that because He was the Son of God it was different, or easier, for Him. . . He recognized the path of the Father’s will, and followed it to the end; herein lies godly fear” (Bruce, 130).

22:43 Now an angel from heaven appeared to Him, strengthening Him.

22:44 And being in agony He was praying very fervently; and His sweat became like drops of blood, falling down upon the ground.

22:45 When He rose from prayer, He came to the disciples and found them sleeping from sorrow,

22:46 and said to them, "Why are you sleeping? Get up and pray that you may not enter into temptation."

The intensity of Jesus’ trial is expressed in a number of ways.

First, it was so severe that it was necessary that an angel come and strengthen Him.

Secondly, this is the only place in the NT where such a strong word for agony (ἀγωνία *agonia*) appears in Greek.

Thirdly, that Jesus’ sweat was “like drops of blood, falling down upon the ground” indicates that the trial was severe indeed.

Lastly, according to Matthew 26:39-44 Jesus prayed three times that the cup be removed. Ware says,

. . . Jesus’s life in fighting to believe and obey is confirmed when we consider afresh His experience in the garden of Gethsemane. Three times Jesus declared that despite his deep and strong desire to avoid the agony of the cross, He longed even more to do the will of His Father, not His own will. . . It is simply impossible to think deeply about these accounts and draw the conclusion that since Jesus was God and since it was impossible for Him to sin, His obedience here in the garden was both automatic and easy. Everything in these passages cries the opposite conclusion. His obedience was anything but automatic and easy; it was rather extremely difficult and hard fought. Praying three times, as Jesus did, indicates the deep struggle to embrace in

that place and time the Father's will that He had to go to the cross. This battle for belief in the goodness and rightness of the Father's will was not over easily or quickly. If there had been some resolution immediately upon praying the first time, why pray a second time, and then a third? (Ware, *The Man Christ Jesus*, 65, 66).

As a human, Jesus felt the duress anyone would feel under the circumstances and He prayed as anyone would pray. Hebrews 5:7-8 says, "In the days of His flesh, He offered up both prayers and supplications with loud crying and tears to the One able to save Him from death, and He was heard because of His piety. Although He was a Son, He learned obedience from the things which He suffered." "In the days of His flesh" is speaking of Jesus' incarnation, but by expressing it this way it emphasizes the frailty of His humanity (O'Brien, 198). The suffering and trials that are spoken of happened when Jesus was subject to the weaknesses of humanity. Christ, who was declared to be the Son of God, possessed dignity that should exempt Him from the suffering and trials experienced by others, and yet for our sakes He subjected Himself to them (5:8). Although Hebrews 5:7-8 is not strictly a reference to Jesus' suffering at Gethsemane, it may be said that "Christ by His death learned fully what it was to obey God, since He was then led in a special manner to deny Himself. . . and willingly underwent that death which He greatly dreaded" (Calvin, *Commentary on Hebrews*).

Throughout history there have been people who have faced death quite calmly. One might ask why Jesus was in such distress, especially since He knew that He would be exalted in the end. The answer is that this was no ordinary death. It was not simply the torment of crucifixion that caused such anguish, Jesus' death involved drinking the full measure of God's wrath and being forsaken by the Father when He was made sin for us (2 Cor. 5:17).

When He returned to the disciples they were asleep – exhausted from grief. They had abandoned Him in His most difficult trial, leaving Him to pray alone.

22:47 While He was still speaking, behold, a crowd came, and the one called Judas, one of the twelve, was preceding them; and he approached Jesus to kiss Him.

22:48 But Jesus said to him, "Judas, are you betraying the Son of Man with a kiss?"

While Jesus was still speaking to the disciples about sleeping when they should have been praying, a crowd approached with Judas leading the way. There was no more time for prayer; that opportunity was gone.

Although there was a full moon, Jesus was in an olive grove. It was dark with dense foliage. Furthermore, there were no pictures so not everyone knew what Jesus looked like. This was the one great opportunity to seize Jesus when He was away from the crowds; there could be no chances taken that they might grab the wrong person. Therefore, a signal was necessary to identify Him. Judas decided the signal would be a kiss (Matt. 26:48).

In that culture superiors were kissed on the back of the hand. Slaves kissed the foot. Kissing the hem of the garment expressed great reverence. However, a kiss on the face with a full embrace was a sign of

close, intimacy and warm affection between equals. The Bible says, "Going at once to Jesus, Judas said, 'Greetings, Rabbi!' and kissed Him" (Matt. 26:49). Mark 14:45 says, "He kept kissing Him."

"Jesus replied, 'Friend, do what you came for'" (Matt.26:50). That is an amazing reply. There is a kindness even at the hands of a treacherous betrayal; Jesus does not respond in hostility. He takes the kiss.

22:49 When those who were around Him saw what was going to happen, they said, "Lord, shall we strike with the sword?"

22:50 And one of them struck the slave of the high priest and cut off his right ear.

22:51 But Jesus answered and said, "Stop! No more of this." And He touched his ear and healed him.

Luke's previous mention of the disciples having two swords comes into play in verse 49. In John 18:10-11 the one wielding the sword is identified: "Then Simon Peter, who had a sword, drew it and struck the high priest's servant, cutting off his right ear. (The servant's name was Malchus.) Jesus commanded Peter, 'Put your sword away! Shall I not drink the cup the Father has given me?'"

Earlier that evening Peter had expressed his confidence in his willingness to stand with Jesus, whatever the cost. He told Jesus, "Lord, with You I am ready to go both to prison and to death" (Luke 22:33). Yet Jesus knew the truth and sadly told Peter, "The cock will not crow today until you have denied three times that you know Me" (Luke 22:34). Although Peter would eventually deny that he knew Jesus, he showed extraordinary, although misguided, courage at this point of time. He was not a swordsman. He was facing a large crowd including soldiers. John 18:3 explains that there was a Roman cohort and officers from the chief priests and the Pharisees with lanterns, torches and weapons. Yet In spite of that Peter acted, drew his sword and started swinging. What he failed to see was that Jesus would not advance His kingdom by force. Later, in John 18:36 Jesus would make it clear when speaking to Pilate that His kingdom doesn't advance militarily. It doesn't advance by the sword. It doesn't advance by war. "If My Kingdom were of this world, My servants would fight. But My Kingdom is not of this world."

The kingdom advances through the proclamation of the gospel.

22:52 Then Jesus said to the chief priests and officers of the temple and elders who had come against Him, "Have you come out with swords and clubs as you would against a robber?"

22:53 While I was with you daily in the temple, you did not lay hands on Me; but this hour and the power of darkness are yours."

Jesus asks why the chief priests and officers of the temple and elders have not acted before this. They had ample opportunity all week. He had been teaching openly in the temple court. If they had evidence that He was a danger, a rival to Caesar, a revolutionary, or a blasphemer, they could have arrested Him openly and legitimately on any of the days that He was there.

He then answers His own question. They could not act because this was the appointed time when God released His hand to allow them to act; "this hour and the power of darkness are yours." God had given

them this hour, in league with the power of darkness, to do what they needed to do by the design of God.

NOTE 1 – Self- Defense in the Bible

Verse 36 is intended to communicate to the disciples that the relative safety they had enjoyed until then was not going to last; however, it also shows that at least a couple of the disciples were already carrying swords. This raises the question about the Christian and self-defense.

There is not much in the Bible about defending one's life or property. Exodus 22:2-3 says, "If a thief is caught breaking in and is struck so that he dies, the defender is not guilty of bloodshed; but if it happens after sunrise, he is guilty of bloodshed. A thief must certainly make restitution, but if he has nothing, he must be sold to pay for his theft." In other words, if a thief breaks into a house and it is dark and the owner of the house strikes the thief and the thief dies, the owner is not to be punished. The assumption is that because it was dark the owner had no way of knowing what a stranger in his house was intending to do (kill, rape, steal, kidnap); in such a case using lethal force was allowed. However, if a thief is struck down in daylight, the defender is guilty of bloodshed, since it is presumed that the owner of the house should be able to tell that the person was only there to steal and a fatal confrontation was not necessary. In other words, it is not legitimate to kill someone who is merely stealing your property; although it is permitted to strike someone when one's own life is at risk even if it resulted in that person's death. Of course, this is speaking of thievery, not an attack. So if the thief were to attack the defender even during the day, self-defense would be justified.

Nehemiah 4:8-23 is an instance where self-defense was expected. In the context, the people were being threatened by neighboring countries as they were trying to rebuild the walls of Jerusalem. Ordinary people were called upon to carry personal weapons for defense in Nehemiah 4.

- Nehemiah 4:13: ". . . I stationed some of the people behind the lowest points of the wall at the exposed places, posting them by families, with their swords, spears and bows." That is, citizens carried swords and spears - implements of lethal force - to defend themselves from those outside the city who wanted to do them harm.
- Nehemiah 4:16: ". . . half of my men did the work, while the other half were equipped with spears, shields, bows and armor."
- Nehemiah 4:17: "Those who carried materials did their work with one hand and held a weapon in the other. . ."
- Nehemiah 4:18: ". . . each of the builders wore his sword at his side as he worked."
- Nehemiah 4:21: "So we continued the work with half the men holding spears"
- Nehemiah 4:23: ". . . each had his weapon, even when he went for water. "

Esther 8:11 says, "The king's edict granted the Jews in every city the right to assemble and protect themselves; to destroy, kill and annihilate any armed force of any nationality or province that might attack them and their women and children; and to plunder the property of their enemies."

Some observations should be made:

(1) The unanimous testimony of Scripture is that when Christians were arrested, beaten, or stoned for their faith they offered no resistance. No one pulled out a sword and tried to fight their way out. Advancing the gospel through force is never right.

(2) Many verses speak against the use of violence. Proverbs 3:31: "Do not envy a man of violence, and do not choose any of his ways." In the category of men's sinful acts, Romans 3:15 says, "Their feet are swift to shed blood."

(3) It is also obvious that at least two of Jesus' disciples carried personal weapons on them. Jesus no doubt knew they had them even before they were produced and had never instructed them to get rid of them. Although Jesus said to turn the other cheek, He was speaking of enduring insult without retaliation, not about how to respond if assaulted. Carrying weapons for defense was common (it was a non-issue) in those days, and as many have rightly pointed out, at close range a knife is as lethal as a handgun. Although there are many heated discussions about gun control, one is hard-pressed to say that the Bible prohibits Christians from carrying or using weapons for self-defense.

(4) It is a misnomer that anything other than God can protect us. Psalm 44:6-7 says, "For I will not trust in my bow, nor shall my sword save me. But You have saved us from our enemies . . ."

NOTE 2 – The Servant of the Lord in Isaiah

The Book of Isaiah speaks of both Israel and Messiah as the servant of the Lord, but only Messiah fulfilled that role perfectly.

In the former part of Isaiah the servant of the Lord is clearly Israel. However as the book continues the title is applied exclusively to the Messiah (see below).

Isaiah 41:8-9	Israel
42	Messiah (42:1-7) & Israel (42:18-20)
43:10	Israel
44:1, 2, 21, 26	Israel
45:4	Israel
48:20	Israel
49:3, 5-7	Messiah
50:10	Messiah
52:13	Messiah
53:11	Messiah

Isaiah 42 is clearly attributed to Jesus in the NT.

The passage reads:

Isaiah 42:1-7 "Behold, My Servant, whom I uphold; My chosen one in whom My soul delights. I have put My Spirit upon Him (Matt. 12:18); He will bring forth justice to the nations. 2 "He will not cry out or raise His voice, Nor make His voice heard in the street (Matt. 12:19). 3 "A bruised reed He will not break

And a dimly burning wick He will not extinguish (Matt. 12:20); He will faithfully bring forth justice. 4 "He will not be disheartened or crushed Until He has established justice in the earth; And the coastlands will wait expectantly for His law." 5 Thus says God the LORD, Who created the heavens and stretched them out, Who spread out the earth and its offspring, Who gives breath to the people on it And spirit to those who walk in it, 6 "I am the LORD, I have called you in righteousness, I will also hold you by the hand and watch over you, And I will appoint you as a covenant to the people, As a light to the nations, 7 To open blind eyes, To bring out prisoners from the dungeon And those who dwell in darkness from the prison (Lk. 4:18).

The turning point in the Book of Isaiah is Isaiah 49:3. From here until the end of chapter 53 every reference to the Servant of the Lord is a reference to the Messiah. The verse reads, "You are My Servant, Israel, in Whom I will show My glory." At first it appears that the Servant must be the nation of Israel for He is called "Israel." However, in reading the passage further, we find that the context identifies the Servant as an individual. The Servant is the one who brings Israel back to God (Isa. 49:5-6). If the Servant is the one who restores the nation, He cannot be the nation. Thus, the meaning of "Israel" in verse 3 is defined by the passage itself. It is the function of Israel, not the identity of the Servant that is emphasized. Israel was to bring God glory. Israel was to be a light to the nations. But Israel had abandoned God and could not do what God wanted for the nation. The Servant will therefore function as the nation. He will be a light of the nations so that God's salvation may reach to the end of the earth (Isa. 49:6). Kings and princes will worship the Lord because of His Servant (Isa. 49:7). The Messiah is the ideal Israel; the perfect Servant of the Lord who brings God glory in a way that the nation could not.

(Perhaps by way of analogy, John 19:26-27 may be helpful in understanding the concept in Isaiah 49:3. When Jesus was crucified the Scripture says, "When Jesus then saw His mother, and the disciple whom He loved standing nearby, He said to His mother, 'Woman, behold, your son!' Then He said to the disciple, 'Behold, your mother!' From that hour the disciple took her into his own household." Although John [the disciple whom Jesus loved] was not really Mary's son, he was called Mary's son because he would fulfill the function of a son in relation to Mary: "From that hour the disciple took her into his own household." In a similar way Jesus is called Israel since He fulfilled the function of Israel in relation to God.)

The Servant is also mentioned in Isaiah 50; there He also transcends Israel. First, His character surpasses Israel. Unlike the nation, He is humble and compliant to God's instruction (Isa. 50:4). He is also greater than the nation for the people are summoned to obey His voice (Isa. 50:10). Though He is persecuted, mistreated, and despised by others (Isa. 50:6) He will be vindicated by God (Isa. 50:7-9).

Oswalt explains the third Servant Song (Isa. 50:4-10) as follows:

. . . the Servant will reveal God through speech. His "ears" have been "opened" to hear God's message (50:5), and His "tongue" has been "instructed" (50:4) how to declare it. But if the message is declared, there is going to be abuse (50:6), and the Servant is willing to bear that abuse because He knows that God will vindicate Him in the end (50:7-9). No one will be able to successfully accuse Him of either disobeying God or falsifying the message. Nor will those who

“beat” him and pull out His “beard” be able to make Him stop obeying his Lord. In fact, His accusers will be unable to stand at the end (Oswalt, The NIV Application Commentary, 562-563).

Luke 22 has a number of allusions to the Servant of the Lord passages in Isaiah:

Earlier in the chapter Jesus had said that the leader is to be a servant. “For who is greater, the one who reclines at the table or the one who serves? Is it not the one who reclines at the table? But I am among you as the one who serves” (Lk. 22:26-27). This is particularly apropos considering that Jesus is “the Servant of the Lord”.

Before that, at the Passover meal, Jesus spoke about giving His body and blood for His disciples (Lk. 22:19-20). This is also a major theme in the Servant of the Lord passages in Isaiah (see below).

But Luke 22:37 quotes the last verse of the last of the Servant of the Lord passages in Isaiah directly (Isa. 53:12): “AND HE WAS NUMBERED WITH TRANSGRESSORS.”

Isaiah 53:12 belongs to the fourth Servant Song (52:13–53:12).

Placing the quotation from Isaiah 53 at the beginning of his passion narrative, and prefacing the quotation by a long and emphatic introductory formula (“For I tell you, this scripture must be fulfilled in Me”), Luke wants his readers to understand Isaiah's fourth Servant Song is the hermeneutical key to the narrative of Jesus’ suffering and death. . .

The fourth Servant Song shows, first, that the consequences of the sins of the people, which the people would not and could not carry, are placed upon the Suffering Servant: Yahweh who takes the initiative (53:6, 10), directs the nexus of sin and judgment not against Israel, but against the Suffering Servant, who perishes while the people are saved. (Commentary on the New Testament use of the Old Testament, 385).

The very fact that Jesus quoted this passage before He was arrested and crucified shows that He saw this passage as being written about Him and destined to be fulfilled in Him. It is hard to avoid the conclusion that He identified Himself as the Servant of the Lord.

The verbs used in the introductory formula in Luke 22:37 (δεῖ τελεσθῆναι) [that is, the words “has its fulfillment”] characterize Luke's hermeneutical approach in this passage in terms of the scheme of promise and fulfillment, where the promise of Scripture becomes the promise of Jesus. Jesus’ quotation of Isaiah 53:12 underlines His claim to fulfill the role of the Servant of Yahweh, of whom the prophet had written, “therefore I will allot Him a portion with the great, and He shall divide the spoil with the strong; because He poured out Himself to death, and was numbered with the transgressors; yet He bore the sin of the many, and made intercession for the transgressors” (Commentary on the New Testament use of the Old Testament, 387, 388)

The theological purpose for Luke mentioning these words of Jesus was both to show that His death was destined by God as prophesied in Scripture and to demonstrate that the nature of His death is explained

in Isaiah 53. The death He was about to die was for the sins of the many (Commentary on the New Testament use of the Old Testament, 388).

- He suffers for the sins of others as a substitutionary sacrifice. Like the blood of offerings He will sprinkle many nations (Isa. 52:15).
- He is despised and rejected (Isa. 53:3)
- He bears the griefs and sorrows of Israel (Isa. 53:4).
- He is wounded for our transgressions and crushed for our iniquities. By his wounds we are healed (Isa. 53:5). The sins of all are laid on Him (Isa. 53:6).
- He is stricken for the transgression of God's people (Isa. 53:8), yet he Himself is innocent and without transgression; He is like a sheep led to the slaughter (Isa. 53:7).
- He is led to death like a sacrificial lamb (Isa. 53:7).
- He poured out Himself to death, And was numbered with the transgressors; Yet He Himself bore the sin of many, And interceded for the transgressors. (Isa. 53:12).

The people rightly concluded that He was stricken by God (Isa. 53:44). It was the will of the Lord to crush Him (Isa. 53:10), but the people failed to grasp that He died for their sins rather than His own transgressions. He bore the sins of the people sacrificially (Isa. 53:4, 11:12). He was wounded and crushed for the people. The Lord placed the sin of His people upon Him (Isa. 53:5–6).

As a result of His sufferings He will be exalted (Isa. 52:13). His days will be prolonged (Isa. 53:10). He will see life, be satisfied, and celebrate victory over evil (Isa. 53:11–12).