

**Lu 22:36 Then said he unto them, But now, he that hath a purse, let him take it,**

*let him take it, ἀράτω, aratō, 3ps. aor. imper. act. of ἄρρω, 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, and buy one.**

*let him sell, πωλησάτω, pōlēsatō, 3ps. aor. imper. act. of πωλέω, pōleō; 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.)*

*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).*

An overlooked part of this text regards the *commandment* for the disciples to purchase a sword. This verse is with reference to the way that Christ sent His disciples before Him to minister in the early days of His ministry to Israel. *Lu 22:35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.* Verse 37 explains why it was necessary to command them to do differently from this time forward. *For I say unto you, that this that is written must yet be accomplished in me ...*

Christ, in view of His departure from the disciples, *now* commanded them to take these things with them, a purse, scrip, and sword, as they ministered the gospel to others. As essential as the purse and scrip are, so is the sword. Why is the sword essential? Would our Lord be suggesting in any way that His disciples be preparing to wield the sword against civil authorities upon His departure? Absolutely not! (Ro.13.1, 2) So, why now? Wicked men do wicked things against others. Not only Christians suffer at the hands of the wicked. But Christians are *doubly* liable to being harmed by others. There is undeniably an unseen force at work in the hearts of some that moves them to extreme hatred toward Christians, for no other reason than that they are Christ's. Christians do not lose the right to defend themselves because they have come to Christ. Jesus our Lord commanded these disciples to bear a weapon so that they may be able to defend themselves with reasonable force against the unlawful acts of others. The word of God maintains the right of every soul, not only Christians, to defend themselves, others, and our property against such threats.

Look at this text again. Notice that the sword is expressed negatively: *he that hath no sword*. Jesus knew that *some* of His disciples did not carry a sword. And the implication is that Jesus was well aware that *some* did. Was there something wrong with them carrying a sword as they raised the dead, healed the sick, cast out demons, and preached the gospel? No. Had it been wrong He could have spoken against it, but He didn't. So, what did He do? He *commanded* the disciples which had no sword to buy one; even if that meant selling a garment to do it. So, what are we to conclude from this text? It is right for Christians to take their purse, scrip, and sword as they minister the grace of God to others because of the inherent dangers they face from those who would act outside of the rule of law.