

**Believers Are Sheep in the Midst of Unbeliever Wolves, Lk 10:3; The Lord's Mandate to Travel Light; "Waltzing Matilda," v. 4; "Peace to This House," v. 5**

- 4) When used of God the word *boulomai* means "to decree." It is preceded by the negative conjunction *mē* which means that God does **not** decree something. What He does not decree is that "anyone should perish," the causal participle of *apollumi*. This word can refer to the sin unto death of the cosmic believer or the eternal death of the unbeliever. The context demands the latter.
- 5) This statement lends clear support to the doctrine of unlimited atonement. It is not God's decree that any should be lost. It is His desire that all would come to a change of mind about Christ: *metanoia*, which is often translated "repent."
- 6) The Lord next gives these evangelists a warning about those they will encounter during their mission:

**Luke 10:3 -** "Go! Behold, I am sending you out as lambs in the midst of wolves."

- 1) If there is one predator with which the lamb is very familiar it is the wolf. The lamb is helpless to defend himself against the attack of these animals. This is why sheep need the protection of a shepherd.
- 2) The Lord will provide for them the protection they need and this is why in the next verse the Lord gives them orders to travel light:

**Luke 10:4 -** "Stop carrying a purse [βαλλάντιον, *ballantion*], scrip [πήρα, *pēra*], and shoes [ὑπόδημα, *hupodēma*]; and do not greet anyone along the way."

- 3) About ten years ago we observed this passage in the series *The Way to Santa Fé* and used "Waltzing Matilda," the unofficial national anthem of Australia, to illustrate verse 4.
- 4) The lyric was first written as a poem by Andrew B. Paterson and contains terms that make absolutely no sense to the American ear. Yet when the unfamiliar terms are defined they become helpful in understanding what the Lord is up to with His series of commands that begin verse 4.
- 5) To appreciate both the lyric of "Waltzing Matilda" and the commands in verse 4 we must begin by defining vocabulary terms:

**Swagman:** Nomadic itinerant workers also called swaggers, swaggies, and bushies; could also be a hobo or a tramp.

**Jumbuck:** A sheep; a favorite source of food in the Outback.

**Swag:** A bag for personal possessions such as money, clothes, and even stolen property.

**Billabong:** A small stagnant pool of water.

**Coolabah:** A native Australian shade tree.

**Billy:** A tin kettle for boiling water.

**Waltzing:** Taking a slow trip about the country on foot.

**Matilda:** The swagman's nickname for his swag.

**Tucker-bag:** A bag for carrying and protecting food.

**Squatter:** A land-owner who owns property by occupation and not well thought of by the swaggies.

**Troopers:** An Outback police force usually recruited by the squatters from the ranks of the convicts who made up a large percentage of the Aussie population.

- 6) Now that you know your Aussie jargon you can better appreciate the lyric to:

**“Waltzing Matilda”**

(Lyric: A.B. “Banjo” Paterson; Music: Christina Macpherson)

Once a jolly swagman camped by a billabong,  
Under the shade of a coolabah tree,  
And he sang as he watched and waited 'til his billy boiled,  
"Who'll come a-waltzing Matilda, with me?"

"Waltzing Matilda, waltzing Matilda;  
Who'll come a-waltzing Matilda with me?"  
And he sang as he watched and waited 'til his billy boiled,  
"Who'll come a-waltzing Matilda, with me?"

Along came a jumbuck to drink at the billabong,  
Up jumped the swagman and grabbed him with glee;  
And he sang as he stowed that jumbuck in his tucker-bag,  
"You'll come a-waltzing Matilda, with me."

"Waltzing Matilda, waltzing Matilda,  
Who'll come a-waltzing Matilda, with me?"  
And he sang as he stowed that jumbuck in his tucker-bag,  
"You'll come a-waltzing Matilda, with me."

Up rode the squatter, mounted on his thoroughbred,  
Down came the troopers, one, two, three,  
"Whose is that jumbuck you've got in your tucker-bag?  
You'll come a-waltzing Matilda, with me."

"Waltzing Matilda, waltzing Matilda,  
Who'll come a-waltzing Matilda, with me?"  
Whose is that jumbuck you've got in your tucker-bag?"  
"You'll come a-waltzing Matilda, with me?"

Up jumped the swagman, and leapt into the billabong,  
"You'll never catch me alive," said he,  
And his ghost may be heard as you pass by the billabong,  
"Who'll come a-waltzing Matilda, with me?"

"Waltzing Matilda, waltzing Matilda,  
Who'll come a-waltzing Matilda, with me?"  
And his ghost may be heard as you pass by the billabong,  
"Who'll come a-waltzing Matilda, with me?"

- 7) Throughout history those who travel on foot carry their own provisions and each has his own vocabulary terms for the equipment necessary for the task. Such was also the case in first-century Judea.

- 8) Those sent by the Lord were ambulatory as well. They may be classified as itinerants, “those traveling from place to place.” In rural America they are called circuit riders. The seventy were referred to by Luke as “disciples”: **μαθητής, mathētēs**, in verse 23. The Aussie “swagman” was not necessarily a clergyman but he was ambulatory.
- 9) The “purse” referred to by our Lord is the *ballantion*, a pouch in which the traveler carried his money. Its Aussie synonym is the “swag.”
- 10) “Scrip” is the word *pēra*, a kind of knapsack slung over the shoulder in which these first-century itinerants carried their food. It was the Aussie’s “tucker-bag.”
- 11) “Shoes” is the translation of *hupodēma*, a sandal with a leather sole fastened to the foot by means of straps. Clothing was kept by the Aussies in their “swag” which they called “Matilda.”
- 12) Our Lord’s original instruction to the seventy disciples was that they not equip themselves with these personal items. Why?
- 13) Because as His emissaries they must learn to completely and totally depend upon Him for all their necessary logistical needs.
- 14) In other words, the seventy were to do their duty: announce the kingdom as “at hand,” and let the Lord take care of the details: provide their necessities.
- 15) Using the biblical and Aussie lingo we come up with this translation for:

**Luke 10:4 -** “Stop carrying a swag [ βαλλάντιον, *ballantion* ], a tucker-bag [ πήρα, *pēra* ], and shoes [ ὑπόδημα, *hupodēma* ] in your Matilda; and do not greet anyone along the way.”

**v. 5 -** “Whatever house you enter, first say, ‘Peace to this house.’”

- 1) The Lord does not specify which houses they are to enter but instructs them to greet each resident with the phrase, “Peace to this house.”
- 2) The word “peace” is *eirēnē* in the Greek and is equal to the Hebrew *shalom*. This greeting will either be acknowledged with an expression of “peace” in return or it will not.
- 3) The expression “Peace to this house” was a common greeting among the Jews. The inner peace of the visitors’ souls was to be wished upon the household’s residents. It was not only a cordial greeting but also an appeal for reciprocity.

**Luke 10:6 -** “And if a son of peace [ υἱὸς εἰρήνης, *huios eirēnēs*: one who has believed in Messiah and possesses the same inner peace as the evangelists ] is there, your peace will rest on him. But if not, it will return to you.”