

## Swags, Tucker-bags, & Matildas; Plan A's Logistics

Here's our glossary of terms:

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

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

**Billabong:** A small lake.

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

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

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

**Matilda:** A backpack.

**Jumbuck:** A sheep, popular in the Outback as a source of food.

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

**Squatter:** A land-owner who owned property by occupation and not well thought of by the swaggies. [Think: Old Man Clanton]

**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. [Think: the cowboys]

Now that you know your Aussie, you can now appreciate the lyrics to:

### *Waltzing Matilda*

**Andrew B. Paterson**

Once a jolly swagman  
Camped by a billabong  
Under the shade of a coolabah tree  
And he sang, as he watched  
And waited till his billy boiled,  
“You’ll come a-waltzing matilda with me.”

Up came a jumbuck  
To drink from that billabong  
Up jumped the swagman and grabbed him with glee.  
And he sang, as he shoved  
That jumbuck in his tucker-bag,  
“You’ll come a-waltzing matilda with me.”

Up came the squatter  
Mounted on his thoroughbred  
Up came the troopers, one, two, three.  
“Where's that jolly jumbuck  
You've got in your tucker-bag?  
You'll come a-waltzing matilda with me.”

Up jumped the swaggie  
And ran into the billabong  
“You'll never take me alive,” said he.  
And his ghost may be heard  
As you pass by that billabong,  
“You'll come a-waltzing matilda with me.”

Throughout history, there have been itinerates who've had to carry their own provisions on foot and each have their own vocabulary terms for the equipment necessary for the task. Such was also the case for first-century Israel.

The purse referred to by our Lord is the *ballantion*, the bag in which the traveler carries his money. It amounted to a first-century version of the swag.

The scrip is the word, *phra*, a knapsack type of bag slung over the shoulder in which the itinerate carried his food. It was his tucker-bag.

Our Lord's original instructions to the disciples was that they not equip themselves with these pieces of equipment. Why? Because they must learn that as His emissaries they must learn to completely and totally depend upon Him for all their necessary logistical needs.

In other words, they are to do their duty: announce the kingdom as at hand, and let the Lord take care of the details: provide their necessities. The establishment of the policy referred to by our Lord in Luke 22:35 occurs in Luke 9 where the context finds us back in Plan A.

It must be understood that as the Lord sought to distribute his message of the kingdom, it became necessary that he recruit disciples who could help Him accomplish the task. Originally, He had twelve disciples who were sent out with the message of the kingdom.

**Luke 9:1** - And He called the twelve together and gave them power and authority over all the demons, and to heal diseases.

**Luke 9:2** - And He sent them out to proclaim the kingdom of God and to perform healing.

**Luke 9:3** - And He said to them, “Take nothing for your journey, neither a staff, nor a bag [pera: a knapsack for food; a tucker- bag], nor bread, nor money [no: no swag for money], and do not even have two undergarments apiece [no matilda with a change of clothes].”

However, the demands of covering all Israel with the announcement of the kingdom caused Him to appoint what is referred to in Luke 10 as the Seventy. It is to these men that the Lord issues the policy statement referenced in Luke 22:35.

**Luke 10:1** - Now after this the Lord appointed seventy others and sent them two and two ahead of Him to every city and place where He Himself was going to come.

**Luke 10:2** - And He was saying to them, The harvest is plentiful, but the laborers are few ...

**Luke 10:3** - Go your ways; behold I send you out as lambs in the midst of wolves.

**Luke 10:4** - Carry no purse [*ballantion*], no bag [*pera*], no shoes, and greet no one on the way.

**Luke 10:7** - Stay in the house of the man of peace, eating and drinking what they give you ...

**Luke 10:8** - And whatever city you enter and they receive you, eat what is set before you;

**Luke 10:9** - and heal those in it who are sick and say to them, 'The kingdom of God has come near to you.'

The Lord's statement that the harvest was plentiful indicates that there are among the people some who will respond positively to the kingdom message. However, the fact that the workers are few means that more disciples need to be recruited to deliver the message.

Appointed to assist the original 12 is a group of seventy mentioned in Luke 10:1. As they approached a city these disciples would precede the Lord by spreading out in pairs and announcing to the citizens the kingdom message.

In an environment in which the spiritual leaders of Israel had denounced His messianic claims, the Lord warns the disciples they will not be openly welcomed. The precarious circumstances demanded that the Lord provide these disciples with provision and protection. Part of that provision would find its source in the righteous people of each city. Believers would offer those with the kingdom message the hospitality of their homes. Their message would be authenticated by the fact they were empowered to work miracles, primarily the healing of the sick. Whenever they encountered a city in which there were no righteous men found, they were instructed to go out into the streets of that city and say:

Luke 10:11 - Even the dust of your city which clings to our feet, we wipe off in protest against you; yet be sure of this, that the kingdom of God has come near.

This was the *modus operandi* as they moved from city to city. None of the disciples were encumbered by having to carry swags of money, tucker-bags of food, or matildas stocked with extra shoes.

Their logistics were provided by the Lord. They were privileged to learn of His continuous provisions to those who serve Him. Such was the policy for Plan A. However, Plan B requires the intercalation of the Church Age.

Thus, an uncertain period of time is to transpire between the Lord's ascension and His return to set up the kingdom age which we call the Millennium. This requires a new set of rules. We see the policy change being announced in Luke 22:36.

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

We have gone back to the original policy statement given by our Lord in Luke 9-10 for the context of this verse. Now let's take a quick look at a parallel passage in:

**Matthew 10:5** - Jesus sent out the twelve apostles after instructing them, saying, Do not go in the way of the Gentiles, and do not enter any city of the Samaritans;

**Matthew 10:6** - but rather go to the lost sheep of the house of Israel.

**Matthew 10:7** - And as you go, preach, saying, 'The kingdom of heaven is at hand.'

**Matthew 10:8** - Heal the sick, raise the dead, cleanse the lepers, cast out demons; freely you received, freely give.

**Matthew 10:9** - Do not acquire gold, or silver, or copper for your swags [*zwne*: a synonym for *ballantion*],

**Matthew 10:10** - or a bag [*pera*: tucker-bag] for your journey, or even two tunics, or sandals [indicates no backpack for a change of close or extra shoes, i.e., no *matilda*]; or a staff [*rhabdos*: staff]; for the worker is worthy of his support.

**Matthew 10:11** - And into whatever city or village you enter, inquire who is worthy in it; and abide there until you go away.

## C. Isagogics of Plan A's Logistics

### 1. Introduction

In the first century travel was difficult and avoided when possible. Individuals and businessmen had to take a calculated risk as to whether they and their goods would arrive and return safely.

Paul's experiences on his several road trips demonstrate the dangers involved in travel, especially for the communicator of a new system of theology.

**2 Corinthians 11:26** - I have been on frequent journeys, in dangers from rivers, dangers from robbers, dangers from my countrymen, dangers from the Gentiles, dangers in the city, dangers in the wilderness, dangers on the sea, dangers among false brethren.

**2 Corinthians 11:27** - I have been in labor and hardship, through many sleepless nights, in hunger and thirst, often without food, in cold and exposure.

In fact, travel was so dangerous that it was customary for people to settle their affairs before taking a long trip. If travel was absolutely necessary then people traveled in groups if at all possible.

Merchandise was transported throughout the region by merchants or professional carriers. They would organize with pilgrims and other travelers into caravans—first-century wagon trains—for mutual safety.