

Is God My Supplier?

Luke 9:3 - 6

Nutshell: The Apostles' maiden voyage in ministering cast them on God's provision in an *extraordinary* way. God *ordinarily* uses our own means to supply our earthly needs, but we are cast upon His providence none the less. Do we cast *ourselves* there?

I. Context: Jesus' extensive evangelistic work.

II. Text

[Luke 9:3](#) And He said to them, "Take nothing for the road, neither *extra* staffs nor a knapsack nor bread nor silver; neither have two shirts apiece.

Literal Standard Version with modifications

The next four outline items, III. - VI., are based on the 4 uses of Scripture listed in 2 Tim 3:16 AND the 3 depictions of preaching in 2 Tim 4:2.

III. Teaching

A. An outline of Luke to this point

I. About this Letter: So you'll know about this Jesus, 1:1-4

II. Testimonies to Messiah's coming. A boyhood turning point, 1:5-2:52

III. John proclaims repentance for Christ's coming, 3:1 - 20

IV. Messiah's Entry Credentials: Baptism and Genealogy, 3:21-38

V. His Initiation: Fasting and Temptation, 4:1 - 13

VI. His Self-Introduction and Hometown Rejection, 4:14 - 30

VII. Jesus: The FIRST MAN with all authority over demons, sickness, and nature, 4:31 - 5:11

VIII. Turning-Point Healings, 5:12 - 32

A. Repatriating a leper, 5:12 - 16, touching the unclean outcast to preview His taking of our exile/ disease into Himself

1. Israel's unclean laws were pictures of spiritual reality

2. Uncleanness pictured death and alienation from God. Jesus came to gain ascendancy over both.

B. Forgiving sin, 5:17 - 26, thus declaring His Deity

C. Healing/ renewal of a man's (Matthew's) soul, 5:27 - 32

IX. New and Old Covenants:

- A. NC=OC *replacement*, ~~patch-up~~, 5:33–39. NC: Law in ♥.
- B. 6:1-11, OC Sabbath *strict*, but intended as a *help*.

♦ **X. Picking The 12, 6:12-16; teaching / etc., incl. Tyrites, 6:17-19**

XI. Jesus' manifesto: the **SERMON ON THE PLAIN, 6:20-49**

- A. *Earthly* evidence of the *spiritual* traits in the Sermon on the Mt. (Matt 5). Literal poor vs. rich. We are to love our haters. We must give generously, living by pity.
- B. Only right teaching creates right living. Convict *self* 1st. Only building on Christ will survive life's floodplains.

XII. Messiah's **MISSION Portrayed in His Interactions**

- A. Forecast: A **Gentile** seeks Jesus for a healing, Lk 7:1-10
- B. Forecast: Hope still held out to **Israel**: Nain widow, 11-17
- C. John's Q. A.: 2 diverse comings & an interval, 7:24-30
- D. John & Jesus differently wise. Both rejected, 7:31-35
- E. Love for Jesus is tied to forgiveness. The sinful woman had both; Simon the Pharisee lacked both, 7:36-50.
- F. 8:1-15, 4 Soils = 4 kinds of "hearing" of the **Word**. Only a "virtuous and sound heart" is living and fruit-bearing
 1. Hence, take care **HOW** you hear that Word, 8:16-18.
 2. Mary as mom not an insider; Word-doers only, 8:19-21
- G. It is a Word of power over nature (8:22-25), demons (8:26-39), sickness (8:40-48), and death (8:49-56)

Kid-speak: Remember what Jesus said about God's Kingdom being like someone planting seeds? What were the seeds like? The Word of God.

XIII. Messiah's **COMMISSION, the first**

- A. Jesus enables and authorizes the 12 for His own type ministry, 9:1-2
- B. 9:3-6, Jesus sends out the Apostles to duplicate His own evangelistic tour (8:1), but cast upon God's provision to an even greater degree, since He wouldn't accompany them.

Outline:

- I. The Not-List for Missionary Journey #1, v 3
- II. The Rule of Lodging, v 4
- III. The Rule of Disassociation, v 5
- IV. Mission Accomplished! v 6

- C. Last time, 9:1-2, we saw Jesus giving the 12 *empowerment* and *authority*:
1. *Over all demons*
 - a. We have similar authority, exercised *daily* in our prayer wrestlings (done rightly), Eph 6:12
 - b. With ability to cast them out when they show themselves
 2. *And to heal diseases*
 - a. Our regular exercise of this is **PREVENTIVE**, as defined in Jms 5:16, mutual confession and prayer
 - b. When sickness waylays us, our regular **CURE** has become Jms 5:14-15, calling for the elders (Mk 6:13!)
 3. Jesus sent them to proclaim God's kingdom/rule
 - a. Firstly, that God is King
 - b. And that with Jesus here, God's kingdom has had its official 'groundbreaking' on earth
 - c. *Healing* was the verification of God's power being present, since the intrusion of the Kingdom through Christ's coming was a new thing

Kid-speak: What does Kingdom mean? It means a King boss. Who's the King who's boss over everybody? God. But does everybody listen to Him?

4. Proclamation = our regular means of hearing God's voice, 2 Tim 4:2; 1 Pet 4:11
 - a. The rest of our worship = *our* offerings to *Him*;
 - b. preaching is *Him* speaking to *us* (preacher included)

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- D. Luke 9:3, "And He said to them, "Take nothing for the road"
1. This was diving in at the deep end!
 2. This would *not* be their regular pattern, though
 - a. Their next mission will be like this one, 10:4,
 - b. but *thereafter*, He'll tell them to assume a 'normal' disposition toward travel and lodging, Lk 22:35-38
 3. Regular travel arrangements continue today as the norm
 - a. God is still our ultimate supplier and protector
 - b. But He gives us the responsibility to take what we need for missions

Kid-speak: Jesus told the 12 Apostles to go out two by two and tell about God’s Kingdom being here because WHO had come from Heaven to be with us? Jesus!

4. The ‘take nothing’ stance has now become the churches’ duty to supply their pastors’ physical needs, 1 Cor 9:14
 - a. A church becomes like a permanent host for a pastor
 - b. God supplies the pastor through the church
 - E. “Neither *extra* staffs”
 1. Of all the supplies listed without a number, only staffs is *plural* (“shirts” is plural, specifying “two”)
 2. The significance seems to be quite literal. That is, don’t take *more than one* staff. That’s why I have supplied the word “extra” in the translation.
 3. We note this minutiae because Mark says “except only a staff.” Perhaps two were normal for tackling inclines.
 - F. “Nor a knapsack”
 1. What! Outlandish! What about my snacks!
 2. Some Apostle must have reared up against this initially.
 - G. “Nor bread”
 1. How big a breakfast am I allowed to eat?
 2. What is *epiousios* bread? Lk 11:3
 - H. “Nor silver”
 1. Their word for ‘money’ (as well as for real silver)
 2. Heb 13:5
 - I. “Neither have two shirts apiece”
 1. Was God going to prevent it from raining? Or would they simply be offered a new shirt or a swap for the wet one?
 2. This allows for a coat, just not the extra shirt that a trip would usually require
- Kid-speak:** Jesus told the apostles not to take any extra food on the trip. What? Wouldn’t they get hungry? Jesus said that people would take care of them in most (?) of the little towns they visited.
- J. The basic answer to all these accompanying questions/worries was: God will assist in a greater-than-ordinary way.
 1. In their debriefing, 9:10, it seems like they’d been supplied!
 2. They only reported on the amazing things they had done

God must have provided everything that *their own* resources would have normally supplied.

K. After the Apostles had to start taking their own supplies again (22:35-36), that would add whatever **headaches** went with preparing for a journey

1. Christian travelers must apply the same principles of daily life to travels: **TRUST GOD AND BE WISE**
2. Isolation from 'home base' and its supplies makes travel a *special* occasion to trust God and be wise
 - a. Thinking "I'd really be stuck without _", reminds us of how faithful God constantly is in our *home life*
 - b. Praise God if our house is well-supplied with all we need, Ps 112:3

Luke 9:4 And into whatever house you enter, remain there, and go out from there.

L. Here's the means by which God would supply them on this extraordinary mission. **Hosts** and **hospitality** are assumed.

1. They announce their basic intentions in the gate and/or the square. Word gets around. Someone invites them in.
2. That's where God expects them to stay for the duration (How long? Days?)

M. In the next mission, Lk 10:5-8 give more extensive instructions to the same effect

N. Interestingly, Matt 10:11 is more specific on the seeking of a host: "search out one who is worthy." **Is that us?** Heb 13:2.

1. Probably one who responds positively to news of Messiah having arrived
2. Either having heard before or hearing it the first time from the Apostles. Maybe someone like Anna or her audience, Lk 2:38, eagerly awaiting Israel's redemption

O. Consider: the Apostles were supplied on this mission, though extraordinarily

- ★ 1. Paul takes this philosophy a step further in Philip 4:12. He says he had learned to *do without* whenever need required.
- a. CAN WE do without... at all?
 - b. Can we sincerely say 1 Tim 6:8? It doesn't say what kind of food nor what kind of covering.
2. Of course, the 12 might have lacked on this first Apostolic mission too, especially if a town turned them away...

Kid-speak: The Apostles went out in teams of two. When they came into a town where were they supposed to stay? The first people who invited them to spend the night.

Luke 9:5 And as many as may not receive you, going out from that city, even shake off the dust from your feet for a testimony concerning them.

- P. This means that on entering the city, *no worthy person is found*. No one offers to host them.
1. What if someone offered a room for money? Nope, doesn't count. They have no money; it has to be free.
 2. "But our town is America. You know, free enterprise." Sorry, your response to the Gospel 'is what it is'.
 3. By the way, offering the living room floor would still be hospitality, if that's all you have.
- Q. Shaking off the dust from your sandals (we assume), but maybe their very feet
1. A symbolic gesture: "We *leave* what we've experienced of you *with* you."
 2. You didn't want Christ's emissaries: we and our Lord disassociate ourselves from you

Kid-speak: What happened if nobody in a town wanted the Apostles there? The Apostles would leave the town and shake their feet so the dirt from that town would come off. That meant that they left that town on its own WITHOUT JESUS. Scary!

- R. Wow, that's momentous!
1. "But I was having my carpets cleaned that day!"
 - a. The thing is, one good person truly unavailable would immediately seek another good person to do the hosting
 - b. No town would have this testimony against them that didn't deserve it
 2. A whole town, though!
 - a. Hey, there are whole *nations!* Ps 9:17
 - b. Remember, it's absolutely amazing that *any* of us hard-hearted, hard-headed sinners are save! Lk 18:26-27

Luke 9:6 And going out, they passed through, *village* by

village, giving good news, and healing everywhere.

- S. This takes us back to their ‘training’ mission, Lk 8:1
 - 1. Jesus had used the same approach, crisscrossing the map to reach every place
 - 2. We, too, should be concerned to give the Gospel message complete coverage
- T. “Giving good news,” *euangelizo*, “to good-message”
 - 1. This tells us the nature of the Kingdom of God
 - a. It is **good** news, a beneficial message!
 - b. GOD ruling is finally near! Man’s disastrous reign is ending!
 - 2. But we cautiously note that this is *not* good news for everyone
 - a. Dare we say, the majority ultimately rally around man’s own rule, Ps 2; Rev 20
 - b. These say that evil is good and good evil, Isa 5:20. For them, good news is evil.
 - c. This is man’s natural state, Jer 17:9. “I’M good.”
 - d. Yet we proclaim God’s rule as good news anyway. It will attract whom it should attract, by God’s grace.

Kid-speak: The Apostles were supposed to say, “Hey, God is boss, and that’s good news!” Should we tell the same good news? Yes!

- 3. For the Jews, they were ostensibly awaiting Messiah and God’s rule
 - a. Yet their vision of Messiah was counterfeit, and they rejected the true Christ (and still do)
 - b. The same mutation occurs generation by generation in the Church, 2 Tim 4:3-4
 - c. Defections are, in fact, what define the “in” group, 1 Cor 11:9. “I know who *I* am, because I’m *not* one of them.”
- U. “And healing everywhere”
 - 1. This was their verification
 - a. Again, the intrusion of God’s Kingdom through Christ was brand new. Healing authenticated God’s presence.
 - b. Can God still do that?
 - ♦ c. Yes, but we see the *new norm* in Acts
 - d. Paul’s pattern in Acts is to start teaching in the

- synagogues, e.g. Acts 13:5. The supernatural entered when they were challenged, Acts 13:11
 - e. Acts 13:14; 14:1. There were healings, 14:10, but they were not an automatic part of the pattern.
 - 2. We still pray for any man's healing, knowing God to be good
 - a. But with the Apostles' witness solidified into Scriptures, God's healing power has been distilled to its *spiritual* essence, concentrated in the Gospel itself, Rom 1:16
 - b. The Gospel is God's power to save *all by itself*
- IV. For the Walking Wounded (1 Thess 5:14, "Uphold the strengthless")
Don't miss the automatic advantages in being scaled back in various ways.
- V. Conviction (2 Tim 4:2, "Convince, rebuke"): **What have I done wrong? How have I lost righteousness?**
Is Heb 13:5-6 my motto for earthly provision and circumstance?
- VI. Correction/ Realignment (2 Tim 4:2, "Exhort/encourage"):
How will I correct my error? How will I regain uprightness?
I will trust and not be afraid, Isa 12:2
- VII. Schooling in Righteousness: **How do I take this on the road?**
Prov 10:2-3. Lord, I believe my spiritual *and* earthly supply.

Wrap-up: If God is my supplier, what would those around me conclude about Him? Maybe that He's pretty weak?

If God is my supplier, why do I fret? Why do I ever have anything but a contented smile?

Headaches (Lk 21:34) are part of the 'deal' in fulfilling God's image as workers here in this fallen world. The smile of contentment is obviously *in spite of* the headaches, be they circumstantial or humanly induced. But the smile is commanded *with* the headaches, Jms 1:2- unless you can rejoice without a smile.

Maybe sing Psalm 112.