

I. PREPARATION FOR THEIR COMING MISSION – vv.35-36

- These are final instructions for the disciples. He is preparing them for their future ministry. He asks *When I sent you without money bag, knapsack, and sandals, did you lack anything? So they said, "Nothing."* The nature of their ministry previously was short term, to be regathered with him after covering the area. He is about to send them off with no gathering again to Him in this life.
- They have the idea that the Kingdom is now to be restored, and that through Jesus leading them as king they will be victorious and establish Israel as an independent state with Jerusalem at its center. While it is true that Jesus is bringing His personal earthly mission to a close, it isn't what they think.
- **Then He said to them, "But now, he who has a money bag, let him take it, and likewise a knapsack; and he who has no sword, let him sell his garment and buy one.** He indicates that they will be sent out again, and this time it isn't a short term mission. Their training is almost complete, and their mission is about to begin. While some of the apostles will continue in Jerusalem (i.e. Peter), most of them will begin to take the Gospel to the uttermost reaches of the known world. In light of this, they are to make preparation knowing that they are going into hostile territory. It will not be under favorable conditions.
- There is not trouble understanding their need for the money bag (for provisions) and knapsack (for sleeping). What about the sword? This is likely harder for us to grasp in our day and age, and even our part of the country. There are still places in the world, and in our own nation, where weapons are not associated predominately with crime and violence.
- Several years ago I preached a conference in Wyoming, and one of the deacons as he was leaving his house stuck a pistol in the back of his pants. He wasn't going to rob anyone or overthrow the government, it was simply a part of the way in which they deterred crime. Firearms are also, in that setting, common due to common hunting.
- Jesus is not instructing them to go and conquer by the physical sword, but rather letting them know that they are about to embark on further journeys and they are to use the ordinary means for provision and protection.
- Note that this isn't something Jesus expects them to do immediately. He knows he is about to be betrayed, so He isn't telling them to go out to do this immediately. He isn't telling them to arm themselves for defense against the soldiers. Rather, He is letting them know that what He is about to do will lay the groundwork for what their future mission will be. We see this in the next statement.

Application: It is proper to consider God's past faithfulness to give us confidence for the future. It is a promise that, based on their not lacking anything the needed under those past circumstances so they will not lack in the future. We should also think about this, that the faithfulness of our God to us in the past gives assurance of His faithfulness in the future.

Application: We should foster a long-term mentality in what we do. For quite some time now, there has been an emphasis on the church at large as to the need to be ready for Jesus coming in such a way that we view our time as short. There is certainly a sense in which this is true, and I don't want to undermine the reality of this sense.

- But in another sense, are called to live to make and impact on the world around us with a view of the long term. This life matters, and we should "settle in" and make "investments" in what we do for the long-term. We do this while realizing that Jesus could come back at any moment, but the reality that the church has lived with this expectation for 2,000 years. Where would we be if the church had only lived with a short term mentality, and not sought to establish faithful churches, have the Scriptures translated, created God-honoring music and art, and given itself to instruct the next generation not only what it is to "get saved" but how to live lives which honor the Lord.

II. THE COMPLETION OF JESUS' MISSION – v.37

- Jesus has repeatedly taught His disciples about the necessity of His sacrifice and death, and He reminds them just now a short time before His being taken into custody of what Scripture says about Him, and how it must be fulfilled. He says **For I say to you that this which is written must still be accomplished in Me.**
- Jesus' view of Scripture is seen in a passage like this. The Scripture, properly understood, could not fail and must come to pass. What is written must be accomplished. It is sure, trustworthy, and unchangeable.
- Here He quotes from [Is53:12](#). **And He was numbered with the transgressors.** He says this is "still" to be accomplished in Him. Though He had already suffered rejection, there was more to do by way of His suffering.
- Let's go back and take a look at this passage more closely. The human writer is Isaiah, a man called to be a prophet of the Lord. The approximate time period of his ministry was 740-680 B.C. He is moved by the Spirit to write this book write primarily to the Southern Kingdom of Judah to warn the sinful of coming destruction by a foreign nation (Babylon), and to encourage the true people of God.
- Isaiah is given one of the clearest views from the time of the Old Testament as to who and what the Messiah would be. There is a mixed message, however. There are certain times as the Lord pulls back the curtain for Isaiah to see who this promised one would be, that He appears as a great, victorious, majestic king. At other times, there is the vision of this same one as a suffering servant who is allowed to undergo rejection and death. We see that in this single verse. It tells us a lot about how Jesus viewed His mission, and what he was about to do.

- The first part declares His victory, in that He will be the recipient of the portion and spoil of the great and strong. This is military language, of overcoming an enemy and receiving the benefits of what they had accumulated (in a day when Wal-Mart wasn't around).
- The reason for this is because of what He first did. He first **poured out His soul unto death**. His victory will only come by His first dying. There was no other king who could accomplish this, because once dead they could not reap the benefits even if their army won a battle. But we have an allusion to the resurrection. The phrase "pouring out" is that of sacrifice, and represents voluntarily giving up one's life.
- The specific way this would happen would be that **He was numbered with the transgressors**. He will be counted by men as a breaker of the law, and will be considered a common criminal. This will bring upon him the death penalty. But there is something else going on. These transgressors, who are crucified with him, will bear the penalty of their sins. It is Luke who records (23:40-41) one of the thieves crucified with him as saying **for we receive the due reward of our deeds; but this Man has done no wrong**. We are told that what He is doing is not merely dying unjustly, but is bearing the sin of many. He is taking upon Himself the due penalty for the breaking of God's law and is carrying it away. This was illustrated by what was known as the scapegoat, the goat on which the High priest laid his hands and symbolically transferred the sins of Israel and was let go into the wilderness to carry them away.
- Jesus was the one who did this more than symbolically, but actually in receiving the penalty of the wrath of God for human sin.
- This was an act of **intercession**. To intercede is to act as a mediator between two warring parties. In this case, it is the Lord Jesus standing before the justice of God and pleading His own merit to satisfy God's wrath and bring reconciliation between God and man.
- As Jesus prepares them for their future ministry, He is telling them again of what He is about to do. All of this writing in Isaiah is what He is about to accomplish. It is necessary for Him to be betrayed, wrongly accused, unjustly put to death for no wrong of His own, so that He can make intercession to bring about salvation.
- Jesus concludes this statement by saying **For the things concerning Me have an end**. This is a statement about the reality that He is getting ready to fulfill these things which were written of Him. They are coming to a conclusion, they are terminating, and before the night is out the process including the mock trials, will take place. Soon He will be numbered and pour out His life until death.

III. A CONTINUED MISUNDERSTANDING OF JESUS AND THE DISCIPLES' MISSION – v.38

- Still not understanding, probably because of Jesus' reference to buying a sword (which they think is immediate), they say **Lord, look, here are two swords**. In the garden, with a group of a total of 12 men (including Jesus), they have a couple of swords. They take inventory of their arms, and they have two (likely used for their common needs). They have begun the stockpiling, and...here, we have two.
- They just aren't getting it. He says **It is enough**. What they have been carrying for ordinary use is sufficient. For what He is about to do, it isn't necessary to obtain more. This is so because He doesn't intend to fight the multitude who will come to take him in the garden. He is about to voluntarily begin pouring out His soul, and they don't need to arm themselves more fully.

Application: We have a reminder of what Paul says in [Ephesians 6:10ff](#). We do not expand the Kingdom and fight through wrestling with flesh and blood. Parts of church history give accounts of how some, professing to be followers of Christ, sought to expand that Kingdom by forced conversion and bringing suffering on others to make it "worth their while" to become Christians. While there is a proper place, as we see in this text, for the ordinary use for protection, the advancements we make are with another sword, the Word of God. It is through the proclamation of the person and work of Christ, as we've seen summarized in that Isaiah verse, that we go forth conquering. We do so as pilgrims and travelers, looking forward to the day when Christ returns and divides the spoils of the nations.

- If you are not a Christian, a committed follower of Jesus Christ, I would want you to see the beauty of the Savior's Love. Such patience, such willingness to be betrayed, such mercy to fallen sinners like you and me. Never has there lived one such as this!