The meaning of our Lord in this much-controverted  
passage appears to be, to *forewarn the  
Apostles of the outward dangers which  
will await them henceforward* *in their  
mission* :—unlike the time when He sent  
them forth without earthly appliances, upheld by His special Providence, they must now make use of common resources for  
sustenance, yea, and even of the sword  
itself for defence. This they misunderstand, and point to the two swords which they have,—for which they are rebuked  
(see below).

**35.**] See ch. ix. 3; x. 4; also Matt. x. 9.

**36.**] **take** was the very word used in the prohibition before. There is a question how this  
sentence, which is elliptical in the original,  
should be filled up. Very many authorities make a *sword* understood after  
*“hath not”* (as in A. V.);—but the simpler  
construction and better sense is to place  
**hath not** in contrast with **hath, He that  
hath a purse, &c., and he that hath  
none, let him, &c.** Thus the sense will  
be complete,—for he who *has a purse,* can  
buy a sword, *without selling his garment.*The ‘sword of the Spirit’ (Olshausen and  
others) *is wholly out of the question* in  
interpreting this command. The saying is  
both a description to them of their altered  
situation with reference to the world without, and a declaration that self-defence and self-provision would henceforward be  
necessary. It forms a *decisive testimony,  
from the mouth of the Lord Himself,  
against the views of the Quakers and some  
other sects on these points.* But it does  
not warrant *aggression* by Christians, nor,  
as some R. Catholics, *spreading the Gospel  
the sword.*

**37.**] The connexion is  
this: ‘your situation among men will be  
one of neglect and even of danger; —for I myself (see Matt. x. 24, 25) am about to be reckoned among transgressors.’

By the very form of the expression it is  
evident, that the sword alluded to could  
have no reference to *that night's danger,*or the *defending Him from it.*

**the matter concerning me hath an end**] The  
prophecy cited closes the section of Isaiah,  
which eminently predicts the Lord’s sufferings (ch. lii. 13—liii. 12).

**hath an end does** not merely mean *‘must be fulfilled,’* which would be an assertion without any special reference here—but are  
coming to the *completion* of their accomplishment. So *“it is finished,”* John xix. 30.

**38.**] Two of them were armed,—  
either from excess of zeal to defend Him,  
excited by His announcement of His sufferings during this feast,—or, perhaps because they had brought their weapons  
from Galilee as protection by the way.  
The road from Jericho to Jerusalem (see ch. x. 30) was much infested with robbers ; —and it was the custom for the priests, and  
even for the quiet and ascetic Essenes,to  
*carry weapons* when travelling. Chrysostom gives a curious explanation of the two swords,—that it was probable they had  
knives to cut up the Paschal lamb. This  
certainly agrees with the number of the  
disciples sent to get ready the Passover:  
but it has nothing else to recommend it.  
They exhibit their swords, misunderstanding His words, and supposing them to apply to that night. Our Lord breaks off  
the matter with **It is enough,**—not *‘they  
are sufficient ;’*—but, **It is well,—we are sufficiently provided—**‘it was not to this that My words referred.’ The rebuke is  
parallel with, though milder than, the one  
in Mark viii. 17,—as the misunderstanding  
was somewhat similar.