

duration. **Teach in the synagogue.** Jesus attended the worship of the synagogue, even when it was conducted by his enemies.

Hearing astonished. From which it may be inferred that his earlier years had not been marked by supernatural events or the display of remarkable knowledge, contrary to the legends in the "Gospel of the Infancy" and other apocryphal books. **What wisdom.** A question which every one may well ask who compares the words of Jesus with those of the wisest ancient teachers.

3. The carpenter. In the East trades descend in families through many generations, so that it is more than likely that Jesus, until the beginning of his public ministry, worked at Joseph's trade as a carpenter. 1. See here the evidence that Jesus' wisdom was divine, since he could not have learned it in the carpenter's shop. 2. See how fully Christ can sympathize with the burdens and troubles of the toiling multitudes. 3. See the nobility and honour in a life of labour.

Son of Mary. Undoubtedly Joseph had died before the beginning of Christ's ministry.

The brother. These persons named may have been either children of Joseph by a former marriage, or own cousins to our Lord (as the word is occasionally so understood), or, more likely, younger brothers and sisters of Jesus, children of Joseph and Mary. The word "first-born" in Luke 2. 7, would suggest that Mary had other children afterward. **James.** Probably the author of the Epistle, and Bishop of the Church at Jerusalem, though not an apostle. **Judas.** Probably the author of the brief Epistle. These brothers of Jesus did not then believe in him, but were found among the disciples after the ascension. John 7. 5; Acts 1. 14. **Sisters.** Perhaps married to men in the neighbourhood. **Offended.** Displeased, or unbelieving.

4, 5, 6. Without honour, etc. A common proverb, which Jesus referred to himself, meaning that from the familiarity of his townspeople they failed to recognize his greatness. 4. How much greater our privilege than that enjoyed by the Nazarenes! **Could there do.** Not that it was impossible, but that he could not consistently with the purposes of his ministry, or that no opportunity was offered him. 5. How often prejudices will prevent men from the enjoyment of their privilege! There are hearts even now that remain unblessed, because they will not let Christ bless them. **Marvelled.** Because the unbelief of the Nazarenes stood in such contrast with the interest elsewhere, because it was so blind and wilful, and because it was so injurious to themselves. 6. Is the unbelief of our time any less strange and foolish? **The villages.** Shut out from the city by the hardness of its people, he shed the light of his teachings on the little hamlets around it.

7. Called....the twelve. The Saviour sent out his apostles, partly because the exercise of preaching would give them good training for their work after his ascension; partly because the hunger of the people after the word made it necessary to provide preachers for the many places where he himself could not go, and partly

because the growing opposition of the Pharisees, and their misrepresentation of his ministry, made workers in his cause a necessity. **Two and two.** For mutual counsel, encouragement, and help. **Power....over spirits.** It was a part of Christ's mission to destroy Satan's kingdom in the hearts of men; and miracles of this kind would show the authority of his messengers.

8, 9. Take nothing. "These commands were suited to the circumstances. Their mission was to a narrow district of country, extending over a few weeks of time; in a mild and even climate, and under a simple state of society, so that elaborate preparations were not necessary. This way of living would train them in a life of constant trust in him who had sent them forth; would bring them into immediate contact with the people, and would give to the masses among whom they laboured a closer sympathy with them."—*Lesson Commentary.* **Save a staff.** In Luke 9. 3, it is "neither staves," implying that they might carry a staff for travel, but not another for defence. **No scrip.** The scrip was a bag or basket for carrying food, which they would not need while depending on the hospitality of the people. **No money.** "No brass," literally. This would cast them fully upon the kindness of those among whom they preached. **In their purse.** Literally "the girdle," which is often used among Orientals, as a pocket or purse. **Sandals.** Mere soles, not shoes for a long journey. **Not...two coats.** In their ordinary working dress, without carrying an extra mantle. We are not to regard these commands as a permanent plan of church work; yet in spirit they should be observed, showing a labour for souls which is, (1) Self-sacrificing; (2) Trusting; (3) Adapted to the people; (4) Depending for support upon the people.

10, 11. There abide. They were not to spend their time in visits of ceremony, so common in the East, but in direct work for the salvation of the people. 7. God's workers should have singleness of purpose. **Shall not receive you.** 8. Then we are not to be surprised if some do not receive the Gospel or its workers. **Shake off the dust.** As a token that they would let nothing of such people remain with them. **More tolerable.** Because the cities of the plain received no such light, they will not be condemned to such penalties. **Judgment.** 9. An indirect warning that there will be a day of judgment for all mankind of every land and age.

12, 13. Men should repent. That was the practical aim of their preaching—to lead men to turn from sin. **Anointed with oil.** As the external sign of the miracle wrought, connecting themselves with it as the workers.

GOLDEN TEXT.

He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me. Matt. 10. 40.

OUTLINE.

1. The Teacher. v. 1-6.
2. The Twelve. v. 7-13.