

might be... Did the Jews... therefore asked them, When I sent you without purse and scrip and shoes, lacked ye anything" (Wordsworth). (Luke 22. 35.) Purse—lit. "girdle." The girdle which held together the loose, flowing upper garment was made hollow so as to serve for carrying money. In the East the rich wear pockets.

6. Lost sheep—Israel was God's peculiar people, the flock of his heritage (Acts 3: 25, 26). They had strayed from the true worship of God, and were unwilling to receive their Messiah (Matt. 9: 36; 15: 24). Read Ps. 119: 176; Isa. 53: 6; Jer. 50: 6, 17; 1 Peter 2: 25.

7. The kingdom of heaven is at hand—This was the theme of John's preaching (Matt. 3: 2) and of Jesus at first (Matt. 4: 17). Their's was a preparatory mission. They made the burden of it repentance (Mark 6: 12) for that was the way into the kingdom. The gospel dispensation did not really begin until the day of Pentecost. The immediate effect of this mission was greatly to extend the fame of Jesus. (Matt. 14: 1; Mark 6: 31.)

8. Heal the sick—Mark tells us that they "anointed with oil many that were sick and healed them" (Mark 6. 13). They were to do the same work that Christ did, to show that he had sent them. **Raise the dead**—The first instance recorded of the raising of the dead by apostolic agency is in Acts 9. 36. **Freely ye have received**—The apostles were forbidden to make personal gain of their spiritual gifts. They had received them gratuitously, and they must dispense them gratuitously. Compare Acts 8. 18-20. From this incident the sin of selling sacred offices is called *simony*. This rule did not prohibit them from receiving a competent support in the discharge of the ordinary duties of the pastoral office. See Luke 10: 7, 1 Cor. 9. 2-14, 1 Tim. 5. 18.

9. Nor Brass—Our brass, a mixture of copper and zinc, was quite unknown to the ancients. The word here (*chalcos*) means copper. It was also applied to bronze, a mixture of copper and tin, and this was the chief metal used by the ancients in the arts. The coins of least value were made of it. He would relieve them from worldly anxiety, and teach them to devote themselves wholly to the preaching of the word, next

as would prove to them his power, and therefore asked them, When I sent you without purse and scrip and shoes, lacked ye anything" (Wordsworth). (Luke 22. 35.) Purse—lit. "girdle." The girdle which held together the loose, flowing upper garment was made hollow so as to serve for carrying money. In the East the rich wear pockets.

10. Scrip—R. V. "wallet." (Compare 1 Sam. 17. 40.) The word *scrip* is now obsolete. Writing of the Galilean peasants Dr. Thomson says. "They have a quantity of their thin, tough bread, a few olives, and perhaps a little cheese in that leathern bag which hangs from their shoulders—the 'scrip' of the New Testament—and with those they are contented. All shepherds have a *jarab*, as it is called, and it is the farmer's universal *vide-mecum*. They are made of the skins of kids stripped off whole, and tanned by a very simple process. . . . To these first missionaries our Saviour said in effect, 'You are going amongst your brethren in the neighboring villages, and the best way to get to their hearts and their confidence is to throw yourself upon their hospitality.' Nor was there any departure from the simple manners of the country in that." (The Land and the Book.) **Two coats**—two of the close-fitting undergarments or tunics. The Galilean peasants are "accustomed to sleep in the garments they have on during the day, and in this climate such plain people experience no inconvenience from it." (Thomson) The apostles were to travel with as little encumbrance as possible. **Neither shoes**—Mark says and be shod with sandals." Some think that the word for "shoe" here and in Luke 10. 4, means the strong Roman boot, and that our Saviour bids them start out just as they are, without getting boots suitable for a long journey. The common view is that they were commanded not to take an extra pair. **Nor yet staves**—R. V. "staff." They were to take a staff, if they had it (Mark 6. 9), but not to procure one specially for this occasion. They were to set out just as they were, live on the hospitality of those they came to, and trust to God's providential care to supply all their wants. Their mission was a temporary one. (Luke 10: 7; 1 Cor. 9: 7; 1 Tim. 5: 18.) **The workman is worthy of his food (R. V.)**—"This is a common truth of life—men give one who works for them his food and more; here uttered however by our Lord in its highest sense, as applied to the workmen in his vineyard. See 1 Cor 9. 13, 14, 2 Cor. 11. 8, 3 John 8" (Alford.) "They are to rely upon God's care of them, who will cause them to realize in their own experience how true it is that the laborer is worthy of his support." (Meyer.)