

preceding chapter. **Appointed.** The word used points to an open announcement of their selection. **Seventy others.** In addition to the twelve, whose similar mission had been mentioned in 9. 1. In fixing upon this number he was following a precedent of Moses (Num. 11. 16, 17), or perhaps that of the Sanhedrin, which was composed of seventy members besides the president. For a hint as to the number of Jesus's followers, see Luke 6. 17; John 6. 66. **Before his face.** To prepare the people for his coming. **Every city and place.** Jesus had already settled upon his itinerary.

**2. Plenteous.** There are multitudes of Jewish people who ought to be told that the kingdom of God is at hand (ver. 9), and that the Messiah is in their midst. **The laborers.** Those who would preach the Gospel in the face of indifference and persecution. **Pray ye.** He himself had set the example. Luke 6. 12; 22. 32. God's people ought to pray more than they do for students in school and college. **Send forth.** The Greek word "thrust forth" is applied by Mark to the gentle constraint of the Spirit which drew Jesus into the retirement of the desert where he was tempted. It is well for the Church to insist that its candidates for the ministry shall feel a strong divine impulse from within toward the work of God.

**3. As lambs.** They can promise the people no armed resistance to Rome or to Herod. Their only weapon is the truth. They must not expect to escape insult and arrest. 9. 23, 24.

**4. Carry no purse.** Avoid the appearance of secular agitators. Let no one think you are in the pay of a new political party. Let the public see that you are plain men, with no interest in any thing but the truth. **No wallet.** The wallet was a leather receptacle in which food was carried on a journey. They were to avoid the appearance of professional preachers, and so gain the greater influence. **Salute no man.** Their message was to towns and villages (ver. 1); they should not now occupy their time with isolated individuals. They were to move as expeditiously as they could from one populous center to another. Oriental salutations by the road-side consume a prodigious amount of time.

**5. Peace.** The ordinary friendly salutation of the country. Their brusqueness on the highway is to be laid aside in town. They are to use tact and kindness in gaining a favorable hearing for their message.

**6. A son of peace.** A spiritually minded man, as we should say. Zaccheus, Cornelius, and Nicodemus were sons of peace. **Your peace.** Your salutation will be something more than a conventional one. Your coming with your message will be a real boon to his household. **Shall turn to you.** Though your message about me finds no welcome, you will be cheered with the reflection that you have discharged your duty to that household.

**7. In that same house remain.** In case they receive your message. Ver. 10. Remain until work in that place is finished. **Eating and drinking.** Accept the fare you happen to find as given to you from above. Accept it cheerfully; do not deem yourselves a burden; you are giving in your spiritual benefits a full equivalent for their temporal things. 1 Cor. 9. 11. **Go not.** For the sake of observing the usual Oriental etiquette, or for better fare.

**8. City.** Following instructions as to their conduct toward separate homes, like injunctions touching their attitude toward whole communities and towns are given them. **Eat such things.** Accept their hospitality cheerfully. There is no reference here to food that might be ceremonially unclean, for they were not going to heathen cities.

**9. Heal the sick.** The country east of the Jordan was now to be given the same proofs of Messiah's presence as had been so freely exhibited in Judea and Galilee. **The kingdom of God.** That realization of the theocracy to which every devout Jew looked forward, though usually connected with political and temporal hopes. All who believed the message of the seventy would expect as startling changes as their fathers had seen after the prophets had announced the captivity of Israel. **Nigh unto you.** These words were an intimation that the attitude of the individual and the town toward Jesus would decide the realization of the kingdom of God in their case.

**10. Receive you not.** In the character of Messianic messengers. **Into the streets.** Where all can see and hear what you do and say.

**11. Wipe off against.** The prophets had long before accustomed the people to such symbolism. The act was an emphatic way of saying to the people of the places in question that they were in a depraved spiritual condition. **Is come nigh.** These words were intended to lead the abandoned population, if possible, to a better mind before the arrival of Jesus.

**12. I say unto you.** This is an idiomatic way of expressing the most solemn and intense moral conviction. The seventy could not, for many a day, forget his tone and manner when he said this. **Sodom.** This place, in which ten righteous persons could not be found, had long since become a synonym for hardened and hopeless wickedness; for which no other destiny was possible in the eyes of a righteous God than summary destruction. Isa. 1. 9; 3. 9. **More tolerable.** Their punishment shall be less severe. Luke 12. 48. No messengers had come to Sodom saying that the kingdom of God was at hand in the person of the Messiah.

**13. Woe unto thee, Chorazin.** The thought that some Perea cities may reject his messengers suggests three Galilean towns which have already rejected him. This is not a threat, but a sign of commiseration. It is like saying, Alas, for thee! The site of this place is supposed to have been found some two miles north of Tell Hum, on the Sea of Galilee. **Mighty works.** Miracles. The feeding of the five thousand took place near Bethsaida. 9. 10. **Tyre and Sidon.** Heathen cities. Paul found the Gentiles more accessible to the Gospel than the Jews. **Sackcloth and ashes.** A proverbial expression for the most profound grief and consternation. Esth. 4. 3.

**15. Capernaum.** "His own city." Matt. 9. 1. **Exalted.** They could say (13. 26), "We did eat and drink in thy presence, and thou didst preach in our streets." They had been more favored than any other Galilean town. **Unto Hades.** A proverbial expression for the lowest humiliation. The modern tourist, hesitating between Khan Minyeh and Tell Hum as the true site of Capernaum, thinks of these ominous words.

**16. Heareth me.** Words these are that should hallow every Gospel service every-where. **Rejecteth you rejecteth me.** Jesus would not and could not go to those towns which had shown their unwillingness to hear of the coming of God's kingdom. He had found Gerasa such a place. 8. 37.

### The Lesson Council.

**Question 8.** For what purpose were the seventy sent out? Wherein did their mission differ from that of the twelve?

1. To herald the way of Christ. 2. To preach the kingdom of God. 3. To warn the wicked of their danger. Their mission differed from that of the twelve in