

out Galilee, and was now about to leave it. It was probably through Perea—the district east of the Jordan—that these men were sent—a densely inhabited region. **Two and two.** For mutual help and encouragement. **Into every city and place.** They were probably sent in every direction. Dr. Abbott says it was not probable that Jesus went into every place that his heralds went. (1) *In this respect our age is better than theirs, for Christ is always with his ministers.*

2. The harvest truly is great. These instructions are essentially the same as those already given to the twelve. Luke 9, 1-6; Matt. 10, 1-16. This is another example of our Lord's habit of repeating his thoughts in almost the same language, and using the same figures of speech in different connections. The harvest-field was a favorite rhetorical figure with Jesus. Rev. 14, 14-19; John 4, 35, 36. (2) *The opportunities are many, the laborers are few.* (3) *Most opportunities are lost.*

3. Lambs among wolves. The wolf is the symbol of cunning and malice; the lamb of simplicity and purity. The thought is not that they were to be devoured by their enemies, but that they were to retain the characteristics which the lamb represents.

4. Purse. The people of the East carry their money in their purses in their bosoms or girdles. **Scrip.** A leathern pouch hung about their neck in which they carried provisions. **Shoes.** An additional pair of sandals. Go forth unencumbered with unnecessary luggage. **Salute no man.** The Eastern salutation is a protracted affair. These men were on an errand, and must do their duty regardless of the mere formal courtesies of life. Some forms of salutation in the Orient consume as much as two hours. The thought of the injunction is, Time is short; the business is urgent. Be informal and unconventional if necessary, but go straight to your duty.

5, 6, 7. Whatsoever house you enter. Whatever householder first offers you his hospitalities. **Peace be to this house.** The ordinary salutation in the East. (4) *God's messengers are to begin with blessing, not cursing.* **Son of peace.** A peaceable man, a man of good reputation. Luke 16, 8; 20, 36; John 17, 12; Eph. 5, 6-8. If your hosts respond in the spirit of peace your blessing shall be theirs, not otherwise. **In the same house remain.** The disciples' mission was not to be one of social festivity. Their entertainment was a mere necessary incident, and they were never to forget that they were on an errand. **The laborer is worthy of his hire.** The messengers of God should be maintained. Paul quotes this phrase "from the Scriptures,"

(1 Tim. 5, 18), which shows how he regarded Luke's gospel, and sheds light also on the date of his writing.

9-12. Heal the sick. By a special power given to the disciples of Jesus. **Kingdom of God is come nigh unto you.** The King himself was but a few hours off. We cannot too greatly emphasize the beautiful and deep meaning of this phrase "kingdom of God." It means dominion of the godly spirit—the diffusion of the noblest sentiments, which we now associate with the loftiest civilization. (5) *To many a soul has the kingdom of God come nigh and stayed there; let us be sure that the King is admitted to our hearts, to our ways out into the streets.* In the East every thing is done publicly and symbolically. The world there lives out of doors, and gestures and ceremonies have infinitely more meaning than with us. **Wipe off.** A peculiar custom of the Jews. It is as if they said, You are so bad, even your dust would contaminate us. **Nevertheless.** At any rate. **That day.** The day of judgment. It is a very interesting question how far this formal and aggressive proclamation of the "kingdom" may have stirred the national feeling, and led to the revolutionary impulses of a later epoch.

13. Chorazin... Bethsaida. These woes had been pronounced at an earlier period. Matt. 11, 21. Doubtless they were repeated, perhaps more than once. Elliott calls attention to the singular fact that no miracles are recorded in this gospel as certainly wrought in either of these cities. The Bethsaida near which the five thousand were fed was probably not the one referred to here. Chorazin is only known to us through this passage and the parallel one in Matthew. It was, according to Jerome, on the shore of the lake, two miles from Capernaum. (4) *"Guilt is measured in degree by the amount of light sinned against."* **Tyre and Sidon** had, in the language of the world, "no chance;" therefore their guilt was comparatively small. If they had had the same chance enjoyed by these Galilean towns they would have repented long before in sackcloth and ashes. Sitting in sackcloth and ashes is another typical action, already repeatedly explained in these Notes. Its meaning was as readily understood in the ancient East as the meaning of regimentals or morning dress with us.

15, 16. To hell. To overthrow and destruction—utter ruin. **He that heareth you heareth me.** Good men should be so good that this sixteenth verse should be always true of them. We are called to be mouthpieces for the living God.

CRITICAL NOTES.

Fickle, fanatical Galilee will not tolerate a spiritual Messiahship which makes no promise of expelling the Gentile Caesar from the throne of David. Judea, too, the stronghold of the ruling class, having in the person of a hundred jealous spies pursued the preacher of the new régime on all his tours during the last year and a half in the northern province, has nursed that deadly hatred of him which his first year's work in her own domain had aroused, and will now surely frustrate any attempt he may make to resume public and continuous work within her borders.

What, then, shall Jesus do with the precious five or six months which remain? To Luke (9, 51-18, 14) we are indebted most largely for our ability to say what disposal Jesus did decide to make of this important interval of time.

He will begin at once in these genial autumnal days a final slow and circuitous tour of preaching, healing,

and disciple training, with Jerusalem and the spring passover for his ultimate goal. He will try the temper of Samaria, which once (John 4, 40-42) received him so favorably, but will make Perea, beyond the Jordan, where he has never as yet appeared as a teacher, the chief sphere of his activity. He will in his public speech no longer maintain his reserve as to his Messiahship, but will let his claim be as widely known as possible. To secure the wisest economy of time he will lay out an itinerary and have the public mind made ready for him in each important center in advance of his arrival. Thirty-five pairs of disciples dispatched to as many (or several times as many) towns and villages, to proclaim that by such a time Jesus, the King of Israel, is coming, will, perhaps, enable him to accomplish well-nigh as much within a few months in Perea as he had accomplished in a whole year's time in Galilee.

Verse 1. After these things. The events of the