

third circuit of Galilee (Mark 6 : 6), He sent out the Twelve, whom He had trained to preach the new faith. Matthew gives the fullest account of this incident.

### I. The Compassionate Saviour, 35, 36.

V. 35. *Jesus went about all the cities and villages.* This probably has reference to Christ's third circuit through Galilee, after His second rejection at Nazareth. (Mark 6 : 1-6.) From the word "all," we may reasonably infer that the tour was quite extended. *Teaching in their synagogues.* The synagogue, as stated in Lesson III, corresponded in part to the modern church. It was also a court of law, as well as a public and a divinity school. The privilege of speaking at a synagogue service was open to any proper person. *The gospel of the kingdom;* the good news of salvation, with all its blessings and privileges. *Healing every sickness, etc.;* thus relieving suffering humanity, and at the same time directing the minds of the people to the need of spiritual healing. (Matt. 11 : 20.) It was when thus engaged, teaching and healing, 'hat doubt, criticism and hostility developed. So strangely perverse are men.

V. 36. *When he saw the multitudes, who followed Him from place to place. Moved with compassion.* His heart bled for them, because, as we shall see, their condition was pitiable. *Because they fainted* ("were distressed," Rev. Ver.). The picture is that of a neglected flock of sheep, worn out through aimless wanderings. *As sheep having no shepherd;* not knowing where they were or whither they were going, and exposed to danger from every foe ; a sad picture. (Ezek. 34 : 5, 6.)

### II. The Waiting Harvest, 37, 38.

V. 37. *The harvest truly is plenteous.* The figure changes from a neglected flock to a field of grain going to waste for lack of reapers. *The labourers are few.* "As yet only one expert ; but He is training others, and He has faith in prayer for better men and times." (Bruce.) *The Lord of the harvest.* The Father is the Husbandman (John 15 : 1), but Jesus and the Father are one. (John 10 :

30.) *Send forth labourers.* "Send forth" is a strong word, "implying Divine sympathy with the urgent need."

### III. The Labourers and their Task, Ch. 10 : 1-8.

V. 1. *When he had called.* These were to be the shepherds and harvesters. They had been officially chosen just before the preaching of the Sermon on the Mount. (Luke 6 : 13-20.) Matthew does not mention their choice until now. *Gave them power . . . to heal.* He gave them a share in His own power, to prove that they were from Him, and to open the way, through the healing of men's bodies, for the healing of their souls.

V. 2. *The twelve apostles.* "Apostle" means "one sent forth," a messenger, a missionary. The names are given in pairs, perhaps because sent out "two and two." (Mark 6 : 7.) For lists, see Mark 3 : 16-19 ; Luke 6 : 14-16 ; Acts 1 : 13. *The first, Simon.* He stands first on all the lists, as Judas Iscariot is last. Peter was the chief of the apostles, but no pope. (Gal. 2 : 11.) *Peter;* or "Cephas," a rock. (John 1 : 42 ; Matt. 16 : 18.) *Andrew his brother;* one of the first five disciples, as was John. (John 1 : 37-42.) For the names of the apostles, see Dictionary for the Quarter, page 208.

V. 5. *These twelve Jesus sent forth ; to preach the new faith, thus meeting the moral and spiritual destitution of the people. (9 : 36, 37.)* The Twelve were in training. They had made with Him two circuits of Galilee (Mark 1 : 38, 39 ; Luke 8 : 1), and now on the third circuit He sends them out alone. *Go not into any way of the Gentiles* (Rev. Ver.) ; on any road leading to the Gentile cities. The time had not come for His mission to the Gentiles. The gospel was for all (John 4 ; Luke 7 : 1-10), but the time of the Gentiles had not yet come. *The Samaritans;* the half Gentile people occupying the district between Judea and Galilee. Their religion was a corrupt form of Judaism. They were despised by the Jews. (John 4 : 9.) Bruce remarks : "The reason for the double prohibition is not given, but doubtless it lay in the grounds of policy which led Christ to confine His