coincidences, though considerable, are not  
exact enough to warrant it.

This was a  
dumbness *caused* by dæmoniacal  
possession: for the difference between this and  
the natural infirmity of a deaf and dumb  
man, see Mark vii. 31–37.

**33. so seen**] viz. the casting out of devils:—  
‘*never was seen to be followed by such  
results as those now manifested.*’ See  
above.

**35—38.**] OUR LORD’S COMPASSION FOR  
THE MULTITUDE. *Peculiar to Matthew*.  
In the same way as ch. iv, 23—25 intro-  
duces the Sermon on the Mount, so do  
these verses the calling and commissioning of the Twelve. These *general descriptions* of our Lord’s going about and  
teaching at once *remove all exactness of  
date from the occurrence which follows*—  
as taking place at some time during the  
circuit and teaching just described. Both  
the Sermon on the Mount and this discourse are introduced and closed with  
these marks of indefiniteness as to time.  
This being the case, we must have recourse to the other Evangelists, by whose  
account it appears (as indeed may be imlied in ch. x. 1), that the Apostles *had called to their distinct office some  
time before this*. (See Mark iii. 16: Luke  
vi. 13.) After their calling, and selection,  
they probably remained with our Lord for  
some time before they were sent out upon  
their mission.

**36. the multitudes**]  
Wherever He went, in all the cities.

**harassed**] plagued,—viz. literally,  
with weariness in following Him ; or spiritually, with the tyranny of the Scribes  
and Pharisees, their *heavy burdens*, ch.  
xxii. 4,

**scattered abroad**] neglected,  
cast hither and thither, as sheep would be  
who had wandered from their pasture.  
The context shews that our Lord’s compassion was excited by their being without  
competent spiritual leaders and teachers.

**37.**] The *harvest* was primarily  
that of the Jewish people, the multitudes  
of whom before Him excited the Lord’s  
compassion. Chrysostom remarks that we  
see not only our Lord’s freedom from vainglory, in sending out his disciples rather  
than drawing all notice to Himself, but  
His wisdom, in giving them this preliminary practice for their future work:  
making, as he expresses it, *Palestine* a  
*palæstra* for the world.

The Lord,  
says Chrysostom, having given this command, does not join them in such a prayer,  
but Himself sends them out as labourers  
—shewing plainly that He Himself is the  
Lord of the harvest, and recalling to them  
the Baptist’s image of the threshing-floor,  
and One who shall purge it.

**X. 1–XI. 1.**] MISSION OF THE TWELVE APOSTLES. Mark vi.7–13: Luke ix. 1–  
6,—for the *sending out* of the Apostles:  
Mark iii. 13–19: Luke vi. 13–16,—for  
their *names*. On the characteristic differences between this discourse and that delivered to the Seventy (Luke x. 1 ff.) see  
notes there.

Notice, that this is not  
the *choosing*, but merely the *mission* of  
the twelve. The choosing had taken place  
some time before, but is not any where