concludes with the last great reward  
(ver. 42).

In these first verses, 5, 6,—  
we have the *location*; in 7, 8, the *purpose*; in 9, 10, the *fitting out*; and in  
11–14, the *manner of proceeding*,—of  
their mission: ver. 15 concluding with a  
prophetic denouncement, tending to impress them with a deep sense of the importance of the office entrusted to them.

**Samaritans**] The Samaritans were  
the Gentile inhabitants of the country  
between Judæa and Galilee, consisting of  
heathens whom Shalmaneser king of Assyria brought from Babylon and other  
places. Their religion was a mixture of  
the worship of the true God with idolatry  
(2 Kings xvii. 24–41). The Jews had no  
dealings with them, John iv.9. They  
appear to have been not so unready as the  
Jews to receive our Lord and His mission  
(John iv. 39–42: Luke ix. 51 ff., and  
notes);—but *this* prohibition rested on  
judicial reasons. See Acts xiii. 46. In  
Acts i. 8 the prohibition is expressly taken  
off: ‘Ye shall be witnesses in Jerusalem,  
and in all Judea, and in Samaria, and  
unto the uttermost of the earth.’  
And in Acts viii. 1, 5, 8, we find the result. See ch. xv. 21–28.

**6. the lost sheep**] See besides reff. ch. ix. 36:  
John x. 16.

**7.**] This announcement  
shews the *preparatory* nature of this first  
apostolic mission. Compare, as shewing  
the difference of their ultimate message to  
the world, Col. i. 26–28.

**8. freely,  
&c.**] See Acts viii. 18–20.

**9. Provide neither ...**] All the words following  
depend on this verb, and it is explained by  
the parallel expressions in Mark and Luke.  
They were to make no preparations for  
the journey, but to take it in dependence  
on Him who sent them, just as they  
were. This forbidden provision would be  
of three kinds (1) *Money*: in Mark (vi. 8)  
(literally) “*brass,*” in Luke (ix.3) “*silver:*”  
here all the three current in order  
of value, connected by the **nor**, introducing a climax—no gold, nor yet silver,  
nor yet brass—in their girdles (so, literally, Luke x. 4). In the Greek it is, ‘no gold, nor even silver, nor even brass.’  
So again in ver.10. (2) *Food*: here **scrip**,  
in Mark “*no scrip, no bread:*” similarly  
Luke. (3) Clothing—**neither two coats:**  
so Mark and Luke.—**neither shoes;** in  
Mark expressed by “*be shod with san,  
dals:*” explained in Luke x. 4 by “*carry  
no shoes,*” i.e. a *second* pair.— **nor yet a**  
**staff** = “*save a staff only*” Mark. They  
were not to procure *expressly for this  
journey* even a staff: they were to take  
with them their usual staff only. The  
missing of this explanation has probably  
led to the reading *staves* both here and  
in Luke. If it be genuine, it does not  
mean *two staves*; for who would ever think  
of taking a *spare* staff? but a *staff* each.  
The whole of this prohibition was temporary only; for their then journey, and no more. See Luke xxii. 35, 36.

**10. for the workman ...**] 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. ix. 13, 14: 2 Cor. xi. 8: 3 John 8.  
It is (as Stier remarks, vol. i. p. 352, ed. 2)  
a gross perversion and foolish bondage to  
the letter, to imagine that ministers of  
congregations, or even missionaries among  
the heathen, at this day are bound by the  
*literal* sense of our Lord’s commands in  
this passage. But we must not therefore  
imagine that they are not bound by the  
*spirit* of them. This literal first mission  
was but a foreshadowing of the spiritual subsequent sending out of the ministry over the world, which ought therefore *in  
spirit* every where to be conformed to  
these rules.

**11. worthy**] *Inclined to  
receive you and your message,—worthy  
that you should become his guest*. Such