persons in this case would be of the same  
ind as those spoken of Acts xiii. 48 as  
“*disposed to eternal life*” (see there).  
The precept in this verse is very much  
more fully set forth by Luke, x. 7 ff.

**till ye go thence**] i.e. Until ye depart  
out of the city.

**13.**] The peace mentioned is that in the customary Eastern  
salutation, Peace be with you. Luke has  
*Peace be to this house* (x.5). Compare with  
the spirit of vv. 10–13,—ch. vii. 6. Stier  
remarks that the spirit of these commands  
binds Christian ministers to all accustomed courtesies of manner in the countries and ages in which their mission may  
lie. So we find the Greek salutation instead of the Jewish form of greeting,  
Acts xv. 23: James i. 1. And the same  
spirit forbids that repelling official pride  
by which so many ministers lose the affections of their people. And this is to be  
*without any respect to the worthiness or  
otherwise* of the inhabitants of the house.  
In the case of *unworthiness*, ‘let your  
peace return (See Isa. xlv. 23) to you,’  
i.e. ‘be as though you had never spoken  
it.”

**14.**] See Acts, in the references.  
A solemn act which might have two  
meanings: (1) as Luke x. 11 expresses at  
more length,—‘ We take nothing of yours  
with us, we free ourselves from all contact and communion with you;’ or (2),—  
which sense probably lies beneath both  
this and ver. 13, ‘We free ourselves from  
all participation in your condemnation:  
will have nothing in common with those  
who have rejected God’s message.’ See  
1 Kings ii. 5, where the *shoes on the feet*  
are mentioned as *partakers in the guilt  
of blood*. It was a custom of the Pharisees, when they entered Judæa from a  
Gentile land, to do this act, as renouncing  
all communion with Gentiles: those then  
who would not receive the apostolic message were to be treated as no longer Israelites, but Gentiles. Thus the verse  
forms a kind of introduction to the next  
portion of the discourse, where the future  
mission to the Gentiles is treated of.

The **or city** brings in the alternative;  
“house, if it be a house that rejects you,  
city, if a whole city.”

**15.**] The *first*  
**verily I say unto you**; with which expression our Lord *closes each portion* of  
this discourse.

**day of judgment**,  
i.e. *of final* judgment, = “*that day*”  
Luke x. 12. It must be noticed that this  
denunciatory part, as also the command  
to shake off the dust, applies *only to the  
people of Israel*, who had been long  
prepared for the message of the Gospel by  
the Law and the Prophets, and recently  
more particularly by John the Baptist;  
and in this sense it may still apply to  
the rejection of the Gospel by professing  
Christians; but as it was not then applicable to the Gentiles, so neither now  
can it be to the heathen who know not  
God.  
  
**16—23.**] SECOND PART OF THE DISCOURSE. See above on ver. 5, for the  
subject of this portion.

**16.**] **I** is not  
without meaning. It takes up again the  
subject of their sending, and reminds them  
WHO sent them.

**send forth**, Gr.  
*apostello*, is in direct connexion with their  
name **Apostles**.

**sheep in the midst  
of wolves**] This comparison is used of the  
people of Israel in the midst of the Gentiles, in a Rabbinical work cited by Stier:  
see also Ecclus. xiii. 17.

**17. beware**]  
The wisdom of the serpent is needed for  
this part of their course; the simplicity of  
the dove for the **take not anxious thought**  
in ver. 19.

The **but** turns from the  
internal character to behaviour in regard  
of outward circumstances.

**councils**]  
See Acts iv. 6, 7; v. 40. They are the  
*courts of seven* (on which see Deut. xvi.  
18), appointed in every city, to take