ministry appointed, which was to involve  
a work, and embrace consequences, *co-extensive*, both in space and duration, *with  
the world*. Here we have *no such prospective view* unfolded. The whole discourse  
is confined to the *first division* there (vv.  
1–15), and relates entirely to *present  
duties*.

Their sending out was not to  
prove and strengthen their own faith,—  
but to prepare the way for this solemn  
journey of the Lord, the object of which  
was the announcement of the near approach  
of the kingdom of God,—and the termination of it, the last events at Jerusalem.  
Their mission being thus temporary, and  
expiring with their return, it is not to be  
wondered at that we *hear nothing of them  
in the Acts*. This last is surely an absurd  
objection to bring against the historic  
truth of their mission, seeing that the  
Acts are written *by this same Evangelist*,  
and the omission is therefore an argument  
*for*, and not against, that truth.

The words should not be rendered, as in  
A.V., ‘*other seventy also,*’ but as in  
margin, **others also, seventy in number**,  
see ch. xxiii. 32. The **others** may refer,  
either to the Twelve, ch. ix. 1, or perhaps,  
from the similarity of their mission, to the  
*messengers* in ch, ix. 52. But perhaps the  
first is more probably, from the similarity  
of the discourses.

The number of  
seventy might perhaps have reference to  
the *seventy elders* of Israel, Exod. xxiv. 1;  
Numb. xi. 16:—all sorts of fanciful analogies have been found out and insisted on  
(and moreover forced into the text), which  
are not worth recounting.

**2.**] See  
Matt. ix. 37 and notes.

**3, 4.**] The  
time was now one of greater danger than  
at the mission of the Twelve; therefore  
ver. 3 is bound immediately up with their  
*present sending*, whereas in Matt. x. 16 it  
regards a time yet distant in the future;  
{4} also one requiring greater haste,—which  
accounts for the addition, **salute no man  
by the way**. These reasons also account  
for *merely the healing the sick* being enjoined, ver. 9.

**6.**] **the son of peace:**  
i.e. persons receptive of your message of  
peace;—see reff.

**7–12.**] See on Matt.  
x. 11–15. The particular directions here  
are different.

**7.**] **in the** (that) **house  
itself** (see ver. 5, where it was last spoken  
of, the *inhabitants* having been since mentioned) **remain**. Beware of rendering it *in the same house*, as A.V., which the original  
will not admit.

**9.**] **The kingdom  
of God is come nigh unto you** is a later announcement than generally, “*the kingdom*