xX. 1. ST. MATTHEW. 65   
   
 was cast out, the dumb spake: and the multitudes mar-   
 velled, saying, It was never so seen in Israel. 34 But the   
 Pharisees said, 4 He casteth out devils through the prince ¢«. x.   
 of the devils. 8 And ¢ Jesus went about all the cities and ¢%esh.iv,%   
 villages, teaching in their synagogues, and preaching the \*\*¢™   
 gospel of the kingdom, and healing every sickness and   
 every disease ("among the people]. 86 But when he saw   
 the multitudes, ‘he was moved with compassion on them, \*™=kvi.s.   
 because they ° fainted, and were scattered abroad, as sheep # Nam xrvit   
 having no shepherd. 57 Then saith he unto his disciples, Puiu.   
 » The harvest truly is plenteous, but the labourers are few ; at   
 38 pray ye therefore the Lord of the harvest, that he will %==!¥.%   
 send forth labourers into his harvest.   
   
   
   
 X. 1 And when he had called unto him his twelve dis-   
 ciples, he gave them power against unclean spirits, to cast   
 them out, and to heal all manner of sickness and all man-   
   
   
 2D omit. ° read, were harassed.   
 coincidences, considerable, are ritually, the tyranny of the Scribes   
 exact enough to warrant - This wasa and Pharisees, their heavy burdens, ch.   
 dumbness caused by dsmoniacal xxii. 4, scattered abroad] -neglected,   
 sion: for the difference this and cast hither and thither, sheep would be   
 the natural infirmity of deaf and dumb who had wandered from their pasture.   
 man, seo Mark vii. 831—97. 33. so The context shews that our Lord’s com-   
 seen} viz. the casting out of devils:— passion was excited their being without   
 ‘never was seen to be followed suck competent spiritual rs and teachers.   
 results as those now manifested.’ See 87.) The harvest was primarily   
 above. that of the Jewish people, multitudes   
 35—38.] Our Lozp’s comPassion FOR of whom before Him excited the Lord’s   
 THE MULTITUDE. Peculiar to Matthew. compassion. Chrysostom remarks that we   
 In the same way as ch. iv, intro- see not only Lord’s freedom from vain-   
 duces the Sermon on the Mount, so do glory, in out his disciples   
 these verses the ling and commission- than drawing all notice to Himself,   
 ing of the Twelve. These general de- His wisdom, in giving this prelimi-   
 scriptions of our Lord’s going about and nary practice for their futare work:   
 teaching at once remove all exactness of making, as he expresses it, a   
 date from the occurrence which follows— palestra for the world. The Lord,   
 as taking place at some time during the says Chrysostom, having given this com-   
 circuit and teaching described. Both mand, does not join in such a prayer,   
 the Sermon on the Mount and this dis- but Himself sends them out as labourers   
 course are introduced and closed with —shewing plainly that Himself is the   
 these marks of indefiniteness as time. Lord of the harvest, recalling to them   
 This bei the case, we must have re- the Baptist’s image of the   
 course to the other Evangelists, whose and One who shall purge it.   
 account it appears (as may be im- X. 1—XI. 1.] Misston or TwELve   
 lied in ch. x. 1), the Apostles had Avostixs. Mark vi.7—18: Luke ix. 1—   
 called to ir distinct some 6,—for the sending out of the Apostles:   
 time before this. (See iii. Luke Mark iii. 18—19: Luke vi. 18—16,—for   
 vi. 13.) After their and selection, their names. On the characteristic   
 they probably remained with our Lord for ences between this discourse that de-   
 some time before they were sent upon livered to the Seventy (Luke x. 1 ff.)   
 their mission. 36. the multitudes] notes there. Notice, that this not   
 Wherever He went, in all Co cities. the choosing, but merely the mission of   
 plagued,—viz. literally, twelve. The choosing had taken place   
 with weariness in following ; or spi- some time before, is not any dis-   
 Vou. I.