70 ST. MATTHEW. X.   
 18 And if the house be   
 ye come into an house, salute it.   
 worthy, let your peace come upon it: but if it be not   
   
 ePsav., Worthy, let your peace Sreturn to you. \4 And whosoever   
 shall not receive you, nor hear your words, when ye depart   
 Neh. v.18, out of that house or city, "shake off the dust of your feet.   
 tenxis,%, 15 Verily I say unto you, ‘It shall be more tolerable for the   
 land of Sodom and Gomorrha in the day of judgment, than   
   
 for that city.   
 16 Behold, I send you forth as sheep in the midst of   
   
   
 menisr, a8 doves. 17 But beware of men: for they will ™deliver   
 nactay.#@ you up to the councils, and they will "scourge you in their   
 peens in this case be of the same Israelites, Gentiles. Thus the verse   
 ind as those spoken of Acts xiii. as forms a kind of introduction to the next   
 “ disposed to eternal life” (see there). portion of the where the future   
 The in this verse is very much mission to the is treated   
 more fully set forth Luke, x. 7 ff. The or city brings in the alternative;   
 till ye go thence] i.e. Until ye depart “house, if it be a house that you,   
 out of the that in the customary Eastern ‘ city, whole city.” 15.) The first   
 salutation, Peace be with you. Luke has verily I say unto you; with which ex-   
 Peace be to house (x.6). Compare with pression our Lord closes each portion of   
 the spirit vv. 10—13,—ch. vii. Stier thie discourse. day of judgment,   
 remarks that the spirit these commands Luke of final judgment, noticed that ”   
 binds Christian ministers to all accus- denunciator’ rt, as also the command   
 tomed courtesics of manner in the coun- to shake off the dust, been lon; the   
 tries and ages ia their mission may ood Z the message of the Gostel by   
 lie. So we find the Greek salutation in- the Law and the Prophets, and recently   
 stead of the Jewish form of ting, more particularly by Jobn the Baptist ;   
 Acts xv. 23: James i. 1. And the same and in this sense it may still apply to   
 spirit that repelling official the rylection of Gospel by professing   
 by which so many ministers lose affec- Christians; but as it was not then ap-   
 tions of their people. And this is to plicable to the Gentiles, so now   
 without any respect to the worthiness can it be to SzconD PART who know DIs-   
 otherwise of the inhabitants the house. God. See above on ver. 5, for the   
 In the case of unworthiness, ‘let your subject of portion. 16.) Lis not   
 ce return (See Isa. xlv. 23) to you,’ without meaning. It takes up again the   
 1. e. as though you had never spoken subject of their and reminds them   
 it.” 14.] See Acts, in the Wao sent them. send forth, Gr.   
 A solemn act which might have two apostello, is direct connexion with their   
 meanings: (1) as Luke x. 11 expresses name Apostles. sheep in the midst   
 more length,—‘ We take nothing of yours of wolves] This comparison is used the   
 with us, we free ourselves from all con- people of Israel in the of the Gen-   
 tact and communion with you;’ or (2),— tiles, in Rabbinical work cited by Stier:   
 which sense probably lies beneath both see also Ecclus. 17. 17. beware]   
 this and ver. ‘We free ourselves The wiedom of the serpent is for   
 all participation your condemnation : this part their course; the simplicity   
 will have nothing in common with those the dove for take not anxious thought   
 who have rejected God’s message.’ See in ver. 19, The but turns from the   
 1 Kings ii. where the shoes on the feat internal character to behaviour in   
 are mentioned as partakers in the guilt of outward circumstances. councils]   
 of blood. It was a custom of the Phari- See Acts iv. 6, 7; v. 40. They are the   
 sees, when they entered Judwa from a courts of seven (on which see Deut.   
 Gentile land, do this act, renouncing 18), appointed in every city, to take   
 all communion with Gentiles: those   
 who would not receive the apostolic   
 sage were to be treated as no longer