

Καὶ περιήγεν τὰς κώμας κύκλω διδάσκων.

Then⁸ he went around among the villages and taught.

⁷ Καὶ προσκαλεῖται τοὺς δώδεκα καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων,

⁷ Jesus⁹ called the twelve and began to send them out two by two. He gave them authority over the unclean spirits.¹⁰

A1 What was anticipated in 3.14-15 now happens.

B1 In spite of increasing opposition, Jesus not only continues to preach from village to village but intensifies his mission to Israel by sending out his disciples.

B2 Two by two is to provide mutual support (Eccl 4.12) and indicates the judicial nature of the disciples' message (Deut 19.15; cf. Rev 11). In exercising Jesus' own authority over impure spirits, they are God's witnesses, bearing testimony to Jesus and his gospel, rejected, against Israel (cf. Mal 3.5).

⁸ καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν εἰ μὴ ράβδον μόνον, μὴ ἄρτον, μὴ πήραν, μὴ εἰς τὴν ζώνην χαλκόν,

⁸ He instructed them to take nothing for the journey except a staff¹¹ – no bread, no bag,¹² no money in their belts –

⁹ ἀλλὰ ὑποδεδεμένους σανδάλια, καὶ μὴ ἐνδύσησθε δύο χιτῶνας.

⁹ and to put on sandals but not to wear two tunics.¹³

¹¹ Neither Matt 10:9-10 nor Luke 9:3 allow for a staff. It might be that Matthew and Luke mean not taking an extra staff, or that the expression is merely rhetorical for "traveling light," which has been rendered in two slightly different ways.

¹² Or "no traveler's bag"; or possibly "no beggar's bag" (L&N 6.145; BDAG 811 s.v. πήρα).

A1 The unique instructions serve as signs to Jewish people of peace, defencelessness, trust in God, and urgency. The scene echoes the first exodus (cf. Ex. 12.11). In both instances there is liberation from servitude. Bread, bag, money in their belts, and two tunics all represent that which secures life; the provisions are to come from people who repent upon hearing the disciples' message. Some interpreters have proposed that the disciples were permitted to take a walking stick while the staff prohibited in Mt. 10.10 and Lk. 9.3 was for self defence.

B1 Shake the dust off the feet also means "in refusing to offer hospitality to Jesus' disciples, has chosen to remain outside of God's offer of salvation." (cf. 4.11-12; 9.41)

¹⁰ καὶ ἔλεγεν αὐτοῖς· ὅπου ἐὰν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν.

¹⁰ He said to them, "Wherever you enter a house, stay there¹⁴ until you leave the area.

¹⁴ Jesus telling his disciples to *stay there* in one house contrasts with the practice of religious philosophers in the ancient world who went from house to house begging.

¹¹ καὶ ὅς ἂν τόπος μὴ δέξηται ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς μαρτύριον αὐτοῖς.

¹¹ If a place will not welcome you or listen to you, as you go out from there, shake the dust off¹⁵ your feet as a testimony against them."

¹⁵ To *shake the dust off* represented shaking off the uncleanness from one's feet; see [Luke 10:11](#); [Acts 13:51](#); [18:6](#). It was a sign of rejection.

A1 Later rabbinic sources note that the Jews who returned from Gentile regions were to shake off the dust that on their feet as a form of cleansing. It also serves as a sign against them. It is an illustration of the fact that their rejection of God's message leaves the town accountable to God.

¹² Καὶ ἐξελθόντες ἐκήρυξαν ἵνα μετανοῶσιν,

¹² So¹⁶ they went out and preached that all should repent.

¹³ καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ ἤλειφον ἐλαίῳ πολλοὺς ἀρρώστους καὶ ἐθεράπευον.

¹³ They cast out many demons and anointed many sick people with oil and healed them.

A1 Oil was commonly used in prayer for healing ([James 5.13-14](#)).

B1 Symbolizes restoration into God's blessing ([Isa 61.3](#)).

C1 In the ancient world, oil was widely used as a medicine.