

**Notes on the Greek New Testament**  
**Week 139 – Matthew 9:32-10:31**

**Day 691: Matthew 9:32-38****Verses 32-34**

Cf. Luke 11:14-15 and also Matthew 12:22-24 for a similar story.

**Verse 32**

Αὐτῶν δὲ ἐξερχομένων ἰδοὺ προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαιμονιζόμενον·

προσήνεγκαν Verb, aor act indic, 3 pl  
προσφερω present, bring, bring  
before

κωφος, α, ον dumb, mute, deaf  
δαιμονιζομαι be possessed by demons

"The affliction was not natural, but the device of the evil spirit; wherefore also he needs others to bring him ... For this cause neither does he require faith of him, but straightway heals the disease." Chrysostom.

**Verse 33**

καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι λέγοντες, Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραήλ.

ἐκβληθέντος Verb, aor pass ptc, m nom s  
ἐκβαλλω throw out, expel

δαιμονιον, ου n demon, evil spirit  
λαλεω speak, talk

θαυμαζω wonder, be amazed  
ὄχλος, ου m crowd, multitude

"A slight awkwardness results from the mention of οἱ ὄχλοι, 'the crowds,' at this point since according to the larger flow of Matthew's narrative, Jesus is still in the house (v 28). (It would be possible to take the opening genitive absolute of v 32 as referring to Jesus and his disciples, but this conclusion does not fit well with the following προσήνεγκαν αὐτῷ, 'they brought to him.')

Probably Matthew at this point is unconcerned with details of this kind. His purpose is to record the astonishment of the crowds – whether they saw the miracle itself or only the results of it afterwards." Hagner.

οὐδεποτε never  
ἐφάνη Verb, aor pass indic, 3 s φαινω  
shine; midd. and pass. appear, be seen  
οὕτως and οὕτω thus, in this way

**Verse 34**

οἱ δὲ Φαρισαῖοι ἔλεγον, Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

A few MSS representing the Western text (D it<sup>a,d,k</sup> sy<sup>s</sup>) omit this verse entirely. It is possibly an insertion here from 12:24 (or Luke 11:15), but the MS evidence for its inclusion is overwhelming, and Metzger points out that the verse is needed to make sense of 10:25.

ἀρχων, οντος m ruler, authority

"This verse presents the first open expression of hostility on the part of the Pharisees (9:3 is still private; 9:14 is only implicit). What begins here will escalate quickly as the Gospel proceeds (cf. 12:2, 10, 14, 24; 22:15) and anticipates what will be the disciples' own experience (cf. 10:24-25)." Hagner.

"The Pharisees shut their eyes to the good Jesus does and ascribe it to the working of evil. This calling of good evil is perhaps the greatest blasphemy, the blasphemy that is unforgiveable (12:28-32)." Morris.

**9:35-10:42**

Jesus' second great discourse which will tell us something of what Jesus expects of his followers.

**Verse 35**

Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κωμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.

Cf. 4:23 for a practically identical summary of Jesus' ministry.

περιῆγεν Verb, imperf act indic, 1 s & 3 pl  
περιαγω go around

The imperfect indicates continuing action.

πολις, εως f city, town  
κωμη, ης f village, small town  
διδασκω teach  
συναγωγη, ης f synagogue  
κηρυσσω preach, proclaim  
εὐαγγελιον, ου n good news, gospel

Jesus was proclaiming the rule of God.

θεραπευω heal, cure  
νοσος, ου f disease, illness  
μαλακια, ας f sickness

**Verse 36**

ἴδων δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρριμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα.

ἴδων Verb, aor act ptc, m nom s ὄραω  
see, observe

ὄχλος, ου m see v.33

ἐσπλαγχνίσθη Verb, aor pass dep indic, 3 s  
σπλαγχνίζομαι be moved with pity or  
compassion, have compassion

The verb indicates strength of emotion. "It is significant that whereas when the emotions are strongly involved the Greeks thought of anger, the Christians thought of compassion... What we are to see here is not purely human pity, but divine compassion for troubled people." Morris.

"What causes Jesus' deep compassion at this point is not the abundance of sickness he has seen but rather the great spiritual need of the people, whose lives have no centre, whose existence seems aimless, whose experience is one of futility. The whole Gospel is a response to just this universal human need. (Cf. the reference to the gospel being sent out to 'the lost sheep of the house of Israel' [10:6; 15:24]; cf. 18:12, 'the lost sheep'; and 26:31, the 'scattering of the sheep'; cf. 1 Pet 2:25.) Jesus, as the promised messianic ruler, is to 'shepherd' his people Israel (2:6, a quotation of Mic 5:1; cf. Ezek 34:23; 37:24). In relation to the concern of the following verses with the need of workers, Ezek 34:6 may be in view: 'my sheep were scattered over all the face of the earth, with none to search or seek for them' (cf. Isa 53:6). Jesus himself is the shepherd of his people according to many NT references (cf. 25:32; 26:31; John 10:11-16; Heb 13:20; 1 Pet 2:25)." Hagner.

ἐσκυλμένοι Verb, perf pass ptc, m nom pl  
σκυλλω trouble; pass ptc worried,  
troubled

ἐρριμμένοι Verb, perf pass ptc, m nom pl  
ῥίπτω throw down, cast down

ὡσεὶ like, as

προβατον, ου n sheep

ποιμην, ενος m shepherd

Cf. Numb 27:17; 1 Kings 22:17; 2 Chron 18:16; Zech 10:2. "Sheep are defenceless animals. Without a shepherd they are vulnerable to any attack. Even without predators they are in trouble if they have no shepherd, for they are not good foragers. They need a shepherd to lead them in green pasture and beside still waters (Ps 23:2). Goats manage very well by themselves, but sheep do not." Morris.

**Verse 37**

τότε λέγει τοῖς μαθηταῖς αὐτοῦ, Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι·

τοτε see v.29

μαθητης, ου m disciple, pupil, follower

θερισμος, ου m harvest, crop

ἐργατης, ου m labourer, workman

ὀλιγος, η, ον little, small; pl. few

The picture has eschatological overtones underlining the urgency of the task.

**Verse 38**

δειθήτε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.

δειθήτε Verb, aor pass dep imperat, 2 pl  
δεομαι ask, beg, pray

"No matter how great our personal exertion, we will not be able to gather in the whole harvest. Therefore we need to pray to him who can *send out* the workers who are needed." Morris.

"The prayer for workers is thus directed to and answered by the Church of every generation. As the harvest continues, so too does the need for workers." Hagner.

θερισμος, ου m harvest, crop

ὅπως (or ὅπως ἄν) that, in order that

ἐκβαλλω see v.33

Carr says that ἐκβαλη "denotes the enthusiastic impulse of mission work."

**Day 692: Matthew 10:1-6****Verses 1-4**

Cf. Mark 3:14-19; Luke 6:14-16.

"The initial response to the need for workers in the great harvest, mentioned in the preceding passage, is now seen in the empowering of the twelve to extend the ministry of Jesus (cf. vv. 7-8). The twelve are the beginning of a stream of workers in the Church who will continue the work of proclaiming the presence and displaying the power of the kingdom." Hagner.

**Verse 1**

Καὶ προσκαλεσάμενος τοὺς δωδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.

προσκαλεσάμενος Verb, aor midd dep ptc,  
m nom s προσκαλεομαι call to oneself

δωδεκα twelve

The number 12 may reflect the 12 tribes of Israel and be indicative of the new Messianic community that Jesus will bring into being.

μαθητης, ου m disciple  
 ἔδωκεν Verb, aor act indic, 3 s διδομι  
 ἐξουσια, ας f authority, capability, power  
 ἀκαθαρτος, ον unclean  
 ὡστε so that, with the result that  
 ἐκβαλλω see 9:33  
 θεραπευω see 9:35 for this and the remainder of the verse

Note the echo of 9:35. The mission of the disciples reflects that of the Saviour. He had compassion on the crowd who were as sheep without a shepherd and, in a unique way he answered their need. However, the crowds remain as sheep without a shepherd. The disciple is not only to pray for workers to be sent into the harvest field, he/she is also to go and minister Christ to a harrassed, perplexed and needy world (cf. v.6 with 9:36).

### Verse 2

Τῶν δὲ δωδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ, καὶ Ἰάκωβος ὁ τοῦ Ζεβεδαίου καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ,

ὄνομα, τος n name

"These men were to be especially significant for the whole Christian movement, and throughout the centuries the Twelve have been held in special honour. But very little is known about most of them; evidently some of them were not memorable men. If this is so, it would accord with the fact that God has often chosen people the world has regarded as insignificant through whom to do his wonderful works." Morris.

πρωτος, η, ον first, leading

Indicates that he was in some sense the leader. Peter was "first among the apostles, not placed over the apostles; in the apostolate, not above it." Bengel.

### Verse 3

Φίλιππος καὶ Βαρθολομαῖος, Θωμᾶς καὶ Μαθθαῖος ὁ τελωνης, Ἰάκωβος ὁ τοῦ Ἀλφραίου καὶ Θαδδαῖος,

τελωνης, ου m tax collector

Some MSS read Λεββαῖος (D k μ), and some a combination of 'Thaddeus called Lebbaeus' or vice versa (\* C<sup>2</sup> L W Θ f<sup>1</sup> TR). Supporting the simple 'Thaddeus,' however, is the strong combination of κ B f<sup>13</sup> lat co (thus Alexandrian, Western, Caesarean, and Egyptian witnesses).

### Verse 4

Σίμων ὁ Καναναῖος καὶ Ἰούδας ὁ Ἰσκαριωτης ὁ καὶ παραδοὺς αὐτόν.

"The Simon of this verse is described as ὁ Καναναῖος ... derived neither from Canaan nor Cana but from the Aramaic ... meaning 'zealot' or 'enthusiast.' The name is thus the equivalent of the label ζηλωτης, 'zealot,' given to Simon in the lists in Luke and Acts and may well refer to his intense nationalism and hatred of Rome." Hagner.

Ἰσκαριωτης is the best attested reading; variant readings are: Ἰσκαριωθ (c 1424); Σκαριωτης (D lat).

παραδοὺς Verb, aor act ptc, m nom s  
 παραδιδωμι hand/give over, deliver up

"Men of obscurity and of no repute." Calvin.  
 "God does not need outstanding people to do his work." Morris.

### Verse 5

Τούτους τοὺς δωδεκα ἀπέστειλεν ὁ Ἰησοῦς παραγγείλας αὐτοῖς λέγων, Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε, καὶ εἰς πόλιν Σαμαριτῶν μὴ εἰσέλθητε·

Verses 5 and 6 are unique to Matthew.

ἀπέστειλεν Verb, aor act indic, 3 s  
 ἀποστελλω send, send out  
 παραγγελλω command, instruct

Points to authoritative command.

ὁδος, ου f way, path, road  
 ἔθνος, ους n nation, people; τα ἔ.

Gentiles

ἀπέλθητε Verb, aor act subj, 2 pl  
 ἀπερχομαι

πολις, εως f city, town  
 Σαμαριτης, ου m Samaritan  
 εἰσερχομαι enter, go in, come in

"In due time the followers of Jesus would preach to people of any nation, but there was a proper order; here they were told to start with the Jews (cf. Paul's practice, Acts 13:46, and his theory Rom 1:16; 2:9-10)." Morris.

In particular, there are parallels between these verses and 28:18-20 – note the reference to 'authority.' It is only after Jesus' death and resurrection that the disciples are sent to 'all nations'; cf. 10:18; Acts 1:7-8. Hagner comments, "We thus encounter in Matthew what may be called a salvation-history perspective, which sees a clear distinction between the time of Jesus' earthly ministry and the time following the resurrection and thus a movement from particularism to universalism: in the former only Israel is in view; in the latter the Gentiles are also in view... Why has Matthew (and he alone) preserved this obviously anachronistic material with its particularistic emphasis? Not merely for 'historical' reasons, or only because it was in the tradition available to him, but rather because of the special significance of this emphasis to his Jewish-Christian readers. The fact that Jesus came initially to Israel and only to Israel underlined the faithfulness of God to his covenant promises, the continuity of his purposes, and also the truth that the church, and not the synagogue, was to be understood as the true Israel. That is, in Jesus God was being preeminently faithful to Israel; and Jewish Christians, although they are united by faith with gentile believers, have in no way believed in or become part of something alien to Israel's hope. Jesus is first and foremost Israel's saviour; Israel is saved in and through the church."

### Verse 6

πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ.

πορευομαι go, proceed, travel  
μαλλον adv more; rather, instead  
προβατον, ου n see 9:36

Not to a particular group within Israel but to all, for all "like sheep have gone astray" (Is. 53:6).

ἀπολωλότα Verb, perf act ptc, n nom/acc pl  
ἀπολλυμι destroy; perf ptc lost  
οἶκος, ου m house, household, family

### Day 693: Matthew 10:7-15

#### Verse 7

πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι Ἦγγικεν ἡ βασιλεία τῶν οὐρανῶν.

πορευομαι go, proceed, travel  
κηρυσσω preach, proclaim  
ἤγγικεν Verb, perf act indic, 3 s ἐγγιζω approach, draw near

οὐρανός, ου m heaven

"The fundamental object of the mission is the proclamation of the dawning of the kingdom of heaven... For the content of the proclamation, see 3:2 and 4:17, where the same words ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν ... are found verbatim... The four imperatives of v 8 are subordinate to the proclamation of the kingdom." Hagner.

#### Verse 8

ἀσθενοῦντας θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε.

ἀσθενεω be sick, be ill  
θεραπευω see 9:35  
νεκρός, α, ου dead  
ἐγειρω raise

C<sup>3</sup> K L Γ Θ TR (sy<sup>p</sup>) sa mae omit the words νεκροὺς ἐγείρετε. A number of other MSS disagree on the position of the clause in the list.

καθαριζω cleanse, make clean  
ἐκβαλλω see 9:33  
δωρεαν adv without cost, freely  
ἐλάβετε Verb, aor act indic, 2 pl λαμβανω  
δότε Verb, aor act imperat, 2 pl διδωμι

They had freely received from Christ the power to heal, cast out demons etc. (10:1) and so they were to use these gifts, freely giving life and health to all. What we have received freely from Christ we also are to minister freely to others. With us this is not the power of healing but it is the gospel of grace.

#### Verse 9

Μὴ κτήσησθε χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν εἰς τὰς ζωνὰς ὑμῶν,

κτήσησθε Verb, aor midd dep subj, 2 pl  
κταομαι acquire, gain

Here this verb probably means 'get' or 'acquire' in the sense of spending time putting together all the resources that they might need for the mission. They are to be supported as they go along, not to have all that they need stored up before they begin.

χρυσος, ου m gold, gold coin  
μηδε negative particle nor, and not; μηδε ... μηδε neither ... nor  
ἀργυρος, ου m silver, silver coin, money  
χαλκος, ου m copper, copper coin  
ζωνη, ης f belt, money belt

**Verse 10**

μη πήραν εἰς ὁδὸν μηδὲ δύο χιτῶνας μηδὲ ὑποδήματα μηδὲ ῥάβδον· ἄξιός γάρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ.

πηρα, ας f **bag** (either a traveller's or a beggar's bag)

ὁδός, ου f **way, path, road, journey**  
 δυο gen & acc δυο dat δυοιν **two**  
 χιτων, ωνος m **tunic, shirt** (generally of garment worn next to the skin); pl. **clothes**

ὑποδημα, τος n **sandal**

Meaning perhaps, not to take *an extra pair* of sandals (so also perhaps with the staff).

μηδε negative particle **nor, and not, not even**; μηδε ... μηδε **neither ... nor**  
 ῥαβδος, ου f **stick, staff**

Used as an aid to walking and as a means of defence.

ἄξιός, α, ον **worthy, deserving**  
 ἐργατής, ου m see 9:37  
 τροφή, ης f **food, nourishment**

"They are, in fact, to be totally committed to the cause and its urgency and, in that total, unrestricted commitment, to rely exclusively (cf. 6:25-34) on the provision the Lord will make through those who receive them... This instruction is in the same vein as that concerning the demands of discipleship in 8:20-22." Hagner.

**Verse 11**

εἰς ἣν δὲ ἂν πόλιν ἢ κωμὴν εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν· κάκει μείνατε ἕως ἂν ἐξέλθητε.

ἂν particle indicating contingency  
 πολίς, εως f see 9:35

'Town or village' echoes the description of Jesus' ministry in 9:35.

ἐξετάζω **look for, search for, ask**  
 ἄξιός, α, ον see v.10

The sense here is explained later, it means 'someone who is willing to welcome you'.

κάκει (καὶ ἐκεῖ) **and there, there also**  
 μείνατε Verb, aor act imperat, 2 pl μενω **remain, stay**

ἕως ἂν **until**  
 ἐξέλθητε Verb, 2 aor act subj, 2 pl  
 ἐξερχομαι

**Verse 12**

εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν·

οἰκία, ας f **house, home, household**  
 ἀσπάζομαι **greet**

**Verse 13**

καὶ ἐὰν μὲν ἦ ἡ οἰκία ἀξία, ἐλθάτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ἦ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω.

ἐὰν if

ἦ Verb, pres subj, 3s εἶμι

ἐλθάτω Verb, aor act imperat, 3 s ἐρχομαι

εἰρήνη, ης f **peace**

ἐπιστραφήτω Verb, 2 aor pass imperat, 3 s ἐπιστρεφω **turn back, return**

"This εἰρήνη ... is a benediction or blessing (the **שָׁלוֹם לָכֶם salom lakem**), which cannot ultimately be separated from the deeper sense of well-being associated with the gospel and its reception. The peace that the disciples can bestow is not available where the gospel and its message are rejected. For the first time in this discourse (cf. 5:10-12), the resistance to the disciples' message is mentioned. This will loom larger as the discourse proceeds." Hagner.

**Verse 14**

καὶ ὅς ἂν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι ἔξω τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν.

ὅς ἂν **whoever**

δέξηται Verb, aor act subj, 3 s δεχομαι **receive, accept, welcome**

μηδε see v.9

The reference is not merely to the disciples but more particularly to their words. This "calls attention again to the primary importance of the proclamation of the gospel." Hagner.

ἔξω **out, outside**

ἐκεῖνος, η, ο demonstrative adj. **that**

ἐκτινάξατε Verb, aor act imperat, 2 pl

ἐκτινασσω **shake off, shake out**

κονιορτός, ου m **dust**

πούς, ποδός m **foot**

A kind of prophetic action, cf. Acts 13:51 also 18:6. Hagner remarks, "Jews shook the dust off their sandals when they returned from travelling in (unclean) gentile territory."

**Verse 15**

ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῆ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ.

ἀνεκτοτερός, α, ον **more tolerable**

ἔσται Verb, fut indic, 2 s εἶμι

γῆ, γης f **earth**

Σοδομα, ων n **Sodom**

κρίσις, εως f **judgement, act of judgement, condemnation, justice**

ἢ or, than

The rejection of a greater message will call forth a greater judgement (cf. 11:23-24 also Heb 2:1,2).

### Day 694: Matthew 10:16-23

#### Verses 16-23

Cf. Mark 13:9-13; Luke 21:12.

#### Verse 16

Ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις καὶ ἀκέραιοι ὡς αἱ περιστεραί.

ἀποστέλλω see 10:5

προβατον, ου n see 9:36

μεσος, η, ον middle; ἐν μ. in the middle, among

λυκος, ου m wolf

Cf. Acts 20:29; John 10:12.

φρονιμος, ον wise, sensible

"If we are to be sheep among wolves – and this is Jesus' intention – then we should at least be smart sheep, sheep who use our heads, sheep who don't overestimate the benevolence of wolves." Bruner.

ὄφις, εως m snake, serpent

Cf. Gen 3:1; 2 Cor 11:3.

ἀκεραιος, ον innocent, guiltless

περιστερα, ας f dove, pigeon

#### Verse 17

προσέχετε δὲ ἀπὸ τῶν ἀνθρωπῶν· παραδωσουσιν γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγωσουσιν ὑμᾶς·

προσεχω be on guard, watch, watch out

παραδωσουσιν Verb, fut act indic, 3 pl

παραδιδωμι hand over, deliver up

συνεδριον, ου n Sanhedrin (the highest Jewish council in religious and civil matters); pl local city councils

μαστιγω beat with a whip, punish

Cf. 2 Cor 11:24

#### Verse 18

καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν.

The focus in this verse moves from testimony among Jews to Gentiles.

ἡγεμων, ονος m governor, ruler, prince

βασιλευς, εως m king

ἀχθήσεσθε Verb, fut pass indic, 2 pl ἄγω

ἕνεκα (ἕνεκεν and εἵνεκεν) prep with gen because of, for the sake of

μαρτυριον, ου n testimony, witness

ἔθνεσιν Noun, dat pl ἔθνος, ουσ n nation, people; τα ἔ. Gentiles

"The discourse addresses not just the mission of the twelve but also that of the later Church." Hagner.

#### Verse 19

ὅταν δὲ παραδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ᾠρᾷ τί λαλήσητε·

ὅταν when, whenever, as often as

παραδῶσιν Verb, aor act subj, 3 pl

παραδιδωμι see v.17

μεριμναω be anxious, worry

Cf. the commands of 6:25, 31, 34.

πῶς how?, in what way?

ἢ or

δοθήσεται Verb, fut pass indic, 3 s διδωμι

ἐκεινος, η, ο demonstrative adj. that

ᾠρα, ας f hour, moment

#### Verse 20

οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν.

πατηρ, πατρος m father

Cf. Exod 4:12, also Acts 4:8.

#### Verse 21

παραδωσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατωσουσιν αὐτούς.

παραδωσει Verb, fut act indic, 3 s

παραδιδωμι

θανατος, ου m death

τεκνον, ου n child

ἐπαναστήσονται Verb, fut midd dep indic, 3 pl ἐπανισταμαι turn against

γονευς, εως m parent

θανατωω put to death, put in danger of death

The division among family members occurs again in vv 34-36.

#### Verse 22

καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.

ἔσεσθε Verb, fut indic, 2 pl εἶμι

μισεω hate, despise

ὄνομα, τος n name

Cf. 24:9. "The name, of course, means all that the person is and stands for." Morris.

ὑπομείνας Verb, aor act ptc, m nom s  
ὑπομένω endure

"It is important to make a commitment to follow Christ, but more than that is required. Jesus looks for continuance in the Christian way, a constancy in discipleship even when it is known that the most severe consequences may well ensue." Morris.

τέλος, οὐς n end, conclusion  
σωθήσεται Verb, fut pass indic, 3 s σωζω  
save

"That the persecution and hatred of v 21 and the present verse are a part of the eschatological trouble is indicated by the words ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται ... words that appear again verbatim in 24:13. The point of the statement is clear: the one who faithfully endures this persecution εἰς τέλος, 'to the end' (i.e., the end of the person's life or the end of the persecution and hence of the age), will be saved (see 4 Ezra 6:25; 9:7-8; 2 Tim 2:12) and will enter finally into the blessed peace promised to the participants of the kingdom." Hagner.

### Verse 23

ὅταν δὲ διωκῶσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἑτέραν· ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου.

ὅταν when, whenever  
διωκῶσιν Verb, pres act subj, 3 pl διωκω  
persecute, seek after  
φεύγω flee, run away from  
ἕτερος, α, ον other, another, different  
τελέσητε Verb, aor act subj, 2 pl τελεω  
complete, finish  
ἕως until  
ἂν particle indicating contingency

The latter part of the verse presents some problems. Hagner says that it "constitutes one of the most difficult challenges to the interpreter of Matthew" and draws attention to the similar problems relating to 16:28 and 24:34.

It is not acceptable to follow Schweitzer in stating that Jesus (mistakenly) thought that the end of the age was very close. Hagner makes this point well, writing, "The classical meaning of the coming of the Son of Man, as, for example, found in 16:27-28 and 24:30, relies on Dan 7:13-14 and refers to the end of the present age and the parousia or second coming of Jesus. But we can hardly accept that meaning here since Matthew tells us in several places of a mission to the Gentiles that must take place before the end of the age (cf. 21:43; 24:14). That is, the mission to Israel cannot be interrupted before its conclusion by the parousia without the necessary negation of an important strand of unambiguous material in the Gospel (see too esp. 28:19). Thus the coming of the Son of Man here must refer to something else."

There are really two alternatives (though each has some variations):

i) The coming of the Son of Man spoken of here is Jesus' coming "in triumph immediately after his resurrection" (Tasker), when he commissioned the eleven to make disciples of all nations. (So also Jeremias, Barth, Stonehouse.) Morris favours this view, saying of Jesus' words here, "Perhaps there is most to be said for the view that they refer in an unusual way to the climax of Jesus' mission, his coming back from the dead after his rejection by the people ... There is a triumph in that coming and there is a further commission to the disciples to take the message over all the earth. On this understanding Jesus would be saying that the disciples are to carry on with the task to which he sent them, and further that they certainly would not have completed it before his work on earth had reached its climax."

ii) The reference is to Christ's act of judgement in the destruction of the temple in 70 AD (so Carson, Lenski and JAT Robinson). Hagner supports this second view, commenting, "Three important points argue in favour of this conclusion: (1) the destruction of Jerusalem foreshadows and is typologically related to the final judgment ... and hence can also be seen as the work of the Son of Man (cf. 24:27-31); (2) the destruction of Jerusalem symbolises the rejection of the gospel by the Jews and thus the shift of salvation-history from the Jews to the Gentiles, the former losing their priority; and (3) the abundant evidence of Jewish persecution of Christians prior to (as well as after) AD 70. According to this interpretation, the meaning of v 23b becomes the following: this exclusive mission of the twelve to Israel, which reflects their salvation-historical priority over the Gentiles, will not reach its completion before it is interrupted by the coming of the Son of Man in judgment upon Jerusalem, thus symbolising the time frame shift wherein the Gentiles, rather than the Jews, assume priority in the purpose of God. The mission to the Jews, reflecting their place in salvation-history, thus has a time of limitation, the end of which (but not of Jewish evangelism) will be marked by the coming of the Son of Man in judgment upon Israel."

#### Day 695: Matthew 10:24-31

##### Verse 24

Οὐκ ἔστιν μαθητῆς ὑπὲρ τὸν διδάσκαλον οὐδὲ δούλος ὑπὲρ τὸν κύριον αὐτοῦ.

Cf. Lk 6:40; Jn 13:16.

μαθητης, ου m disciple, pupil  
 διδασκαλος, ου m teacher  
 δουλος, ου m slave, servant

##### Verse 25

ἄρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δούλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν οἰκοδεσπότην Βεελζεβούλ ἐπεκάλεσαν, πόσω μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ.

ἄρκετος, η, ον enough; it is enough  
 γένηται Verb, aor subj, 3 s γινομαι  
 οἰκοδεσποτης, ου m householder,  
 master  
 ἐπικαλεω call, name

Commenting on the origin of the name Beelzebul (or Beelzebub) Morris says "It seems likely that the Hebrews took the name of a heathen deity [Beelzebub, 2 Kings 1:2,3, 6, 16] that they could interpret contemptuously as 'lord of the flies' or 'lord of dung' [Beelzebul] and that they applied it to evil beings. In time it came to signify a very important demon, probably the being we call Satan. To apply this name to Jesus was to give him as deadly an insult as they could." Hagner thinks Beelzebul means 'Lord of the house' (*zebul* = 'height, abode, dwelling'), and "thus itself stands as a play on words opposite Jesus as 'Lord of the household.'"

ποσος, η, ον how much(?)

μαλλον adv more; rather

οικιακος, ου m member of a household

Cf. Jn 15:20.

##### Verse 26-31

Cf. Luke 12:2-7.

##### Verse 26

Μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γὰρ ἔστιν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν ὃ οὐ γνωσθήσεται.

φοβεομαι fear, be afraid (of)

οὐδεις, οὐδεμα, οὐδεν no one, nothing

κεκαλυμμένον Verb, perf pass ptc, m acc & n nom/acc s καλυπτω cover, hide

ἀποκαλυφθήσεται Verb, fut pass indic, 3 s

ἀποκαλυπτω reveal, disclose

κρυπτος, η, ον hidden, secret, private

Cf. Mk 4:22.

##### Verse 27

ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἶπατε ἐν τῷ φωτί· καὶ ὃ εἰς τὸ οὐς ἀκούετε, κηρύξατε ἐπὶ τῶν δωμαίων.

σκοτια, ας f darkness

εἶπατε Verb, aor act imperat, 2 pl λεγω

φως, φωτος n light

While concealment and secrecy will mark those who seek to oppose the Gospel, the Christian should not seek concealment but openly declare what God has done in Christ. The message we declare is to be solely the message we have received from him.

οὐς, ὠτος n ear, hearing

κηρύξατε Verb, aor act imperat, 2 pl

κηρυσσω preach, proclaim

δωμα, ατος n roof, housetop

A housetop in NT times would make a "fine platform for anyone who wanted to bring his message before a large number of people." Morris.

Hagner thinks that the contrast refers to the period after Jesus' resurrection: "The gospel, up till now veiled in a degree of secrecy, is to be made clear and plain through the preaching of the disciples and the Church... This full revelation and 'making known' in its contrast to the present time must refer to the Church's proclamation in the period following the resurrection (contra Luz). What Jesus speaks then 'in the darkness' ... and 'in the ear' ... privately among the disciples and in sometimes cryptic language, will be spoken ... 'in the light,' and proclaimed ... 'from the rooftops.' Thus the time following the resurrection will be a time of proclamation of the gospel in new strength, clarity and power. The contrast is between the darkness of the pre-Easter period and the light of the post-Easter period."

### Verse 28

καὶ μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι· φοβεῖσθε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γέννη.

φοβεομαι see v.26

ἀποκτενόντων Verb, pres act ptc, gen pl  
ἀποκτενω and ἀποκτενω, -ννω  
kill, put to death

σῶμα, τος n body

ψυχη, ης f inmost being, 'soul'

μαλλον see v.25

ἀπολλυμι destroy, kill

Bruce thinks that Jesus is here speaking of Satan, but Morris and most others think that the reference is to God. McNeile points out that in the parallel passage (Luke 12:5), Jesus speaks of "authority" to cast into hell, an authority that belongs to God alone. Morris adds, "The Bible never says that believers are to be afraid of Satan" and Hagner comments, "It is thus God, the final judge of all, and not human beings, who alone is to be feared, that is, to be obeyed and trusted (cf. Ps 33:18) in the completion of the mission." Cf. Is 8:12-13.

γεεννα, ης f hell

"The reference to *hell* shows that we are not to understand *destroy* of annihilation. Jesus is speaking of the destruction of all that makes for a rich and meaningful life, not the cessation of life's existence." Morris.

### Verse 29

οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται; καὶ ἐν ἑξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν.

οὐχι (emphatic form of οὐ) not, no; used in questions expecting an affirmative answer.

δυο gen & acc δυο dat δυοιν two

στρουθιον, ου n sparrow

ἀσσαριον, ου n assarion (Roman copper coin worth 1/16 denarius)

πωλεω sell, barter

εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one

πεσεεται Verb, fut midd dep indic, 3 s

πιπτω fall, fall down

γη, γης f earth

ἄνευ Preposition with gen. ἄνευ without, apart from the knowledge and will of

### Verse 30

ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἡριθμημένα εἰσίν.

"If God is interested in the smallest of his created beings, he is also interested in the smallest details of the people he has made in his own image." Morris.

θριξ, τριχος f hair

κεφαλη, ης f head

ἡριθμημένα Verb, perf pass ptc, f nom pl

ἀριθμεω count, number

What passes our attention (such as the number of hairs we lose in the comb when arranging our hair), is known to God. The perfect tense implies that God has *taken account* of even this matter.

### Verse 31

μὴ οὖν φοβεῖσθε· πολλῶν στρουθίων διαφέρετε ὑμεῖς.

φοβεομαι see v.26

πολυς, πολλη, πολυ gen πολλου, ης, ου  
much, many

στρουθιον, ου n see v.29

διαφερω be worth more than, be superior to

Cf. 12:12.