

Notes on the Greek New Testament Day 14 – January 14th – Matthew 10:1-23

Works frequently referenced in these notes on Matthew

- Hagner, Donald A *Word Biblical Commentary Vols.33a & 33b: Matthew 1-13 & Matthew 14-28*, Word Books, Dallas, 1993 & 1995
- Morris, Leon *The Gospel According to Matthew*, Eerdmans, Grand Rapids, 1992

Matthew 10:1-4

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 δώδεκα 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
δώδεκα 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
ἐξουσία, ας f authority, capability, power
ἀκαθαρός, ον unclean
ὥστε so that, with the result that
ἐκβάλλω see 9:33
θεραπεύω 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 harassed, perplexed and needy world (cf. v.6 with 9:36).

Verse 2

τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ, 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.

πρῶτος, 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 τελώνης, Ἰάκωβος ὁ τοῦ Ἀλφαίου καὶ Θαδδαῖος,

τελώνης, ου m tax collector

Some MSS read Λεββαιοσ (D k μ), and some a combination of 'Thaddeus called Lebbaeus' or vice versa (* C² L W Θ f¹ TR). Supporting the simple 'Thaddeus,' however, is the strong combination of ⋈ B f¹³ lat co (thus Alexandrian, Western, Caesarean, and Egyptian witnesses).

Verse 4

Σίμων ὁ Καναναῖος καὶ Ἰούδας ὁ Ἰσκαριώτης
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 ζηλωτής, 'zealot,' given to Simon in the lists in Luke and Acts and may well refer to his intense nationalism and hatred of Rome." Hagner.

Ἰσκαριώτης is the best attested reading; variant readings are: Ἰσκαριώθ (c 1424); Σκαριώτης (D lat).

παραδοὺς Verb, aor act ptc, m nom s
παραδίδωμι 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 δώδεκα ἀπέστειλεν ὁ Ἰησοῦς
παραγγέλλας αὐτοῖς λέγων· Εἰς ὁδὸν ἐθνῶν μὴ
ἀπέλθῃτε καὶ εἰς πόλιν Σαμαριτῶν μὴ
εἰσέλθῃτε·

Verses 5 and 6 are unique to Matthew.

ἀπέστειλεν Verb, aor act indic, 3 s
ἀποστέλλω send, send out
παραγγέλλω command, instruct

Points to authoritative command.

ὁδός, ου f way, path, road
ἐθνος, ους n nation, people; τα ἔ. Gentiles
ἀπέλθῃτε 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
μᾶλλον 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

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 ἐγγίζω
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, νεκρούς ἐγείρετε,
λεπρούς καθαρίζετε, δαιμόνια ἐκβάλλετε·
δωρεὰν ἐλάβετε, δωρεὰν δότε.

ἀσθενεω be sick, be ill

θεραπευω see 9:35

νεκρος, α, ον dead

ἐγειρω raise

C³ K L Γ Θ TR (sy^p) sa mae omit the words νεκρούς ἐγείρετε. A number of other MSS disagree on the position of the clause in the list.

καθαρίζω 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 δίδωμι

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

μη κτήσησθε χρυσὸν μηδὲ ἄργυρον μηδὲ
χαλκὸν εἰς τὰς ζώνας 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

ἄργυρος, 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· ἄξιος γὰρ ὁ ἐργάτης
τῆς τροφῆς αὐτοῦ.

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

ὁδος, ου f way, path, road, journey

δυσ gen & acc δυο dat δυσιν 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.

ἄξιος, α, ον worthy, deserving

ἐργατης, ου m see 9:37

τροφη, 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 δ' ἂν πόλιν ἢ κώμην εἰσέλθητε,
ἐξετάσατε τίς ἐν αὐτῇ ἄξιος ἐστίν· κάκει
μείνατε ἕως ἂν ἐξέλθητε.

ἂν particle indicating contingency

πολις, εως f see 9:35

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

ἐξεταζω look for, search for, ask

ἄξιος, α, ον see v.10

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

κάκει (και ἐκει) and there, there also

μείνατε Verb, aor act imperat, 2 pl μεινω
remain, stay

ἕως ἂν until

ἐξέλθητε Verb, 2 aor act subj, 2 pl ἐξερχομαι

Verse 12

εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπάσασθε
αὐτήν·

οἰκια, ας f house, home, household

ἀσπαζομαι greet

Verse 13

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

ἐὰν if

ἦ Verb, pres subj, 3s εἰμι

ἐλθάτω Verb, aor act imperat, 3 s ἐρχομαι

εἰρηνη, ης f peace

ἐπιστραφήτω Verb, 2 aor pass imperat, 3 s

ἐπιστρεφω turn back, return

"This εἰρηνὴ ... is a benediction or blessing (the שָׁלוֹם בְּרִיבָה *shalom 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*
δέξεται *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, ἡ, ο *demonstrative adj. that*
ἐκτινάξατε *Verb, aor act imperat, 2 pl*
ἐκτινασσω *shake off, shake out*
κονιορτος, ου *m dust*
πους, ποδος *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.

ἀνεκτοτερος, α, ον *more tolerable*
ἔσται *Verb, fut indic, 2 s εἶμι*
γῆ, γης *f earth*
Σοδομα, ων *n Sodom*
κρισις, 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).

Verses 16-23

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

Verse 16

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

ἀποστελλω *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 ἀνθρώπων· παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς·

προσεχω *be on guard, watch, watch out*
παραδωσουσιν *Verb, fut act indic, 3 pl*
παραδιδομι *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 ἀγω*
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 παραδώσιν ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσητε·

ὅταν when, whenever, as often as

παραδώσιν 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

ἐκεῖνος, η, ο demonstrative adj. that

ὥρα, ας f hour, moment

Verse 20

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

πατήρ, πατρός m father

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

Verse 21

παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατήρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς.

παραδώσει Verb, fut act indic, 3 s

παραδιδωμι

θάνατος, ου m death

τέκνον, ου n child

ἐπαναστήσονται Verb, fut midd dep indic, 3

pl ἐπανισταμαι turn against

γονεὺς, εως m parent

θανάτω 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

ὑπομενω 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.

τελος, ους 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 διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἑτέραν· ἄμην γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου.

ὅταν when, whenever

διώκωσιν Verb, pres act subj, 3 pl διωκω

persecute, seek after

φευγω 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."