

**Notes on the Greek New Testament**  
**Day 15 – January 15<sup>th</sup> – Matthew 10:24-11:6**

**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

**Verse 24**

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

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

μαθητῆς, ου m disciple, pupil  
 διδάσκαλος, ου m teacher  
 δούλος, ου m slave, servant

**Verse 25**

ἄρκετον τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δούλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν οἰκοδεσπότην Βεελζεβούλ ἐπεκάλεσαν, πόσῳ 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(?)  
 μᾶλλον adv more; rather  
 οἰκιακος, 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 γάρ ἐστιν 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**

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

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 γεέννῃ.

φοβεομαι see v.26

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

σῶμα, τος n body

ψυχή, ης f inmost being, 'soul'

μᾶλλον 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.

γεέννα, 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.

δύο gen & acc δύο 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  
πεσεῖται Verb, fut midd dep indic, 3 s πιτω  
fall, fall down  
γη, γης f earth  
ἄνευ Preposition with gen. ἄνευ without,  
apart from the knowledge and will of

### Verse 30

ὕμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἠριθμημέναι 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

κεφαλή, ης f head

ἠριθμημέναι 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, πολλή, πολυ gen πολλου, ης, ου much,  
many

στρουθιον, ου n see v.29

διαφερω be worth more than, be superior  
to

Cf. 12:12.

### Verses 32-33

Cf. Luke 12:8-9.

### Verse 32

Πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω καγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς·

ὅστις, ἥτις, ὅ τι who, whoever  
ὁμολογεω confess, declare

Open or public declaration of allegiance.

ἐμοὶ Pronoun, dat s ἐγώ

ἔμπροσθεν before, in front of

καγώ a compound word = καὶ ἐγώ

οὐρανος, ου m heaven

**Verse 33**

ὅστις δ' ἂν ἀρνήσηται με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι καὶ γὰρ αὐτὸν ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.

Cf. 2 Tim 2:12; Mark 8:38.

ἂν particle indicating contingency  
ἀρνήσηται Verb, aor midd dep subj, 3 s  
ἀρνεομαι deny, disown

"It is in the nature of things that a man cannot be on both sides at once. If he belongs to Jesus, is one of his friends, holds a place in his company, then it follows that he will admit and even proclaim his position. If he fails, then by that very act he excludes himself from the divine community whose essential bond is a common love and loyalty to Christ." Robinson.

**Verses 34-39**

Cf. Luke 12:51-53; 14:25-27; 17:33.

**Verse 34**

Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην ἀλλὰ μάχαιραν.

νομίσητε Verb, aor act subj, 2 pl νομιζω  
think, suppose, assume

ἦλθον Verb, aor act ind, 1s & 3 pl ἔρχομαι  
βαλεῖν Verb, aor act infin βαλλω throw,  
place

εἰρήνη, ἡς f peace  
γῆ, γῆς f earth

"The form of the statement not to expect Jesus to bring peace ... suggests that this would have been the natural inclination of the disciples. Was not the gospel a message of peace (cf. 5:9; 10:13)? Would not the age of the kingdom of God bring peace (εἰρήνην) with it (cf. Luke 1:79b; Isa 9:6; 11:9)? The answer must clearly be yes in its final realisation and even in some sense in the present (cf. John 14:27)." Hagner.

μάχαιρα, ἡς f sword, war, violent death

Symbol of conflict. "His coming presents a challenge to which people respond differently. And emotionally, for some who oppose Jesus do so passionately, as do those who become his followers. And where strong and opposed feelings are held, conflict is inevitable." Morris.

**Verse 35**

ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς καὶ νόμφην κατὰ τῆς πενθερᾶς αὐτῆς,

Cf. Micah 7:6 LXX.

διχάσαι Verb, aor act infin διχαζω turn  
against

θυγατηρ, τρος f daughter  
νύμφη, ἡς f bride, daughter-in-law  
πενθερα, ἂς f mother-in-law

In NT culture the bride became part of the family of her husband and would be expected to look upon her mother-in-law as a mother, one to whom she turned for guidance and advice.

**Verse 36**

καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ.

ἐχθρος, α, ον enemy, one hated  
οἰκιακος, ου m member of a household

**Verse 37**

ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος·

φιλεω love, have deep feeling for, kiss  
ἢ οἱ

ἐμὲ Pronoun, acc s ἐγω

ἄξιος, α, ον worthy, deserving, fitting

The second half of the verse is omitted by a few MSS, probably due to homoeoteleuton (skipping from the ἄξιος at the end of the first clause to that at the end of the second clause).

Jesus claims a higher loyalty than that of family. "We must not forget that Jesus knew what it was to experience misunderstanding in the family, for his own thought him mad (Mark 3:21)." Morris. Cf. also 12:46-50; Jn 7:3-9.

**Verse 38**

καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστιν μου ἄξιος.

σταυρος, ου m cross

ἀκολουθεω follow, accompany, be a  
disciple

ὀπισω after, behind

"Anyone condemned to be crucified was required to carry the cross beam to the place of execution... He was on a journey from which he could not turn back... The person who took up a cross had died to a whole way of life; Jesus demands from everyone who would follow him nothing less than a death to self." Morris.

"Taking up one's cross refers not to the personal problems or difficulties of life that one must bear, as it is sometimes used in common parlance, but to a radical obedience that entails self-denial and, indeed, a dying to self. To take up one's cross is to follow in the footsteps of Jesus, who is the model of such radical obedience and self-denial (cf. 4:1-11). Thus in a real sense v 39 is a kind of exegesis of v 38." Hagner. Cf. Mark 8:34-38.

**Verse 39**

ὁ εὐρών τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὐρήσει αὐτήν.

Cf. 16:24-25.

ψυχή, ἡς f self, life, 'soul'  
ἀπολέσει Verb, fut act indic, 3 s ἀπολλυμι  
destroy, lose

"It points to the total loss of the only life that is worth living in the empty pursuit of that which has no permanence; it cannot last beyond the fleeting hour." Morris.

ἀπολέσας Verb, aor act ptc, m nom s  
ἀπολλυμι  
ἕνεκα (ἕνεκεν and εἵνεκεν) prep with gen  
because of, for the sake of

"The way of the world – well illustrated in the incessant quest for 'self-actualisation' in contemporary pop psychology – leads only to a shallow and temporary fulfillment. The seeking of 'life' at this level has left many in frustration and disappointment. On the other hand, and strangely, those who give up this useless quest, who instead yield themselves fully to the service of God and the kingdom – who willingly follow in the steps of Jesus – these are the ones who paradoxically find life, i.e., fulfillment and deep, abiding joy. And though the best of this fulfillment awaits the eschaton, it is already experienced proleptically in the present. Thus those who do not seek self-actualisation as understood by the world, who love Jesus and the kingdom more than themselves (and in that sense alone 'hate' their own life [Luke 14:26]), are alone the ones who realise true and lasting self-actualisation and obtain personal fulfillment and the goal of their existence." Hagner.

**Verse 40**

Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται, καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με.

δεχομαι receive, accept, welcome

"δέχεται ... means here not merely to welcome, e.g., into one's home, but to receive in a deeper sense (cf. v 13-14). It is to accept the message of the disciples and thus the message of Jesus and his person, which is inseparable from the disciples' message (cf. 18:5; John 12:44; 13:20; for a negative statement of the same point, see Luke 10:16). This message is in turn the gospel of God (Mark 1:14), so that to receive it is to receive the message of God and thus to accept the grace of God." Hagner.

ἐμὲ Pronoun, acc s ἐγώ  
ἀποστείλαντά Verb, aor act ptc, m acc s  
ἀποστελλω send, send out

"Notice again the thought of mission: Jesus had been *sent*. The thought is that of the outworking of one great divine purpose in which the Father, Jesus who had been sent by the Father, and the disciples who were being sent by Jesus all had their part. They were so clearly connected that any honour paid to the disciples had to be regarded as something that overflowed to Jesus and to the Father." Morris.

**Verse 41**

ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήμψεται, καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήμψεται.

ὄνομα, τος n name  
μισθος, ου m pay, wages, reward  
λήμψεται Verb, fut midd dep indic, 3 s  
λαμβάνω  
δικαιος, α, ον righteous, just

Not distinct groups of people but parallel descriptions of disciples.

**Verse 42**

καὶ ὅς ἂν ποτίσῃ ἓνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

Cf. 25:35, 40.

ὅς ἂν, ὅς ἕαν whoever  
ποτίσῃ Verb, aor act subj, 3 s ποτιζω give  
to drink  
εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one

"The disciples of Jesus are also referred to as 'little ones' (μικροί), perhaps 'unexperienced,' in 18:6, 10, 14 (cf Mark 9:42; Luke 17:2; and the reference to 'children' in Mark 10:24 and John 21:5) and as 'the least [ἐλαχιστος] of these' in 25:40, 45, perhaps as a mark of their humility (cf. 11:25)." Hagner. But see also 18:1-2.

ποτηριον, ου n cup  
ψυχρος, α, ον cold; το ψ. cold water  
μονον adv only, alone

μονον is missing from D syr<sup>s,c</sup>, probably influenced by Mark 9:41.

μαθητης, ου m disciple, pupil, follower

"That is, in recognition of the fact that these *little ones* are Christ's... For those who respond to the smallest needs of the humblest disciple there will be a reward." Morris.

ἀπολλυμι destroy, kill, lose

**11:1**

Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσω τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

"The clause with which this verse begins is the formula used by Matthew to mark the end of each of the five major teaching discourses of Jesus in the Gospel (see on 7:28)." Hagner.

ἐγένετο Verb, aor midd dep indic, 3 s γινομαι  
ὅτε conj when, at which time  
τελεω complete, finish, fulfill  
διατασσω command, give instructions

τελεω is here followed by a participle of that which is completed. Burton calls this "the substantive participle" and points out that though it here agrees gramatically with the subject of the verb, it is logically the object.

δώδεκα twelve  
μετέβη Verb, aor act indic, 3 s μεταβαινω  
leave, move, go, cross over  
ἐκεῖθεν from there

A general statement used in such transitional summaries (cf. 13:53-54; 19:1-2).

διδασκω teach  
κηρυσσω preach, proclaim  
πολις, εως f city, town

"... refers to the cities of Israel (Galilee); i.e., Jesus restricts his mission, like that of the disciples, to Israel. 'Their' (αὐτῶν) again reflects the hostility between Matthew's church and the contemporary synagogue (cf. 'their synagogues' and 'their scribes'; 4:23; 7:29; 9:35; 10:17)." Hagner.

**Verses 2-6**

Cf. Luke 7:18-23.

**Verse 2**

Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμοτηρίῳ τὰ ἔργα τοῦ χριστοῦ πέμψας διὰ τῶν μαθητῶν αὐτοῦ

δεσμοτηριον, ου n prison

Some MSS read Ἰησου rather than Χριστου, probably to make the verse more compatible with the uncertainty reflected in the question of v 3.

πεμπω send  
μαθητης, ου m see 10:42

**Verse 3**

εἶπεν αὐτῷ· Σὺ εἶ ὁ ἐρχόμενος ἢ ἕτερον προσδοκῶμεν;

ἕτερος, α, ου another, different  
προσδοκαω wait, wait for, expect

John had acknowledged Jesus at the beginning of Jesus' ministry but now he appears to express doubts. Morris discusses several suggested explanations and thinks it most likely that John was puzzled; he had prophesied that Jesus would bring judgement (cf. 3:11,12) but Jesus is preaching and doing good. Hagner comments, "John's doubts should not appear unreasonable, since he was obviously expecting an imminent end of the age involving the judgment of the wicked (3:12). And though he had heard rumours of messianic-like deeds performed by Jesus, his wicked captors had not yet been judged and he had not yet experienced the fulfillment of the messianic promise of 'liberty to the captives' (Isa 61:1; and even more vividly, Isa 42:7)... Since Jesus had not yet fulfilled John's expectation of apocalyptic judgment of the enemies of God (including Herod), John wonders whether another (ἕτερον) should be expected."

**Verse 4**

καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πορευθέντες ἀπαγγείλατε Ἰωάννη ἃ ἀκούετε καὶ βλέπετε·

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s  
ἀποκρινομαι answer, reply  
πορευομαι go, proceed  
ἀπαγγελλω announce, proclaim  
βλεπω see, look, be able to see, beware of

**Verse 5**

τυφλοὶ ἀναβλέπουσιν καὶ χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν, καὶ νεκροὶ ἐγείρονται καὶ πτωχοὶ εὐαγγελίζονται·

τυφλος, η, ου blind  
ἀναβλεπω regain one's sight, be able to see

"No miracle of the giving of sight to the blind is recorded throughout the whole of the Old Testament, nor is there any record of such a miracle being performed by Jesus' followers... [Paul's temporary blindness was not of the same kind]... But it is the most frequent healing of any kind among the works of Jesus.... Such healings point to Jesus' messiahship." Morris.

χωλος, η, ου lame, crippled  
περιπατεω walk, walk about  
καθαριζω cleanse, make clean, purify

The NIV misses the point with its 'cured'; leprosy was not only a disease, it was also a defilement.

κωφος, α, ου dumb, mute, deaf  
νεκρος, α, ου dead  
ἐγειρω raise

πτωχος, η, ον poor, pitiful

Cf. 5:3.

εὐαγγελίζω act. and midd proclaim the good news

"Jesus' preaching had a special quality to it ... the news he brought was of particular comfort to people. John would have known that Jesus was doing these things; indeed, that was part of his problem. But Jesus is using words that will evoke recollection of messianic prophecy: the blind, the deaf and the lame (also the dumb) are the subject of prophecy (Isa 35:5-6), as are the poor (Isa 61:1). Clearly Jesus is drawing attention to wonderful deeds the Messiah would do and adding others (cleansing the lepers, raising the dead). We should also bear in mind that in the relevant scriptural passages there is the thought of judgment as well as that of blessing (Isa 35:4; 61:2). Judgment was not immediate, but it was not forgotten. If John were to consider these things carefully, he would have the answer to his question." Morris. See also Isa 29:18; 42:18; 26:19; Lk 4:18.

#### Verse 6

καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῆ ἐν ἐμοί.

μακαριος, α, ον blessed, fortunate, happy

Cf. 5:3-11.

ὃς ἐὰν see 10:42

σκανδαλισθῆ Verb, aor pass subj, 3 s

σκανδαλιζω cause (someone) to sin,  
cause (someone) to give up the faith

Cf. 13:57; 26:31,33; Jn 6:61.

"Jesus is speaking about the person who trusts him... and does not take offence at who he is and what he does." Morris.

Hagner concludes, "In short, John is meant to understand that he was correct in his recognition of Jesus as the promised one but that he must also be prepared to accept the fact that the kingdom Jesus brings does not, for the time being anyway, entail the judgment of the wicked. Indeed, on the contrary, the message of the kingdom goes precisely to the unrighteous (cf. 9:13). The personal consequences for John were to be significant: not only continued imprisonment but eventually a martyr's death. These too were not incompatible with the reality of the kingdom brought by Jesus.

"There is an important lesson to be learned here for those inclined to a triumphalism of an over-realised eschatology. Without question the kingdom brought by Jesus involves the experience of wonderful things, even if one does not experience the more spectacular miracles mentioned in v 5. Nevertheless, for all the joy and fulfillment available to the recipients of the kingdom in the present, there is at the same time the undeniable reality of the continued experience of the effects of evil in the world. When confronted by the latter, it is possible for Christians to 'take offence' at Jesus and the nature of the salvation he has brought. If Jesus has brought the kingdom and if Christians have begun to experience eschatological blessings through the ministry of the Holy Spirit, it is perhaps natural to expect and want the eschaton now. But that is precisely what Jesus does not offer. And thus in the present the disciple of Jesus must be prepared for something less – indeed, for the reality of suffering and death – while even confessing the messianic identity and authority of Jesus (cf. Acts 7:55-56), thereby expressing faith in the good news he has announced. John the Baptist was the first person who had to learn this paradox, and since John, the paradox of existence in an era of fulfillment that is nevertheless short of the consummation had to be learned by the apostles, by the members of Matthew's church, and by each Christian of every generation."