



## **Chapter 10**

# *The Twelve Sent Out*

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This chapter continues the movement we have seen in the gospel of Matthew. The Lord Jesus, having given the ethic, came down from the mountain, demonstrated His power in the twelve miracles which have been enumerated. Now He commissions the twelve apostles to go to the nation Israel and preach the gospel of the kingdom.

These men are to go, not as forerunners but as after-runners. Our Lord gave them power to perform miracles—this was their credential. (Have you ever noticed that John the Baptist never performed a miracle?) Note that their title is changed from disciple (learner) to apostle (delegate).

As we enter this chapter, keep in mind the number of cults which come to this chapter for their authority for some peculiar ministry or conduct. You see, the instructions for the Christian are not found in this chapter. We need to consider the instruction here in light of the circumstances and conditions under which they were given, and we should be able to interpret them accurately.<sup>1</sup>

**Jesus Christ, Mission**—Jesus completed His Father's mission by training the disciples and sending them on mission. The mission was divisive and brought rejection and persecution. Participation in Christ's mission means participating in the kingdom of God. The presence of the kingdom involved getting rid of disease and demons. The God who sees all will reveal all even as He cares for all. Disciples of the kingdom openly acknowledge Jesus as Lord even amid controversy and threats, knowing God will reward His faithful servants.

The Authoritative Mission of the Messiah's Messengers. This second major discourse of Jesus focuses on the disciples' mission to Israel (vv. 1–15), preparation for a worldwide mission among the Gentiles (vv. 16–23), and characteristics that Jesus' disciples will need to embody as they carry out that mission (vv. 24–42).

The last three verses of the ninth chapter form the proper introduction to the Mission of the Twelve, as is evident from the remarkable fact that the Mission of the Seventy was prefaced by the very same words. (See on Lu 10:2).<sup>2</sup>

**Disciples/Apostles** These men became emissaries on behalf of the Messiah and in the power of Messiah. The miracles they were able to perform (as Yeshua did) were continued evidence that the offer of the Kingdom of God was being offered.

One of the little mentioned facts about Yeshua, is that He was able to attract followers from all of the major religious groups within Judaism, many of whom were usually at odds with each other. This included Essene types such as Peter and Andrew (who were disciples of John), Zealots (such as Simon and Judas?), and "outcasts" such as Matthew, who was an tax collector working for Rome. Pharisees were also a part of his following as seen by Paul, Nicodemus and those mentioned in Acts 15 and Luke 13.<sup>3</sup>

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<sup>1</sup>McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (4:56). Nashville: Thomas Nelson.

<sup>2</sup>Jamieson, R., Fausset, A. R., Fausset, A. R., Brown, D., & Brown, D. (1997). *A commentary, critical and explanatory, on the Old and New Testaments*. On spine: Critical and explanatory commentary. (Mt 10:1). Oak Harbor, WA: Logos Research Systems, Inc.

<sup>3</sup>Yashanet.com

## **Matthew 10:1**

**And when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.**

**[disciples]** is a follower, a student, someone learning with the idea of becoming a follower. There were more than 12 disciples, while THE 12 are very special, as they become “apostles” - sent ones.

**[called unto him his twelve disciples]** Called whom He would after praying all night to get the will of God (Mark 3:13; Luke 6:12-16).

**[power]** - given to disciples to do certain tasks.

**[gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease]** The secret of power. One cannot receive it until it is given and one will not have to “take it by faith” after it is given (John 3:27; Romans 8:25).

**Twelve disciples**—Our Lord seems to have had the twelve patriarchs, heads of the congregation of Israel, in view, in his choosing twelve disciples. That he had the plan of the ancient Jewish Church in his eye is sufficiently evident from Matthew 19:28; and from Luke 10:1; 22:30; John 17:1, etc., and Revelation 21:12-14.<sup>4</sup>

**And when he had called unto him his twelve disciples, he gave them power**—The word signifies both “power,” and “authority” or “right.” Even if it were not evident that here both ideas are included, we find both words expressly used in the parallel passage of Luke (Lu 9:1)—“He gave them power and authority”—in other words, He both *qualified* and *authorized* them.<sup>5</sup>

*And when he had called unto him his twelve disciples, etc.* This account of sending the apostles forth is recorded also in Mark 6:7-11, Luke 9:1-6. Mark says that he sent them out two and two. This was a kind arrangement, that each one might have a companion; and that they might visit more places, and accomplish more labour, than if they were all together. These twelve were the original number of apostles. The word *apostle* means one that is *sent*, and was given to them because they were sent forth to preach the gospel. They were ambassadors of Christ. To this number Matthias was afterwards added, to supply the place of Judas, Acts 1:26. And Paul was specially called to be an apostle to the Gentiles, Romans 1:1, 1 Corinthians 15:8,9, Galatians 1:1. So that there were in all fourteen apostles.<sup>6</sup>

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<sup>4</sup> Adam Clarke’s Commentary

<sup>5</sup> Jamieson, R., Fausset, A. R., Fausset, A. R., Brown, D., & Brown, D. (1997). *A commentary, critical and explanatory, on the Old and New Testaments*. On spine: Critical and explanatory commentary. (Mt 10:1). Oak Harbor, WA: Logos Research Systems, Inc.

<sup>6</sup> Barnes’ Notes

Jesus *called* his 12 disciples. He didn't draft them, force them, or ask them to volunteer; he chose them to serve him in a special way. Christ calls us today. He doesn't twist our arms and make us do something we don't want to do. We can choose to join him or remain behind. When Christ calls you to follow him, how do you respond?

The power He gave to them was their credential as they went to the nation Israel. The prophets of the Old Testament had said that this would be the credentials of the Messiah. Having given them this power, they are no longer disciples but apostles.<sup>7</sup>

**Unclean spirits** What's with all this "demonic" activity in the four Gospels? There are several specific periods in history where a rise in demonic activity occurred or will occur. Each of these coincides with a "birth" of someone (or something) very significant. Each period is also a time of God causing a great "spiritual awakening."

They are as follows:

1. *The birth of Abraham:* In chapter eight of the book of Jasher <sup>(a)</sup> an account is given of the birth of Abraham. Here we find Nimrod, who was ruling the known world, learning from his astrologers about the birth of a child born to Terah who would usurp him and whose descendants would possess all the earth. Their attempts to kill the baby Abraham are thwarted by God.
2. *The birth of Moses:* In the beginning of the book of Exodus, a new Pharaoh feels threatened by the growing number of Hebrew slaves and orders the execution of new born males. Moses miraculously survives. Pharaoh's guidance comes from his own mystics who later do spiritual battle with Moses.
3. *The births of John the Baptist and Yeshua the Messiah:* The Gospel of Matthew recounts the story of how Yeshua escaped death at the hand of Herod's decree. During his lifetime we see Him and His apostles casting out many demons. What isn't explained is how his cousin John, only six months younger than Him, survived Herod's massacre. There is an account in the Pseudepigrapha, concerning John being protected by God through this ordeal and thus ending up living in the wilderness, where he was "taken in" by the community of people who lived in that area and trained to be a priest.
4. *The return of Yeshua:* The book of Revelation shows that the most ferocious period of demonic activity the world will have seen is yet to come -- it precedes the return of Yeshua and is part of what is called the *birthpangs of the Messiah*.<sup>8</sup>

(a) The book of Jasher is mentioned in the books of Joshua and Second Samuel. It is also referred to in Jewish Biblical commentaries. The book parallels the events from creation to Joshua's entering of the Land. Jasher was rediscovered in Ethiopia in the last century. A forged version was soon released (and is still available). What is believed to be the actual text may be purchased on [www.amazon.com](http://www.amazon.com). To avoid the recognized forgery, we recommend the edition: ISBN: 0-934666-25-3.

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<sup>7</sup>McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (4:57). Nashville: Thomas Nelson.

<sup>8</sup> Yashanet.com

**Power against unclean spirits:** The power against demons was, and remains, directly related to the advancement of God's kingdom. Though it may be possible to "cast out" demons even today, one must carefully consider the root, and ultimate result, of this activity. As Yeshua said earlier, not all those casting out demons in His name, would be recognized by Him (Matthew 7:15-27).

The criteria to judge these things by is this: What is being promoted; Torah-observant faith in Yeshua or some anti-Torah system of belief that says it is of God? The former advances the Kingdom, the latter is not the faith God established, and therefore is of darkness, not light. Even though it may completely have the appearance of light, it is not the gospel of the true Yeshua (2 Corinthians, chapter 11).

## **Matthew 10:2**

**Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James *the son of Zebedee*, and John his brother;**

[**apostle**] term is used as it denotes sent ones.

[**The first, Simon, who is called Peter**] Mentioned first in all four lists of the apostles (Matthew 10:2; Mark 3:16; Luke 6:14; Acts 1:13). *Simon, who is called Peter*. Peter means a rock. He was also called Cephas, John 1:42, 1 Corinthians 1:12, 3:22, 15:5, Galatians 2:9. This was a Syro-Chaldaic word, signifying the same as Peter. This name was given probably in reference to the *resoluteness* and *firmness* which he was to exhibit in preaching the gospel. *Before* the Saviour's death he was rash, impetuous, and unstable. Afterwards, as all history affirms, he was firm, zealous, steadfast, and immovable. He was crucified at Rome with his head downwards, thinking it too great an honour to die as his Master did. John 21:18.

[**Andrew his brother**] First of Christ's disciples (John 1:33-42). He returned to his fishing until his call with his brother Peter (Matthew 4:18; Mark 1:17). He became one of the 12 apostles (Matthew 10:2; Mark 3:18; Luke 6:14; Acts 1:13). Mentioned in Mark 1:29; Mark 13:3; John 6:8; John 12:22. Tradition says he was of the tribe of Reuben, that he evangelized Scythia (becoming Russia's patron saint), and that he was stoned and crucified in Greece or Scythia.

[**James *the son of Zebedee***] English form of Jacob. Brother of John and son of Zebedee (Matthew 4:21; Matthew 20:20; Mark 1:19; Luke 5:10-11). One of the 12 apostles (Matthew 10:2; Mark 3:17; Luke 6:14; Acts 1:13). One of three most intimate with Jesus (Mark 5:37; Matthew 17:1-8; Matthew 26:36-46; see also Mark 13:3-4; Luke 9:54; John 21:1-14). First martyr among the apostles (Acts 12:1-2). Tradition says that he was of the tribe of Levi through his father and of Judah through his mother (of both the priestly and the royal house), that he preached in India with Peter and later in Spain, becoming the patron saint of Spain.

**[John his brother]** John the beloved disciple (John 13:23; John 19:26; John 20:2; John 21:7,20,24). An apostle and brother of James (Matthew 4:21). Present with James and Peter on several occasions (Mark 5:37; Mark 9:2; Mark 14:33). Intolerance of (Mark 9:38; Luke 9:49-56). Prepares passover (Luke 22:8-13). Present at the trial (John 18:15-16; John 19:26-27), at the tomb (John 20:2-8), and on other occasions (John 21). Received Spirit baptism (Acts 1:13-2:11). Entrusted with Mary (John 19:26). With Peter in the temple (Acts 3). In jail (Acts 4-5). Sent to Samaria (Acts 8:14-17). Was a pillar in the church (Galatians 2:9). Wrote the gospel of John, 1 John, 2 John, 3 John, and Revelation (Rev. 1:9). He is believed to have died a natural death at the age of 100.

**Apostles**—This is the first place where the word is used. Αποστολος, an apostle, comes from αποελλω, I send a message. The word was anciently used to signify a person commissioned by a king to negotiate any affair between him and any other power or people. Hence αποστολοι and κηρυκεις, apostles and heralds, are of the same import in Herodotus. See the remarks at the end of chap. 3.

It is worthy of notice, that those who were Christ's apostles were first his disciples; to intimate, that men must be first taught of God, before they be sent of God. Jesus Christ never made an apostle of any man who was not first his scholar or disciple. These twelve apostles were chosen.

1. That they might be with our Lord, to see and witness his miracles, and hear his doctrine.
2. That they might bear testimony of the former, and preach his truth to mankind.<sup>9</sup>

The account which follows is more fully given in Mark 3:13-18, Luke 6:12-19. Both of those evangelists have recorded the circumstances of their appointment. They agree in saying it was done on a mountain; and, according to Luke, it was done *before* the sermon on the mount was delivered, perhaps on the same mountain, near Capernaum. Luke adds, that the night previous had been spent in prayer to God. Luke 6:12.

### **Matthew 10:3**

**Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;**

**[Philip]** One of the 12 apostles (Matthew 10:3; Mark 3:18; Acts 1:13). Call of (John 1:43). Brings Nathanael to Jesus (John 1:45-50). A brother of Nathanael (note, Luke 6:16). Assists in caring for the multitude (John 6:4-7). Brings Greeks to Jesus (John 12:20-22). Asks Jesus to show the Father (John 14:8-13).

**[Bartholomew]** A patronymic for Nathaniel, brother of Philip (John 1:45-51; John 21:2). One of the 12 apostles (Matthew 10:3; Mark 3:18; Luke 6:14; Acts 1:13). He is thought to have preached in Syria, Phrygia, and India, finally being tied to a cross head down, beaten to death, and beheaded by King Astyages in Armenia.

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<sup>9</sup> Adam Clarke's Commentary

**[Thomas]** He is one of the 12 apostles, called also Didymus (twin, John 20:24; John 21:2; Matthew 10:3; Mark 3:18; Luke 6:15; Acts 1:13). He is known as "doubting Thomas" because he doubted (John 20:25), but on the same basis we can call all the apostles doubters and unbelievers (Matthew 28:17; Mark 16:11-14; Luke 24:11,25,41; John 20:27). He simply had not been with the others when Christ had appeared. He lost by not being faithful to gather with the rest, and so it is today (Hebrews 10:25).

He is thought to have labored in India and left many Christian converts. There idolatrous priests tortured him with red-hot plates. Then they cast him into an oven which had no effect on him. They then pierced him with spears while in the furnace until he died. Jerome says that his body, unconsumed, was buried at a town called Calamina.

**[Matthew]** Matthew, called Levi, son of Alphaeus and brother of James (note, Luke 6:16). A publican and one of the 12 apostles (Matthew 9:9; Matthew 10:3; Mark 2:14-15; Mark 3:18; Luke 5:27-29; Luke 6:12-16; Acts 1:13). He is thought to have preached in Judea for 15 years, going to Ethiopia and other lands afterward (Acts 2:43). He did not suffer martyrdom.

Note how Matthew does not mention any of the disciples professions until himself, where he notes that he was a tax collector.

**Matthew the publican**—In none of the four lists of the Twelve is this apostle so branded but in his own, as if he would have all to know how deep a debtor he had been to his Lord.<sup>10</sup>

**[James]** The son of Alphaeus and cousin of Jesus and brother to Judas (not Iscariot), Matthew, and Simon Zelotes (note, Luke 6:16). One of the 12 apostles (Matthew 10:3; Mark 3:18; Luke 6:15; Acts 1:13). Not the James of Matthew 13:55; Mark 6:3, who was the half-brother of Jesus (Luke 8:19). He is distinguished from James the half-brother of Jesus in Acts 1:13-14. This person was also called Cleopas, or Clopas, Luke 24:18; John 19:25. He had married Mary, sister to the blessed Virgin, John 19:25.

**[Lebbaeus, whose surname was Thaddaeus;]** Judas, brother of James the son of Alphaeus, and one of the 12 apostles (Matthew 10:3; Mark 3:18; Luke 6:16; Acts 1:13; John 14:22). He is thought to have labored in Persia being beaten to death by pagan priests.

## **Matthew 10:4**

**Simon the Canaanite, and Judas Iscariot, who also betrayed him.**

**[Simon the Canaanite]** Simon called Zelotes; One of the 12 apostles, called "the Canaanite" (Matthew 10:4; Mark 3:18) and "Zelotes" (a fanatic, a member of a Jewish party that rebelled against the Romans; Luke 6:15; Acts 1:13). Tradition says that he was

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<sup>10</sup>Jamieson, R., Fausset, A. R., Fausset, A. R., Brown, D., & Brown, D. (1997). *A commentary, critical and explanatory, on the Old and New Testaments*. On spine: Critical and explanatory commentary. (Mt 10:3). Oak Harbor, WA: Logos Research Systems, Inc.

killed by crucifixion in Syria. He is thought to have been a brother of James, Matthew, and Judas.

**[Judas Iscariot]** He was an ordinary man, the son of Simon (John 6:71; John 12:4; John 13:2,26); a genuine chosen and empowered apostle (Matthew 10:1-20; Mark 3:14-19; Luke 6:12-16; Luke 9:1-10; Acts 1:17); the treasurer of the disciples (John 12:4-6; John 13:29); and a successful preacher and healer (Mark 6:7-13; Luke 9:10). He was named "Iscariot," meaning "man of Kerioth," a place in Judah (Joshua 15:25). He became a "thief" and an "adversary" of Christ late in His ministry (John 6:70; John 12:4-6). He betrayed Jesus (Matthew 26:14-16,47-50; Mark 14:10-11,43-45; Luke 22:3-6,47-49; John 13:2; John 18:2-5; Acts 1:16-25), returned the money to the chief priests (Matthew 27:3-10), committed suicide and is lost (Matthew 26:24; Matthew 27:5; Mark 14:21; Luke 22:22; John 17:12; Acts 1:16-25). There are prophecies concerning him (Matthew 26:21-25; Mark 14:18-21; Luke 22:21-23; John 13:18-26; John 17:12; Acts 1:16,20 with Psalm 41:9; Psalm 69:25; Psalm 109:8; Zech. 11:12-13).

### **The Apostles**

1. Simon Peter
2. Andrew
3. James
4. John
5. Philip
6. Bartholomew
7. Thomas
8. Matthew - (tax collector)
9. James - (Son of Alphaeus)
10. Thaddeus (or Lebbaeus)
11. Simon, the Canaanite
12. Judas Iscariot

### **Matthias or Paul?**

Some view Paul as the twelfth or as a replacement for Judas rather than Matthias. The apostles' mission was very Jewish. Paul was the apostle to the Gentiles. Paul was not of the 12; yes, he was an apostle for the Lord Jesus Christ. Matthias, who was chosen to be the twelfth apostle after Judas had betrayed Jesus. Who was God's choice for the replacement? Paul had an amazing ministry, but his ministry was to the Gentiles. Paul in 1 Cor 15:5, mentions the twelve, and Matthias at that point was one of the twelve. Perhaps, while Paul was an apostle of Jesus Christ, he was not of the twelve; Paul was an apostle to the Gentiles.<sup>11</sup>

The list of Jesus' 12 disciples doesn't give us many details—probably because there weren't many impressive details to tell. Jesus called people from all walks of life—fishermen, political activists, tax collectors. He called common people and uncommon leaders; rich and poor; educated and uneducated. Today, many people think only certain people are fit to follow Christ, but this was not the attitude of the Master himself. God

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<sup>11</sup> Chuck Missler, Notes on Matthew, khouse.org

can use anyone, no matter how insignificant he or she appears. When you feel small and useless, remember that God uses ordinary people to do his extraordinary work.

There is remarkable diversity among the 12 apostles, including fishermen, a tax collector (**Matthew**), and a zealous revolutionary (**Simon the Cananaean**). **Judas Iscariot** is always listed last; “Iscariot” most likely denotes where he was from. He was the treasurer for the group (**John 12:6**) and the betrayer of Jesus. See notes on **Luke 6:14; 6:15; 6:16** for additional information on the 12 disciples.<sup>12</sup>

### **Matthew 10:5**

**These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:**

**[Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not]** Their mission was limited to Jews (**Matthew 10:5-6; John 1:11; Romans 1:16**). Compare the latter commission to all the world (**Matthew 28:19-20; Mark 16:15-20; Luke 24:47; Acts 1:8**).

**[Into the way of the Gentiles]** That is, among the Gentiles, or nowhere but among the Jews. The full time for preaching the gospel to the Gentiles was not come. It was proper that it should be *first* preached to the Jews, the ancient covenant people of God, and the people among whom the Messiah was born. He afterwards gave them a charge to go into all the world, **Matthew 28:19**.

**These twelve Jesus sent forth, and commanded**—To be properly qualified for a minister of Christ, a man must be,

1. filled with the spirit of holiness;
2. called to this particular work;
3. instructed in its nature, etc.; and,
4. commissioned to go forth, and testify the Gospel of the grace of God.

These are four different gifts which a man must receive from God by Christ Jesus. To these let him add all the human qualifications he can possibly attain; as in his arduous work he will require every gift and every grace.<sup>13</sup>

**Goyim**, “Gentiles” (see 5:47N). In some Jewish circles today “Gentile” and “Christian” are regarded as interchangeable terms, but this is a mistake, confusing one’s people with one’s religion. The word “Gentile” means only “non-Jew”; it does not mean “Christian.” A member of the Jewish people, a Jew, can opt for a form of non-Messianic Judaism (e.g., Orthodox, Conservative, Reform), or for Messianic Judaism, or for some other religion or none. Likewise a Gentile can decide to follow a form of non-Messianic Judaism and become a proselyte; or he can become a Christian in the same way a Jew becomes Messianic, namely, by putting his trust in God and in his son Yeshua the Messiah; or he can follow another religion or none. Because the religion of Judaism

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<sup>12</sup> ESV Study Bible

<sup>13</sup> Adam Clarke’s Commentary

implies membership in the Jewish people, a Gentile who becomes a Jew by religion also becomes a member of the Jewish people, and his children will be Jews. Because Messianic faith—Gentile Christianity and Messianic Judaism—is transcultural and can be held by members of any people, a Jew who becomes a follower of Yeshua remains a member of the Jewish people and does not become a Gentile.<sup>14</sup>

### **Matthew 10:6**

**But go rather to the lost sheep of the house of Israel.**

**[house of Israel]** - 2x - Not Gentiles. Their challenge (here in Chapter 10) is to go specifically to the lost sheep of the House of Israel. Jesus Himself up to this point has been doing the same thing. The Gentiles that He healed were along the way, they were not His focus or His mission.

**[of Israel]** These were Jews, not Anglo-Saxons (Luke 7:3; John 1:11,19; John 3:1; Acts 2:5; Acts 10:39; Acts 11:19; Romans 1:16). Jews are mentioned 200 times and the same people are called Israel 78 times in the New Testament (Romans 3:9,29; Romans 9:24; 1 Cor. 10:32; 1 Cor. 12:13). The Jews then and now make up all the tribes of Israel (Matthew 19:28; Acts 26:7; James 1:1; Rev. 7:4; Rev. 21:12). There is not one reference to a distinction between Jews and Israelites, so the Anglo-Saxon theory is purely of human origin.

**Go not into the way of the Gentiles**—Our Lord only intended that the first offers of salvation should be made to the Jewish people; and that the heathen should not be noticed in this first mission, that no stumbling-block might be cast in the way of the Jews.

**But go rather to the lost sheep, etc.**—The Jewish Church was the ancient fold of God; but the sheep had wandered from their Shepherd, and were lost. Our blessed Lord sends these under-shepherds to seek, find, and bring them back to the Shepherd and Overseer of their souls.

Why didn't Jesus send the disciples to the Gentiles or the Samaritans? A Gentile is anyone who is not a Jew. The Samaritans were a race that resulted from intermarriage between Jews and Gentiles after the Old Testament captivities (see 2 Kings 17:24). Jesus asked his disciples to go only to the Jews because he came *first* to the Jews (Romans 1:16). God chose them to tell the rest of the world about him. Jewish disciples and apostles preached the gospel of the risen Christ all around the Roman empire, and soon Gentiles were pouring into the church. The Bible clearly teaches that God's message of salvation is for *all* people, regardless of race, sex, or national origin (Genesis 12:3; Isaiah 25:6; Isaiah 56:3-7; Malachi 1:11; Acts 10:34-35; Romans 3:29-30; Galatians 3:28).

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<sup>14</sup>Stern, D. H. (1996, c1992). *Jewish New Testament Commentary : A companion volume to the Jewish New Testament* (electronic ed.) (Mt 10:5). Clarksville: Jewish New Testament Publications.

Now if you are going to take your instructions from this chapter for your personal ministry, you will have to limit yourself to the nation Israel, because this is to be given to the “lost sheep of the house of Israel.” Obviously, these verses do not contain our commission. Contrast it with our commission in Acts 1:8: “... and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.” Notice that we are to include Samaria and the uttermost part of the earth, while Jesus instructed the twelve in this chapter to stay out of Samaria and not to go into the way of the Gentiles but only to “the lost sheep of the house of Israel.”<sup>15</sup>

**But go rather to the lost sheep of the house of Israel**—Until Christ’s death, which broke down the middle wall of Partition (Eph 2:14), the Gospel commission was to the Jews only, who, though the visible people of God, were “lost sheep,” not merely in the sense which all sinners are (Is 53:6; 1Pe 2:25; compare with Lu 19:10), but as abandoned and left to wander from the right way by faithless shepherds (Je 50:6, 17; Ez 34:2–6, &c.).<sup>16</sup>

### **Matthew 10:7**

**And as ye go, preach, saying, The kingdom of heaven is at hand.**

Kingdom presented to Israel. Chapters 10, 11, and 12 deal with the presentation of the King of Israel, to Israel. They will reject Him in Chapter 12.

**[preach]** The work of the first gospel preachers was the same as that of Christ—always confirming what was preached (Matthew 10:1-8; Mark 3:14-15; Mark 6:7-13; Luke 9:6; Luke 10:1-20).

**[kingdom of heaven is at hand]** Literally, "kingdom from the heavens." It is headed by Jesus Christ for the purpose of re-establishing the kingdom of God over this rebellious part of God's realm. Only found in Matthew because it is the gospel of Jehovah's King. It is a dispensational term and refers to Messiah's kingdom on earth. Offered by both John and Jesus (Matthew 3:2; Matthew 4:17; Matthew 10:7). Because it was rejected, it was postponed until Christ comes to set up the kingdom (Matthew 11:12,20-24; Matthew 27:22-25; Luke 19:11-27; Acts 1:6-7; Acts 3:19-26). It is now the realm of profession (Matthew 13:11-17,30,38-43,47-50). The parables of the kingdom apply to this age. At the end Christ will come and set up a literal earthly kingdom forever (Matthew 25:31-46; Rev. 11:15; Rev. 19:11-20:10; Zech. 14; Isaiah 9:6-7; Daniel 2:44-45; Daniel 7:13-27; Luke 1:32-33). During the first 1,000 years of His eternal reign He will put down all rebellion and rid the earth of all rebels. Then God will become "all in all" as before rebellion (Rev. 20:1-10; Rev. 21:1-22:5; 1 Cor. 15:24-28; Ephes. 1:10). Anything said of

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<sup>15</sup>McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (4:57). Nashville: Thomas Nelson.

<sup>16</sup>Jamieson, R., Fausset, A. R., Fausset, A. R., Brown, D., & Brown, D. (1997). *A commentary, critical and explanatory, on the Old and New Testaments*. On spine: Critical and explanatory commentary. (Mt 10:6). Oak Harbor, WA: Logos Research Systems, Inc.

the kingdom of heaven can also be said of the kingdom of God, because the former is only the earthly dispensational aspect of the latter. There are many things said of the kingdom of God, however, which cannot be said of the kingdom of heaven.

The Jews were waiting for the Messiah to usher in his kingdom. They hoped for a political and military kingdom that would free them from Roman rule and bring back the days of glory under David and Solomon. But Jesus was talking about a spiritual kingdom. The gospel today is that the kingdom is still *near*. Jesus, the Messiah, has already begun his kingdom on earth in the hearts of his followers. One day the kingdom will be fully realized. Then evil will be destroyed and all people will live in peace with one another.<sup>17</sup>

### **The kingdom of heaven**

"Kingdom of Heaven" and "Kingdom of God" are interchangeable. It was and still is common practice among Jews to refer to God in this fashion - out of deep respect for the name of God. Even today, the term "*HaShem*," meaning "the Name" is often used in place of "God," both in Jewish writings and conversation.

### **Matthew 10:8**

**Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.**

Supernatural empowerings: Healing the sick, cleansing the lepers, and raising the dead!  
Casting out demons.

**[freely ye have received, freely give]** The reason why people cannot freely give is because they have not freely received.

**Freely ye have received, freely give**—A rule very necessary, and of great extent. A minister or laborer in the Gospel vineyard, though worthy of his comfortable support while in the work, should never preach for hire, or make a secular traffic of a spiritual work. What a scandal is it for a man to traffic with gifts which he pretends, at least, to have received from the Holy Ghost, of which he is not the master, but the dispenser. He who preaches to get a living, or to make a fortune, is guilty of the most infamous sacrilege.<sup>18</sup>

*Freely ye have received, freely give.* That is they were not to *sell* their favours of healing, preaching, etc. They were not to make a money-making business of it, to bargain specially to heal for so much, and to cast out devils for so much. This, however, neither then nor afterwards precluded them from receiving a competent support. See Luke 10:7, 1 Corinthians 9:8-14, 1 Timothy 5:18.

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<sup>17</sup> Life Application Notes

<sup>18</sup> Adam Clarke's Commentary

**You have received without paying, so give without asking payment.** The Talmud gives the same advice:

“Rav Y’hudah said in the name of Rav: Scripture says, ‘Behold, I have taught you [statutes and judgments] ...’ (Deuteronomy 4:5). Just as I teach for free, so you should teach for free. Similarly it has been taught: The next words of this verse are, ‘... as *Adonai* my God commanded me.’ This too implies: Just as I teach for free, so you should teach for free. “Whence do we deduce that if it isn’t possible to find someone who will teach gratuitously, one must pay to learn? A verse says, ‘Buy the truth ...’ (Proverbs 23:23). And whence do we deduce that one who has to pay in order to learn should not say, ‘Since I had to pay to learn *Torah*, I will charge to teach it’? From the same text, which adds, ‘... and do not sell it.’” (Bekorot 29a)<sup>19</sup>

**[freely ye have received, freely give]** The benefit the apostles received cannot be overstated. They had directly received the gift of the Kingdom from the Messiah Himself. The proof of their receiving and giving the Kingdom is seen in verse 14 & 15. These apostles receive special recognition at the return of Messiah, as stated in the book of Revelation. Yeshua mentions their special place in His mystical prayer of John 17, where He elevates them before the Father, and also those who receive their teachings.<sup>20</sup>

### **Matthew 10:9**

**Provide neither gold, nor silver, nor brass in your purses,**

**[Provide neither gold, nor silver, nor brass in your purses]** Do not spend your lives making provision for self-support before obeying the call of God. Do not wait to save so much money, or even until you have extra coats or shoes—GO WHEN YOU ARE CALLED and you will be supplied (Matthew 10:9-10).

**[purses]** Girdles, which contained pockets for valuables.

### **Matthew 10:10**

**Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.**

He is expecting them to be received as messengers of the Kingdom. They are there to spread the news that the *Meshiach* of Israel is present. They are the ambassadors of the King.

**[scrip]** A wallet or shepherd's bag to carry provisions.

**[two coats, neither shoes, nor yet staves]** Extra coats, shoes, and staves to encumber you (Luke 9:3; Mark 6:8).

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<sup>19</sup>Stern, D. H. (1996, c1992). *Jewish New Testament Commentary : A companion volume to the Jewish New Testament* (electronic ed.) (Mt 10:8). Clarksville: Jewish New Testament Publications.

<sup>20</sup>Yashanet.com

**[for the workman is worthy of his meat]** Jesus sanctioned and God ordained the support of ministers (Luke 8:3; 1 Cor. 9:6-16; Galatians 6:6; Hebrews 7:1-10).

**The workman is worthy of his meat**— of his maintenance. It is maintenance, and that only, which a minister of God is to expect, and that he has a Divine right to; but not to make a fortune, or lay up wealth: besides, it is the workman, he that labors in the word and doctrine, that is to get even this. How contrary to Christ is it for a man to have vast revenues, as a minister of the Gospel, who ministers no Gospel, and who spends the revenues of the Church to its disgrace and ruin!

Mark says, in recording this discourse, "*but be shod with sandals.*" Between this and Matthew there is an apparent contradiction; but there is really no difference. According to Matthew, Jesus does not forbid their *wearing* the sandals, which they probably had on, but only forbids their *supplying themselves with more*, or with *superfluous* ones. Instead of making provision for their feet when their present shoes were worn out, they were to trust to Providence to be supplied, and go as they were. And the meaning of the two evangelists may be thus expressed: "Do not procure anything more for your journey than you have on. Go as you are, shod with sandals, without making any preparation."<sup>21</sup>

Jesus said that those who minister are to be cared for. The disciples could expect food and shelter in return for the spiritual service they provided. Who ministers to you? Make sure you take care of the pastors, missionaries, and teachers who serve God by serving you (see 1 Cor. 9:9-10; 1 Tim. 5:17).

Mark's account (Matthew 6:8) says to take a staff (walking stick), and Matthew and Luke (Matthew 9:3) say not to. Jesus may have meant that they were not to take an *extra* pair of sandals, staff, and bag. In any case, the principle was that they were to go out ready for duty and travel, unencumbered by excess material goods.<sup>22</sup>

**Acquire no gold nor silver . . . nor sandals nor a staff.** Jesus is not prohibiting the Twelve from owning any of these items; rather, he is stressing the specific requirements of this particular mission. This is to be a relatively quick preaching journey, so they are not to spend time procuring extra supplies; those to whom they minister must support their mission (**for the laborer deserves his food**). Although some have seen a contradiction between the commissioning of the 12 disciples in Matthew (and Luke 9:3) as compared to a similar commissioning account in Mark 6:8–9, it seems best to understand the two accounts as being complementary—that is, that they report two different parts of a longer set of instructions, in which Jesus told the Twelve not to acquire new supplies, but that they could take the essential supplies needed for the journey, i.e., the staff and sandals that they already had. See also note on Luke 9:3.<sup>23</sup>

### **Matthew 10:11**

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<sup>21</sup> Barnes' Notes

<sup>22</sup> Life Application Notes

<sup>23</sup> ESV Study Bible

**And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence.**

Not to go house to house.

[**worthy**] Of good character or of like faith, for a preacher must be careful of his reputation and lodge only with proper and reputable people.

[**there abide till ye go thence**] Do not wander aimlessly or go from house to house (Luke 10:7). Stay secluded in prayer and study or you will be ensnared, losing your anointing by a life of gossip, excessive lightness, banquetings, trifling visits.

**There abide till ye go thence**—Go not about from house to house, Luke 10:7. Acting contrary to this precept has often brought a great disgrace on the Gospel of God. Stay in your own lodging as much as possible, that you may have time for prayer and study. Seldom frequent the tables of the rich and great; if you do, it will unavoidably prove a snare to you. The unction of God will perish from your mind, and your preaching be only a dry barren repetition of old things; the bread of God in your hands will be like the dry, mouldy, Gibeonitish crusts, mentioned Joshua 9:5. He who knows the value of time, and will redeem it from useless chit-chat, and trifling visits, will find enough for all the purposes of his own salvation, the cultivation of his mind, and the work of the ministry. He to whom time is not precious, and who lives not by rule, never finds time sufficient for any thing, is always embarrassed, always in a hurry, and never capable of bringing one good purpose to proper effect.<sup>24</sup>

**McGee:** This certainly is not for our day. The best place for a visiting speaker to go is to a motel or hotel instead of causing an extra burden on folk when they are so busy. Some people still have a “prophet’s chamber,” and I know where many of them are in this country; they are delightful places. But in our day, I don’t think our Lord would have us go into a town and ask, “Who is worthy in this town; who is your outstanding Christian?” then go and knock on his door and say, “Look, I’m here.” Again, let’s note that the Lord Jesus is giving His men temporary instructions under local circumstances for a three-year period. Let’s interpret it in its correct context.<sup>25</sup>

## **Matthew 10:12**

**And when ye come into an house, salute it.**

***Shalom aleikhem.*** The word “*shalom*” means not only “peace” but also tranquility, safety, well-being, welfare, health, contentment, success, comfort, wholeness and integrity. “*Shalom aleikhem*” means “Peace be upon you” and is a common greeting, as is simply “*Shalom!*” Thus there is a deeper meaning to Yeshua’s instruction in v. 13 on

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<sup>24</sup> Adam Clarke’s Commentary

<sup>25</sup> McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (4:58). Nashville: Thomas Nelson.

when to give or withhold *shalom*, for he refers not only to the greeting but to the whole complex of peace/wholeness/well-being that the Messiah offers through his *talmidim*—and similarly at many places in the New Testament.<sup>26</sup>

### **Matthew 10:13**

**And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.**

**[let your peace come upon it]** Let your blessings be upon the home and God will prosper it.

**let your peace come upon it**—This is best explained by the injunction to the Seventy, “And into whatsoever house ye enter, first say, Peace be to this house” (Lu 10:5). This was the ancient salutation of the East, and it prevails to this day. But from the lips of Christ and His messengers, it means something far higher, both in the gift and the giving of it, than in the current salutation.<sup>27</sup>

**but if it be not worthy, let your peace return to you**—If your peace finds a shut, instead of an open, door in the heart of any household, take it back to yourselves, who know how to value it; and it will taste the sweeter to you for having been offered, even though rejected.<sup>28</sup>

### **Matthew 10:14**

**And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.**

**[shake off the dust of your feet]** Jews considered the dust of heathen lands as defiling compared to that of the holy land (Ezekiel 45:1; Amos 7:17), so to shake the dust of any place off their feet meant they recognized it as rejected by God (Mark 6:11; Luke 9:5; Acts 13:51).

Why did Jesus tell his disciples to shake the dust off their feet if a city or home didn't welcome them? When leaving Gentile cities, pious Jews often shook the dust from their feet to show their separation from Gentile practices. If the disciples shook the dust of a *Jewish* town from their feet, it would show their separation from Jews who rejected their Messiah. This gesture was to show the people that they were making a wrong choice—

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<sup>26</sup>Stern, D. H. (1996, c1992). *Jewish New Testament Commentary : A companion volume to the Jewish New Testament* (electronic ed.) (Mt 10:12). Clarksville: Jewish New Testament Publications.

<sup>27</sup>Jamieson, R., Fausset, A. R., Fausset, A. R., Brown, D., & Brown, D. (1997). *A commentary, critical and explanatory, on the Old and New Testaments*. On spine: Critical and explanatory commentary. (Mt 10:13). Oak Harbor, WA: Logos Research Systems, Inc.

<sup>28</sup>Jamieson, R., Fausset, A. R., Fausset, A. R., Brown, D., & Brown, D. (1997). *A commentary, critical and explanatory, on the Old and New Testaments*. On spine: Critical and explanatory commentary. (Mt 10:13). Oak Harbor, WA: Logos Research Systems, Inc.

that the opportunity to choose Christ might not present itself again. Are you receptive to teaching from God? If you ignore the Spirit's prompting, you may not get another chance.

### **Matthew 10:15**

**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.**

**[more tolerable for the land of Sodom and Gomorrha in the day of judgment, that for that city]** This teaches degrees of punishment in hell (Matthew 11:22; Matthew 12:41; Matthew 23:14; Mark 6:11; Mark 12:40; Luke 10:14; Luke 11:31-32; Luke 20:47; Rev. 20:11-15).

**[day of judgment]** Acts 17:31; Rev. 20:11-15.

**In the day of judgment**—Or, punishment,—κρισεως. Perhaps not meaning the day of general judgment, nor the day of the destruction of the Jewish state by the Romans; but a day in which God should send punishment on that particular city, or on that person, for their crimes. So the day of judgment of Sodom and Gomorrah, was the time in which the Lord destroyed them by fire and brimstone, from the Lord out of heaven.

If men are thus treated for not receiving the preachers of the Gospel, what will it be to despise the Gospel itself, to decry it, to preach the contrary, to hinder the preaching of it, to abuse those who do preach it in its purity, or to render it fruitless by calumnies and lies! Their punishment, our Lord intimates, shall be greater than that inflicted on the inhabitants of Sodom and Gomorrah! <sup>29</sup>

The cities of Sodom and Gomorrah were destroyed by fire from heaven because of their wickedness (Genesis 19:24-25). Those who reject the gospel when they hear it will be worse off than the wicked people of these destroyed cities, who never heard the gospel at all.

**[more tolerable for the land of Sodom and Gomorrha]** Why is this so? Because Sodom and Gomorrha did not have the witness of the Torah and the prophets and the Messiah's own emissaries. By the time the apostles are witnessing to Israel, they have had the written Torah for some 1300 years. Yeshua's group of twelve are upholding the witness of the Torah and the prophets. They are the "third witness" to come to Israel. How did so many of them miss the fact that Yeshua was the Messiah?

**(Matthew 16:3)** - *O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?*

Paul addressed what the problem of many of his Jewish brethren was -- they did not submit to God's righteousness, as taught in the Torah, and sought their own. When Yeshua, who was/is the "goal" or "aim" of the Torah arrived, they did not discern who He was.

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<sup>29</sup> Adam Clarke's Commentary

Chapter 10 of Paul's letter to the Romans explains this. Unfortunately key parts to this are mistranslated in all Christian texts, thus we supply the following from the *Jewish New Testament* for a pivotal verse:

**(Romans 10:4) - *The goal at which the Torah aims is the Messiah ...*** (2)

2. The Syriac Peshito version of the New Testament follows along the same line, translating Romans 10:4 as, "*Messiah is the AIM of the Law.*"

### **Matthew 10:16**

**Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.**

**[wolves]** A symbol of greedy rulers, hypocrites, and false prophets.

**[serpents]** Serpents never unduly expose themselves to attack and doves never provoke hostility. Ancients considered serpents as emblems of cunning and wisdom (Genesis 3:1; 2 Cor. 11:3). Used of crafty hypocrites and Satan (Matthew 23:33; Rev. 12:9).

*Be wise as serpents*, etc. Serpents have always been an emblem of wisdom and cunning, Genesis 3:1. The Egyptians used the serpent in their hieroglyphics as a symbol of wisdom. Probably the thing in which Christ directed his followers here to imitate the serpent was in its caution in avoiding danger. No animal equals them in the rapidity and skill which they evince in escaping danger. So said Christ to his disciples, You need caution and wisdom, in the midst of a world that will seek your lives. He directs them also to be harmless, not to provoke danger, not to do injury, and thus make their fellow-men justly enraged against them. Doves are, and always have been, a striking emblem of innocence. Most men would foolishly destroy a serpent, be it ever so harmless; yet few are so hard-hearted as to kill a dove.<sup>30</sup>

*As sheep in the midst of wolves.* That is, I send you, inoffensive and harmless, into a cold, unfriendly, and cruel world. Your innocence will not be a protection.

Having spoken about the local situation, the Lord now gives these men certain great principles by which they are to go as His witnesses. These *principles* are good for time and eternity, and they certainly are good for our day. The child of God should be wise as a serpent and harmless as a dove. It is dangerous to be one and not the other. I have met some who are wise as serpents—they are clever—but they are not harmless as doves. To use a common expression, they will *take* you. I know others who are quite gullible; they are harmless as doves, but they are not wise as serpents. A serpent is dangerous, and a dove is in danger, so that we need to combine both qualities.<sup>31</sup>

**[harmless as doves]** Humility and obedience (to the point of accepting death), regarding walking with God and teaching the Torah, is the theme of the balance of this chapter. The

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<sup>30</sup> Barnes's Notes

<sup>31</sup> McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (4:58). Nashville: Thomas Nelson.

word for "harmless" in verse 16, has the meaning of: *unmixed, pure as with metal or wine, without a mixture of guile*. What is the "unmixed" message they are testifying to? God's Torah.

The term "harmless" is the same one that Paul uses in his letter to the Philippians. It is interesting that we see several of the same themes in Paul's letters as we do in this chapter of Matthew. In Philippians chapter 2, Paul speaks of obeying God's Torah as part of "*working out your salvation*." Note that the Torah/Tenakh is all that they could be "obeying," and that not remaining pure to Torah was the only thing they could rightfully be "rebuked" for.

This section (below) comes on the heels of the preceding verses (5-11) that describe Yeshua receiving His reward because He was faithful unto death. (See Matthew 10:22 below for what our standards are.) Here too, this same term (harmless, meaning "unmixed") is associated with the Torah, called, "*the word of life*.":

**Phillipians 2:12-16** - *Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, **work out your own salvation with fear and trembling**. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: That ye may be blameless and **harmless**, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; Holding forth **the word of life**; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain*<sup>32</sup>.

### **Matthew 10:17**

**But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;**

**[councils, and they will scourge you in their synagogues]** Courts of justice and religion (Matthew 10:17-18). All synagogues had their councils of 3 to 23 men. They tried all cases that did not go before the Sanhedrin or the supreme court. They could excommunicate (John 9:22), scourge (Deut. 25:3; 2 Cor. 11:24), or stone to death (Deut. 22:24; John 8:5; Acts 7:58; Acts 14:19).

*They will scourge you in their synagogues.* Scourging, or *whipping*, is often mentioned in the New Testament as a part of punishment. The law of Moses directed that the number of stripes should not exceed forty, but might be any number less, at the discretion of the judge, Deuteronomy 25:2,3. The person who was sentenced to scourging was formerly laid upon the ground, and the blows inflicted on his back in the presence of the judge. Afterwards, the criminal was tied to a low post, Scourging is still practised in the East; but the blows are commonly inflicted on the soles of the feet. It is called the *bastinddo*.

The instrument formerly used was a *rod*. Afterwards they employed thongs or lashes attached to the rod. To make the blows severe and more painful, they sometimes fastened sharp points of iron, or pieces of lead, in the thongs. These were called scorpions, 1 Kings 12:11. The law was express that the number of stripes should not exceed forty. The Jews,

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<sup>32</sup> Yashanet.com

to secure the greater accuracy in counting, used a scourge with three lashes, which inflicted three stripes at once. With this the criminal was struck thirteen times, making the number of blows thirty-nine. Paul was five times scourged in this way. See 2 Corinthians 11:24.

The Romans did not feel themselves bound by the law of the Jews in regard to the *number* of stripes, but inflicted them at pleasure. Thus our Saviour was scourged till he was so weak as not to be able to bear his cross. This was often done in the *synagogue*. See *Matthew 23:34 Acts 22:19 26:11*.<sup>33</sup>

### **Matthew 10:18**

**And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.**

**Ye shall be brought before governors, etc.**—“This affords a striking proof of the prescience of Christ. Who could have thought, at that time, that these despised and illiterate men could excite so much attention, and be called upon to apologize for the profession of their faith before the tribunals of the most illustrious personages of the earth?” Wakefield.

By governors and kings we may understand, the Roman proconsuls, governors of provinces, and the kings who were tributary to the Roman government, and the emperors themselves, before whom many of the primitive Christians were brought.<sup>34</sup>

*And ye shall be brought, etc.* This prediction was completely and abundantly fulfilled, Acts 5:26, 12:1-4, 23:33, 16:1,28,30. Peter is said to have been brought before Nero, John before Domitian, Roman emperors; and others before Parthian, Scythian, and Indian kings. They were to stand there to bear a testimony against them; or, as it might be rendered, to them. That is, they were to be witnesses to them of the great facts and doctrines of the Christian religion; and if they rejected Christianity they would be witnesses against them in the day of judgment. The fulfillment of this prophecy is a signal evidence that Christ possessed a knowledge of the future, few things were more improbable when this was uttered than that the fishermen of Galilee would stand before the illustrious and mighty monarchs of the East and the West.

Later the disciples experienced these hardships (Acts 5:40; Acts 12:1-3), not only from without (governments, courts), but also from within (friends, family; Matthew 10:21). Living for God often brings on persecution, but with it comes the opportunity to tell the good news of salvation. In times of persecution, we can be confident because Jesus has “overcome the world” (John 16:33). And those who stand firm to the end will be saved (Matthew 10:22).

### **Matthew 10:19**

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<sup>33</sup> Barnes' Notes

<sup>34</sup> Adam Clarke's Commentary

**But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.**

While one can personally claim verses 19-20, it would be out of context. Cf. Phil 4. When you have a challenge and you are delivered up for Jesus Christ, He will not waste that opportunity. For example, Acts 7 and Stephen.

### **Matthew 10:20**

**For it is not ye that speak, but the Spirit of your Father which speaketh in you.**

Jesus told the disciples that when arrested for preaching the gospel, they should not worry about what to say in their defense—God’s Spirit would speak through them. This promise was fulfilled in Acts 4:8-14 and elsewhere. Some mistakenly think this means we don’t have to prepare to present the gospel because God will take care of everything. Scripture teaches, however, that we are to make carefully prepared, thoughtful statements (Col. 4:6). Jesus is not telling us to stop preparing but to stop worrying.

### **Matthew 10:21**

**And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.**

The gospel brings division and strife in families and nations, because some love darkness rather than light (John 3:18-21; 2 Cor. 2:16-17; 2 Cor. 4:2-4).

The coming of Christ into the world divided man; it did not bring unity. When one person in a family accepts Christ and another family member does not, you have a division. Paul said it well in 1 Corinthians 1:18, “For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.”<sup>35</sup>

**[brother shall deliver up the brother to death]** The prophet Micah spoke of this in His day:

**(Micah 7:6)** - *For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies are the men of his own house.*

The Talmud connects such family disloyalty to the time of Messiah:

**Soncino Talmud 49b** - *In the footsteps of the messiah, insolence will increase and honour dwindle; the vine will yield its fruit [abundantly] but wine will be dear; the government will turn to heresy and there will be none [to offer them] reproof; the meeting-place [of scholars] will be used for immorality; galilee will be destroyed, gablan desolated, and the dwellers on the frontier will go about [begging] from place to place*

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<sup>35</sup>McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (4:59). Nashville: Thomas Nelson.

*without anyone to take pity on them; the wisdom of the learned will degenerate, fearers of sin will be despised, and the truth will be lacking; youths will put old men to shame, the old will stand up in the presence of the young, a son will revile his father, a daughter will rise against her mother, a daughter-in-law against her mother-in-law, and a man's enemies will be the members of his household; the face of the generation will be like the face of a dog, a son will not feel ashamed before his father. So upon whom is it for us to rely? Upon our father who is in heaven.<sup>36</sup>*

## **Matthew 10:22**

**And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.**

Is the servant above the Master? If they hated Jesus Christ enough to crucify Him, how are they going to treat you? Any better?

*(John 15:18) If the world hate you, ye know that it hated me before it hated you.*

**[end shall be saved]** End of life here, but both end of life and of this age in Matthew 24:4-14.

**He that endureth to the end shall be saved**—He who holds fast faith and a good conscience to the end, till the punishment threatened against this wicked people be poured out, he shall be saved, preserved from the destruction that shall fall upon the workers of iniquity. This verse is commonly understood to refer to the destruction of Jerusalem. It is also true that they who do not hold fast faith and a good conscience till death have no room to hope for an admission into the kingdom of God.

Standing firm to the end is not a way to be saved but the evidence that a person is really committed to Jesus. Persistence is not a means to earn salvation; it is the by-product of a truly devoted life.

**[but he that endureth to the end shall be saved.]** There is no "one time fix" in the Jewish view of salvation -- no teaching of, "believe these things in your heart and you're saved for life." You can willfully turn away and be lost. It should be noted that Paul does teach in several places that *nothing can take you away from God*. However, he is not addressing free will choice of turning away in any of those verses.

This did not change with Yeshua or His disciples. Many attempts are made by certain groups (who do not understand the Hebrew interpretation of Scripture) to teach doctrines such as, "once saved, always saved." This spiritually arrogant concept is alien to the Judaism of Yeshua and goes against God's Torah and the teaching of Yeshua and His followers.

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<sup>36</sup> Yashanet.com

Great feats of theological gymnastics often occur when "explaining away" the simple message of Torah-based verses such as these:

**(Hebrews 6:4)** - *For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.*

**(James 5:19-20)** - *Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.*

(Paul did not take his salvation as a "sure thing." See comments to verse 10:39 below.)<sup>37</sup>

### **Matthew 10:23**

**But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.**

2nd Coming!

**[when they persecute you in this city ...]** Note the alternate warnings and instructions on what to do in persecutions: warnings (Matthew 10:16-18), then instructions (Matthew 10:19-20); warnings (Matthew 10:21-22), then instructions (Matthew 10:23-26).

**But when they persecute you**—It is prudence and humility (when charity or righteousness obliges us not to the contrary) to avoid persecution. To deprive those who are disposed to do evil of the opportunities of doing it; to convey the grace which they despise to others; to accomplish God's designs of justice on the former, and of mercy on the latter, are consequences of the flight of a persecuted preacher. This flight is a precept to those who are highly necessary to the Church of Christ, an advice to those who might imprudently draw upon themselves persecution, and of indulgence for those who are weak. But this flight is highly criminal in those mercenary preachers who, through love to their flesh and their property, abandon the flock of Christ to the wolf.

**[flee ye into another]** Not a cowardly flight, but a wise act to further the gospel. It deprives persecutors of their evil design, and conveys truth to others. If the preacher stayed and was killed he could not help the local flock or start others elsewhere.

**[till the Son of man be come]** The cities of Israel will not be "gone over" (Greek: teleo (GSN-5048), completely evangelized) before the second coming. This is literally true. They were not fully evangelized by the early church because of the persecution of early Christians and because of the destruction of Jerusalem in 70 A.D.

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<sup>37</sup> Yashanet.com

(Luke 21:20-24; Acts 8:1-4; Acts 9:1-4; Acts 11:19-21; Acts 12:1). They have not been evangelized as yet and will not be until the Millennium (Isaiah 2:1-4; Isaiah 11:9; Romans 11:25-29; Zech. 12:10-13:1). See Four "Till's" of Great Events.

Christ warned the disciples against premature martyrdom. They were to leave before the persecution got too great. We have plenty of work to do and many people to reach. Our work won't be finished until Christ returns. And only after he returns will the whole world realize his true identity (see Matthew 24:14; Romans 14:9-12).

**the cities of Israel, till the Son of man be come**—To understand this—as LANGE and others do—in the first instance, of Christ's own peregrinations, as if He had said, "Waste not your time upon hostile places, for I Myself will be after you ere your work be over"—seems almost trifling. "The coming of the Son of man" has a fixed doctrinal sense, here referring immediately to the crisis of Israel's history as the visible kingdom of God, when Christ was to come and judge it; when "the wrath would come upon it to the uttermost"; and when, on the ruins of Jerusalem and the old economy, He would establish His own kingdom. This, in the uniform language of Scripture, is more immediately "the coming of the Son of man," "the day of vengeance of our God" (Mt 16:28; compare with Heb 10:25; Jam 5:7-9)—but only as being such a lively anticipation of His second coming for vengeance and deliverance. So understood, it is parallel with Mt 24:14 (on which see).<sup>38</sup>

**you will not have gone through all the towns of Israel before the Son of Man comes.** Several interpretations have been suggested: the coming of the Son of Man may refer to (1) Jesus' resurrection, when he came back from the dead, (2) his sending of the Spirit at Pentecost, (3) his coming in judgment on Jerusalem when it was destroyed in a.d. 70, or (4) the second coming of Christ at the end of the age. Option (4) helps make sense of the larger fact: that the mission to Israel must continue alongside the mission to the nations until Jesus returns. But interpretations (1) and (3) also have significant arguments to support them, and they give a more natural explanation for the need for haste in reaching "all the towns of Israel." In the case of (4), v. 23 is understood in light of the preceding verses (vv. 16-22), as a reference to the widespread persecution that occurred prior to the fall of Jerusalem and the destruction of the Jewish temple in a.d. 70. In this case, the judgment on Israel reflected in these events is pictured as a foreshadowing of the final judgment that will come upon all who reject Christ as their Savior, when Christ comes in power and great glory at the end of the age.<sup>39</sup>

## **Matthew 10:24**

**The disciple is not above *his* master, nor the servant above his lord**

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<sup>38</sup>Jamieson, R., Fausset, A. R., Fausset, A. R., Brown, D., & Brown, D. (1997). *A commentary, critical and explanatory, on the Old and New Testaments*. On spine: Critical and explanatory commentary. (Mt 10:23). Oak Harbor, WA: Logos Research Systems, Inc.

<sup>39</sup>ESV Study Bible

**[The disciple is not above his master, not the servant above his lord]** No man can ever expect to be greater than Christ, for He is the only Lord and Christ (Acts 2:36).

### **Matthew 10:25**

**It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?**

Jesus Christ is the Master of the House.

**[Beelzebub]** a Philistine word which means “Lord of the House” or also translated as “Chief of Demons.” The Philistine god of flies (2 Kings 1:2). Jews changed it to Beelzebub, the dung god, or lord of the dunghill—a most contemptuous and vile idol. It was identified as prince of demons (Matthew 12:24-32; Mark 3:22; Luke 11:15-19).

Beelzebub was also known as the lord of flies and the prince of demons. The Pharisees accused Jesus of using Beelzebub’s power to drive out demons (see Matthew 12:24). Good is sometimes labeled evil. If Jesus, who is perfect, was called evil, his followers should expect that similar accusations will be directed at them. But those who stand firm will be vindicated (Matthew 10:22).

**[It is enough for the disciple that he be as his master, and the servant as his lord]**

This is the highest position in power and in life for a disciple (John 13:16; John 14:12-15; John 17:18; John 20:21). Being like Christ should be the goal of all. It is not pride to want to imitate Him. In fact, it is a command (1 Cor. 11:1).

#### **Fourteen Ways We Are to Be Like Jesus:**

1. In righteousness (1 John 3:7; John 15:10-14; 1 Cor. 1:30; Ephes. 1:4; Ephes. 5:27)
2. In freedom from the world (John 17:14-16; Romans 12:1; James 4:4; 1 John 2:15)
3. In self-crucifixion (Romans 6; Galatians 2:20)
4. In walking in newness of life (Romans 6; Galatians 5:16-26; Ephes. 4:1-24)
5. In enduring persecutions (Matthew 10:25; John 15:18-20; Mark 10:30)
6. In works (John 14:12; Mark 9:23; Mark 16:17-18; Matthew 17:20; Matthew 21:22)
7. In fruit of the Spirit (Galatians 5:22-23; John 13:34; John 15:11-13)
8. In total setting apart for God's work (John 10:36; John 17:17-19; John 20:21)
9. In walking in the light (1 John 1:7)
10. In unity with God (John 17:11,21-23)
11. In suffering for others (1 Peter 2:21-23; 1 Peter 3:18-4:1; Phil. 3:10)
12. In life and conduct (1 John 2:6; 1 John 4:17)
13. In enduring temptations (Hebrews 2:18; Hebrews 4:14-16; James 1:2,12)
14. In manifesting the fullness of God (John 3:34; John 7:37-39; John 14:12; Ephes. 3:19)<sup>40</sup>

**It is enough for the disciple that he be as his master**—Can any man who pretends to be a scholar or disciple of Jesus Christ, expect to be treated well by the world? Will not the

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<sup>40</sup> Dake’s Study Notes, Dake’s Study Bible

world love its own, and them only? Why, then, so much impatience under sufferings, such an excessive sense of injuries, such delicacy? Can you expect any thing from the world better than you receive? If you want the honor that comes from it, abandon Jesus Christ, and it will again receive you into its bosom. But you will, no doubt, count the cost before you do this. Take the converse, abandon the love of the world, etc., and God will receive you.

All the *Greek* manuscripts, write “Beelzebul,” which undoubtedly is the right form of this word. The other reading came in no doubt from the Old Testament “Baalzebub,” the god of Ekron (2Ki 1:2), which it was designed to express. As all idolatry was regarded as devil worship (Le 17:7; De 32:17; Ps 106:37; 1Co 10:20), so there seems to have been something peculiarly satanic about the worship of this hateful god, which caused his name to be a synonym of Satan. Though we nowhere read that our Lord was actually called “Beelzebul,” He was charged with being in league with Satan under that hateful name (Mt 12:24, 26), and more than once Himself was charged with “having a devil” or “demon” (Mk 3:30; Jn 7:20; 8:48). Here it is used to denote the most opprobrious language which could be applied by one to another.<sup>41</sup>

**Ba’al-Zibbul or Ba’al-z’vuv** (the manuscripts differ); usually seen in English as “Beelzebul” and “Beelzebub”: derogatory names for the Adversary (see 4:1N). The latter is the name of a Philistine god (2 Kings 1:2) and in Hebrew means “lord of a fly.” The Ugaritic root *z-b-l* means “prince,” making the former name imply that the Adversary has a measure of status and power; but in post-biblical Hebrew the root *z-b-l* means “dung,” with “Ba’al-zibbul” meaning “defecator.” Other interpretations are possible.<sup>42</sup>

**[If they have called the master of the house Beelzebub ...]** Yeshua goes as far to say that those persecuting the ones that follow Him (and therefore are correctly following the Torah) will think that they are the ones that are being true to God. It is a tragic fact of the times we live in, that those who are now coming to a Torah-based faith in Yeshua, are being persecuted by others who claim to be the "God's people." The latter even go as far as claiming that the modern day return to Torah is actually of Satan and a sign of the end times. Web sites and articles are now appearing, "warning" people not to let themselves be placed under the "bondage" of "the Law."<sup>43</sup>

## **Matthew 10:26**

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<sup>41</sup>Jamieson, R., Fausset, A. R., Fausset, A. R., Brown, D., & Brown, D. (1997). *A commentary, critical and explanatory, on the Old and New Testaments*. On spine: Critical and explanatory commentary. (Mt 10:25). Oak Harbor, WA: Logos Research Systems, Inc.

<sup>42</sup>Stern, D. H. (1996, c1992). *Jewish New Testament Commentary : A companion volume to the Jewish New Testament* (electronic ed.) (Mt 10:25). Clarksville: Jewish New Testament Publications.

<sup>43</sup>Yashanet.com

**Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.**

**[Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known]** Do not fear man, so as to hide unwanted truth. Speak it in the light and on the housetops (Matthew 10:26-27; cp. Luke 12:1-3).

**[for there is nothing covered, that shall not be revealed]** It is the Torah (the only "word of God" that Yeshua and His followers ever knew or referred to) that reveals every hidden thing.<sup>44</sup>

**(Hebrews 4:12)** - *For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.*

### **Matthew 10:27**

**What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.**

**[housetops]** Being flat, they were used for public proclamations and other activities (Deut. 22:8; Joshua 2:6; Judges 16:27; Neh. 8:16; 2 Samuel 11:2; 2 Kings 23:12; Isaiah 15:3; Acts 10:9).

*What I tell you in darkness, etc.* That is, in *secret*, in *private*, in *confidence*. The private instructions which I give you while with me, do you proclaim publicly, on the *house top*. The house top, the flat roof, was a public conspicuous place. See 2 Samuel 16:22. Matthew 9:2.

**What ye hear in the ear**—The doctor who explained the law in Hebrew had an interpreter always by him, in whose ears he softly whispered what he said; this interpreter spoke aloud what had been thus whispered to him. Lightfoot has clearly proved this in his *Horae Talmudicae*, and to this custom our Lord here evidently alludes. The spirit of our Lord's direction appears to be this: whatever I speak to you is for the benefit of mankind,—keep nothing from them, declare explicitly the whole counsel of God; preach ye, (*κηρυσσατε* proclaim), on the house-tops. The houses in Judea were flat-roofed, with a ballustrade round about, which were used for the purpose of taking the air, prayer, meditation, and it seems, from this place, for announcing things in the most public manner. As there are no bells among the Turks, a crier proclaims all times of public worship from the house-tops. Whoever will give himself the trouble to consult the following scriptures will find a variety of uses to which these housetops were assigned. Deuteronomy 22:8; Joshua 2:6; Judges 9:51; Nehemiah 8:16; 2 Samuel 11:2; 2 Kings 23:12; Isaiah 15:3; Jeremiah 32:29, and Acts 10:9.

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<sup>44</sup> Yashanet.com

Lightfoot thinks that this may be an allusion to that custom, when the minister of the synagogue, on the Sabbath eve, sounded with a trumpet six times, upon the roof of a very high house, that from thence all might have notice of the coming in of the Sabbath. The first blast signified that they should heave off their work in the field: the second that they should cease from theirs in the city: the third that they should light the Sabbath candle, etc.<sup>45</sup>

The **housetops** were flat roofs where people gathered when the weather was pleasant (compare Mk 2:4). Since houses were close together, people could shout from their housetops and **proclaim** to an impromptu audience.<sup>46</sup>

### **Matthew 10:28**

**And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.**

**[fear not them which kill the body, but are not able to kill the soul]** Second command here not to fear men, who cannot hurt the soul when they kill the body (Luke 12:4-12).

**Fear him**—It is, not hell-fire we are to fear, but it is God; without the stroke of whose justice hell itself would be no punishment, and whose frown would render heaven itself insupportable. What strange blindness is it to expose our souls to endless ruin, which should enjoy God eternally; and to save and pamper the body, by which we enjoy nothing but the creatures, and them only for a moment!<sup>47</sup>

**[destroy]** Greek: *apollumi* (GSN-622), to kill (Matthew 2:13; Matthew 12:14); torment (Matthew 8:29; Mark 1:24); mar (Mark 2:22); lose (Matthew 10:6,39,42); be lost (John 17:12; 2 Cor. 4:3); perish or die (Matthew 8:25); and to ruin (Matthew 9:17), but never to annihilate.

**[hell]** Greek: *gehenna* (GSN-1067), eternal hell where the bodies and souls of all wicked will be marred and tormented forever.

**which is able to destroy both soul and body in hell**—A decisive proof this that there is a hell for the body as well as the soul in the eternal world; in other words, that the torment that awaits the lost will have elements of suffering adapted to the *material* as well as the spiritual part of our nature, both of which, we are assured, will exist for ever. In the corresponding warning contained in Luke (Lu 12:4), Jesus calls His disciples “My

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<sup>45</sup> Adam Clarke’s Commentary

<sup>46</sup> Stern, D. H. (1996, c1992). *Jewish New Testament Commentary : A companion volume to the Jewish New Testament* (electronic ed.) (Mt 10:27). Clarksville: Jewish New Testament Publications.

<sup>47</sup> Adam Clarke’s Commentary

friends,” as if He had felt that such sufferings constituted a bond of peculiar tenderness between Him and them.<sup>48</sup>

### **Matthew 10:29**

**Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.**

Sparrows are inexpensive.

**[farthing]** Greek: assarion (GSN-787), worth about 6.5 cents today. Compare Luke 12:6 where the difference in price can be explained by variation of the market price at the time each book was written.

**[without your Father]** Without His knowledge of it (Matthew 10:29-30).

### **Matthew 10:30**

**But the very hairs of your head are all numbered.**

He knows more about you than you do!

Jesus said that God is aware of everything that happens even to sparrows, and you are far more valuable to him than they are. You are so valuable that God sent his only Son to die for you (John 3:16). Because God places such value on you, you need never fear personal threats or difficult trials. These can't shake God's love or dislodge his Spirit from within you.

But this doesn't mean that God will take away all your troubles (see Matthew 10:16). The real test of value is how well something holds up under the wear, tear, and abuse of everyday life. Those who stand up for Christ in spite of their troubles truly have lasting value and will receive great rewards (see Matthew 5:11-12).<sup>49</sup>

**[Are not two sparrows sold for a farthing?]** The context here is that God's concern for you is primarily for your soul, not your physical body. You may in fact suffer in this life, and die for your faith. In the book of Hebrews we are told the following:<sup>50</sup>

**(Hebrews 11:35)** *and others were tortured, not accepting deliverance; that they might obtain a better resurrection.*

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<sup>48</sup> Jamieson, R., Fausset, A. R., Fausset, A. R., Brown, D., & Brown, D. (1997). *A commentary, critical and explanatory, on the Old and New Testaments*. On spine: Critical and explanatory commentary. (Mt 10:28). Oak Harbor, WA: Logos Research Systems, Inc.

<sup>49</sup> Life Application Notes

<sup>50</sup> Yashanet.com

### **Matthew 10:31**

**Fear ye not therefore, ye are of more value than many sparrows.**

[Fear ye not therefore, ye are of more value than many sparrows] Third time in this chapter (Matthew 10:26-31).

**Fear ye not—ye are of more value**—None can estimate the value of a soul, for which Christ has given his blood and life! Have confidence in his goodness; for he who so dearly purchased thee will miraculously preserve and save thee. Did the poet intend to contradict Christ when he said:—

“He sees with equal eye, as God of all,  
A HERO perish, or a SPARROW fall?”

How cold and meagre is this shallow deistical saying! But could the poet mean, that a sparrow is of as much worth in the sight of God, who regards (if we may believe him) things only in general, as an immortal soul, purchased by the sacrifice of Christ?

### **Matthew 10:32**

**Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.**

*Whosoever therefore shall confess me*, etc. The same word, in the original, is translated *confess* and *profess*, 1 Timothy 6:12,13, 2 John 1:7, Romans 10:10. It means, to acknowledge the Lord Jesus Christ, and our dependence on him for salvation, and our attachment to him, *in every proper manner*. This profession may be made, in uniting with a church; at the communion; in conversation; and in conduct. The Scriptures mean, by a profession of religion, an exhibition of it in every circumstance of the life, and before all men. It is not merely in *one* act that we must do it, but in every act. We must be ashamed neither of the person, the character, the doctrines, nor the requirements of Christ. If we are; if we deny him in these things before men, or are unwilling to express our attachment to him in every way possible, then it is *right* that he should *disown all connexion with us*, or deny us, before God. And he *will* do it.

[**Whosoever therefore shall confess me before men**] The word "confess" is *homologeō* in the Greek (Strong's #3670). This is a compound word derived from *homou* (meaning "the same" or "akin to") and *logos*. The term *logos* in its simplest meaning denotes "something said." We know however, that it also has to do with Divine Expression, such as we see in chapter 1 of John's gospel, where Yeshua is called the *logos*.

Hence, to "confess" Yeshua is not simply a matter of "saying the words," but of identifying with who He is (what He represents), which is the Torah, as He is the goal of the Torah (Romans 10:4). This further explains His words in Matthew 7:21-29, where people who did things in His name are condemned by Him. They did not build their house on the foundation He represents, His word, which is the Word of the Father (John 14:24), which is His Torah.<sup>51</sup>

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<sup>51</sup> Yashanet.com

### **Matthew 10:33**

**But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.**

**everyone who acknowledges me before men.** A Christian can easily avoid persecution by denying that he or she is Jesus' disciple. But the true disciple does not fear death (v. 28) and will publicly acknowledge and confess Jesus. **whoever denies me.** The eternal consequences for those who deny Christ, in fact, will be far worse than the persecution that they sought to avoid.

### **Matthew 10:34**

**Think not that I am come to send peace on earth: I came not to send peace, but a sword.**

Prepare to fight violently against iniquity. What sword? His Word. [Luke 22:36, 38??]

Jesus did not come to bring the kind of peace that glosses over deep differences just for the sake of superficial harmony. Conflict and disagreement will arise between those who choose to follow Christ and those who don't. Yet we can look forward to the day when all conflict will be resolved. For more on Jesus as peacemaker, see Isaiah 9:6; Matthew 5:9; John 14:27.

### **Matthew 10:35**

**For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.**

[**For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law**] Rabbis taught that this would be the condition in the days of the Messiah. By this Christ claimed to be the Messiah (Micah 7:5-6).

**I am come to set a man at variance**—The spirit of Christ can have no union with the spirit of the world. Even a father, while unconverted, will oppose a godly child. Thus the spirit that is in those who sin against God is opposed to that spirit which is in the followers of the Most High. It is the spirits then that are in opposition, and not the persons.

### **Matthew 10:36**

**And a man's foes shall be they of his own household.**

**And a man's foes shall be they of his own household**—This saying, which is quoted, as is the whole verse, from Mic 7:6, is but an extension of the Psalmist's complaint (Ps 41:9; 55:12–14), which had its most affecting illustration in the treason of Judas against our

Lord Himself (Jn 13:18; Mt 26:48–50). Hence would arise the necessity of a choice between Christ and the nearest relations, which would put them to the severest test.<sup>52</sup>

The Talmud too applies Micah 7:6 to Messianic times:

“It has been taught: R. Nehorai said, ‘In the generation when Messiah comes, young men will insult the old, and old men will stand before the young [to give them honor]; daughters will rise up against their mothers, and daughters-in-law against their mothers-in-law. The people will be dog-faced, and a son will not be abashed in his father’s presence.’ ” (Sanhedrin 97a)

This passage is relevant also at Lk 1:17, where Malachi 3:23–24(4:5–6), “turn the hearts of the fathers to the children,” is quoted.

A crude and foolish criticism of the New Testament based on this verse is that Yeshua advocates family strife. Yeshua’s purpose is, of course, not to create contentiousness but end it. Yet he knows that tension may result when some members of a family trust him while others do not (see v. 37&N).<sup>53</sup>

### **Matthew 10:37**

**He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.**

Jesus is calling you to a commitment of all that you are, above all other relationships that you have.

**[more than me]** This is breaking the first commandment (Matthew 19:29; Matthew 22:37; Luke 14:26-27).

**[is not worthy of me]** Three times for emphasis (Matthew 10:37-38).

### **Ten Tests of Discipleship:**

1. World persecution (Matthew 10:25; John 15:18)
2. Fearless preaching (Matthew 10:26-27)
3. Fearless consecration (Matthew 10:28)
4. Fearless faith (Matthew 10:29-31; Hebrews 11)
5. Bold confession of Christ (Matthew 10:32-33)
6. Family persecution (Matthew 10:34-36; Matthew 19:29)
7. Putting God first (Matthew 10:37; Matthew 22:37)
8. Bearing the cross daily (Matthew 10:38; Luke 9:23)
9. Following Christ (Matthew 10:38; John 10:27)
10. Denying oneself (Matthew 10:39; Romans 8:1-13)

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<sup>52</sup>Jamieson, R., Fausset, A. R., Fausset, A. R., Brown, D., & Brown, D. (1997). *A commentary, critical and explanatory, on the Old and New Testaments*. On spine: Critical and explanatory commentary. (Mt 10:36). Oak Harbor, WA: Logos Research Systems, Inc.

<sup>53</sup>Stern, D. H. (1996, c1992). *Jewish New Testament Commentary : A companion volume to the Jewish New Testament* (electronic ed.) (Mt 10:35). Clarksville: Jewish New Testament Publications.

Christ calls us to a higher mission than to find comfort and tranquility in this life. Love of family is a law of God, but even this love can be self-serving and used as an excuse not to serve God or do his work.

Yosef Vaktor, a Messianic Jew in Yerushalayim who escaped the Nazis by hiding in a forest and came to faith during the time of the *Sho'ah* (Holocaust), has taught on the subject of loving God more than parents:

“In choosing between God and relatives, God comes first. Abraham had to leave his family, his kindred and his father’s house ([Genesis 12:1–3](#)). He had to send his son Ishmael away permanently ([Genesis 21:8–13](#)). He had to be willing to sacrifice his son Isaac ([Genesis 22:1–19](#)). At the time of the golden calf, Moses told the Levites that because each was willing to be against his son and his brother, with the result that they killed three thousand, God bestowed a blessing ([Exodus 32:29–30](#)). One is to stone the false prophet who leads the people into idolatry, even if he is your brother, son, daughter or wife ([Deuteronomy 13:6–11](#)). One is to put to death one’s rebellious son ([Deuteronomy 21:18](#)). In the Sermon on the Mount, Yeshua *machmir* (interprets more stringently); he does the same here. But his method of judging more stringently is different. For example, in the incident of Yn 8:1–11 the *Sanhedrin* might have excused the sin of the woman caught in adultery, that is, it might have not pronounced her guilty. Yeshua does pronounce her guilty, but he lets her go, tempering justice with mercy.” (Teaching at Netivyah Congregation, October 29, 1989)<sup>54</sup>

### **Matthew 10:38**

**And he that taketh not his cross, and followeth after me, is not worthy of me.**

A man carrying a cross was a man devoted to death. Die daily (1 Cor 15:31; Jn 12:24). Therefore, obedience is the test of devotion.

*And he that taketh not his cross*, etc. When persons were condemned to be crucified, a part of the sentence was, that they should carry the *cross* on which they were to die to the place of execution. Thus Christ carried his, till he fainted from fatigue and exhaustion. Matthew 27:31. The cross was usually composed of two rough beams of wood, united in the form of this figure. It was an instrument of death. Matthew 27:31,32. To carry it was burdensome, was disgraceful, was trying to the feelings, was an addition to the punishment. So, *to carry the cross* is a figurative expression, denoting that we must endure whatever is burdensome, or trying, or considered as disgraceful, in following Christ. It consists simply in doing our duty, let the world think of it or speak of it as they may. It does not consist in making trouble for ourselves, or doing things merely *to be opposed*; it is doing just what is required of us in the Scriptures, let it produce whatever shame, disgrace, or pain it may. This every follower of Jesus is required to do.<sup>55</sup>

**And he that taketh not his cross, and followeth after me, is not worthy of me**—a saying which our Lord once and again emphatically reiterates (Mt 16:24; Lu 9:23; 14:27). We have become so accustomed to this expression—“taking up one’s cross”—in the

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<sup>54</sup> Stern, D. H. (1996, c1992). *Jewish New Testament Commentary : A companion volume to the Jewish New Testament* (electronic ed.) (Mt 10:37). Clarksville: Jewish New Testament Publications.

<sup>55</sup> Barnes’ Notes

sense of “being prepared for trials in general for Christ’s sake,” that we are apt to lose sight of its primary and proper sense here—“a preparedness to go forth even to crucifixion,” as when our Lord had to bear His own cross on His way to Calvary—a saying the more remarkable as our Lord had not as yet given a hint that He would die this death, nor was crucifixion a Jewish mode of capital punishment.<sup>56</sup>

### **Matthew 10:39**

**He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.**

**[He that findeth his life shall lose it: and he that loseth his life for my sake shall find it ...]** Four prophetic promises, Matthew 10:39-42, being fulfilled and will be completely fulfilled at the judgment seat of Christ (Romans 14:10; 2 Cor. 5:10). See New Testament Promises.

**[findeth his life shall lose it: and he that loseth his life for my sake shall find it]**

Whoever lives a life of self-gratification will lose it; whoever puts to death the sinful deeds of the body will gain it (Romans 8:12-13; Galatians 5:16-26).

This verse is a positive and negative statement of the same truth: clinging to this life may cause us to forfeit the best from Christ in this world *and* in the next. The more we love this life’s rewards (leisure, power, popularity, financial security), the more we will discover how empty they really are. The best way to enjoy life, therefore, is to loosen our greedy grasp on earthly rewards so that we can be free to follow Christ. In doing so, we will inherit eternal life and begin at once to experience the benefits of following Christ.

**He that findeth his life shall lose it: and he that loseth his life for my sake shall find it**—another of those pregnant sayings which our Lord so often reiterates (Mt 16:25; Lu 17:33; Jn 12:25). The pith of such paradoxical maxims depends on the double sense attached to the word “life”—a lower and a higher, the natural and the spiritual, the temporal and eternal. An entire sacrifice of the lower, with all its relationships and interests—or, a willingness to make it which is the same thing—is indispensable to the preservation of the higher life; and he who cannot bring himself to surrender the one for the sake of the other shall eventually lose both.<sup>57</sup>

**[He that findeth his life shall lose it]** John's Gospel includes this analogy:

**(John 12:24)** - *Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.*

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<sup>56</sup>Jamieson, R., Fausset, A. R., Fausset, A. R., Brown, D., & Brown, D. (1997). *A commentary, critical and explanatory, on the Old and New Testaments*. On spine: Critical and explanatory commentary. (Mt 10:38). Oak Harbor, WA: Logos Research Systems, Inc.

<sup>57</sup>Jamieson, R., Fausset, A. R., Fausset, A. R., Brown, D., & Brown, D. (1997). *A commentary, critical and explanatory, on the Old and New Testaments*. On spine: Critical and explanatory commentary. (Mt 10:39). Oak Harbor, WA: Logos Research Systems, Inc.

Paul taught the same about himself. He "lost" his life of trying to gain salvation through his own merit. Again in this section, Paul makes clear that he does not take his salvation for granted:

**(Philippians 3:3-14)** *For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead. **Not as though I had already attained, either were already perfect:** but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, **I count not myself to have apprehended:** but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.*

The preceding verse is often misapplied to teach that Paul taught against the Torah (the Law). Nothing is further from the truth. Here, Paul is stating that he no longer relies on his own prideful righteousness - following the Torah in the flesh to "earn" his salvation. He now humbly teaches *following Torah in faith* - as faith in Yeshua does not void the Torah:

**(Romans 3:31)** - *Do we then make void the law through faith? God forbid: yea, we establish the law.*

The Talmud teaches of the humility and seriousness involved in teaching the word:

**Mishnah Avoth 1:11-13** - *Be not like unto servants who serve the master in the expectation of receiving a gratuity, but be like unto servants who serve the master without the expectation of receiving a gratuity, and let the fear of heaven be upon you.*<sup>58</sup>

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<sup>58</sup> Yashanet.com

### **Matthew 10:40**

**He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.**

[**receiveth**] Greek: *dechomai* (GSN-1209), accept, approve, embrace, give ear to (2 Cor. 8:17; 2 Cor. 11:4). When the minister is thus accepted, his message is also embraced as truth. If he will preach Christ and God, both will be received if he is received. If men will not hear of Christ or God they will not receive the minister sent by them.

### **Matthew 10:41**

**He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.**

[**prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward**] Receiving a false prophet as a true one, or a wicked man posing as a righteous man, will not be rewarded. If a person receives such or bids him God-speed one is a partaker of his evil deeds (2 John 1:9-11). We cannot receive every teacher of religion and expect to be rewarded even if we make a mistake. We will be judged for the mistake, for we are plainly told, "by their fruits ye shall know them" (□ Matthew 7:15-20, notes). We must be more intelligent than to give our money and hospitality to every man posing as a minister.

### **Matthew 10:42**

**And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.**

[**little ones**] A term used of new believers and children (Matthew 18:1-14; Mark 9:42; Luke 17; John 13:33; Galatians 4:19; 1 John 2:1,12-18,28; 1 John 3:7,18; 1 John 4:4; 1 John 5:21).

[**cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward**] The minutest details of goodness, if done for the right person and with the right motive, will be rewarded

**Verily—he shall in no wise lose his reward**—The rabbins have a similar saying: "He that gives food to one that studies in the law, God will bless him in this world, and give him a lot in the world to come." Syn. Sohar.

Love heightens the smallest actions, and gives a worth to them which they cannot possess without it. Under a just and merciful God every sin is either punished or pardoned, and every good action rewarded. The most indigent may exercise the works of mercy and charity; seeing even a cup of cold water, given in the name of Jesus, shall not lose its

reward. How astonishing is God's kindness! It is not the rich merely whom he calls on to be charitable; but even the poor, and the most impoverished of the poor! God gives the power and inclination to be charitable, and then rewards the work which, it may be truly said, God himself hath wrought.

It is the name of Jesus that sanctifies every thing, and renders services, in themselves comparatively contemptible, of high worth in the sight of God.<sup>59</sup>

How much we love God can be measured by how well we treat others. Jesus' example of giving a cup of cold water to a thirsty child is a good model of unselfish service. A child usually can't or won't return a favor. God notices every good deed we do or don't do as if he were the one receiving it. Is there something unselfish you can do for someone else today? Although no one else may see you, God will notice.

**And whosoever shall give to drink unto one of these little ones**—Beautiful epithet! Originally taken from Zec 13:7. The reference is to their lowliness in spirit, their littleness in the eyes of an undiscerning world, while high in Heaven's esteem.<sup>60</sup>

In John 15 the Lord Jesus clarifies this section when He says that the world has hated Him and is going to hate His own. We ought not to be any more popular with the world than Jesus Christ is popular. The measure of our loyalty and faithfulness to Him is given in the prophet's reward and the righteous man's reward. If you defend the Lord Jesus as a prophet, you will receive a prophet's reward. If you receive Him as only a righteous man, you will receive a righteous man's reward. But if you acknowledge Him as Lord and Savior, you will receive a full reward. Our Lord makes it very clear that rewards are given on the basis of faithfulness.<sup>61</sup>

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<sup>59</sup> Adam Clarke's Commentary

<sup>60</sup>Jamieson, R., Fausset, A. R., Fausset, A. R., Brown, D., & Brown, D. (1997). *A commentary, critical and explanatory, on the Old and New Testaments*. On spine: Critical and explanatory commentary. (Mt 10:42). Oak Harbor, WA: Logos Research Systems, Inc.

<sup>61</sup>McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (4:61). Nashville: Thomas Nelson.

### **This Commission**

The commission which He is sending them on does not apply to you and I, we are not called to go to the House of Israel at the expense of the Gentiles (there may be a few exceptions). These guys are! Note that this is *prior* to the crucifixion! After the crucifixion when He is resurrected He gives them a new commission. Is the first commission repealed? The Kingdom presentation is withdrawn when Israel rejects it!

In Chapter 12, the commission has never been revoked, nor has it ever been fully carried out. It is going to be fully carried out, we will see that as a prelude to His Second Coming in power. This mission is a mission where there will be a specific 144,000 fulfilled. The very peculiar commission that He has given after His resurrection for the ecclesia, the Church, is not this commission, but a different one. It is one, that when complete, will cause the Church to be taken out, then the first commission is resumed.

In Chapter 12, we will see Israel reject the Kingdom. Then the whole shift will focus on the call to the Gentiles, the Crucifixion and the Resurrection.

The New Commission is found in Mt 28:19, 20; Mk 16:15; Lk 24:46;47; Acts 1:8. Cf. Acts 2:23. Also, Isa 60:1-16. Matthew 24 (v. 5-32) extends Matthew 10. The Seventy Weeks of Daniel does not overlap the Church age. The Seventieth week is where God is once again dealing with Israel.<sup>62</sup>

### **CHART: COUNTING THE COST OF FOLLOWING CHRIST**

Jesus helped his disciples prepare for the rejection many of them would experience by being Christians. Being God's person will usually create reactions from others who are resisting him.

<i>Who may oppose us?</i>	<i>Natural response</i>	<i>Possible pressures</i>	<i>Needed truth</i>
GOVERN- MENT Matt. 10:18-19	Fear and worry	Threats Matt. 10:26  Physical harm Matt. 10:28	The truth will be revealed (Matt. 10:26)  Our soul cannot be harmed (Matt. 10:28)
RELIGIOUS PEOPLE Matt. 10:17	Fear and worry	Public ridicule Matt. 10:22	God himself will acknowledge us if we acknowledge him (Matt. 10:32)
FAMILY Matt. 10:21	Fear and worry	Rejection by loved ones Matt. 10:34-37	God's love can sustain us (Matt. 10:31)

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<sup>62</sup> Chuck Missler, Notes on Matthew, khouse.org