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The next three Sunday School lessons in the Smyth-Helwys Formations series represent an experiment in Baptist Sunday School lesson writing. In addition to the scripture passage under consideration, the lives of three historical Christian leaders will be considered as well: Francis of Assisi, Martin Luther, and John Wesley. This experiment is an attempt to help us better understand how three influential men in Christian history attempted to apply scriptural principles to their lives. Although the way these three men have understood these passages may not be biblically correct at certain points, we will see how scripture has shaped and molded the direction of their lives. From this more about scripture interpretation as well as Christian history can be gleaned.

The impact of these men -- a Roman Catholic, a Lutheran, and a Methodist -- on Christian traditions way beyond their own denominational tradition is unquestioned. They all have had an influence in Baptist life in some way or another. And thus merit consideration. Hopefully at some future point Baptist leaders across the centuries can be considered as well.

First, we examine the life of a Roman Catholic living in the early 1200s. A detailed consideration will be given in the first section of the Message part of our study. The Italian cleric Francis from the central Italian town of Assisi left a lasting impact on western Christianity. In addition to being the founder of the Catholic order of the Franciscans, this influential Christian impacts even Baptist life through various ways. One particularly powerful channel has been the prayer of St. Francis, "[Lord Make Me an Instrument of Thy Peace](#)," which sums up his life and witness:



Lord, make me an instrument of Thy peace;  
where there is hatred, let me sow love;  
where there is injury, pardon;  
where there is doubt, faith;  
where there is despair, hope;  
where there is darkness, light;  
and where there is sadness, joy.

O Divine Master,  
grant that I may not so much seek to be consoled  
as to console;  
to be understood, as to understand;  
to be loved, as to love;  
for it is in giving that we receive,  
it is in pardoning that we are pardoned,  
and it is in dying that we are born to Eternal Life.  
  
Amen.

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## I Context

The literary and historical context of our passage in Matthew's gospel will draw heavily upon [previous studies in the first gospel](#). New material will be added when applicable to our passage under consideration, [10:5-25](#).

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### a Historical

**External History.** The external history regarding the composition of the Matthean gospel is the first matter of importance. F.C. Grant in the *Interpreter's Dictionary of the Bible* (iPreach) provides some helpful summary of this matter:

Hence the background of Matthew must be sought in some area where Judaism and early Christianity still overlapped, were in close contact--and in conflict. The area which best suits these requirements is probably N Palestine or Syria, perhaps Antioch; and the date, some time after the fall of Jerusalem in 70--probably a considerable time after this date, when apocalyptic eschatology has had a long enough period to decline and revive again--as in IV Ezra and II Baruch. A. H. McNeile and others have dated the book between 70 and 115, when Ignatius of Antioch apparently quotes the gospel, or at least is familiar with traditions which Matthew also uses. E.g., his Letter to the Ephesians, ch. 19, seems to show acquaintance with Matthew's birth narrative, though with a difference--including midrashic elements very like those in Matthew.

Early church tradition connected this gospel document with Matthew, who was one of the original Twelve Apostles of Christ. Nothing inside the document identifies the writer by name, so our assessment of who wrote this gospel depends upon emerging Roman Catholic tradition beginning in the late second century. The impression one gains from a careful study of the contents of the document suggests a writer very knowledgeable of Jewish concerns and rather skilled in patterns of scribal argumentation, a certain style of ancient Jewish midrashic thought development. The person named Matthew shows up [only five times](#) in the New Testament, and may possibly be identified under a more

Jewish name, Levi, which is the person identified in five of [the nine New Testament references](#) to the name Levi. The difficulty of this internal profile, with connecting it to the person named Matthew and/or Levi, is that this person was a tax collector who essentially worked for the Roman government in

Palestine and would have clearly been on the fringes of Jewish religious life, not closely involved in it to have gained the necessary training to be able to make skilled scribal arguments, such as are found in the first gospel. Additionally, Matthew was an eye-witness of the things Jesus both said and did, but the first gospel is not written from an eye-witness perspective. It borrows heavily upon the gospel of Mark and from another major source, usually labeled Q after the German word Quelle meaning source. Thus many have questioned the accuracy of the early church tradition that links the writer of the first gospel with the disciple of Jesus. This uncertainty does not, in my estimation, cast doubt on the trustworthiness or importance of this gospel document. Instead, it merely indicates that the compositional history of Matthew's gospel has large gaps in it that cannot be filled in apart from reasoned deductions from the existing data. And not all of the gaps can be even deduced and must be left blank.



**Internal History.** The historical setting for the material in 10:5-25 comes early in the public ministry of Jesus in Galilee. See my [Life of Christ outline](#) at Cranfordville for details. This passage is closely connected to Jesus' calling of the Twelve Apostles into existence, in Matthew, as a group of inner circle disciples who would spend their time traveling with him throughout the remainder of his physical life on planet earth. Mark (Mk. 3:13-19a) and Luke (Lk. 6:12-16) place the calling of the Twelve somewhat earlier than does Matthew. This event, the commissioning of the Twelve, took place several months, probably close to a year, into the two to three year ministry in Galilee. The synoptic gospels record representative accounts of the individual calling of a select few of the disciples. It is at this point that the terms "[Twelve Apostles](#)" or "[the Twelve](#)" begin to show up in the gospel accounts. The commissioning of them to a ministry similar to that which Jesus

had already been conducting in Galilee becomes the first "test" to see how much they had learned from observing and listening to him up to this point.

The geographical limits of their commission were the Roman province of Galilee in northern Palestine. Additionally, the ethnic limits were to the Jewish people exclusively. The narrative conclusion to Matthew's discourse at 11:1 affirms indirectly what he had told them at the outset of this teaching in 10:5b:

**10:5b-6.** Go nowhere among the Gentiles, and enter no town of the Samaritans, **6** but go rather to the lost sheep of the house of Israel.

**11:1.** Now when Jesus had finished instructing his twelve disciples, he went on from there to teach and proclaim his message in their cities.



<http://www.keyway.ca/htm2002/index.htm>

The significance and implications of this will be explored in the exegesis of these verses under Message part b. For now we just need to identify the geographical location of these events.

## b. Literary

**Genre.** In this passage the implications of genre identification at various levels of discernible literary pattern become especially important for the interpretative process. As a passage in an ancient gospel, one must resist the tendency to understand this material in 10:5 through 11:1 as having taken place at one moment of time. A quick reflection on the logistics of these verses would suggest caution. We want these accounts to take the form of six o'clock evening news reports, but nothing in the four gospels suggests that such was ever intended by the gospel writers. To the contrary, numerous signals inside these documents suggest the opposite. It takes us about two minutes to read the instructions provided in this "speech" section (10:5-11:1). No teacher, not even Jesus, could give fully adequate instructions for a major mission in barely two minutes. The literary form "gospel" suggests an inter-

pretation of Jesus and his deeds / actions that provide us a deep spiritual insight into who he was and what he stood for. We should not expect a detailed biography, particularly in the modern definition of the term "biography."

Additionally, the material in 10:5 - 11:1 comprises the second "discourse" section of Matthew's Gospel. As discussed in the next section below, "Literary Setting," Matthew organizes his story of Jesus around five speech sections with dominantly narrative material leading up to a speech section. These speech sections are typically labeled discourses. They were not intended by Matthew to be taken as verbatim speeches of Jesus delivered on five separate occasions during his public ministry. Possibly, and probably, some of the material was spoken on a single occasion. For Matthew these sections provided the opportunity to bring together around some-



what related themes chunks of the “Jesus tradition” that recalled various things that Jesus had spoken during public ministry. The subunits of material inside these discourses are usually stitched together using catch words etc. in order to provide a cohesive flow of ideas. Generally, this bringing together of chunks of material is done with smooth effect, but sometimes the links between the material is not so smooth. For those with high level Greek reading skills, the [Block Diagram](#) at the end of this lesson will illustrate what I’m describing in reference to this second discourse. This is especially apparent with the last pericope in 10:24-25. Contrary to much of modern biblical scholarship, the reality of how this material was brought together doesn’t seriously raise questions about its genuineness. It does, however, limit the extent that we can reconstruct the details of the historical person of Jesus when following modern principles of historiography. My personal view is to trust the accuracy of the composer of this document who was following the available sources and was guided by the leadership of the Holy Spirit. This is a much more trust worthy perspective than that of skeptical modern scholars who usually have some axe to grind or hidden agenda in their depiction.

**Literary Setting.** As alluded to above, the literary setting of this passage plays a significant role in the interpretive process. The [literary structural outline](#) of the Gospel of Matthew below sets the context of this discourse, 10:1-11:1, in clearer perspective. As Matthew develops his story of Jesus, this speech material section defines Jesus’ idea of mission particularly as it relates to the original Twelve that he gathered around him. The narrative preparation leading up to this material is a focus on a series of miracles performed by Jesus in his Galilean ministry. Consequently, his commands to the disciples in verse eight is a charge to continue and even expand what he had been doing previously. The narrative section that follows this discourse builds off the discourse emphasis of the disciples’ going exclusively to the ‘house of Israel.’ The Jewish people were presented with the opportunity to respond to God’s Anointed Deliverer, the Messiah, and increasingly they would reject him. Matthew underscores in the discourse the extensive opportunity that God was presenting to them. This contextual perspective should play an important role in trying to sense timeless applications of some aspects of the discourse section.

### **The Prologue** Matt. 1-2

**Book One:** The Son begins to proclaim the Kingdom Matt. 3:1-7:29

Narrative: Beginnings of the ministry Matt. 3:1-4:25

**Discourse:** The Sermon on the Mount Matt. 5:1-7:29

**Book Two:** The mission of Jesus and his disciples in Galilee Matt. 8:1-11:1

Narrative: The cycle of nine miracle stories Matt. 8:1-9:38

**Discourse:** *The mission, past and future* Matt. 10:1-11:1

**Book Three:** Jesus meets opposition from Israel Matt. 11:2-13:53

Narrative: Jesus disputes with Israel and condemns it Matt. 11:2-12:50

**Discourse:** Jesus withdraws from Israel into parabolic speech Matt. 13:1-53

**Book Four:** The Messiah forms his church and prophesies his passion Matt. 13:54-18:35

Narrative: The itinerant Jesus prepares for the church by his deeds Matt. 13:54-17:27

**Discourse:** Church life and order Matt. 18:1-35

**Book Five:** The Messiah and his church on the way to the passion Matt. 19:1-25:46

Narrative: Jesus leads his disciples to the cross as he confounds his enemies. Matt. 19:1-23:29

**Discourse:** The Last Judgment Matt. 24-25

**The Climax:** Death-Resurrection Matt. 26-28

## **II. Message**

The unusual structure of this study necessitates a modification of our usual format. The first part will focus on a short overview of the life and lasting impact of the church leader being studied. Then the second part will turn to the scripture text for analysis. An additional emphasis in this will be to give some evaluation of the Christian leaders’ life and thoughts against the backdrop of the scripture text. No matter who we may be, every one of us stands under the microscope of God’s Word as the basis of evaluation of our thinking and living. This is no less true of these historical leaders in Christianity as it is of us today.

### a. Francis of Assisi

This medieval Roman Catholic leader has been the focus of scholarship both inside and outside the Catholic church for well over six hundred years. Were all the “books in print” that have been published about him over these centuries to be collected in one place they would fill up a good sized university library building. I want to suggest a very select list of internet sites that have proven to be helpful in preparing this study. They are not profoundly scholarly in their approach, but do appear to be based on solid scholarly research and represent a variety of viewpoints both inside and outside the Catholic Church. Additionally, most of these URLs will have links to other resources for further study.

<http://franciscan-archive.org/index2.html>

**The Franciscan Archive: A WWW Resource on St. Francis and Franciscanism.**

This site is a major resource on both the life of St. Francis and especially of the Franciscan order that he established. Many links to additional resources are found here.

<http://www.newadvent.org/cathen/06221a.htm>

**New Advent Catholic Encyclopedia, “St. Francis of Assisi.”** This lengthy article comes of the online Catholic Encyclopedia, which

is very conservative and traditionalist in its approach to describing aspects of Roman Catholicism.

[http://www.catholic.org/saints/saint.php?saint\\_id=50](http://www.catholic.org/saints/saint.php?saint_id=50)

**Catholic Online: Saints and Angels, “St. Francis of Assisi.”** A simple story form depiction of the life of Francis.

[http://en.wikipedia.org/wiki/St.\\_Francis\\_of\\_Assisi](http://en.wikipedia.org/wiki/St._Francis_of_Assisi)

**Wikipedia, “Francis of Assisi.”** A fairly thorough presentation of the life and contributions of Francis from a more modern scholarly perspective. Contains many links that serve both a foundational to the contents of this article as well as additional sources of information. Several other articles in Wikipedia related to Francis can be found.

[http://en.wikipedia.org/wiki/Canticle\\_of\\_the\\_Sun](http://en.wikipedia.org/wiki/Canticle_of_the_Sun)

**Wikipedia, “Canticle of the Sun.”** Perhaps the best known composition of Francis in Christianity, this poem reflects the heart of what Francis advocated. Written at the very end of his life, it effectively sums up his philosophy and understanding of the heart of Christianity.

## Overview of his life

In trying to understand this Christian leader one must not lose sight of the world in which he lived -- a very different world from either that of Jesus or of ours. Some of the ‘quirky’ things that Francis did had very different significance in his world from what they seem to us in the framework of our society.

### 1. The World of Francis

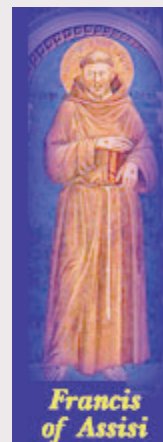
Europe in the late 1100s and early 1200s was medieval Europe in the era of the crusades and knights and chivalry. Italy was one of the centers of power and culture of that Europe. Europe was also a world feeling increasingly threatened by the westward march of Islam. One major focal point of confrontation between Christian Europe and the Islamic near east was the Holy Land. Both western Roman Catholic and Eastern Orthodox Christians were centered on the supposed spiritual benefits of pilgrimages to the central sites of Christian beginnings in Palestine. Consequently, preserving those places as Christian purged of the pollution of pagans, mostly the Moslems, became very important. Out of this religious interest came the European knights as the militant warriors charged with the mission of preserv-

ing the Christian orientation of those sacred places. In highly romanticized manner they were the “sports” heroes of that world. Most every young boy of wealth and standing aspired to the glories of knighthood.

Also important is the reminder provided by **FIOR**:

1.3 The mediaeval world evolved around two super powers. On the one hand there was the Holy Roman Emperor and on the other the Pope. Great figures stood out on both sides, such as Frederick Barbarossa and Innocent III. It was a world dominated by the sacred and the profane, but the distinction between the two was so subtle that they often ended up fighting one against another. Politics and religion were jointly used to wield power. It was the age of the crusades to the Holy Land, in which faith and political ambition both played an active role.

Francis, especially in his early life,





was very much a part of that world. He possessed the same ambitions for glory that most young upper class Italian boys of his time did.

Home for Francis was the small town of Assisi in central Italy. Again the [Franciscan Insitute Outreach](#) web site provides a helpful summary:

**1.1.** Let us start with a few words regarding the birthplace of Francis and Clare: Assisi. In the Divine Comedy, Dante Alighieri describes Assisi as the Orient, the place where the sun rises (Canto XI Paradiso, 52-54). In fact, he compares Francis to the rising sun. It is within this mediaeval context of cosmology that we have to understand the life and times of Francis of Assisi and of Clare, his “pianticella”, or little plant.

**1.2.** Assisi still presents itself as a typical mediaeval town. It rises above the valley of Umbria, a landlocked region in central Italy. It is a relatively small region, just 8456 square kilometres in extension. It is also characterised by mountains, hills and woods in the central Appennine region of the Italian peninsula. Only about 6% of its territory consists of plains. Assisi, at 424 metres above sea level, overlooks one of these plains, but above it rises Mount Subasio (1290 metres above sea level), a dome-shaped mountain, covered with woods. Today Assisi has a population of about 24.790 inhabitants. In the 12th and 13th centuries it was much smaller....



The nobility still exerted a considerable political influence in local affairs. However, by the end of the 12th century, a new class was emerging in society, namely the middle class, composed mainly of business people. Thus, even in a small town like Assisi, there was a clear-cut distinction between the “maiores” or “boni homines”, who were the nobles, and the “minores” or “homines populi”, the merchants. The latter were feeling that they wielded enough financial power to embark upon a power struggle against the nobles. Their aim was to dismantle the old feudal system and change it with a more democratic type of government which was called “Comune”.

Thus Francis was a small town boy in a world of romance and high adventure particularly found ‘on the other side of the fence.’

That is a world very different from ours, in most every respect. Thus we should not be surprised by some of his very different ways of approaching life.

## **2 His growing up years**

The Wikipedia article provides a helpful summation of these early years for Francis:

Francis was born to Pietro di Bernardone, a prominent businessman, and his wife Pica Bourlemont, about whom little is known except that she was originally from France. He was one of seven children. Pietro was in France on business when Francis was born, and Pica had him baptized as Giovanni di Bernardone in honor of Saint John the Baptist, in the hope he would grow to be a great religious leader. When his



**1.4.** The feudal lords still dominated the political scene in many towns. Assisi was no exception. The feudal castle, called Rocca Maggiore, dominates the town even today, although the one we see today is not the castle which stood there in the 12th century.

father returned to Assisi, he was furious about this, as he did not want his son to be a man of the Church. Pietro decided to call him Francesco (Francis), in honor of the child's maternal heritage.

Rebellious toward his father's business and pursuit of wealth, Francis spent most of his youth lost in books (ironically, his father's wealth did afford his son an excellent education, and he became fluent in reading several languages including Latin). He was also known for drinking and enjoying the company of his many friends, who were usually the sons of nobles. His displays of disillusionment toward the world that surrounded him became evident fairly early, one of which is shown in the story of the beggar. In this account, he found himself out having fun with his friends one day when a beggar came along and asked for alms. While his friends ignored the beggar's cries, Francis gave the man everything he had in his pockets. His friends quickly chided and mocked him for his stupidity, and when he got home, his father scolded him in a rage.

In 1201 he joined a military expedition against Perugia, was taken prisoner at Collestrada, and spent a year as a captive. It is probable that his conversion to more serious thoughts was a gradual process relating to this experience. After his return to Assisi in 1203, Francis recommenced his carefree life. But in 1204 a serious illness started a spiritual crisis. In 1205 Francis left for Puglia to enlist in the army of Gualtiero di Brienne. But on his way, in Spoleto, a strange vision made him return to Assisi, deepening his spiritual crisis.

It is said that when he began to avoid the sports and the feasts of his former companions, and they asked him laughingly if he was thinking of marrying, he answered "yes, a fairer bride than any of you have ever seen" – meaning his "lady poverty", as he afterward used to say. He spent much time in lonely places, asking God for enlightenment. By degrees he took to nursing lepers, the most repulsive victims in the lazar houses near Assisi. After a pilgrimage to Rome, where he begged at the church doors for the poor, he claimed to have had a mystical experience in the Church of San Damiano just outside of Assisi, in which the Icon of Christ Crucified came alive and said to him three times, "Francis, Francis, go and repair My house which, as you can see, is falling into ruins." He thought this to mean the very ruined church in which he was presently praying, and so sold his horse together with some cloth from his father's store, to assist the priest there for this purpose.

His father Pietro, highly indignant, attempted to bring him to his senses,

first with threats and then with corporal chastisement. After a final interview in the presence of the bishop, Francis renounced his father and his patrimony, laying aside even the garments he had received from him. For the next couple of months he lived as a beggar in the region of Assisi. Returning to the town for two years this time, he restored several ruined churches, among them the Porziuncola, little chapel of St Mary of the Angels, just outside the town, which later became his favorite abode.

This part of the story is easier to identify with, since it follows a spiritual journey often found in our world: a rebellious youth turned around by a tragic event in early adulthood.

### 3 *Life in Christian Service*

From this turning point in Francis life, the spiritual focus continued to build. In distancing himself from his wealthy upbringing Francis increasingly focused on poverty as the key to finding genuine spirituality. As is stated in [one of the web sites](#), "Francis did not try to abolish poverty, he tried to make it holy." A sermon on Mt. 10:9 provided the scriptural foundation for his approach:

At the end of this period (according to Jordanus, on February 24, 1209), Francis heard a sermon that changed his life. The sermon was about Matthew 10:9, in which Christ tells his followers that they should go forth and proclaim that the Kingdom of Heaven was upon them, that they should take no money with them, nor even a walking stick or shoes for the road. Francis was inspired to devote himself wholly to a life of poverty.

Clad in a rough garment, barefoot, and, after the Evangelical precept, without staff or scrip, he began to preach repentance. He was soon joined by his first follower, a prominent fellow townsman, the jurist Bernardo di Quintavalle, who contributed all that he had to the work. Many other companions joined Francis, and reached the number of eleven within a year. Francis chose never to be ordained a priest, and the community lived as "fratres minores", in Latin, "lesser brothers". The Franciscans are sometimes called Friars Minor, a term derived from "fratres", in Latin, "brothers".

The brothers lived a simple life in the deserted lazar house of Rivo Torto near Assisi; but they spent much of their time wandering through the mountainous districts of [Umbria](#), always cheerful and full of songs, yet making a deep impression on their hearers by their earnest exhortations.

In 1209 Francis led his first 11 followers





to Rome to seek permission from [Pope Innocent III](#) to found a new religious order. At first his attempt to speak with the Pope was refused; but the following night, according to accounts, Innocent saw in a dream the church was crumbling apart and a poor man appearing to hold it up. The next morning, recalling the poor man he had refused the day before, he recognized him as the man he saw in his dream, and decided to change his verdict the following day.

In less than ten years over 5,000 people joined Francis in this movement searching for genuine spirituality as a reaction to the material excesses of their day. As the movement grew in size it began to extend its influence into larger areas of Europe as well. Eventually, after Francis' mission in North Africa to try to convert Moslems, the movement became too large for him to handle. He gladly gave up leadership and returned to living a simple life of poverty in Christian discipleship.

His final years were characterized by deepening concerns for spirituality and service to Christ. [His death](#) came in 1226:

**1.41.** In the summer of 1226 Francis was at Bagnara, on the hills near Nocera. His condition was worsening, and he was taken to the bishop's residence in Assisi. He was aware that "sister death" was not far away. So he asked to be taken to the Porziuncola in September. Bishop Guido at the time was away on a pilgrimage to Monte Gargano. On his way to the Porziuncola Francis blessed his home town.

**1.42.** On Saturday 3 October 1226, at sunset, Francis died at the Porziuncola, after asking the friars to read to him the passion of Christ according to John, and praying psalm 141. On Sunday 4 October the funeral cortege transported Francis to Assisi, and passed by San Damiano so that Clare and the sisters could see their spiritual father for the last time. Francis was buried in the church of San Giorgio, where, as a child, he used to go to the cathedral school. The Vicar, friar Elias announced Francis' death to the Order by a circular letter.

His response to this intense suffering in his final years was the composition of his greatest piece of writing: the [Canticle of the Sun](#). See an [excerpt](#) on page two of this study.

#### 4. Legacy

Particularly important for this Bible study is an assessment of his lasting impact not just on Roman Catholic Christianity but on a wider segment of Christian circles. The sermon on Mt. 10:9 he heard in 1209 launched Francis into his ministry and the eventual establishment of the [Order of Franciscans](#).

One insight here is an illustration of how power-

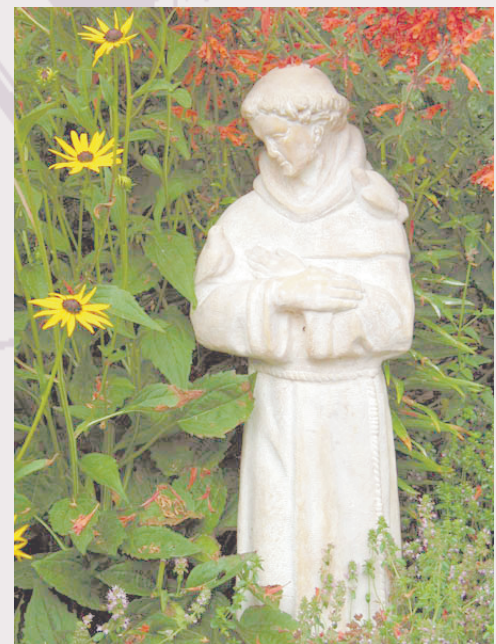
ful the preaching of the gospel can be. I'm quite sure the priest delivering that homily as the climax of Mass had no idea of the impact of his message that day.

We may take serious issue with Francis' literalistic understanding of Matthew 10, but that biblical text challenged a young man of privileged wealth to seriously look another direction for his life to become pleasing to God.

One lingering impact of Francis, not just in his day but extending into our day, is the focus on a simple life as an important aspect of Christian discipleship. To be certain, his extreme emphasis on poverty goes way beyond scriptural mandate. But Francis picked up on a foundational truth in the teachings of Jesus and the apostles: Spiritual growth and maturity has little or nothing to do with material prosperity. Our world is even more materialistic than that of Francis. The so-called [prosperity gospel](#) movement in Protestant Christianity has grossly erred in its linking of spirituality and material wealth, as though material wealth and physical health can be a gauge of spiritual maturity. Francis realized that Jesus and the disciples by both life and teaching condemn such thinking as dangerous heresy.

Another lasting impact of Francis is his focus on the natural world as God's creation. His emphasis on poverty lent itself to a focus on the natural world around him as a major vehicle of understanding God and sensing God's presence. Sometimes his strange language, e.g., Brother Sparrow, Brother Fire, becomes a 'turn off' to many in our day. But in Roman Catholic tradition he has become the patron saint of those concerned with environmental issues.

The more typical statue of him, as reflected in the picture, focuses on this impact. While I would take serious issue with some of his views toward nature, I gain from Francis a renewed sense of the





importance of the natural world around me. It is indeed God's creation and a way to sense the power and creativity of our God. To be sure, it has been sorely damaged by human sinfulness, as Paul declares in [Romans 8:18-25](#), but it also shares in the hope of renewal at the second coming of Christ. We need to learn more from Francis how to celebrate the goodness of God's creation.

This medieval Christian disciple has made a difference. One that continues even in our day. He impacted his own world in positive ways, even in spite

of limitations of understanding of scripture and how to be a disciple of Christ. As such he can challenge us as Protestant Christians to step out in order to make a difference in our world.

An even greater impact can be made when it grows out of a solid biblical base and clear understanding of what God's Word is saying. We turn to that same passage in Matthew 10 and hopefully can hear God speaking to us in life changing fashion as well.

## **b. Service in Faith, vv. 5-25**

**Literary Structure.** The thought flow for Mt. 10:5-25 is relatively easy to determine, as the [Block Diagram](#), and [Semantic Diagram](#) in the larger internet version of this study illustrate. The *narrative introduction* in verse 5a sets up a lengthy discourse of Jesus that begins in 10:5b and continues through 10:42. The *narrative conclusion* to this section is found in 11:1. In [the literary outline](#) of the first gospel this constitutes the discourse section of book two of the gospel, as is discussed above in the [Literary Setting](#) section.

The heart of the discourse is Jesus' instructions to the newly commissioned Twelve to go minister in Jesus' name. In verses 5-25, Jesus tells them **1)** where to go [vv. 5b-6]; **2)** what to do [vv. 7-8]; **3)** how they will support themselves [vv. 9-15]; **4)** the hardships they will face [vv. 16-23]; and **5)** their relationship to him [vv. 24-25]. These five points will serve as the organizing structure of our study.

The other two synoptic gospel writers include most of this material but not at the exact same point in Jesus' public ministry. Consideration of [this material](#) should be given in order to gain better understanding of Matthew's emphasis.

### **1) Where to go, vv. 5b-6**

#### **Greek NT**

<10:5> Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς παραγγέλλας αὐτοῖς λέγων, Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθῃτε καὶ εἰς πόλιν Σαμαριτῶν μὴ εἰσέλθῃτε· <10:6> πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ.

#### **NASB**

5 These twelve Jesus sent out after instructing them: "Do not go in the way of the Gentiles, and do not enter any city of the Samaritans; 6 but rather go to the lost sheep of the house of Israel.

#### **NRSV**

5 These twelve Jesus sent out with the following instructions: "Go nowhere among the Gentiles, and enter no town of the Samaritans, 6 but go rather to the lost sheep of the house of Israel.

#### **NLT**

5 Jesus sent the twelve disciples out with these instructions: "Don't go to the Gentiles or the Samaritans, 6 but only to the people of Israel? God's lost sheep.

#### **Notes:**

After bringing the Twelve together as described in [10:1-4](#), Matthew asserts that Jesus "gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness" (10:2b). The discourse section in 10:5-42 stands largely as an elaboration of this introductory assertion.

In the speech material, vv. 5ff., the first thing Jesus told the disciples was the limits of their ministry focus. The instructions are a mix of geographical

and ethnic boundaries. Given the Galilean location for the giving of the instructions, the logical implication of these boundaries is the Roman province of Galilee. This region west of the Sea of Galilee in northern Palestine was a major center of Jewish settlement by the beginning of the Christian era. The southern half of the province represented some of the most fertile farmland found any where in the ancient, or, for that matter, the modern world. Consequently, the

population density there was many times greater than elsewhere in Palestine. Although many non-Jews lived in Galilee, the province had large Jewish populations in Jesus' day especially in the lower section and along the western coast of the Sea of Galilee. Estimates of upwards of half a million people or more lived here during this period. Plus the size of the region was small. "Under Roman rule, Galilee was about 25 to 30 miles from east to west and about 35 to 40 miles from north to south" (*Baker Encyclopedia of the Bible*). In modern comparison, Galilee would be about the size of Charlotte NC land mass wise and perhaps with almost as many people. Given the high density of population in such a small area, these disciples could impact large numbers of people very quickly and without traveling long distances.

The geographical limits of Jesus' instructions aren't the problem for modern interpreters. Rather the ethnical limitation of their ministry to Jews only raises eyebrows for some interpreters. Matthew is the only one of the gospel writers to stress this aspect of the commissioning of the Twelve. Both Mark and Luke emphasize their responsibility to minister with no mention of such limitations. So the question comes as to why Matthew included this limitation.

The most likely answer is that in his focus on a Jewish-Christian initial readership, Matthew was sensitive to underscore that the promises made by God to Abraham and his descendants were being honored by Jesus through centering his ministry on the Jewish people. But passages such as 28:16-20 make it clear that Matthew understood Jesus' ministry to ultimately reach non-Jews



as well.

Any implications of these verses for us today? Perhaps. They stand as a reminder that the Jewish people remain objects of God's love and that salvation for them comes exclusively through Jesus as it does for the rest of humanity. Some of the very warped thinking among a few interpreters today that God has two ways of salvation -- one for Jews and another for non-Jews -- is exposed as screwballish and utterly false through passages such as vv. 5-6. Salvation flows through Calvary for all human kind.

## 2) What to do, vv. 7-8

### Greek NT

<10:7> πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι Ἦγγικεν ἡ βασιλεία τῶν οὐρανῶν. <10:8> ἀσθενοῦντας θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε.

### NASB

7 And as you go, preach, saying, 'The kingdom of heaven is at hand.' 8 Heal the sick, raise the dead, cleanse the lepers, cast out demons. Freely you received, freely give.

### NRSV

7 As you go, proclaim the good news, "The kingdom of heaven has come near." 8 Cure the sick, raise the dead, cleanse the lepers, cast out demons. You received without payment; give without payment.

### NLT

7 Go and announce to them that the Kingdom of Heaven is near. 8 Heal the sick, raise the dead, cure those with leprosy, and cast out demons. Give as freely as you have received!



## Notes:

Jesus' instructions defined two basic responsibilities: to preach and to heal. Mark defined this in terms of what they did (6:12-13): "So they went out and proclaimed that all should repent. They cast out many demons, and anointed with oil many who were sick and cured them." And Luke depicted this as (9:2), "and he sent them out to proclaim the kingdom of God and to heal." This responsibility paralleled what Jesus had been doing already, and represented an extension of his ministry (Mt. 4:23): "Jesus went throughout Galilee, teaching in their synagogues and proclaiming the good news of the kingdom and curing every disease and every sickness among the people."

The message about the Kingdom is simply: "The kingdom of heaven is at hand" ("ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν"). In Mark's summation of Jesus' ministry in Galilee (Mk. 1:14-15), Jesus proclamation was identical to that given to the disciples: "Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God, and saying, 'The time is fulfilled, and the kingdom of God has come near' (ἤγγικεν ἡ βασιλεία τοῦ θεοῦ); repent, and believe in the good news." Additionally, this had been the center of John the Baptist's preaching (Mt. 3:2): "Repent, for the kingdom of heaven has come near" (Μεταοεῖτε, ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν). The twofold meaning of the verb used in references underscores the physical nearness of the Kingdom (Jesus is its manifestation) and the temporal nearness (discipleship commitment to him brings the Kingdom into your life). The disciples' message was to center on participating in God's rule through discipleship commitment to Christ. This they had experienced themselves; now they were to share that with others.

Secondly, they were to heal those in need. Once again, this activity stood in exact parallel to Jesus' healing ministry, as Matthew affirms in 4:23 and 10:8. The visible indication of the arrival of the Kingdom was to be seen in the miracles of both Jesus and these disciples. Miracle represented a manifestation of divine power. And as such it would confirm the claim of Jesus as the Son of God and teacher of this Kingdom.

The range of miracles included healing diseases,



raising the dead, cleansing lepers and casting out demons. None of the gospel writers gives a report of the success of the disciples ministry, so we have no record of the miracles they performed and the individuals their ministry touched. [Luke 9:6](#) does depict a successful ministry in general terms. The Book of Acts provides [minimum accounting of miracles](#) in the ministries of Peter and Paul after Jesus' ascension back into Heaven.

The connection of these instructions to us can be seen in several ways. Obviously, our commission is to preach this same message of the Kingdom

centered in Jesus as the expression of divine presence and power.

The miracle side is often debated in our day. Should Christian leaders be performing miracles today? Many answer yes, while others say no. Often the answer is based on a modern definition of miracle where somehow God sets aside laws of nature in order to intervene supernaturally to override these laws.

But miracle to these people in our passage meant the outward expression of an already present divine power that met urgent and extreme needs. Miracle affirmed what was already believed: God dwells among His people and cares for them. Here is where the text challenges all of us profoundly. When others look at us and our ministry, how much presence of God is clearly observable? Do they experience ministry from us as profound affirmation of God's loving care? As our unconditioned devotion to Christ unfolds in ministry, we provide God a channel to manifest His presence and power in life-changing fashion. Miracle takes place, whether we fully recognize it or not.

The key to this perspective is seen in the last two statements: "You received without payment; give without payment." Literarily, this set of statements forms the climax of the series in verses 7 -8 (cf. [Semantic Diagram](#)). Ministry is to flow out of being the recipients of divine blessing. Thus ministry becomes an expression of devotion and gratitude to God. This prompts ministry as self-giving and self-sacrificing. The statements also transition the text

into the next segment where the details come.

### 3) How they will support themselves, vv. 9-15

#### Greek NT

<10:9> Μὴ κτήσησθε χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν, <10:10> μὴ πῆραν εἰς ὁδὸν μηδὲ δύο χιτῶνας μηδὲ ὑποδήματα μηδὲ ῥάβδον· ἄξιός γάρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ. <10:11> εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν· κακεῖ μείνατε ἕως ἂν ἐξέλθητε. <10:12> εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀπάσασθε αὐτήν· <10:13> καὶ ἐὰν μὲν ἦ ἡ οἰκία ἄξια, ἐλθάτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν, ἐὰν δὲ μὴ ἦ ἄξια, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω. <10:14> καὶ ὃς ἂν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι ἔξω τῆς οἰκίας ἢ τῆς πόλεως ἐκεῖνης ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν. <10:15> ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ

#### NASB

9 Do not acquire gold, or silver, or copper for your money belts, 10 or a bag for your journey, or even two coats, or sandals, or a staff; for the worker is worthy of his support. 11 And whatever city or village you enter, inquire who is worthy in it, and stay at his house until you leave that city. 12 As you enter the house, give it your greeting. 13 If the house is worthy, give it your blessing of peace. But if it is not worthy, take back your blessing of peace. 14 Whoever does not receive you, nor heed your words, as you go out of that house or that city, shake the dust off your feet. 15 Truly I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.

#### NRSV

9 Take no gold, or silver, or copper in your belts, 10 no bag for your journey, or two tunics, or sandals, or a staff; for laborers deserve their food. 11 Whatever town or village you enter, find out who in it is worthy, and stay there until you leave. 12 As you enter the house, greet it. 13 If the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you. 14 If anyone will not welcome you or listen to your words, shake off the dust from your feet as you leave that house or town. 15 Truly I tell you, it will be more tolerable for the land of Sodom and Gomorrah on the day of judgment than for that town.

#### NLT

9 Don't take any money with you. 10 Don't carry a traveler's bag with an extra coat and sandals or even a walking stick. Don't hesitate to accept hospitality, because those who work deserve to be fed. 11 Whenever you enter a city or village, search for a worthy man and stay in his home until you leave for the next town. 12 When you are invited into someone's home, give it your blessing. 13 If it turns out to be a worthy home, let your blessing stand; if it is not, take back the blessing. 14 If a village doesn't welcome you or listen to you, shake off the dust of that place from your feet as you leave. 15 I assure you, the wicked cities of Sodom and Gomorrah will be better off on the judgment day than that place will be.

#### Notes:

When Francis of Assisi heard the sermon in 1209 based on verse 9, he took the meaning in strictly literal terms and as applying universally to all who would be Christ's disciples. His Catholic heritage had provided him with a two tiered level of discipleship, indicating that some could aspire to higher levels of commitment while others did not need to make such high commitments. Thus, the command of God for him was a vow of poverty in the most intense way humanly possible. In Roman Catholic tradition, the instructions here and their parallels in Mark and Luke stand as the main "biblical" basis for the vow of poverty for priests and nuns. Protestant Christians have struggled since Martin Luther in the 1500s to understand the connection of these instructions to contemporary disciples.

What was Jesus getting at with these words? First, they must be understood in their basic application to the Twelve as a part of their commissioning. The thought structure for these verses essentially revolves around two foundational ideas: preparation (vv. 9-10) and dependence on hospitality (vv. 11-12) with a summation (vv. 13-15). See the [Block](#) and [Semantic](#) Diagrams for details.

Two basic admonitions set the stage and are supported by an axiomatic principle: *don't take, don't take, because...*

First, the disciples were not to take money (=gold, silver, copper). Although the Greek verb (κτήσησθε) can be translated as acquire, most translators see the parallel verb in Mark (αἰρωσιν) and Luke (αἰρεῖτε) as the clue to meaning here and so



translate this verb also as “take.” In either instance, the concept relates back to the transitional admonition above “freely give” at the point of charging for miracles -- something quite common in the ancient world in both Jewish and Gentile traditions. Self-sacrificing ministry flowing out of gratitude was not intended to be a ‘for-profit’ ministry! Such would have defeated the very objective of ministry as a tangible expression of God’s loving compassion. Rather, the disciples would depend on the gracious hospitality of the people to whom they ministered.

Secondly, the disciples were to not take a bag, tunics, sandals, or staff (v. 10). Matthew has tightened his Markan source which states (6:8-9): “He ordered them to take nothing for their journey except a staff; no bread, no bag, no money in their belts; but to wear sandals and not to put on two tunics.” Luke followed Mark more closely (9:3): “Take nothing for your journey, no staff, nor bag, nor bread, nor money; not even an extra tunic.” The items mentioned, in Mark and Luke especially, portray a beggar. The disciples were not to go out functioning as beggars. Matthew’s account prohibiting sandals and a staff seem to heighten the emphasis to the posture of one standing before God in worship in the temple. Perhaps, this very Jewish oriented depiction intended to underscore a dependency solely on God to take care of them.

The foundation of these two admonitions is the axiom, “the laborer is worthy of his hire” (ἄξιός γάρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ). This ancient proverb stressed equitable pay for work done. That is, those who benefit from another’s labor should reciprocate with pay in some form.

The second set of instructions, vv. 11-15, revolve around ancient Jewish hospitality traditions. A helpful summary is provided by C.S. Keener (*IVP Bible Background Commentary*):

Showing hospitality by taking in travelers was one of the most important virtues in Mediterranean antiquity, especially in Judaism; Jesus could have drawn on Old Testament precedent for traveling ministers depending on such hospitality (2 Kings 4:8–11); cf. comment on Matthew 10:41. (Indeed, Israelite

tradition had required even most wicked kings to respect prophets and to spare them despite their criticisms, which other ancient kings would not have endured.)

To whom and under what circumstances greetings should or should not be given were important issues of social protocol, especially because the common Jewish greeting, “Peace,” was really a blessing or wish-prayer meant to communicate peace. Jesus cuts through such issues of protocol with new directives.

The definition of worthy host is not provided and our understanding of this custom is not adequate to know what it might have been. When such a worthy house was found the traveling missionary was to pronounce God’s peace, i.e., blessing, on that house while staying with the family. The unworthy house or town was not to receive such a blessing. Instead, the disciples were to give new meaning to an ancient Jewish custom. When Jewish travelers outside the Promised Land returned back home, they shook the dust off their feet at the border of Palestine concerned to shake off the last remnants of Gentile pollution so as to not bring it into God’s country. Jesus instructed his disciples to use this custom against the ‘unworthy’ home or town. The warning that followed was that such rejection of God’s servants would bring down divine wrath on these inhospitable people worse than what would rain down on Sodom and Gomorrah in final judgment at the end to time.

What can we learn from these instructions? For one thing, the modern servant of Christ needs to ‘travel light’ free from the baggage of material preoccupation. This should especially apply to preachers and missionaries. Those who seek to spread the gospel should depend on God’s people to take care of them. Conversely, we who benefit from such ministry should unhesitating reach out to support these preachers of the gospel. Paul put it this way in 1 Tim. 5:17-18: “Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching; for the scripture says, ‘You shall not muzzle an ox while it is treading out the grain,’ and, ‘The laborer deserves to be paid.’”

#### 4) The hardships they will face, vv. 16-23

##### Greek NT

<10:16> Ἴδού ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις καὶ ἀκέραιοι ὡς

##### NASB

16 “Behold, I send you out as sheep in the midst of wolves; so be shrewd as serpents and innocent as doves. 17

##### NRSV

16 “See, I am sending you out like sheep into the midst of wolves; so be wise as serpents and innocent as doves.

##### NLT

16 “Look, I am sending you out as sheep among wolves. Be as wary as snakes and harmless as doves. 17

αὶ περιστρεφαί. <10:17> προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς· <10:18> καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. <10:19> ὅταν δὲ παραδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσητε· <10:20> οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. <10:21> παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς. <10:22> καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται. <10:23> ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἑτέραν· ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου.

#### Notes:

While Matthew links up these instructions in vv. 16-23 with this discourse, [Mark](#) (13:9-13) and [Luke](#) (21:12-19) insert this material much later in [Jesus ministry](#), toward the end of his public ministry on Tuesday before crucifixion on Friday. But the instructions are pretty much the same. In both settings, Jesus warns his disciples of severe hardships in carrying out their mission. Even Matthew's account focused on the commissioning of the Twelve in Galilee reaches beyond that limited assignment to emphasize an ongoing pattern of opposition to the preaching of the gospel.

The thought flow in these verses revolves around two core ideas: Jesus sends (v.16) and that has

But beware of men, for they will hand you over to the courts and scourge you in their synagogues; 18 and you will even be brought before governors and kings for My sake, as a testimony to them and to the Gentiles. 19 But when they hand you over, do not worry about how or what you are to say; for it will be given you in that hour what you are to say. 20 For it is not you who speak, but it is the Spirit of your Father who speaks in you. 21 Brother will betray brother to death, and a father his child; and children will rise up against parents and cause them to be put to death. 22 You will be hated by all because of My name, but it is the one who has endured to the end who will be saved. 23 But whenever they persecute you in one city, flee to the next; for truly I say to you, you will not finish going through the cities of Israel until the Son of Man comes.

17 Beware of them, for they will hand you over to councils and flog you in their synagogues; 18 and you will be dragged before governors and kings because of me, as a testimony to them and the Gentiles. 19 When they hand you over, do not worry about how you are to speak or what you are to say; for what you are to say will be given to you at that time; 20 for it is not you who speak, but the Spirit of your Father speaking through you. 21 Brother will betray brother to death, and a father his child, and children will rise against parents and have them put to death; 22 and you will be hated by all because of my name. But the one who endures to the end will be saved. 23 When they persecute you in one town, flee to the next; for truly I tell you, you will not have gone through all the towns of Israel before the Son of Man comes.

But beware! For you will be handed over to the courts and beaten in the synagogues. 18 And you must stand trial before governors and kings because you are my followers. This will be your opportunity to tell them about me, yes, to witness to the world. 19 When you are arrested, don't worry about what to say in your defense, because you will be given the right words at the right time. 20 For it won't be you doing the talking? it will be the Spirit of your Father speaking through you. 21 Brother will betray brother to death, fathers will betray their own children, and children will rise against their parents and cause them to be killed. 22 And everyone will hate you because of your allegiance to me. But those who endure to the end will be saved. 23 When you are persecuted in one town, flee to the next. I assure you that I, the Son of Man, will return before you have reached all the towns of Israel.

negative implications (vv. 17-24). The negative implications focus on persecution, first, in a Jewish society (synagogues and councils, vv. 17-20), inside families (v. 21), and generally (vv. 22-23).

The situation of those being sent is as sheep in the midst of a bunch of wolves. Danger is intense. How then should these "sheep" function? They are to be as smart as snakes and as innocent as doves. The graphic symbolism of these images dramatically capture the setting of gospel ministry both then and down through the centuries of Christian history. Danger and risk are always present in ministry. Often times that has meant violent persecution -- and still does in our day. Survival becomes a delicate



balancing of insightful understanding of this danger (= snakes) and functioning within it while not losing one's integrity and commitment (= doves). Not an easy challenge! Human nature pushes us toward the snake and elimination of the sheep and dove. But Jesus insists that we maintain balance. The snake is necessary to avoid a naivete that stumbles into dumb mistakes. But the dove cannot be killed or else the poisonous destructive side of the snake takes control. We just need his keen awareness of the presence and nature of danger, not his deadly killing



power. To be sure, the situation makes sheep out of us whether we want to be or not.

Discipleship is then a challenging balance in a game of survival with genuine, faithful commitment to our Christ as the guiding dynamic. The Twelve needed it for their survival in ministry. Untold millions of disciples over the centuries have needed it as well. We continue to need this balance in our discipleship today just as much. Opposition to our

ministry will originate from the same essential sources that Jesus outlined in vv. 17-23.

## 5) Their relationship to him, vv. 24-25

### Greek NT

<10:24> Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ. <10:25> ἄρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν οἰκοδεσπότην Βεελζεβοὺλ ἐπεκάλεσαν, πόσω μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ.

### NASB

24 "A disciple is not above his teacher, nor a slave above his master. 25 It is enough for the disciple that he become like his teacher, and the slave like his master. If they have called the head of the house Beelzebul, how much more will they malign the members of his household!"

### NRSV

24 "A disciple is not above the teacher, nor a slave above the master; 25 it is enough for the disciple to be like the teacher, and the slave like the master. If they have called the master of the house Beelzebul, how much more will they malign those of his household!"

### NLT

24 "A student is not greater than the teacher. A servant is not greater than the master. 25 The student shares the teacher's fate. The servant shares the master's fate. And since I, the master of the household, have been called the prince of demons, how much more will it happen to you, the members of the household!"

### Notes:

This final pericope in our study needs to be included as a rounding out of the emphases in the first part of this long discourse of Jesus. In the emphasis on Jesus sending out the disciples into a hostile situation where their lives would be in jeopardy, they needed to realize that he wasn't asking them to do anything that he wasn't already doing.

The thought structure moves from two common social structures of that day -- students/teachers and slaves/masters -- to the climatic saying in v. 25b about the head of the house and members of that house.

The social structure is easy to understand, although our American society seems at times to not 'get it.' The student or the slave does not enjoy a privileged status higher than his teacher or master. In danger especially, their deep connection to one

another means that they will share a common fate. Neither will escape harm just because they are slave or master nor because they are student or teacher. Such should be self evident to the Twelve.

That leads to the third image: the household. When the male head of the ancient household was labeled as the incarnate Devil himself, the members of that house shouldn't expect to be labeled angels of God! Thus the Twelve should expect to suffer abuse just as Jesus did. The NLT above renders the ideas well in its interpretive translation.

This still applies to us today. The haunting question is, if the fire starts burning as hot for us as it did for Jesus, will we try to claim exemption as though we're somehow better than our Lord?

**Matt. 10:5-15 (NRSV) #62**

5 These twelve Jesus sent out with the following instructions: "Go nowhere among the Gentiles, and enter no town of the Samaritans, 6 but go rather to the lost sheep of the house of Israel. 7 As you go, proclaim the good news, 'The kingdom of heaven has come near.' 8 Cure the sick, raise the dead, cleanse the lepers, cast out demons. You received without payment; give without payment. 9 Take no gold, or silver, or copper in your belts, 10 no bag for your journey, or two tunics, or sandals, or a staff; for laborers deserve their food. 11 Whatever town or village you enter, find out who in it is worthy, and stay there until you leave. 12 As you enter the house, greet it. 13 If the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you. 14 If anyone will not welcome you or listen to your words, shake off the dust from your feet as you leave that house or town. 15 Truly I tell you, it will be more tolerable for the land of Sodom and Gomorrah on the day of judgment than for that town.

**Mark 6:7-13 (NRSV) #31**

7 He called the twelve and began to send them out two by two, and gave them authority over the unclean spirits. 8 He ordered them to take nothing for their journey except a staff; no bread, no bag, no money in their belts; 9 but to wear sandals and not to put on two tunics. 10 He said to them, "Wherever you enter a house, stay there until you leave the place. 11 If any place will not welcome you and they refuse to hear you, as you leave, shake off the dust that is on your feet as a testimony against them." 12 So they went out and proclaimed that all should repent. 13 They cast out many demons, and anointed with oil many who were sick and cured them.

**Luke 9:1-6 (NRSV) #54**

1 Then Jesus called the twelve together and gave them power and authority over all demons and to cure diseases, 2 and he sent them out to proclaim the kingdom of God and to heal. 3 He said to them, "Take nothing for your journey, no staff, nor bag, nor bread, nor money; not even an extra tunic. 4 Whatever house you enter, stay there, and leave from there. 5 Wherever they do not welcome you, as you are leaving that town shake the dust off your feet as a testimony against them." 6 They departed and went through the villages, bringing the good news and curing diseases everywhere.



**Matt. 10:16-25 (NRSV) #63**

16 See, I am sending you out like sheep into the midst of wolves; so be wise as serpents and innocent as doves. 17 Beware of them, for they will hand you over to councils and flog you in their synagogues; 18 and you will be dragged before governors and kings because of me, as a testimony to them and the Gentiles. 19 When they hand you over, do not worry about how you are to speak or what you are to say; for what you are to say will be given to you at that time; 20 for it is not you who speak, but the Spirit of your Father speaking through you. 21 Brother will betray brother to death, and a father his child, and children will rise against parents and have them put to death; 22 and you will be hated by all because of my name. But the one who endures to the end will be saved. 23 When they persecute you in one town, flee to the next; for truly I tell you, you will not have gone through all the towns of Israel before the Son of Man comes.

24 A disciple is not above the teacher, nor a slave above the master; 25 it is enough for the disciple to be like the teacher, and the slave like the master. If they have called the master of the house Beelzebul, how much more will they malign those of his household!

**Mark 13:9-13 (NRSV) #75**

9 As for yourselves, beware; for they will hand you over to councils; and you will be beaten in synagogues; and you will stand before governors and kings because of me, as a testimony to them. 10 And the good news must first be proclaimed to all nations. 11 When they bring you to trial and hand you over, do not worry beforehand about what you are to say; but say whatever is given you at that time, for it is not you who speak, but the Holy Spirit. 12 Brother will betray brother to death, and a father his child, and children will rise against parents and have them put to death; 13 and you will be hated by all because of my name. But the one who endures to the end will be saved.

**Luke 21:12-19 (NRSV) #132**

12 But before all this occurs, they will arrest you and persecute you; they will hand you over to synagogues and prisons, and you will be brought before kings and governors because of my name. 13 This will give you an opportunity to testify. 14 So make up your minds not to prepare your defense in advance; 15 for I will give you words and a wisdom that none of your opponents will be able to withstand or contradict. 16 You will be betrayed even by parents and brothers, by relatives and friends; and they will put some of you to death. 17 You will be hated by all because of my name. 18 But not a hair of your head will perish. 19 By your endurance you will gain your souls.

**Greek NT**

<10:5> Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς παραγγέλλας αὐτοῖς λέγων, Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθῃτε καὶ εἰς πόλιν Σαμαριτῶν μὴ εἰσέλθῃτε· <10:6> πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ. <10:7> πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι Ἦγγικεν ἡ βασιλεία τῶν οὐρανῶν. <10:8> ἀσθενοῦντας θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε.

<10:9> Μὴ κτήσῃσθε χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν, <10:10> μὴ πήραν εἰς ὁδὸν μηδὲ δύο χιτῶνας μηδὲ ὑποδήματα μηδὲ ῥάβδον· ἄξιός γάρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ. <10:11> εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθῃτε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν· κακεῖ μείνατε ἕως ἂν ἐξέλθῃτε. <10:12> εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀπάσασθε αὐτήν· <10:13> καὶ ἐὰν μὲν ᾗ ἡ οἰκία ἄξια, ἐλθάτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν, ἐὰν δὲ μὴ ᾗ ἄξια, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω. <10:14> καὶ ὃς ἂν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι ἔξω τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν. <10:15> ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ <10:16> Ἴδοὺ ἐγὼ

**NASB**

5 These twelve Jesus sent out after instructing them: "Do not go in the way of the Gentiles, and do not enter any city of the Samaritans; 6 but rather go to the lost sheep of the house of Israel. 7 And as you go, preach, saying, 'The kingdom of heaven is at hand.' 8 Heal the sick, raise the dead, cleanse the lepers, cast out demons. Freely you received, freely give. 9 Do not acquire gold, or silver, or copper for your money belts, 10 or a bag for your journey, or even two coats, or sandals, or a staff; for the worker is worthy of his support. 11 And whatever city or village you enter, inquire who is worthy in it, and stay at his house until you leave that city. 12 As you enter the house, give it your greeting. 13 If the house is worthy, give it your blessing of peace. But if it is not worthy, take back your blessing of peace. 14 Whoever does not receive you, nor heed your words, as you go out of that house or that city, shake the dust off your feet. 15 Truly I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.

16 "Behold, I send you out as sheep in the midst of wolves; so be shrewd as serpents and innocent as doves. 17 But beware of men, for

**NRSV**

5 These twelve Jesus sent out with the following instructions: "Go nowhere among the Gentiles, and enter no town of the Samaritans, 6 but go rather to the lost sheep of the house of Israel. 7 As you go, proclaim the good news, "The kingdom of heaven has come near." 8 Cure the sick, raise the dead, cleanse the lepers, cast out demons. You received without payment; give without payment. 9 Take no gold, or silver, or copper in your belts, 10 no bag for your journey, or two tunics, or sandals, or a staff; for laborers deserve their food. 11 Whatever town or village you enter, find out who in it is worthy, and stay there until you leave. 12 As you enter the house, greet it. 13 If the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you. 14 If anyone will not welcome you or listen to your words, shake off the dust from your feet as you leave that house or town. 15 Truly I tell you, it will be more tolerable for the land of Sodom and Gomorrah on the day of judgment than for that town.

16 "See, I am sending you out like sheep into the midst of wolves; so be wise as serpents and innocent as doves. 17 Beware of them, for they will hand you over to councils

**NLT**

5 Jesus sent the twelve disciples out with these instructions: "Don't go to the Gentiles or the Samaritans, 6 but only to the people of Israel? God's lost sheep. 7 Go and announce to them that the Kingdom of Heaven is near. 8 Heal the sick, raise the dead, cure those with leprosy, and cast out demons. Give as freely as you have received! 9 Don't take any money with you. 10 Don't carry a traveler's bag with an extra coat and sandals or even a walking stick. Don't hesitate to accept hospitality, because those who work deserve to be fed. 11 Whenever you enter a city or village, search for a worthy man and stay in his home until you leave for the next town. 12 When you are invited into someone's home, give it your blessing. 13 If it turns out to be a worthy home, let your blessing stand; if it is not, take back the blessing. 14 If a village doesn't welcome you or listen to you, shake off the dust of that place from your feet as you leave. 15 I assure you, the wicked cities of Sodom and Gomorrah will be better off on the judgment day than that place will be.

16 "Look, I am sending you out as sheep among wolves. Be as wary as snakes and harmless as doves. 17



ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις καὶ ἀκέραιοι ὡς αἱ περιστεραί. <10:17> προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς· <10:18> καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. <10:19> ὅταν δὲ παραδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσητε· <10:20> οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. <10:21> παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς. <10:22> καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται. <10:23> ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἑτέραν· ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου.

<10:24> Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ. <10:25> ἄρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν οἰκοδεσπότην Βεελζεβούλ ἐπεκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ.

they will hand you over to the courts and scourge you in their synagogues; 18 and you will even be brought before governors and kings for My sake, as a testimony to them and to the Gentiles. 19 But when they hand you over, do not worry about how or what you are to say; for it will be given you in that hour what you are to say. 20 For it is not you who speak, but it is the Spirit of your Father who speaks in you. 21 Brother will betray brother to death, and a father his child; and children will rise up against parents and cause them to be put to death. 22 You will be hated by all because of My name, but it is the one who has endured to the end who will be saved. 23 But whenever they persecute you in one city, flee to the next; for truly I say to you, you will not finish going through the cities of Israel until the Son of Man comes.

24 "A disciple is not above his teacher, nor a slave above his master. 25 It is enough for the disciple that he become like his teacher, and the slave like his master. If they have called the head of the house Beelzebul, how much more will they malign the members of his household!"

and flog you in their synagogues; 18 and you will be dragged before governors and kings because of me, as a testimony to them and the Gentiles. 19 When they hand you over, do not worry about how you are to speak or what you are to say; for what you are to say will be given to you at that time; 20 for it is not you who speak, but the Spirit of your Father speaking through you. 21 Brother will betray brother to death, and a father his child, and children will rise against parents and have them put to death; 22 and you will be hated by all because of my name. But the one who endures to the end will be saved. 23 When they persecute you in one town, flee to the next; for truly I tell you, you will not have gone through all the towns of Israel before the Son of Man comes.

24 "A disciple is not above the teacher, nor a slave above the master; 25 it is enough for the disciple to be like the teacher, and the slave like the master. If they have called the master of the house Beelzebul, how much more will they malign those of his household!"

But beware! For you will be handed over to the courts and beaten in the synagogues. 18 And you must stand trial before governors and kings because you are my followers. This will be your opportunity to tell them about me, yes, to witness to the world. 19 When you are arrested, don't worry about what to say in your defense, because you will be given the right words at the right time. 20 For it won't be you doing the talking? it will be the Spirit of your Father speaking through you. 21 Brother will betray brother to death, fathers will betray their own children, and children will rise against their parents and cause them to be killed. 22 And everyone will hate you because of your allegiance to me. But those who endure to the end will be saved. 23 When you are persecuted in one town, flee to the next. I assure you that I, the Son of Man, will return before you have reached all the towns of Israel.

24 "A student is not greater than the teacher. A servant is not greater than the master. 25 The student shares the teacher's fate. The servant shares the master's fate. And since I, the master of the household, have been called the prince of demons, how much more will it happen to you, the members of the household!"

# Greek NT Diagram

A 5 Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς  
 παραγγείλας αὐτοῖς  
 λέγων,  
 Εἰς ὁδὸν ἐθνῶν  
 1 μὴ ἀπέλθῃτε  
 καὶ  
 εἰς πόλιν Σαμαριτῶν  
 2 μὴ εἰσέλθῃτε·  
 6 δὲ  
 3 πορεύεσθε  
 μᾶλλον  
 πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ.  
 7 δὲ  
 πορευόμενοι  
 4 κηρύσσετε  
 λέγοντες  
 ὅτι Ἦγγικεν ἡ βασιλεία τῶν οὐρανῶν.  
 5 8 ἀσθενοῦντας θεραπεύετε,  
 6 νεκροὺς ἐγείρετε,  
 7 λεπροὺς καθαρίζετε,  
 8 δαιμόνια ἐκβάλλετε·  
 9 δωρεὰν ἐλάβετε,  
 10 δωρεὰν δότε.  
 11 9 Μὴ κτήσῃσθε χρυσὸν  
 μηδὲ  
 ἄργυρον  
 μηδὲ  
 χαλκόν  
 εἰς τὰς ζώνας ὑμῶν,  
 12 10 μὴ (κτήσῃσθε) πῆραν  
 εἰς ὁδὸν  
 μηδὲ  
 δύο χιτῶνας  
 μηδὲ  
 ὑποδήματα  
 μηδὲ  
 ῥάβδον·  
 γὰρ  
 13 ἄξιός ἐστιν ὁ ἐργάτης τῆς τροφῆς αὐτοῦ.  
 11 δ·  
 εἰς ἣν ἂν πόλιν ἢ κώμην εἰσέλθῃτε,  
 14 ἐξετάσατε  
 τίς ἐν αὐτῇ ἄξιός ἐστιν·  
 15 κακεῖ μείνατε  
 ἕως ἂν ἐξέλθῃτε.  
 12 δὲ  
 εἰσερχόμενοι  
 εἰς τὴν οἰκίαν  
 16 ἀσπάσασθε αὐτήν·  
 13 καὶ



17 ἐὰν μὲν ᾗ ἡ οἰκία ἀξία,  
*ἐλθάτω ἡ εἰρήνη ὑμῶν*  
ἐπ' αὐτήν,

18 δὲ  
*ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω.*  
ἐὰν μὴ ᾗ ἀξία,

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

20 15 *ἀμὴν λέγω ὑμῖν,*  
21 *ἀνεκτότερον ἔσται*  
γῇ Σοδόμων καὶ Γομόρρων  
ἐν ἡμέρᾳ κρίσεως  
ἢ τῇ πόλει ἐκείνῃ.

16 Ἴδού  
22 *ἐγὼ ἀποστέλλω ὑμᾶς*  
ὡς πρόβατα  
ἐν μέσῳ λύκων·  
οὖν  
23 *γίνεσθε φρόνιμοι*  
ὡς οἱ ὄφεις καὶ ἀκέραιοι  
ὡς αἱ περιστεραί.

17 δὲ  
24 *προσέχετε*  
ἀπὸ τῶν ἀνθρώπων·  
γὰρ  
25 *παραδώσουσιν ὑμᾶς*  
εἰς συνέδρια  
καὶ  
ἐν ταῖς συναγωγαῖς αὐτῶν  
26 *μαστιγώσουσιν ὑμᾶς·*

18 δὲ  
καὶ ἐπὶ ἡγεμόνας  
καὶ βασιλεῖς  
27 *ἀχθήσεσθε*  
ἐνεκεν ἐμοῦ  
εἰς μαρτύριον αὐτοῖς  
καὶ  
τοῖς ἔθνεσιν.

19 δὲ  
ὅταν *παραδῶσιν ὑμᾶς,*  
28 *μὴ μεριμνήσητε*  
πῶς ἢ τί λαλήσητε·

29 γάρ  
δοθήσεται ὑμῖν  
ἐν ἐκείνῃ τῇ ὥρᾳ  
τί λαλήσητε·

20 γάρ  
30 οὐ ὑμεῖς ἐστε οἱ λαλοῦντες  
ἀλλὰ  
31 τὸ πνεῦμα τοῦ πατρὸς ὑμῶν  
τὸ λαλοῦν ἐν ὑμῖν.

21 δὲ  
32 παραδώσει ἀδελφὸς ἀδελφόν  
εἰς θάνατον  
καὶ  
33 (παραδώσει) πατὴρ τέκνον,  
καὶ  
34 ἐπαναστήσονται τέκνα  
ἐπὶ γονεῖς  
καὶ  
35 θανατώσουσιν αὐτούς.

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

23 δὲ  
38 ὅταν δὲ διώκωσιν ὑμᾶς  
ἐν τῇ πόλει ταύτῃ,  
φεύγετε  
εἰς τὴν ἑτέραν·  
γάρ  
39 ἀμὴν λέγω ὑμῖν,  
40 οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ  
ἕως ἂν ἐλθῇ ὁ υἱὸς τοῦ ἀνθρώπου.

41 24 Οὐκ ἔστιν μαθητὴς  
ὑπὲρ τὸν διδάσκαλον  
οὐδὲ  
42 (ἔστιν) δούλος  
ὑπὲρ τὸν κύριον αὐτοῦ.

43 25 ἀρκετὸν (ἔστιν) τῷ μαθητῇ  
ἵνα γένηται  
ὡς ὁ διδάσκαλος αὐτοῦ  
καὶ  
ὁ δούλος (γένηται)  
ὡς ὁ κύριος αὐτοῦ.

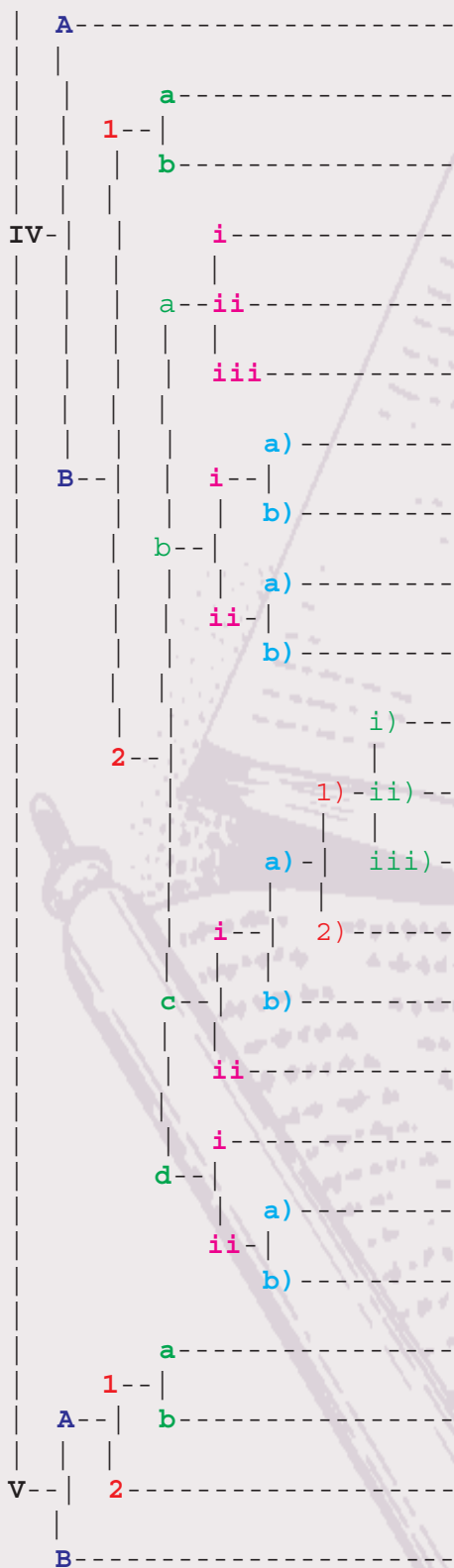
44 εἰ τὸν οἰκοδεσπότην Βεελζεβοὺλ ἐπεκάλεσαν,  
πόσῳ μᾶλλον (ἐπικλήσουσιν) τοὺς σικιακοὺς αὐτοῦ.



# Semantic Diagram

I	A	1	---	1	2 Aor	Dep	Imp-	2	P	(ὕμεῖς)	Where to go
		2	---	2	2 Aor	Dep	Imp-	2	P	(ὕμεῖς)	
	B	3	---	3	Pres	Dep	Imp+	2	P	(ὕμεῖς)	
II	A	1	---	4	Pres	Act	Imp+	2	P	(ὕμεῖς)	What to do
		a	---	5	Pres	Act	Imp+	2	P	(ὕμεῖς)	
		b	---	6	Pres	Act	Imp+	2	P	(ὕμεῖς)	
		2	---	7	Pres	Act	Imp+	2	P	(ὕμεῖς)	
	B	c	---	8	Pres	Act	Imp+	2	P	(ὕμεῖς)	
		d	---	9	2 Aor	Act	Ind	2	P	(ὕμεῖς)	
		1	---	10	1 Aor	Act	Imp+	2	P	(ὕμεῖς)	
		2	---	---	---	---	---	---	---	---	
	A	a	---	11	1 Aor	Dep	Imp-	2	P	(ὕμεῖς)	Support
		1	---	12	(1 Aor	Dep	Imp-	2	P	ὕμεῖς)	
		b	---	13	(Pres	---	Ind	3	S	ὁ ἐργάτης)	
		2	---	14	1 Aor	Act	Imp+	2	P	(ὕμεῖς)	
		a	---	15	1 Aor	Act	Imp+	2	P	(ὕμεῖς)	
		a	---	16	1 Aor	Dep	Imp+	2	P	(ὕμεῖς)	
III	B	i	---	17	1 Aor	Act	Imp+	3	S	ἡ εἰρήνη	
		ii	---	18	1 Aor	Act	Imp-	3	S	ἡ εἰρήνη	
		a	---	19	1 Aor	Act	Imp+	2	P	(ὕμεῖς)	
	3	i	---	20	Pres	Act	Ind	1	S	(ἐγώ)	
		ii	---	21	Fut	---	Ind	3	S	ἀνεκτότερον	

Ἰδοὺ



22	Pres	Act	Ind	1	S	ἐγώ	Persecution
οὖν							
23	Pres	Dep	Imp+	2	P	(ὕμεῖς)	
δε							
24	Pres	Dep	Imp+	2	P	(ὕμεῖς)	
γὰρ							
25	Fut	Act	Ind	3	P	(αὐτοὶ)	
καὶ							
26	Fut	Act	Ind	3	P	(αὐτοὶ)	
δε							
27	Fut	Pass	Ind	2	P	(ὕμεῖς)	
δε							
28	1 Aor	Act	Imp-	2	P	(ὕμεῖς)	
γὰρ							
29	Fut	Pass	Ind	3	S	(αὐτὸ)	
γὰρ							
30	Pres	---	Ind	2	P	(ὕμεῖς)	
ἀλλὰ							
31	Pres	---	Ind	3	S	τὸ πνεῦμα	
δε							
32	Fut	Act	Ind	3	S	ἀδελφός	
καὶ							
33	(Fut	Act	Ind	3	S	πατὴρ)	
καὶ							
34	Fut	Pass	Ind	3	P	τέκνα	
καὶ							
35	Fut	Act	Ind	3	P	(τέκνα)	
καὶ							
36	Fut	---	Ind	2	P	(ὕμεῖς)	
δε							
37	Fut	Pass	Ind	3	S	οὗτος	
δε							
38	Pres	Act	Imp+	2	P	(ὕμεῖς)	
γὰρ							
39	Pres	Act	Ind	1	S	(ἐγώ)	
---							
40	1 Aor	Act	Subj	2	P	(ὕμεῖς)	
---							
41	Pres	---	Ind	3	S	μαθητῆς	Comparisons
οὐδὲ							
42	(Pres	---	Ind	3	S)	δοῦλος	
---							
43	(Pres	---	Ind	3	S)	ἀρκετὸν	
---							
44	(Fut	Act	Ind	3	P	αὐτοὶ)	