

MATTHEW 10

NLET

JESUS GAVE THE TWELVE APOSTLES AUTHORITY

- 1 And, having called the Twelve Disciples *that were* His to Himself, He gave them authority
- over spirits – *that is*, unclean *spirit* – so as to cast them out and
 - to heal every sickness and every weakness.

THE NAMES OF THE TWELVE APOSTLES

- 2 Now, the names of the Twelve Apostles were¹ these:
- first, Simon, the one who was being called 'Peter'; and
 - Andrew, the brother *that was* his;²
 - Jacob³, the son of Zebedee; and
 - John, the brother *that was* his;
 - 3 Philip; and
 - Bartholomew;
 - Thomas; and
 - Matthew⁴, the tax collector;
 - Jacob⁵, the son of Alphaeus; and
 - Lebbaeus, the one who was being called by the surname 'Thaddaeus'⁶;
 - 4 Simon, the Cananite⁷; and
 - Judas⁸ Iscariot⁹, the *Apostle* who also handed Him over.

JESUS GAVE ORDERS TO THE TWELVE: TO WHOM TO GO

- 5 The Jesus commissioned these – *that is*, the Twelve, having given orders to them, saying, "Do not go away to a road belonging to *other* ethnicities. And, into a city belonging to Samaritans do not go.

6 Now, go rather to the sheep – *that is*, the ones who have been lastingly lost from the household of Israel.

WHAT TO DO

7 Now, while going, herald, saying, "the Kingdom of the Heaven has lastingly drawn near!"

- 8 Keep on healing ones who are feeble.
- ¹⁰ Keep on cleansing lepers.
- Keep on throwing out demons.

Freely you have received! Freely give!

WHAT NOT TO DO

9 *Absolutely* do NOT acquire for yourselves –

- gold, or
- silver, or
- bronze

for the money belt *that is* yours!

¹⁰ No leather pouch *for a food supply*.

Nor, two inner garments.

Nor, sandals.

Nor, staffs¹¹.

For, the worker is¹² WORTHY of the provisions *that* are his.

WHERE TO STAY

11 Now, into whatever city or unwalled village you might enter, inquire well who in it is worthy. And, there remain until *whenever* you should go out.

12 Now, being ones who are entering into the household, greet it kindly.

13 And, if ever, on the one hand, the household might be worthy, let the peace *that is* yours come upon it.

If ever, on the other hand, it might not be worthy, let the peace *that is* yours return to you.

HOW TO HANDLE REJECTION

14 And, *against the one* who, if ever¹³ he might not accept you nor listen to the words *that are* yours, while

¹ 30% of the Greek manuscripts, including the best line of transmission (f35), have 'are' (the grammatically correct plural verb with a plural subject) instead of 'is' (a singular verb).

² 99.8% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction 'and' here. On the basis of one manuscript (B) the NU includes it.

³ 'Jacob' is clearly a better transliteration of the Greek name Ἰάκωβος than 'James'.

⁴ 99.4% of the Greek manuscripts, including the best line of transmission (f35), have the spelling 'Matthew' here instead of 'Matththew'.

⁵ 'Jacob' is clearly a better transliteration of the Greek name Ἰάκωβος than 'James'.

⁶ 99.4% of the Greek manuscripts, including the best line of transmission (f35), have 'Lebbaeus, the one was called by the surname Thaddeaus' here. On the basis of two manuscripts (N

and B) the NU has 'Thaddeaus'.

⁷ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'Cananite' (meaning 'a person from Cana in Galilee') here instead of 'Canaanite' (meaning 'a zealot for his homeland against the Roman occupation').

⁸ 90% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article 'the' here.

⁹ 'Iscariot' – most likely designates this Judas as being a man from the city of Kerieth in Judea.

¹⁰ 94% of the Greek manuscripts, including the best line of transmission (f35), do not include the words 'keep on raising dead ones,' here.

¹¹ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'staffs' here instead of 'staff'.

¹² 96% of the Greek manuscripts, including the best line of transmission (f35), include the verb 'is' here.

¹³ 97% of the Greek manuscripts, including the best line of

going outside of¹⁴ the household or the city – *namely*, that *one* – shake off the dust from the feet *that are* yours.

15 Assuredly I say to you: *it* shall be more bearable for the land of Sodom an Gomorrah in the day of judgment than for the city – *namely*, that *one*!

WHAT THEY COULD EXPECT TO ENCOUNTER
AND HOW TO RESPOND

16 Look! I, *for My part*, am commissioning you as sheep in the midst of wolves! Become as sagacious as the serpents and as untainted as the doves.

17 Keep on being wary of the People! For, they shall hand you over to the Sanhedrin. And, in the synagogues *that are* theirs they shall scourge you.

18 And, before leaders – yes, even kings! – you shall be led on account of Me, to end in a testimony for them and for the ethnicities.

19 Now, whenever they might be handing you over¹⁵, do not even begin to be anxious about how or what you shall say¹⁶. For, what you shall say¹⁷ shall be given to you at that – *that is*, the hour. 20 For, you, *for your part*, are NOT the ones who are speaking; rather, the Spirit of the Father *that is* yours is the One Who is speaking by agency of you.

21 Now, a brother shall hand over a brother to death; and, a father a child.

And, children shall rise up in revolt against parents. And, they shall condemn them to death.

22 And, you shall be ones who are being hated by all on account of the Name *that is* Mine.

Now, the one who stands firm to an end – this *one* shall be saved.

23 Now, whenever they might persecute you in the city – *that is*, this *one*, flee to the other city¹⁸. For, assuredly I say to you, you shall by no means bring the cities of the *region* of Israel to perfection until the Son of the Man might come.

24 A disciple is NOT over and beyond the teacher; nor, *is* a slave over and beyond the lord *that is* his. 25 *It is* enough for the disciple that he might come to be as the teacher *that is* his; and, the slave as the lord *that is* his. If they stigmatized the master of a household with the name¹⁹ 'Beelzebul', how much more the members of the household *that is* his!

WHAT TO DO ABOUT FEAR

26 So then, do not even begin to fear them! For, there is nothing that has been lastingly covered which shall not be uncovered; and, *there is nothing* hidden which shall not come to be made known.

27 What I am saying to you in the darkness, speak in the light. And, what you are hearing in the ear, herald upon the housetop.

28 And, stop being afraid of the ones who are killing the body but are not able to be killing the psyche²⁰. Now, rather, be frightened by²¹ the One Who is able to destroy both psyche and body in Gehenna²²!

29 Are not two little sparrows being sold for an assarius²³? And, one from among them shall not fall to the ground without the Father *that is* yours.

30 Now also, the hairs of the head *that is* YOURS – *that is*, all of them – are ones which have been lastingly numbered!

31 So then, do NOT be frightened²⁴! You, *for your parts*, excel many little sparrows in value!

transmission (f35), have 'if ever' here instead of 'ever'.

¹⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), do not include the preposition 'outside of'. This preposition is already included as the prefix of the verb.

¹⁵ 94% of the Greek manuscripts, including the best line of transmission (f35), have 'might be handing you over' (a present subjunctive verb) here instead of 'might hand you over' (a aorist subjunctive verb).

¹⁶ 30% of the Greek manuscripts, including the best line of transmission (f35), have 'shall say' (a future tense verb) here instead of 'might say' (an aorist subjunctive verb).

¹⁷ 90% of the Greek manuscripts, including the best line of transmission (f35), have 'shall say' (a future tense verb) here instead of 'might say' (an aorist subjunctive verb).

¹⁸ 'the other city' – the Greek manuscripts have two different adjectives here for 'other'. Both can be translated as 'other'.

¹⁹ 30% of the Greek manuscripts, including the best line of transmission (f35), have 'stigmatized...with the name' here. On the basis of 20% the NU has 'nicknamed'.

²⁰ 'Gehenna' is the transliteration of an Aramaic word which

means 'valley of the sons of lamentation, so named because at one time in Israel's history mothers lamented for baby sons who were offered as sacrifices to the pagan god Molech.

Consequently, the valley was converted into a garbage dump where there were continual fires and maggots on decomposing bodies. It became a fitting expression for the eternal place for the damned.

²¹ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'be frightened by' (an aorist passive imperative verb) here instead of 'keep on being frightened by' (a present passive imperative verb).

²² 'psyche' – a transliteration of the Greek word ψυχήν, referring to the immaterial aspect of a person's being which thinks, feels, decides, etc.. It is often translated as 'soul'.

²³ 'assarius' – a transliteration of the Greek word ἀσσαρίου, a small Roman brass coin equivalent in value to 1/10 of a denarius.

²⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'be frightened by' (an aorist passive imperative verb) here instead of 'keep on being frightened by' (a present passive imperative verb).

32 So then, as *for* every one who acknowledges Me before the People, also I, *for My part*, shall make an acknowledgement in connection with him before the Father *that is* Mine – *namely*, the One in ²⁵ heavens.

33 Now, whoever might deny Me before the People, also I, *for My part*, shall deny him before the Father *that is* Mine – *namely*, the Father in ²⁶ heavens.

HOW THEIR PROCLAMATION

SHALL AFFECT FAMILY RELATIONSHIPS

34 Now, do not even begin to hold *the idea* that I came to spread peace upon the Earth. I did not come to spread peace; rather, a short sword.

35 For, I came to divide

- a man against the father *that is* his, and
- a daughter against the mother *that is* hers, and
- a daughter-in-law against the mother-in-law *that is* hers.

36 And, enemies of the person *shall be* the ones who are his own²⁷.

37 For, the one who regards a father or mother with more affection than Me is not worthy of ME.

And, the one who regards a son or daughter with more affection than Me is not worthy of ME.

38 And, *he* who does not take the cross *that is* his and follow after Me is not worthy of ME.

39 The one who has gained the life that is his shall lose it. And, the one who has lost the life *that is* his for My sake shall gain it.

WHAT REWARDS SHALL COME

TO THOSE WHO RECEIVE THEM

40 The one who receives you receives Me. And, the one who receives Me is receiving the One Who commissioned Me.

41 The one who receives a prophet with regard for *his* eminence as a prophet shall receive a prophet's reward.

And, the one who receives a righteous man with regard for his eminence as a righteous man shall receive a righteous man's reward.

42 And, he, if ever²⁸ he might give one of the little ones – *that is*, these – a cup of cold *water* to drink with regard for his eminence as a disciple, assuredly I say to you, shall by no means lose the reward *that is* his.

²⁵ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article 'the' here.

²⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article 'the' here.

²⁷ 85% of the Greek manuscripts, including the best line of

transmission (f35), have 'the one's who are his own' here instead of 'the one's of his household'.

²⁸ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'if ever' here instead of 'ever'.