

Matthew 10:2-7

Fr. Andrew's Bible Study notes on Matthew 10:2-7

Matthew CHAPTER 10:2-7

(The Orthodox New Testament Translation, Holy Apostles Convent, CO)

²Now the names of the twelve apostles are these:

When Christ called his first disciples he named them Apostles (Luke 6:13) – ones being *sent out*. An Apostle ranks first in honor for fullness of all the gifts were necessary to accomplish this work of God. “And God set for Himself some in the Church: first apostles...All *are* not apostles, are they? (1 Cor. 12:28,29).” Saint Chrysostom: “First, he says, ‘apostles,’ for these had all gifts... [Hom. 11, P.G. 62:83 (col. 82).] St. Paul answered God’s call and received the gift of becoming an apostle. “Paul, a slave of Jesus Christ, a called apostle...Jesus Christ our Lord, by Whom we *received grace* and *apostleship* to an *obedience of faith* among all the nations in behalf of His name...(The Orthodox New Testament, Rom. 1:1,4-5).” *Apostleship* is the result of the gift of the Holy Spirit. It is given for the building of body of believers so that they may in turn produce the fruit of the Holy Spirit. “For I say, through the grace which is given to me, to everyone that is among you...as God allotted a measure of faith to each. For even as we have many members in one body, but all the members have not the same function, ⁵so we, who are many, are one body in Christ, and each one members of one another (Rom. 12:3-5).” **first, Simon, who is called Peter, and Andrew his brother; Iakovos the son of Zebedee, and John his brother; ³Philip and Bartholomew; Thomas and Matthew the tax collector; Iakovos the son of Alphæos, and Lebbæos, who was surnamed Thaddæos; ⁴Simon the Cananite, and Judas the Iscariote, who also delivered Him up.**

⁵**These twelve Jesus sent forth, and commanded them, saying, “Do not begin to go into *the* way of the nations, and do not begin to enter into a city of *the* Samaritans.** The force of the aorist active subjunctive with prohibition is: “Do not begin to go” (mh; ajpevlqhte) and “do not begin to enter” (mh; eijsevlqhte) “in the way of the nations.” This prohibition against going to the nations was not unalterable. Later Jesus gives the command to go and make disciples of all the nations. (The Orthodox New Testament Notes)

⁶**“But go rather to the sheep, the lost of *the* house of Israel. [Mt. 10:2-6]**

Saint Chrysostom: “He sends them on the harder task, indicating His guardian care of the Jews and stopping their mouths, and preparing the way for the teaching of the apostles, that people might not hereafter blame them for entering in to men uncircumcised, and think they had a just cause for shunning and turning upon them.” [Hom. 32, P.G. 57:369 (col. 381).]

God’s Spirit discerns when it is most beneficial to act

Saint Gregory the Great: “When the former were called but refused to be converted, the holy **preachers** would come in turn to the calling of the nations. For there were at that time some from among the Jews who were to be called, and some from among the

nations who were not to be called....When the apostles wished to preach to the Gentiles in Asia Minor, we are told that they were forbidden by the Spirit [Acts 16:6]; and yet the Spirit Himself, Who at first forbade this preaching, later poured Himself out in the hearts of the people of Asia Minor. By a mysterious and hidden judgment the holy preaching was withheld from the ears of certain persons, for God knew that they would not come to the knowledge of the truth and would only incur serious judgment for having spurned the apostolic preaching." [Hom. 17, *Forty Gospel Homilies*, 120, 121; cf. Hom. 4, *P.L.* 76 (col. 1089).]

7"And as ye go, be preaching, saying, 'The kingdom of the heavens hath drawn near.' [Mt. 10:7]

The Preaching (Kyrigma =) of the Apostles

Blessed Theophylact: "The grain of mustard is the preaching as well as the apostles." [P.G. 123:68C (col. 285).]

The role of preaching

Saint Gregory the Great: "Everyone that preaches true faith and good works, what does he do but prepare the way of the Lord so that He may come into the hearts of his hearers, and may make straight the path for God, forming right dispositions within them by the words of his exhortations?" [On the Mystical Church, P.G. 76 (cols. 1159-1170), in *Toal*, I:89.]

The Kingdom of God is Spread by the gift of Preaching

Saint Kyril of Alexandria: "...He gave commandment to the holy apostles in these words: 'Go therefore and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you [Mt. 28:19].' Behold, therefore, you see, that throughout all nations was that sacred and divine fire spread abroad by means of the holy preachers."

¹⁶"The law and the prophets *were* until John; from that time the kingdom of God is being preached as good tidings, and everyone is forcing himself into it. [Lk. 16:16]

Saint Ambrose: "It is not because the law failed, but because the preaching of the Gospel begins, for the lesser is seen to be completed when the greater succeeds it." [Exposition, Bk. VIII, § 1.]

The Kingdom of God –

Saint Kyril: "Christ utters a profound and mysterious truth. For it is His custom to give the name of 'the kingdom of God' to justification by faith, to the cleansing that is by holy Baptism and the participation of the Holy Spirit, and to the offering of spiritual service, now rendered possible by the entering in of the Gospel laws. But these things are the means of our being made partakers of the promises, and of our reigning together with Christ. He says, 'In no wise will I eat of it any more' (oujkevti ouj mh; favgw ejx aujtou'), one namely that consisted in the typical eating—for a lamb was slain to be the type of the true Lamb—'until it be fulfilled in the kingdom of God'; that is, until the time has

appeared in which the kingdom of the heavens is preached. For this is fulfilled in us, who honor the worship that is superior to the law, even the true Pascha. Nor is it a lamb of the flock which sanctifies those who are in Christ, but Himself rather, being made a holy sacrifice for us, by the sacred bloodless oblations, and the mystical giving of thanks, in which we are blessed and quickened with life." [Ib., 566.]

Preaching & Pentecost – gift of the Spirit

Saint Gregory the Great: "...Teachers possess fiery tongues, because when they preach out of love for God they enflame the hearts of their hearers. The men who said, 'Our heart was burning in us as He was speaking to us in the way and as He was opening to us the Scriptures, was it not [Lk. 24:32]?'

Saint Leo: "And therefore from that day (Pentecost) the trumpet of the Gospel preaching has sounded loud; from that day the showers of gracious gifts, the rivers of blessings, have watered every desert and all the dry land, since to renew the face of the earth the Spirit of God 'moved over the water [Gen. 1:2],'. " [Sermon LXXV, II, in Nicene, 2nd Ser., XII:190.]

The Preaching of the Faithful

Blessed Theophylact: "He means it is needful to be in readiness for the Gospel and to preach. For, 'Beautiful are the feet of one preaching glad tidings of peace, as one preaching good news [cf. Is. 52:7]'; or it means to be ready for our earthly departure....For the feet indeed are a symbol of life. Therefore also he said, 'Be taking heed then how exactly ye walk [Eph. 5:15].'" [P.G. 124:420BC (col. 1132).]

Matthew 10:8-14

Fr. Andrew's Bible Study notes for Matthew 10:8-14

Matthew CHAPTER 10:8-14

(The Orthodox New Testament Translation, Holy Apostles Convent, CO)

⁸**"Be healing *the* sick,**

Heal = *therapeúō* *therapy* – properly, *heal*, reversing a physical condition to restore a person having an illness (disease, infirmity). I care for, attend, serve, treat, especially of a physician; hence: I heal.

Sick = *asthenés* (an adjective, derived from 1 /A "without" and *sthenos*, "vigor, strength") – properly, without vigor, living in a state of *weakness (depletion)*. 722 (*arotriōō*) refers to a *lack of necessary resources ("insufficient")* – literally, "without adequate strength" and hence "*frail, feeble* (sickly)."

cleansing lepers,

raising *the* dead,

¹⁵And the prayer of faith shall save the *one* who is sick, and the Lord shall raise him up; and if he be one who hath committed sins, it shall be forgiven him. [Jas. 5:15]

casting out demons; freely you received, freely give.

“Thus He both quells their pride by saying, *freely you have received, freely give*; and takes order for their being clear of covetousness. Moreover, lest it should be thought their own work, and they be lifted up by the signs that were wrought, He says, freely you have received. You bestow no favor on them that receive you, for not for a price did you receive these things, nor after toil: for the grace is mine. In like manner therefore give you to them also, for there is no finding a price worthy of them (Chrysostom, Homily 32 on Matthew).”

On the four gifts of Apostolic Ministry given for the restoration of humanity – These are Episcopal powers which are share out these gifts through ordination of Presbyters

- The mystery of healing (restoring human weaknesses)– sacrament of the Word – a call to repent, preaching, teaching ministry
- The mystery of purification (cleanse lepers) – the sacrament of Confession
- The mystery of resurrection (raise the dead) – the sacrament of Baptism
- The mystery of exorcism (cast out demons) – the exorcisms of baptism

⁹“**Do not begin to procure for yourselves gold, nor silver, nor money in your belts,**

¹⁰“**nor leather pouch for *the* way, nor two tunics, nor sandals, nor a staff;**

“He said not, take them not with you, but, even if you can obtain them from another, flee the evil disease. And you see that hereby He was answering many good purposes;

- first setting His disciples above suspicion;
- secondly, freeing them from all care, so that they might give all their leisure to the word;
- thirdly, teaching them His own power. Of this accordingly He quite speaks out to them afterwards, did you lack anything, when I sent you naked and unshod?

Teaching Divine Providence

“Being minded to train them up unto all perfection; since even further back, He had suffered them not to take thought so much as for the next day. For even to the whole world He was to send them out as teachers. Therefore of men He makes them even angels (so to speak); releasing them from all worldly care, so that they should be possessed with one care alone, that of their teaching; or rather even from that He releases them, saying, Take no thought how or what you shall speak...For nothing makes men so cheerful as being freed from anxiety and care; and especially when it is granted them, being so freed, to lack nothing, God being present, and becoming to them instead of all things. (Chrysostom, Homily 32 on Matthew).”

...for the worker is worthy of his food.

The disciples are to support their teachers

“Next, lest they should say, whence then are we to obtain our necessary food? He says not unto them, You have heard that I have told you before, 'Behold the fowls of the air;' Matthew 6:26...*For the workman is worthy of his meat*; declaring that they must be

nourished **by their disciples**, that neither they might be high minded towards those whom they were teaching, as though giving all and receiving nothing at their hands; nor these again break away, as being despised by their teachers.

"After this, that they may not say, "Do you then command us to live by begging?" and be ashamed of this, He signifies the thing **to be a debt**, both by calling them 'workmen,' and by terming what was given, 'hire.'" For 'think not,' says He, because the labor is in words, that the benefit conferred by you is small; not at all, for the thing has much toil...But this He said, not as declaring so much to be the worth of the apostles' labors, far from it; God forbid: but as both making it a law for them to seek nothing more, and as convincing the givers, that what they do is not an act of liberality, but a debt (Chrysostom, Homily 32 on Matthew)."

¹¹"And into whatsoever city or village you enter, inquire who in it is worthy, and there remain until you go out.

"For if he is worthy, he will surely give you food; more especially when you ask nothing beyond mere necessities...And He not only requires them to seek out worthy persons, but also not to change house for house (looking for a better fare), whereby they would neither irritate him that is receiving them, nor themselves get the character of gluttony and self-indulgence. For this He declared by saying, There abide till you go. (Chrysostom, Homily 32 on Matthew)"

²"The kingdom of the heavens has been likened to a man, a king, who made wedding festivities for his son. ³"And he sent forth his slaves to call those who had been invited to the wedding festivities; and they were not willing to come...⁵"But having no care for *it* they went away, the one to his own field, and another to his commerce; ⁶"and the rest laid hold of his slaves, and insulted *them*, and slew *them*. ⁷"Now after the king heard *it*, he was provoked to anger; and he sent his armies, and destroyed those murderers, and burned their city. ⁸"Then he said to his slaves, 'The wedding indeed is ready, but those who had been invited **were not worthy**. ⁹"Go therefore into the thoroughfares of the highways, and as many as ye shall find, call them to the wedding festivities.' [Mt. 22:2-9]

¹²"But when ye enter into the house, salute it, saying, 'Peace be to this house.' ¹³"And if indeed the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. ¹⁴"And whosoever shall not receive you, nor hear your words, when you go out of that house or city, shake off the dust of your feet.

"That is, do not, says He, because you are teachers, therefore wait to be acknowledged by others, but be first in showing that respect. Then, implying that this is not a mere salutation, but a blessing, He says, If the house be worthy, it shall come upon it, but if it deal insolently, its first punishment will be, not to have the benefit of your peace; and the second, that it shall suffer the doom of Sodom (*unrepentant sinners*). (Chrysostom Homily 32 on Matthew)."

Matthew 10:16-22

Fr. Andrew's bible study notes for Matthew 10:16-22.

How Sheep Deal with Wolves

Matthew CHAPTER 10:16-22

(The Orthodox New Testament Translation, Holy Apostles Convent, CO)

¹⁶“Behold, I send you forth as sheep in *the* midst of wolves. Become therefore wise as the serpents and guileless as the doves.

(Chrysostom: Homily 33 on Matthew) “He speaks in what follows of the evils also that were to befall them; not only those that were to happen soon after, but those too that were to be in long course of time; from the first, even long beforehand, preparing them for the war against the devil. Yes, and many advantages were hence secured;

v first, that they learned the power of His foreknowledge;

v secondly, that no one should suspect, that through weakness of their Master came these evils upon them;

v thirdly, that such as undergo these things should not be dismayed by their falling out unexpectedly, and against hope;

v fourthly, that they might not at the very time of the cross be troubled on hearing these things. For indeed, they were just so affected at that time; when also He upbraided them, saying, Because I have said these things unto you, sorrow has filled your hearts; and none of you asks me, where are You going? (John 16:6, 5).

The Sheep tames the Wolf

“And He bids them have not only gentleness as sheep, but also the harmlessness of the dove. For thus shall I best show forth my might, when sheep get the better of wolves, and being in the midst of wolves, and receiving a thousand bites, so far from being consumed, do even work a change on them a thing far greater and more marvelous than killing them, to alter their spirit, and to reform their mind; and this, being only twelve, while the whole world is filled with the wolves. (Chrysostom, Homily 33 on Matthew)”

The apstoles are sent out in meakness to transform lives

Saint Kyril: “How can a sheep prevail against a wolf? How can one so peaceful vanquish the savageness of beasts of prey? ‘Yes,’ He says, ‘for they all have Me as their Shepherd—small and great, people and princes, teachers and taught. I will be with you and aid you, and deliver you from all evil. I will tame the savage beasts, I will change wolves into sheep. I will make the persecutors become the helpers of the persecuted....For I will make and unmake all things, and there is nothing that can resist My will.’” [Hom. 61, *Commentary*, Ch. 10, 264.]

²⁹“For I know this, that after my departure grievous wolves shall enter in among you, not sparing the flock, ³⁰“and among your own selves men shall rise up, speaking things which have been perverted, to draw away the disciples after themselves. ³¹“Wherefore

keep on watching, remembering that for three years I ceased not admonishing each one night and day with tears. [Acts 20:29-31]

How are we to treat our enemies?

“Let us then be ashamed, who do the contrary, who set out like wolves upon our enemies. For so long as we are sheep, we conquer: though ten thousand wolves prowl around, we overcome and prevail. But if we become wolves, we are defeated, for the help of our Shepherd departs from us: for He feeds not wolves, but sheep: and He forsakes you, and retires, for neither do you allow His might to be shown. Because, as He accounts the whole triumph His own, if you being ill used, show forth gentleness; so if you follow it up and give blows, you obscure His victory (Chrysostom Homily 33 on Matthew).”

⁹And He hath said to me, “My grace *is* sufficient for you; for My power is being made perfect in weakness.” Most gladly therefore will I rather boast in my weaknesses, that the power of the Christ might dwell upon me. [2 Cor. 12:9]

¹⁷“But continue being on guard against men; for they will deliver you up to councils, and they will scourge you in their synagogues.

a.) By your own people (Jews)

¹⁸“And also you shall be brought before governors and kings on account of Me, for a testimony to them and to the nations.

b.) By the world’s courts of justices (The Nations)

¹⁹“But whenever they deliver you up, do not become anxious about how or what you should speak; for it shall be given to you in that hour what you shall speak. ²⁰“For you are not the ones who are speaking, but the Spirit of your Father Who is speaking in you.

“For lest they should say, ‘How shall we be able to persuade men, when such things are taking place?’ He bids them be confident as to their defense also. And elsewhere indeed He says, “for I will give you a mouth and wisdom, which all those who oppose you shall not be able to contradict nor withstand. Lk. 21:12-15.” but here, It is the Spirit of your Father that speaks in you, advancing them unto the dignity of the prophets. Therefore, when He had spoken of the power that was given, then He added also the terrors, the murders, and the slaughters. (Chrysostom, Homily 33 on Matthew).”

²¹“Now a brother shall deliver up a brother to death, and a father a child; and children shall rise up against parents and shall put them to death. ²²“And you shall be hated by all for My name’s sake; but the *one* who endures to *the* end, this one shall be saved. [Mt. 10:21,22]

“And these things in another point of view likewise were sufficient to rouse up their spirits; since at any rate the power of their gospel was to blaze up so high, as that nature (family bonds) should be despised, and kindred rejected...Not, however, that your life will be in security, because these things shall be; but rather you will have for your common enemies and foes them that dwell in the whole world. (Chrysostom, Homily 33 on Matthew).”

Matthew 10:23-33

Fr. Andrew's bible study notes for Matthew 10:23-33.

Dealing with Dread

Matthew CHAPTER 10:23-33

(The Orthodox New Testament Translation, Holy Apostles Convent, CO)

²³“But whenever they persecute you in this city, flee you to another; for verily I say to you, in no wise shall you finish the cities of Israel, until the Son of Man should come.

He is speaking of the events before the Cross and His returning after the Resurrection
“For not of the ensuing persecutions is He speaking, but of those before the cross and the passion. And this He showed by saying, You shall not have gone over the cities of Israel, till the Son of Man should come. That is, lest they should say, What then, if when persecuted we flee, and there again they overtake us, and drive us out?— to destroy this fear, He says, You shall not have gone round Palestine first, but I will straightway come upon you. (Chrysostom Homily 34 on Matthew)

v **He is saying in the midst of whatever persecution, trial, affliction, I will come to you**
v **If you are fearful it is time to flee**

v **Here He is referring to “false accusations” leading to your arrest**

“For if you fear, says He, flee, for this He signified by saying, flee, and fear not. And He did not command them to flee at first, but when persecuted to withdraw...”
(Chrysostom Homily 34 on Matthew)

²⁵“It is enough for the disciple that he should become as his teacher, and the slave as his lord. ²⁴“A disciple is not above the teacher, nor a slave above his lord.

²⁰“Keep on remembering the word which I said to you, ‘A slave is not greater than his lord.’ If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also. [Jn. 15:20] ¹⁶“Verily, verily, I say to you, a slave is not greater than his lord, nor a messenger greater than the *one* who sent him. [Jn. 13:16]

If we ever become “greater” than a disciple we are no longer disciples. (Theophylact)

Saint Chrysostom: “Never fear as though thine honor were pulled down if thou humblest thyself, for in this, much rather, is thy glory lifted up, and it becomes greater. This is the door of the kingdom.” [Ib., P.G. 58:649, 650 (col. 623).]

If they called the Master of the house Beelzebub (they accused Jesus of casting out demons by the power of the ruler of demons Beelzebub), **how much more those of His household** (His disciples)?

A.) Those opposed to God will see the power of God as evil

The meaning of the term is "lord of the mansion" or dwelling, and it would be supposed by the Jews of this time to refer to the nether regions, and so be an appropriate name for the prince of that realm. Beelzeboul (Beelzebub) is used, then, merely as another name for Satan.

²⁶“Therefore do not become afraid of them. For nothing is covered which shall not be

uncovered, and hidden which shall not be known. ²⁷“What I tell you in the darkness, speak in the light; and what you hear in the ear, proclaim upon the housetops.

“Yet it was not at all darkness, when He was saying these things; neither was He discoursing unto them in the ear; but...because He was conversing with them alone, and in a small corner of Palestine, therefore He said, "in darkness," and "in the ear;" contrasting the boldness of speech, which He was hereafter to confer on them...Therefore, He said, "On the house tops," and, "In the light," without any shrinking, and with all freedom. (Chrysostom Homily 34).”

²⁸“And do not become afraid because of those who kill the body, but are not able to kill the soul; but rather fear the *One* Who is able to send away both soul and body into Gehenna (Gehenna means unending, perpetual punishment - Theophylact).

“Is your fear, says He, of death? And are you therefore slow to preach? No, for this very cause I bid you preach, that you fear death: for this shall deliver you from that which is really death...Wherefore, if you fear punishment, fear that, the more grievous by far...Because deliverance from death is not near so great as persuading men to despise death.” (Chrysostom Homily 34 on Mathew)

²⁹“Two little sparrows are sold for an assarium, are they not? And not one of them shall fall on the ground without your Father. ³⁰“But even the hairs of your head are all numbered (God has perfect knowledge of everything about us and providentially cares for everything about us- Chrysostom). ³¹“Therefore do not become afraid; you excel many sparrows.

An assarium (ajssavrion) was a Roman copper coin worth about a penny

Understanding what is means to be “delivered” from dread

“If then God is not ignorant of anything that happens in creation, and if God loves us more than the best human father, and so loves us, as to have numbered our very hairs; we ought not to be afraid...If therefore God both knows all the things that happen to us, and is able to save us and willing to do so; then whatever you may be suffering, we need not think that God has forsaken us in our suffering. For it is not God’s will to keep us wholly separated from that which elicits dread but to persuade us not to make an idol out of whatever we dread. It is this, more than anything else which constitutes deliverance from dread. (Chrysostom Homily 34 on Matthew)

³²“Everyone therefore who shall confess in Me before men, I also will confess in him before My Father Who *is* in *the* heavens. ³³“But whosoever shall deny Me before men, him will I also deny before My Father Who *is* in *the* heavens.

Saint Chrysostom: “Mark His exact care; He did not say ‘Me,’ but ‘in Me’ (ejn jEmoi), showing that not by a power of his own, but by the help of grace from above, the confessor makes his confession. But of him that denies, He said not, ‘in Me,’ but, ‘Me’; for he having become destitute of the gift, his denial ensues.” [Hom. 34, P.G. 57:392 (cols. 401, 402).]

Matthew 10:34-42

Fr. Andrew's bible study notes for Matthew 10:34-42.

Matthew CHAPTER 10:34-42

(The Orthodox New Testament Translation, Holy Apostles Convent, CO)

³⁴“Never think that I came to cast peace on the earth; I came not to cast peace, but a sword. ³⁵“For I came to divide in two a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; ³⁶“and a man’s enemies *shall be those of his own household.*”

Understanding Spiritual Warfare

Saint Chrysostom: “For he is fortifying them all around with armor, as leading them on to war. ‘And the sword (th;n mavcairan) of the Spirit, which is the word (rJh`ma) of God.’ He means either the Spirit, or else the spiritual sword, for by this all things are severed, by this all things are cut asunder, by this we cut off even the dragon’s head.”

Saint Ambrose: “For He came that He might give the Spirit; and so there is in His mouth a two-edged sword, which is in truth the grace of the Spirit. So the Spirit is the Sword of the Word.” [*Of the Holy Spirit*, Bk. III, Ch. VII(44–47), in *Nicene*, 2nd Ser., X:141.]

How some relationships may hinder our life in Christ

Theophylact: “Harmony is not always a good thing, while separation sometimes is. The sword then, is the word of faith which severs our bond to our families and relatives when they hinder our piety toward God. For He does not tell us simply to spate ourselves from them, but only when they will not come with us, and especially when they hinder us in our faith.”

³⁷“**The one who loves father or mother more than Me is not worthy of Me; and the one who loves son or daughter more than Me is not worthy of Me.**”

Saint Kyril: “Some perchance may say, ‘Lord, do You despise the laws of natural affection?’ Shall we then make those enemies who are members of the same household? This is not what the Savior means. It is plain by what He said that He permits us to love, **but not more than we do Him.** For He demands for Himself our chief affection, and that very justly. For the love of God in those who are perfect in mind has something in it superior both to the honor due to parents, and to the natural affection felt for children...” [*Hom. 105, Commentary*, Ch. 14, 421-423.]

Theophylact: “Do you see when it is that we must hate our parents and children? When they want us to love them more than Christ.”

³⁸“**And whosoever takes not his cross and follows after Me is not worthy of Me.**”

Saint Chrysostom: “He is speaking concerning death, and requiring the following which is by works. For it is needful that the one who serves always follows the one who is served.... ‘If anyone is willing to come after Me, let him deny himself, and take up his cross, and keep on following Me [Mt. 16:24]’; that is, ‘Be ever,’ He says, ‘prepared for perils, for death, for your departure from this place.’ Then after He told of what was

burdensome, He puts forth the prize: And of what kind was this? The following of Him and being where He is, showing that the resurrection shall succeed death." [Hom. 67, P.G. 59:401 (col. 371).]

Theophylact: "Whoever, He says, does not renounce this present life and give himself over to a shameful death, for this is what the cross signified to the ancients, is not worthy of me."

³⁹"The *one* who finds his life shall lose it; and the *one* who loses his life on account of Me shall find it.

Love of Christ must not be hindered by our love for this life

Theophylact: "He who pampers his life in the flesh appears to 'find his life', while in fact he is losing it..."

⁴⁰"The *one* who receives you receives Me, and the *one* who receives Me receives the *One* Who sent Me forth. ⁴¹"The *one* who receives a prophet in *the* name of a prophet shall receive a prophet's reward; and the *one* who receives a righteous *man* in *the* name of a righteous *man* shall receive a righteous *man's* reward.

Theophylact: "He incites us to welcome those whom Christ sends, for he that honors a disciple of Christ Himself and through Him, the Father as well."

⁴²"And whosoever shall give to one of these little ones only a cup of cold *water* to drink in *the* name of a disciple, verily I say to you, in no wise shall he lose his reward." [Mt. 10:34-42]

Theophylact: "Lest anyone use poverty as an excuse, He says, "If you give even a cup of cold water because He is my disciple, you will receive a reward even for this." ...He is also one who teaches one burning with the fire of anger and desire and cause him to be named a disciple of Christ. The teacher will not lose his reward."