

### Third Sunday after Pentecost

OLD TESTAMENT – Exodus 19:2-8

**2** After they set out from Rephidim, they entered the Desert of Sinai, and Israel camped there in the desert in front of the mountain. **3** Then Moses went up to God, and the LORD called to him from the mountain and said, “This is what you are to say to the house of Jacob and what you are to tell the people of Israel: **4** ‘You yourselves have seen what I did to Egypt, and how I carried you on eagles’ wings and brought you to myself. **5** Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, **6** you will be for me a kingdom of priests and a holy nation.’ These are the words you are to speak to the Israelites.” **7** So Moses went back and summoned the elders of the people and set before them all the words the LORD had commanded him to speak. **8** The people all responded together, “We will do everything the LORD has said.” So Moses brought their answer back to the LORD.

**19:2** *Rephidim ... wilderness of Sinai.* Southeastern Sinai Peninsula. Modern surveys of the area have suggested the Er-Raha plain as a potential place for a large Israelite encampment. The peak Gebel Musa stands close by. The traditional site is marked today by St Catherine’s Monastery. This remains the best possible site, though the absolute location where Moses received the covenant cannot be determined. (TLSB)

*Desert of Sinai.* Located in the southeast region of the peninsula (see note on 3:1). The narrator locates there the events recorded in the rest of Exodus, all of Leviticus, and Nu 1:1–10:10. (CSB)

**19:3** *went up to God.* Ascended the mountain to talk with God. (TLSB)

*Jacob ... Israel.* See note on 1:1. (CSB)

**19:4** *I carried you on eagles’ wings.* The description best fits the female golden eagle. (CSB)

Metaphor for their speedy salvation and rescue from Egypt. (TLSB)

**19:5** *if ... then.* The covenant between God and Israel at Mount Sinai is the outgrowth and extension of the Lord’s covenant with Abraham and his descendants 600 years earlier (see chart on “Major Covenants in the OT”). Participation in the divine blessings requires the obedience of faith (see note on Ge 17:9). (CSB)

*my covenant.* See note on Ge 9:9. (CSB)

As a response to His covenant promise (cf 6:5), the people were to obey God. (TLSB)

*out of all nations ... my treasured possession.* The equivalent phrases used of Christians in 1Pe 2:9 are “chosen people” and “people belonging to God” (see Dt 7:6; 14:2; 26:18; Ps 135:4; Mal 3:17). (CSB)

They would enjoy a relationship of grace and forgiveness (cf Eph 2:8–10). (TLSB)

*the whole earth is mine.* God is the Creator and Possessor of the earth and everything in it (see Ge 14:19, 22; Ps 24:1–2). (CSB)

**19:6** *kingdom of priests.* Israel was to constitute the Lord’s kingdom (the people who acknowledged him as their King) and, like priests, was to be wholly consecrated to his service (see Isa 61:6; cf. 1Pe 2:5; Rev 1:6; 5:10; 20:6). (CSB)

As the consecrated priests would stand between God and His people, so the people of Israel would act as priests to the world, set aside by God for service, witness, and prayer. Israel would be a priest to all the nations of the world. Today, Jesus perfectly mediates between sinners and God; the Church also intercedes (1Pt 2:9). Luther: “Do not despair after sin, but lift your eyes on high to where Christ intercedes for us. He is our Advocate. He intercedes for us and says: ‘Father, I have suffered for this person; I am looking after him.’ This prayer cannot be in vain” (AE 30:236). (TLSB)

*holy nation.* See 1Pe 2:9. God’s people, both individually and collectively, are to be “set apart” (see note on 3:5) to do his will (see Dt 7:6; 14:2, 21; 26:19; Isa 62:12). (CSB)

**19:7** *elder.* Hbr *zaqen*; term related to “beard.” Used for various levels of tribal leadership. A body of 70 elders led Israel, representing the tribes (e.g., Ex 24:9; c six elders per tribe). Elders were often associated with religious leadership and acted as counselors to rulers. Each city typically had elders who acted as judges. (TLSB p. 228)

**19:8** *We will do everything the LORD has said.* The people promised to accept the terms of the covenant (see 24:3, 7; Dt 5:27). (CSB)

The people are confident they can fulfill the Law. Chemnitz: “God restrains this arrogance by manifesting their sin and His wrath by the voice of the Law” (*LTh* 2:458). (TLSB)

#### EPISTLE – Romans 5:6-15

**<sup>6</sup> You see, at just the right time, when we were still powerless, Christ died for the ungodly. <sup>7</sup> Very rarely will anyone die for a righteous man, though for a good man someone might possibly dare to die. <sup>8</sup> But God demonstrates his own love for us in this: While we were still sinners, Christ died for us. <sup>9</sup> Since we have now been justified by his blood, how much more shall we be saved from God’s wrath through him! <sup>10</sup> For if, when we were God’s enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life! <sup>11</sup> Not only is this so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.**

**5:6-8** *God's love proven by Christ's death* (vv 6–8): At God's chosen time ( *kairos*) that we could not do for ourselves, Christ did for us by his death: he reconciled us to God. We could not redeem ourselves for, as the heaping up of descriptive terms demonstrates, we were powerless (literally, “weak”) and ungodly (v 6), sinners (v 8), and enemies of God (v 10). Paul concedes that for a good man some noble person might give his life. But Jesus gave his life for sinners—despite and even because of their sin—since no other deliverance was possible for them. The uniqueness of Christ's sacrifice is contrasted with the noblest sacrifice of other humans. (Concordia Pulpit Resources - Volume 1, Part 2)

With “for” (γάρ) at the beginning of 5:6, Paul begins to reinforce why all of these good things from God have come to fill our lives. Rom 5:6–8 encapsulates the argument of all of 1:18–4:25. It clearly expresses who we were apart from our Lord Jesus Christ and what he accomplished so that we might be reconciled and saved as detailed in 5:9–11. References to God's “love” (ἀγάπη) in 5:5 and 5:8 nicely frame 5:6–8. Since the structure of these three verses is quite redundant, they are grouped together below and will be followed by summarizing comments. (CC)

<sup>6</sup>For while we were still being weak, yet at the opportune moment, Christ died in behalf of the ungodly. <sup>7</sup>For only rarely will someone die in behalf of a righteous person. Indeed, in behalf of the good person someone perhaps is brave enough to die. <sup>8</sup>But God demonstrates his own love toward us in that while we were still being sinners, Christ died in behalf of us. (CC)

The grammar of 5:6–8 seems to stumble at times (see the textual notes), but Paul's repeated and enhanced descriptions drive two points home clearly. On the one hand, the first is about us. In a manner reminiscent of 1:18–32, Paul depicts humanity in starkly negative terms. In 5:6 Paul describes us as “weak” (ἀσθενής) and “ungodly” (ἀσεβής). The latter is a key term in 4:5, where Abraham's faith is defined as believing upon the God “who declares the ungodly [τὸν ἀσεβῆ] righteous” (see the commentary). In 5:8 we are identified specifically as “sinners” (ἁμαρτωλῶν). All of these merge into outright hostility with the enmity conveyed by “enemies” (ἐχθροί) in 5:10. The combined effect eliminates even the faintest notion that “God helps those who help themselves.” Instead, Paul emphasizes that God's love is a “love that is not the result of any worth in its objects but is self-caused and in its freedom itself confers worth upon them.” (CC)

The hypothetical example of “someone” (τίς) being courageous enough to die in behalf of those who might be perceived to deserve it is introduced in 5:7. The overall notion of dying for a worthy person or cause

was already familiar in Jewish circles as martyr terminology, in reference to the Maccabean martyrs (2 Macc 7:9; 8:21; 4 Macc 1:8, 10; Josephus, *Antiquities*,] 13.5–6; cf. John 18:14). Paul was probably aware of this other usage, since his own formula is such a shocking contrast to it: Christ died for the *ungodly*. (CC)

It is difficult to know if Paul intends a distinction between “a righteous person” (δικαίου) and “the good person” (τοῦ ἀγαθοῦ) in 5:7. The most plausible proposal is that the former indicates someone who is upright and the latter encompasses a person who has also done good to you. Even though the chance is still remote, this increases the likelihood that “perhaps” (τάχα) you might give up your life for such a noble person. In any event, the point of both “a righteous

person” and “the good person” is one of *extreme contrast* with us who are, in reality, “weak,” “ungodly” (5:6), and “sinners” (5:8). (CC)

There is also a contrast between us and Christ. The second major theme in 5:6–8 is revealed by the final Greek word of each verse. These three verses all conclude with a reference to the death of Christ, each one emphatically ending with a form of the verb “die” (ἀποθνήσκω). The purpose of Christ’s death is described repeatedly through the key preposition ὑπέρ, translated as “in behalf of.” This Greek preposition occurs four times in these three verses. Christ’s death on behalf of sinners is a common theme in Paul. Indeed, it is among the primary elements (ἐν πρώτοις) of the Good News he proclaims: “Christ died in behalf of our sins according to the Scriptures” (Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς, 1 Cor 15:3). One need not limit ὑπέρ to convey that his death is either “in our behalf” or “for us.” It is proper to understand that ὑπέρ expresses substitutionary atonement (see the textual note). Indeed, it is ultimately necessary to assert that “his death is *for* us because it is death suffered *in our place*.” (CC)

The timing of the event when Christ “died” (ἀπέθανεν) is expressed in 5:6 as “at the opportune moment” (κατὰ καιρόν). This is equivalent to “in the present momentous time” (ἐν τῷ νῦν καιρῷ) in 3:26. It emphasizes eschatological fulfillment (as in Mk 1:15; cf. “the fullness of time,” τὸ πλήρωμα τοῦ χρόνου, in Gal 4:4). This coincides with the inaugural outpouring of the Holy Spirit in Rom 5:5. (CC)

This brief section is drawn together in 5:8. In the initial clause the Greek subject (ὁ θεός) is placed last for emphasis, but translated first: “but *God* demonstrates his own love toward us” (εἰς ἡμᾶς). The reflexive pronoun “his own” (ἑαυτοῦ) in between “the ... love” (τὴν ... ἀγάπην) emphasizes the personal nature of his love and reinforces the interpretation of “the love of God” (ἡ ἀγάπη τοῦ θεοῦ) in 5:5 as having a subjective genitive. God’s own love is not merely a feeling or disposition. It springs into action; it is demonstrable. The present tense of “demonstrates” (συνίστησιν) indicates that the demonstration continues to us in our present, sinful condition (ἔτι ἁμαρτωλῶν ὄντων ἡμῶν). God’s love was exhibited most fully by Christ’s death in behalf of us sinners (cf. “for proof,” εἰς ἔνδειξιν, in 3:25). And this same love has been poured out and remains within our hearts through the Holy Spirit (5:5). (CC)

**5:6** *the right time.* The appointed moment in God’s redemptive plan (Mk 1:15; Gal 4:4). (CSB)

We can enumerate some of the providences which helped to open the way for the gospel such as the

- ✓ vast extent of the Roman Empire,
- ✓ the spread of the Greek language,
- ✓ the facility of travel throughout the empire,
- ✓ the extensive diaspora of the Jews,
- ✓ its many proselytes from Gentilism, etc.

All of these aided the spread of the gospel. What God saw and regarded as the fullness of the time in the spiritual condition of men, barbarian as well as Greek, is too difficult for us to predicate because His thoughts and judgments are too unsearchable for us. (Lenski)

Romans 5:6, “You see, at just the right time, when we were still powerless, Christ died for the ungodly.”

2 Peter 3:8,9, “But do not forget this one thing, dear friends: With the Lord a day is like a thousand years, and a thousand years are like a day.<sup>9</sup> The Lord is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance.”

Romans 11:33-36, “<sup>33</sup> Oh, the depth of the riches of the wisdom and knowledge of God! How unsearchable his judgments, and his paths beyond tracing out! <sup>34</sup> “Who has known the mind of the Lord? Or who has been his counselor?” <sup>35</sup> “Who has ever given to God, that God should repay him?” <sup>36</sup> For from him and through him and to him are all things. To him be the glory forever! Amen.”

**POWERLESS** – Greek term describes someone afflicted with illness, one who is completely powerless. (TLSB)

*right time.* The perfect timing, known by God. (TLSB)

*Christ died for the ungodly.* Christ’s love is grounded in God’s free grace and is not the result of any inherent worthiness found in its objects (mankind). In fact, it is lavished on us in spite of our undesirable character. (CSB)

This designates the moral unworthiness and the impotence of mankind. Our problem was and is sin, and we were/are utterly incapable of coping with it. (Stoeckhardt)

Romans 7:18, “I know that nothing good lives in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out.”

**5:7-8** Humans are reluctant to sacrifice for others. A few people might die for one who seemed particularly righteous or for one who had done them some good, but these are rare occurrences. Christ died, not for righteous people or for those who had helped Him, but for sinners. This is grace. (TLSB)

**5:7** *righteous man ... good man.* We were neither righteous nor good, but sinners, when Christ died for us (see v. 8; 3:10–12). – The former means the just man who rarely benefits anyone whereas the good man does good things for other people and therefore someone might dare to die in his stead if the need arises. We were neither righteous nor good. (CSB)

The righteous man is just, upright and honest. A good man is not only just, but kind and compassionate, and governed by love to God and men. (Concordia Bible)

Human love generally doesn't extend to the point of a person's dying for his neighbor. What doesn't happen among people, God did. (PBC)

Naturally, the apostle only speaks of what is righteous and good in the natural sphere, of civil righteousness, in spite of which man remains before God what he is by nature, an ungodly person. (Stoeckhardt)

**5:8** GOD DEMONSTRATES HIS OWN LOVE – With humans love succeeds, but only in unusual cases. That is the unique, incomparable love of God. It transcends all thought. Even the unjust are not beyond the reach of his bounty.

But God has documented His love in an act that lies on another plane Altogether. Christ died for us while we were yet sinners, still men in revolt against God, still holding in wild contempt the high majesty of the God who all the while invited our worship and thanksgiving (Rom. 1:19-21). (Franzmann)

The Greek language had a number of verbs to differentiate, to some extent at least, between varying levels of affection and attachment. It is important to realize that the word used here for God's love is agape, the term indicating a one-way, unreciprocated love coming entirely from God. There are no endearing qualities in rebellious humanity that moved or influenced God. It wasn't like in human friendship where both parties bring endearing qualities to the relationship so that a mutual affection develops. No, in the situation Paul is describing, all the good things originate on God's side of the relationship. (PBC)

Christ came when we were powerless. Even if we had wanted him to come, which was not the case, we couldn't have anything positive to bring it about. But the infinitely worse situation was that by nature we didn't want anything to do with God and His promised Savior, because we were ungodly. And yet, for such ungodly people as us, the Father sent his Son to die. That's one-way love, the kind one can hardly find even the faintest approximation of in the human experience. (PBC)

God gave His Son, Christ Himself, into death for such who were sinful and wicked, who possessed no moral qualities and were not worthy of any love – nothing being lost has had they been damned. That is the unique, incomparable love of God. It transcends all thought. It surpasses by far all human demonstration and thoughts of love. (Stoeckhardt)

We caused the rift in our relationship with God. We had rebelled and declared war. We declared our independence from our King as we walked away from His love. Our actions, hostility, and estrangement made reconciliation necessary. Yet, nothing we could do could make reconciliation possible. (LL)

God alone brought this peace, this reconciliation, through our Lord Jesus Christ. We did not have to agree to it before it became effective. The peace treaty is not bilateral, but unilateral. We declared war on God and His kingdom. But God has declared peace with sinners because of Christ's work for us. (LL)

Isaiah 53:5, “But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed.”

1 Timothy 1:15, “Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners—of whom I am the worst.”

1 John 3:1, “How great is the love the Father has lavished on us, that we should be called children of God! And that is what we are! The reason the world does not know us is that it did not know him.”

**5:9-11** *Reconciliation to God (vv 9–11)*: The believer, seeing Christ’s sacrifice and its benefits for himself, knows with unquenchable certainty the love of God. God’s love has been actively demonstrated: Jesus’ blood is the means of our reconciliation to God (v 9). That blood assures the sinner’s salvation. Our text describes the gracious act of God in Christ by two terms. The sinner is now justified (v 9); the terms of God’s law and justice have been met by Christ. The sinner is also now reconciled (vv 10–11); reconciliation describes grace in terms of interpersonal relationships. (Concordia Pulpit Resources - Volume 1, Part 2)

**5:9** *by his blood*. By laying down his life as a sacrifice—a reference to Christ’s death for our sins (see 3:25). (CSB)

Our redemption required Christ’s sacrifice. (TLSB)

*God’s wrath*. The final judgment, as the verb “shall be saved” makes clear (cf. 1Th 1:9–10). (CSB)

We may experience the temporal consequence of sin, but the justified never experience God’s wrath in eternity. (TLSB)

Romans 5:1, “Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ.”

**5:10** *God’s enemies*.† The hostility between God and man must be removed if reconciliation is to be accomplished. God brought this about through the death of his Son (see v. 11; Col 1:21–22). (CSB)

Candid assessment of sin. We were completely opposed to God. (TLSB)

*reconciled*. To reconcile is “to put an end to hostility,” and is closely related to the term “justify,” as the parallelism in vv. 9–10 indicates: (CSB)

v. 9	v. 10
Justified	Reconciled
by his blood	through the death of his Son
shall we be saved	shall we be saved

A personal, loving relationship between God and humans has been restored by Christ. (TLSB)

The following points help to further explain reconciliation:

- It is an act of God that is not natural or automatic. The problem with which it deals is a hostility so deep and settled that it would persist indefinitely unless drastic action were taken.
- It has as its chief object man. In his ignorance man either disregards Gods or fears him. We are cut off from God and he knows it.
- It declares that people who were hostile and alienated are so no longer.
- There is the most intimate connection between our experience of reconciliation and the fact of Christ's death.
- It declares the magnitude of their own sin and the inexhaustible richness of God's love. (IB)

From Kittel we have the following:

- In the NT only Paul uses the word in and God relationships.
- It is not reciprocal in the sense that both equally become friends.
- There is a change not merely in the disposition of man or his legal relationship to God, but in the total state of his life.
- The love of God has become a present and active reality.
- Men are made active in this work.
- Reconciliation of the world is not finished.

Reconciliation is not an especially important word in the cultic vocabulary of Greek religion or Judaism, though it is used from time to time of man's relationship to God. The word appears to belong especially neither to cultic nor legal technical terminology, but rather to the sphere of personal relationships. The noun and the verb appear here in Romans 5:10-11 in the context of God's love. God so loved the world that He makes sinful enemies His friends (Jn 3:16; 15:15). God's justification involves a real self-engagement to the sinner on His part. It is not a matter of a dispassionate judge handing down a verdict. God is a waiting father, eager to be reconciled (Lk 15:20). Christ is loving bridegroom, eager for his bride to be brought into communion with himself.

Restates v 6, emphasizing that natural human beings are not just powerless and ungodly; they are enemies of God. In light of this, reconciliation is an immense and miraculous achievement by Christ. Paul implies that the forensic justification and reconciliation of sinners was the most difficult part of Christ's work. Now that Christ has already accomplished this by his death, we are to rest assured that it easily follows that we will be saved from God's anger on the future day of judgment (v 9). If we have been reconciled to God by Christ's death, then how much more shall we be saved now that he lives again (v 10)! Our risen and living Lord serves as a constant reminder of our future salvation. (Concordia Pulpit Resources - Volume 1, Part 2)



2 Corinthians 5:18-19, “<sup>18</sup> All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: <sup>19</sup> that God was reconciling the world to himself in Christ, not counting men’s sins against them. And he has committed to us the message of reconciliation.”

Colossians 1:20, “and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.”

*saved through his life.* A reference to the unending life and ministry of the resurrected Christ for his people (see Heb 7:25). Since we were reconciled when we were God’s enemies, we will be saved because Christ lives to keep us. (CSB)

Christ’s resurrection brings salvation. (TLSB)

Christ has earned for us a share in his resurrection glory. Instead of being afraid of God, the believer can now exult as he or she thinks of God (v 11). No suffering can rob our lives of meaning or sever our relationship with God, for reconciliation is a *fait accompli* through Jesus Christ. (Concordia Pulpit Resources - Volume 1, Part 2)

**5:11** Christians pondering what they have received through Christ’s death and resurrection will respond in worship and praise. (TLSB)

*we have now received reconciliation.* Reconciliation, like justification (v. 1), is a present reality for Christians and is something to rejoice about. (CSB)

**5:1–11** We naturally seek to avoid pain and suffering. Yet, there are times when suffering is unavoidable. Focused on Christ’s suffering, death, and resurrection, we know that suffering is not the whole story. God will use afflictions for our good and to bless others. He will keep His promises, and we will overcome our sufferings by faith. • Lord Christ, You suffered for us. When we must suffer, lead us in faith. Amen. (TLSB)

### *Death Through Adam, Life Through Christ*

**<sup>12</sup> Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned— <sup>13</sup> for before the law was given, sin was in the world. But sin is not taken into account when there is no law. <sup>14</sup> Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who was a pattern of the one to come. <sup>15</sup> But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God’s grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many!**

**5:12–21†** A contrast between Adam and Christ. Adam introduced sin and death into the world; Christ brought righteousness and life. The comparison begun in v. 12 is completed in v. 18; these two verses summarize the whole passage. These two men also sum up the message of the book up to this point. Adam stands for the

condemnation of all people (1:18–3:20); Christ stands for the justification of all people (3:21–5:11). (CSB)

**5:12** An overview of various commentaries gives the impression that more is written on 5:12 than any other verse of the letter: “On account of this, just as sin entered into the world through one person and death through sin, and thus death passed through to all people on this [reason], that all sinned” (5:12). (CC)

*therefore.* διὰ τοῦτο—This prepositional phrase occurs sixty-four times in the NT. (CC)

**ONE MAN** – There was no sin in God’s perfect creation until the fall of Adam (Gn 3:1–7). (TLSB)

Paul’s reference to “one person” in 5:12 clearly signifies Adam, who is explicitly named in 5:14. God created a world that was “very good” (Gen 1:31). There was no sin and no death. This stands in sharp contrast to the description of humanity in Rom 1:18–3:20. Rom 5:12 communicates succinctly what intervened and how man disrupted that “very good” existence. “Sin had its origin in one man, Adam” (SA III I 1). Paul does not go into the details of the narrative of the fall (Genesis 3), but this does not mean he is unaware of them. (CC)

*Sin came into the world.* “Into the world” should not be restricted to humanity. Paul’s main focus here is sin’s impact upon the human race, as indicated by the parallel “(in) to all people” (εἰς πάντας ἀνθρώπους) later in 5:12. But the ramifications are certainly more extensive. (CC)

*death.* Physical death is the penalty for sin. It is also the symbol of spiritual death, man’s ultimate separation from God. (CSB)

Death is a consequence of sin. (TLSB)

Death then arrives on the scene through sin. This was in keeping with the warning of Gen 2:16–17: “And Yahweh God commanded upon the man, saying, ‘From every tree of the garden you may surely eat, but from the tree of the knowledge of good and evil you shall not eat, for in the day of your eating from it you shall surely die.’ ” The penalty is at least partially enforced in Gen 3:19, 23–24. (CC)

*spread.* Parents have transmitted mortality to their children since the fall. (TLSB)

In chiasmic form, Paul then makes another statement about death, before returning to sin. “And thus death passed through to *all* people” (εἰς πάντας ἀνθρώπους, 5:12). This phrase marks Paul’s first jump from “one” to “all.” He highlights that notion by the prefixed διὰ on the verb διήλθεν, death “passed *through* to all people.” Death has penetrated humanity and taken hold of all. (CC)

*because all sinned.* Not a repetition of 3:23. The context shows that Adam’s sin involved the rest of mankind in condemnation (vv. 18–19) and death (v. 15). We do not start life with even the possibility of living it sinlessly; we begin it with a sinful nature (see Ge 8:21; Ps 51:5; 58:3; Eph 2:3). (CSB)

Adam's fall brought sin to all humanity. We inherited his guilt and the desire to sin. Here, Paul stops abruptly, confronting us with the reality of original sin and our guilt. "This hereditary sin is such a deep corruption of nature that no reason can understand it. Rather, it must be believed from the revelation of Scripture" (SA III I 3). (TLSB)

**5:13-14** After his opening statement about the entrance of sin and death through Adam, Paul inserts a parenthetical comment in 5:13–14. It makes an important clarification about the role of the Law in all this, which anticipates the final words of the chapter. "Indeed, until the Law, sin was in [the] world" (5:13). Sin's presence apart from the Law is evident already from Paul's description of all humanity in 1:18–32, and it is stated explicitly in 2:12–16. "For as many as sinned without [the] Law, they will also perish without [the] Law" (2:12; see the commentary on that verse). People are able to sin "without [the] Law" (ἀνόμως) and are liable to punishment for those sins. (CC)

**5:13** *sin is not taken into account.* In the period when there was no (Mosaic) law, sin ("breaking a command," v. 14) was not charged against man (see 4:15). Death, however, continued to occur (v. 14). Since death is the penalty for sin, people between Adam and Moses were involved in the sin of someone else, namely, Adam (see note on v. 12). (CSB)

Though the Torah had not yet been revealed, Adam had heard and broken God's Law. (TLSB)

With "until the Law" (5:13), Paul is speaking specifically of those who lived "from Adam until Moses" (5:14). The reference to Moses confirms the definition of "Law" (νόμος) as the Torah revealed on Mount Sinai. A tangential point that can be deduced from this is that the patriarchs did not have the Law, and therefore they could not have been accounted righteous through works of obedience to the Law. Paul then adds: "But sin is not being charged to one's account while the Law is not existing" (5:13). Bultmann charges that this assertion makes 5:13 "completely unintelligible." But Paul proceeds to clarify exactly what he means. He just asserted: "Death passed through to all people on this [reason], that all sinned" (5:12). As a result, those who lived between Adam and Moses are also included within the earlier assertions that "all sinned" (3:23; 5:12). Paul's supreme evidence is that death reigned over them (ἐβασίλευσεν ὁ θάνατος, 5:14). They all died; therefore, Paul concludes: they all must have sinned (cf. 6:23). (CC)

Sin is a transgression of a wise and good law. It follows that there was such a law binding on men before the time of Moses, and before any written revelation of the will of God was made to men. There was a law given to Adam from the mouth of God, by the violation of which sin entered and death by sin. There was a law, too, written upon the hearts of all men as moral being. (CB)

**5:14** DEATH REIGNED – All humans were mortal and under death's power. (TLSB)

The point is further clarified by pointing out how death reigned "even upon the ones who were not sinning upon the likeness of the transgression of Adam" (5:14). Once again, Paul's premise is significant. The people under consideration may not have sinned in the same way as Adam, but that statement is merely an addendum to the fact that they all sinned (ἀμαρτήσαντας, 5:14).

The distinction is that Adam received a specific divinely revealed command: “And Yahweh God commanded upon the man, saying, “From every tree of the garden you may surely eat, but from the tree of the knowledge of good and evil you shall not eat, for in the day of your eating from it you shall surely die” (Gen 2:16–17). Millennia later, God gave further commands in the Law given through Moses. What Paul means by “the likeness of the transgression of Adam” is the breaking of a divinely revealed pronouncement. This is signaled by Paul’s use of “transgression” (παράβασις) in Rom 5:14. He uses the same term when leveling charges against the Jew for breaking specific commandments in 2:23 (cf. 2:27). Those who violate them are being charged, like Adam, with a crime against God’s Word. They are perpetrating sins “upon the likeness of the transgression of Adam.” (CC)

*Moses.* The writer of God’s Law (Torah). (TLSB)

*pattern.* Adam by his sin brought universal ruin on the human race. In this act he is the prototype of Christ, who through one righteous act (v. 18) brought universal blessing. The analogy is one of contrast. (CSB)

Adam violated a specific command that he heard from God. Others may not have heard the command as clearly as Adam did, but they still sinned. (TLSB)

Paul does, however, utilize a significant theological term by referring to Adam as a “pattern” or “type” (τύπος). This term is used to depict “those OT persons, institutions, or events that have a divinely intended function of prefiguring the eschatological age inaugurated by Christ—hence the word ‘typology.’ ”<sup>63</sup> The OT foreshadowing is normally favorable (e.g., Joseph, Moses, David, the sacrifices, temple, and priesthood). But this is not the case in 1 Cor 10:6, where the Israelites who perished in the wilderness serve as “types for us” (τύποι ἡμῶν), that is, as present day warnings to Paul and the Corinthian Christians. Whether the implications are positive or negative, the point of correspondence is “the essential similarity in God’s acts.” Goppelt’s observation regarding the original sense of τύπος as an impression made by a blow provides a key to Paul’s use of the term in Rom 5:14. (CC)

*one who was to come.* Adam prefigured and foreshadowed Christ (cf vv 15–17). (TLSB)

In the midst of the dismal tone of 5:12–14, Paul concludes 5:14 with a glimmer of hope: Adam “is a pattern of the one [who was] about to [come].” As in 4:24, μέλλω, “to be about to [come, happen, etc.],” is intended from the perspective of OT times. Ever since Gen 3:15, Adam, those between Adam and Moses (such as Abraham; see Romans 4), and all who lived with faith in the promise waited expectantly for the one whose advent was imminent (τοῦ μέλλοντος, 5:14). Notice this is not the messianic title “the coming one” (ὁ ἐρχόμενος), which occurs often in the Gospels (e.g., Mt 3:11; 11:3; Lk 7:19, 20; 13:35; 19:38). (CC)

**5:15 GIFT IS NOT LIKE THE TRESPASS** – God’s grace in Christ. (TLSB)

Adam’s sin. Adam, with his sin, is not a perfect parallel to Christ with His grace. (TLSB)

“Indeed, if by the trespass of the one, the many died, how much more did the grace of God and the undeserved gift in grace which is of the one person, Jesus Christ, overflow to the many” (5:15). The first half of this comparison introduced by “if” (εἰ) reiterates 5:12. Sin or, in this case, “trespass” (παράπτωμα) entered into the world through one person, Adam. With sin came death, a death which passed through to all. By Adam’s trespass, “the many died” (οἱ πολλοὶ ἀπέθανον, 5:15). In Paul’s letters, οἱ πολλοί often means “the many” as opposed to “a few.” However, under Hebrew influence, it is also used synonymously with πάντες for “all” (see the textual note). Paul could imply that the sin which entered through Adam leads all to sin, which then results in the death of all. But, as stated above, he does *not* fill in *that* blank here. Instead, he directly asserts that by Adam’s transgression, “the many died.” This is somehow true even of those people who were not yet alive. In some sense, “the sentence of death imposed on all people took place immediately in conjunction with the trespass of Adam.” Paul proceeds to explain this with greater clarity as the chapter becomes more negative, at least on Adam’s side of things. (CC)

*the many.* The same as “all men” in v. 12 (see Isa 53:11; Mk 10:45). (CSB)

Rabbinic form of logic uses contrast to show that one man saved everyone. (TLSB)

All humans are subject to death. (TLSB)

*how much more.* A theme that runs through this section. God’s grace is infinitely greater for good than is Adam’s sin for evil. (CSB)

The terms complement and reinforce each other. (TLSB)

Fortunately, with each step we also get Christ. Paul returns to the rabbinic formula of “lesser to greater” utilized in 5:9, 10 and also in 5:17 (see the first textual note on 5:9). “How much more” (πολλῷ μᾶλλον) completes the parallel thought introduced earlier in the verse by “if” (εἰ). The dominant thought again is of God’s grace. In 5:15 Paul redundantly speaks of “the grace of God and the undeserved gift in grace” (ἡ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι). This again recalls the thought of 3:24 cited above. In addition to “grace” (χάρις), 3:24 also uses an accusative noun functioning as an adverb, δωρεάν, which often carries the meaning “freely,” and which would then reinforce the very essence of grace. But δωρεάν can also mean “undeservedly” (BDAG, 2), which is more appropriate for the context of Romans 3. Here in 5:15 the same noun (in the nominative) functions as a substantive, δωρεά, expressing “an *undeserved* gift.” It is given “in grace” (ἐν χάριτι), which is then modified with the phrase “which is of the one person, Jesus Christ” (τῆ τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ). The trespass which leads to death came by the one man Adam; grace, on the other hand, is defined as “of the one person/man.” It belongs to and comes from Jesus Christ. (CC)

Romans 11:33-36 <sup>33</sup> Oh, the depth of the riches of the wisdom and <sup>a</sup> knowledge of God! How unsearchable his judgments, and his paths beyond tracing out! <sup>34</sup> “Who has known the mind of the Lord? Or who has been his counselor?”<sup>b</sup> <sup>35</sup> “Who has ever given to God, that God should repay him?” <sup>36</sup> For from him and through him and to him are all things. To him be the glory forever! Amen.

## 5:16 *gift of God. Salvation. (CSB)*

*Not like the result.* The same “not as” (οὐχ ὡς) formula which began 5:15 also opens 5:16: “and not as through [the] one who sinned [is] the bestowed gift” (5:16). The “trespass” (παράπτωμα) of 5:15 is paralleled by “one who sinned” (ἐνὸς ἁμαρτήσαντος, 5:16). Here is another restatement regarding Adam. The “gracious gift” (χάρισμα) in 5:15 is synonymous with another -μα word in 5:16, “the bestowed gift” (τὸ δῶρημα). Here the result of the action indicated by -μα is communicated by translating τὸ δῶρημα as “the *bestowed* gift.” (CC)

## JUDGMENT – Sin rightly resulted in judgment. (TLSB)

Instead of proceeding with the “how much more” formula of 5:15, Paul instead explains further in 5:16 with “for” (γάρ) and by utilizing a μὲν ... δέ construction: “For, *on the one hand*, judgment from the one [is] to condemnation. But *on the other hand*, from many trespasses the gracious gift [is] for a decree of righteousness.” In the first sentence the contrast is not between Adam and Christ, but between Adam’s *one sin* and the *many trespasses* which followed. What comes “from the one” (ἐξ ἐνός), that is, from Adam’s one sin, is “the judgment” (τὸ κρίμα). And this “judgment” results in a “condemnation” (κατάκριμα). The prefixed κατά gives κρίμα the clear sense of a negative verdict, a conviction or “condemnation” (see the textual note; 5:18; 8:1). It would be an overstatement to insist that *in this phrase* “condemnation” (κατάκριμα) must express the condemnation *of all*. Instead, it recalls God’s singular warning to Adam, “In the day of *your* [singular] eating [אֲכָלְתָּ] from it, you shall surely die” (Gen 2:17). Whether or not the actual execution of the punishment is included in the meaning of “condemnation” (κατάκριμα) is debated. But this noun certainly increases the ominous sense of foreboding beyond Paul’s use of “judgment” (κρίμα) earlier in the verse. (CC)

*many trespasses.* The sins of the succeeding generations. (CSB)

## GOSPEL – Matthew 9:35-10:8

<sup>35</sup> **Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness.** <sup>36</sup> **When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd.** <sup>37</sup> **Then he said to his disciples, “The harvest is plentiful but the workers are few. <sup>38</sup> Ask the Lord of the harvest, therefore, to send out workers into his harvest field.”**

**9:35** This second summary leads into the calling of the 12 apostles (10:1–4) and the missionary discourse (10:5–42). (TLSB)

Mt 9:35 is the back end of a bracket that Matthew has placed around the entire section from 4:23 to now. Jesus, the Messiah of word and deed, has spoken grace and truth with authority in Israel (especially chapters 5–7), and he has been doing deeds of mercy with that same rightful power (especially chapters 8–9). Some have been called to be disciples. Many in the crowds are marveling, but most do not believe. And some—the Pharisees—have begun to set themselves in violent opposition to Jesus and to the reign of God. Despite this varied response, Jesus remains true to his ministry of

compassion and salvation, and he keeps on traveling in Israel, fulfilling his purpose. (CC)

Now, however, he will choose Twelve from the larger group of his disciples and uniquely commission them to share in his authority and to extend his work to Israel's lost sheep. Following a narrative introduction (9:36–10:4), Jesus will send out the Twelve for their mission work (10:5–42). To the account of why and how Jesus sends them, the Gospel's narrative has now arrived. (CC)

**9:35 TEACHING...PREACHING...HEALING** – didaskon – karuson – therapeuon – This verse sums up Jesus' entire ministry in Galilee and echoes Mt. 4:23. At this point Jesus focused on the lost sheep of Israel, teaching in their synagogues.

**9:36 HAD COMPASSION ON THEM** – splanchnizomai – This refers to the inner organs – heart, kidneys, liver, intestines, lungs – and later spoke of them as the seat of emotions such as anger and anxious desire. The Latin literally means to “suffer with, to feel the pain and suffering of another.” Compassion comes from identifying closely with another.

Lit, “moved with pity”; based on a term referring to the belly, regarded as the seat of the emotions. (TLSB)

**HARASSED** – Has the meaning to be flayed – skin torn off which sometimes happened when sheep go through brambles or rocks.

**HELPLESS** – To be thrown prone or exhausted. When sheep have a lot of wool on them it is easy for them to fall and not be able to get back up.

Matthew teaches his readers that the compassion of Jesus is the source from which the apostles' work will flow. Jesus is the true Shepherd of God's people, as the prophecies quoted by Jerusalem's chief priests and the scribes of the people had revealed long ago to King Herod (2:4–6): Jesus is the “Ruler who indeed will shepherd my people, Israel” (2:6, quoting Micah 5:1). With the coming of Jesus and the initial course of his ministry, the people's need for a shepherd has become even more apparent. Israel's leaders should have been nurturing the people and guiding them to follow Jesus, but instead those leaders are blaspheming Jesus, declaring him to be in league with Satan (9:3, 34). At the hands of such false shepherds, the people are helpless and in great need. (CC)

*like sheep without a shepherd.* The people had spiritual leaders like the Pharisees, who charged Jesus with being a pawn of Satan (v 34). (TLSB)

**9:37 disciples.** Not just the Twelve (10:1), but a larger group. (TLSB)

HARVEST IS PLENTIFUL – Various harvests would occur throughout the year. See calendar, p 262. Jesus used this agricultural metaphor to picture the many people who needed to hear the Gospel. (TLSB)

**9:38 ASK THE LORD...SEND WORKERS** – The plentiful harvest continues to require our prayers for workers today. It also calls us to bear witness ourselves. (TLSB)

In Jesus' compassion, he speaks to the larger group of his disciples and bids them to pray to the Father (9:36–38). Jesus uses the metaphor of a great harvest that is approaching. In the fields where the crop is growing ready for harvest, there is urgent need for workers to cultivate and prepare for the day when the harvest will be gathered in. With this eschatological language, Jesus communicates to his disciples the urgency of the times, an urgency that continues for the church in the world to this day. God must send workers into the harvest! All of Jesus' disciples, then and now, are to beseech the harvest's Lord to send forth faithful laborers. The compassion of Jesus for lost sheep produces this command to pray; the compassion of Jesus, placed into the hearts of all his disciples, will produce this trusting prayer. Although this text does not report any response, presumably the disciples began to pray to the Father for him to send out workers. God grant to the church today this prayer as well. (CC)

**9:35–38** As Jesus travels around Galilee, the need for partners to preach the Gospel becomes more and more obvious. He urges His disciples to pray for laborers, and He sends out 12 of them as His personal ambassadors (ch 10). Jesus' desire to save Jewish people and to “make disciples of all nations” (28:19) has not changed. All Christians are called to be witnesses of the surpassing compassion Jesus shows them by the forgiveness, life, and salvation He offers. • Good Shepherd, make me faithful, and bless my every effort to enlarge Your flock. Amen. (TLSB)

**He called his twelve disciples to him and gave them authority to drive out evil spirits and to heal every disease and sickness.<sup>2</sup> These are the names of the twelve apostles: first, Simon (who is called Peter) and his brother Andrew; James son of Zebedee, and his brother John;<sup>3</sup> Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus;<sup>4</sup> Simon the Zealot and Judas Iscariot, who betrayed him.<sup>5</sup> These twelve Jesus sent out with the following instructions: “Do not go among the Gentiles or enter any town of the Samaritans.<sup>6</sup> Go rather to the lost sheep of Israel.<sup>7</sup> As you go, preach this message: ‘The kingdom of heaven is near.’<sup>8</sup> Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received, freely give.**

**10:2–4** See notes on Lk 6:14–16. (CSB)

**10:1 CALLED – CALLED** – Face to face meeting.

AUTHORITY...EVIL SPIRITS...HEAL – Jesus granted His disciples the kind of power that He had abundantly demonstrated (7:29; 9:6, 8; Mk 1:21–28). The spiritual authority Jesus grants them anticipates their role and calling as leaders in the Early Church. (TLSB)



Immediately in the second part (10:1–4) of this narrative introduction to the Missionary Discourse (10:5–42), the prayer that the disciples are to offer to the Father is answered by Jesus himself. From among the unnamed larger circle of his “disciples” (9:37), Jesus now chooses a smaller number of “apostles”—“twelve” (10:2)—in order to send them out for a ministry with divine authority manifest in word and deed. However, Matthew makes it crystal clear that in the most fundamental sense, the mission work of the Twelve will only be an extension of Jesus’ own ministry. They will minister in Israel with authority, but it will be the authority that Jesus has given them (10:1). Their authority will extend over unclean spirits that plague the people and over sickness and every manner of disease; Jesus has demonstrated his own authority over those very foes in chapters 8 and 9, and the apostles’ works will be manifestations of his own work. When the Twelve preach, their message will be the same one they heard from Jesus, who taught with unparalleled, divine authority (7:29): “The reign of heaven stands near” (proclaimed by Jesus in 4:17 and to be proclaimed by the apostles according to 10:7). At the end of this Gospel, Jesus will ground the church’s mission on the bedrock of his own authority: “All authority in heaven and earth was given to me; therefore, go and make disciples ...” (28:18–19). It is the same here in chapter 10. Jesus’ ministry with authority is extended through the Twelve whom he chooses and sends with his own authority. (CC)

Judged by human standards, these were ordinary men. Their greatness and ability is found in and through Jesus Christ, who entrusts them with his mission and equips them to carry it out. He answers even before we call but that does not excuse us from praying.

**10:2-4** Apostles are listed in pairs; Jesus sent them out “two by two” (Mk 6:7). (TLSB)

**10:2** *apostles*. Only time Mt uses this term. (TLSB)

(Mark’s Gospel the word occurs only here and in 3:14 (in some manuscripts). The apostles were Jesus’ authorized agents or representatives (see note on Heb 3:1). In the NT the word is sometimes used quite generally (see Jn 13:16, where the Greek *apostolos* is translated “messenger”). In the technical sense it is used (1) of the Twelve, (3:14)—in which sense it is also applied to Paul (Rom 1:1)—and (2) of a larger group including Barnabas (Ac 14:14), James the Lord’s brother (Gal 1:19), and possibly Andronicus and Junias (Ro 16:7) (CSB)

The twelve “apostles,” as Matthew specifically labels them in 10:2, play a unique role in the history of salvation. The reign of God in Jesus has broken into history, fulfilling the promises to Israel in the OT and saving all who in faith follow Jesus as his disciples. God is doing a new thing in Jesus; this wine cannot be contained in old wineskins (9:17). As Jesus shepherds God’s people and gathers the lost sheep of Israel back to himself, he is reconstituting the true Israel. At the center of the people of God will be twelve new “patriarchs,” the nucleus of the true Israel. So unique are the apostles that Matthew gives their names—even “Judas Iscariot,” the name of the one who would betray his Lord (10:4). (CC)

*Simon ... Andrew.* Former fishermen and brothers. Most prominent among the Twelve. (TLSB)

*Andrew.* Not mentioned again in Mt. (TLSB)

*James ... John.* Also former fishermen. Peter, James, and John formed Jesus' inner circle (17:1; 26:37). (TLSB)

**10:3** *Philip.* Greek-speaking disciple from Bethsaida (Jn 1:43–44; 12:20–21) who found Nathanael (Jn 1:45). (TLSB)

*Bartholomew.* Perhaps Nathanael (Jn 1:45–51). (TLSB)

*Thomas.* Prominent in Jn (Jn 11:16; 14:5; 20:26–29). (TLSB)

*Matthew.* Former tax collector. (TLSB)

*James the son of Alphaeus.* Referred to as “James the younger” (Mk 15:40) to distinguish him from John's brother. (TLSB)

*Thaddaeus.* Probably the person Luke called “Judas, son of James” (Lk 6:16; Ac 1:13). (TLSB)

**10:4** *the Zealot.* Either a description of Simon's religious zeal or a reference to his membership in the party of the Zealots, a Jewish revolutionary group violently opposed to Roman rule over Palestine. (CSB)

Aram *qane'an*, “zealous one”; name given to Jewish nationalist groups opposed to Roman rule. (TLSB)

**10:1–4** Jesus selects representatives to extend His gracious kingdom. They are named individually and given divine authority, demonstrating Jesus' personal care for each disciple. The compassionate authority of forgiveness is given to each of Christ's followers. We are sent with the message of God's love to a world of sinners. Through the waters of Baptism, God called us by name and made us His dear children. • Thank You, Jesus, for making me one of Your followers. Help me to carry out Your mission as Your representative. Amen. (TLSB)

**10:5-15** These verses begin Jesus' Missionary Discourse. In a real way, these verses can be comprehended by filling in the blanks, so to speak, of the basic main clause of 10:5: “Jesus sent *these twelve*.” The “blanks” include the following: (1) to whom? (10:5–6); (2) to do what? (10:7–8); (3) to be received how? (10:9–13); and (4) to what final effect? (10:14–15). (CC)

**10:5** THESE TWELVE - τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς—The uniqueness of the apostles is underscored by the demonstrative pronoun τούτους and by the fronting

of the direct object phrase “these twelve.” In some important senses, this sending and Jesus’ Missionary Discourse (10:5–42), which explains the sending, apply uniquely to the original apostles. (CC)

**JESUS SENT** – Prayer is good but is not a substitute for action. Those who pray should be prepared in case the Lord, to whom they present their requests, selects them to be his active agents in answering the prayer.

Jesus’ second discourse (vv. 5-42) concerns the upcoming mission of His disciples. This training would prepare them to serve the Church in the future, (TLSB)

*Do not go.* The good news about the kingdom was to be proclaimed first to Jews only. After his death and resurrection, Jesus commanded the message to be taken to all nations (28:19; cf. 21:43). (CSB)

The disciples were to concentrate their immediate efforts on Jewish people living in Galilee. Only later would Jesus give them the command to go to all nations (v 18; 28:19). (TLSB)

*Samaritans.* A mixed-blood race resulting from the intermarriage of Israelites left behind when the people of the northern kingdom were exiled and Gentiles brought into the land by the Assyrians (2Ki 17:24). Bitter hostility existed between Jews and Samaritans in Jesus’ day (see Jn 4:9). (CSB)

**10:6 LOST SHEEP OF ISRAEL** – *lost.* Jesus had observed the spiritual misery of the house of Israel during His own tour through Galilee. He recognized how necessary it was for laborers to proclaim “the gospel of the kingdom” (9:35–38). (TLSB)

*sheep.* Jesus would train the apostles as shepherds, from which the office/title of “pastor” would come (cf Jn 21:15–16; Eph 4:11; 1Pt 2:25; 5:1). (TLSB)

The twelve apostles, as noted above, are historically and spiritually unique; they are the nucleus of the “true Israel” that Jesus, God’s Son, is calling to faith and salvation and service. Jesus has come to fulfill Israel’s Scriptures and to bring to fruition the promises that God made in them. The salvation that Jesus accomplishes will surely suffice for all people everywhere. However, in the first place (cf. Rom 1:16), he has come as God’s true Son for God’s “son,” the lost sheep of Israel. (CC)

It follows, then, that when Jesus sends out the Twelve as the new “patriarchs” of Israel to extend his own work of preaching and driving back the power and effects of Satan, he sends them not to Samaritans or Gentiles, but to Israel’s lost sheep. Yet the Lord in his own ministry in Israel encountered and saved some Gentiles. So too there surely would have been individual Gentiles in need whom the apostles encountered and to whom they would have afforded the saving word of the Gospel and power for healing or restoration. God, however, is doing in Jesus—and Jesus is doing in his twelve apostles—a unique work in the history of salvation. The Twelve, then, are following the

footsteps of the Son of God, and at this point in that history, they are sent only to the lost sheep of the house of Israel. (CC)

**10:7** The disciples' message would be identical to that of Jesus and John the Baptist (Mk 1:14–15). (TLSB)

THE KINGDOM OF HEAVEN IS NEAR – It was clearly the preaching of repentance, sin and grace. Hggiken means “it has drawn near and therefore is now here.” This is not eschatological. Jesus was the embodiment for the Kingdom of Heaven. In others words, the twelve were to preach Christ.

The message of John the Baptizer was “Repent! For the reign of heaven stands near!” (3:2). Jesus' own preaching was identical: “Repent! For the reign of heaven stands near!” (4:17). Now Jesus instructs his disciples to preach this same message: “The reign of heaven stands near!” (10:7). (Even though “Repent!” is absent from 10:7, we should assume that it was part of the apostles' message here, just as it will be later (e.g., see Acts 2:38; 3:19; 8:22), since the apostles were to extend the preaching of the Lord himself, who called the people to “Repent!” (Mt 4:17). Thus the content of the apostles' preaching would match Jesus' own message, which Matthew twice summarizes with the phrase “the Good News of the reign” (τὸ εὐαγγέλιον τῆς βασιλείας, 4:23; 9:35). In Jesus, the King is coming to reign graciously, and consequently there is both Good News of forgiveness and peace to believe, and there are miracles of divine power as Satan's demons and all sickness are driven back in anticipation of the final Day of complete victory, when all the dead shall be raised, all believers in Christ—their bodies glorified—shall enter the new creation, and Satan and unbelievers shall be banished to hell forever (see Matthew 25; Revelation 20–22). (CC)

**10:8** HEAL...RAISE...CLEANSE...DRIVE OUT – Cf v 1. Jesus lists four ways the disciples are to use their authority. These miracles were signs of the nearness of God's kingdom. (TLSB)

Jesus sends out the Twelve with his message on their lips and his miracles at their disposal. With a sequence of emphatic present stem imperatives (10:7–8), Jesus empowers the Twelve to preach what he preached and to do what he had been doing in Israel: “*preach ... heal ... raise ... cleanse ... cast out!*”! Although Matthew does not record the Twelve's actual ministry, we learn from other NT texts that the Twelve did, in fact, do what Jesus empowered them to do. The power and commission given to the Twelve testifies to their historical uniqueness. One searches the rest of the NT in vain for promises that such signs as raising the dead to their former manner of life always will accompany the preaching of the Good News in Jesus. (Hagner, “Gospel, Kingdom, and Resurrection,” 101. The dead people who were raised in the OT era (1 Ki 17:17–24; 2 Ki 4:18–37; 13:21) and those raised by Jesus himself or by one of the apostles were not raised to full and eternal resurrection life; they were returned to the mortal existence that they enjoyed before and so died again long ago. The Lord himself, however, has risen to immortal and eternal resurrection life as the “first to rise from the dead” (Acts 26:23), and on the Last Day he shall raise all believers to everlasting life with glorified bodies like his own. See more fully the commentary on 28:1–10.) Just as John the

Baptizer played a unique role in salvation history as the voice crying in the wilderness and as the Elijah prophesied of old, so also the Twelve play a unique role in God's plan to forgive and restore and heal a broken people and a broken world. (CC)

*received ... give without pay.* The healing power was not for personal financial gain.  
(TLSB)