

Matthew 10:4

Authorized King James Version (KJV)

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

Analysis

The list concludes ominously: 'Simon the Canaanite, and Judas Iscariot, who also betrayed him' (Σίμων ο Κανανιτης και Ιουδας Ισκαριωτης ο και παραδους αυτον). 'Canaanite' likely means Zealot (Luke 6:15), identifying Simon with the revolutionary movement seeking Rome's overthrow. The Twelve included both tax collector (Matthew, collaborator with Rome) and Zealot (Simon, Rome's enemy)—Jesus reconciles enemies in one community. Judas's identification as 'who also betrayed him' casts shadow over the list. Matthew writes after the betrayal, knowing how the story ends. That Jesus chose His own betrayer demonstrates either divine sovereignty (knowing and using even evil for redemption) or profound trust (giving Judas genuine opportunity despite foreknowledge). Judas's inclusion warns that proximity to Jesus doesn't guarantee salvation.

Historical Context

Zealots were Jewish revolutionaries advocating violent overthrow of Roman occupation. They assassinated collaborators and Roman officials. Simon's presence among the Twelve, alongside Matthew the tax collector, created potential conflict. Jesus' kingdom transcended political divisions. Judas Iscariot ('man from Kerioth') may have been the only Judean among Galilean disciples. His betrayal fulfilled prophecy (Psalm 41:9, 55:12-14) while remaining his moral responsibility. Early church wrestled with how Jesus' sovereign plan included human evil without eliminating human accountability.

Related Passages

Matthew 25:31 — Final judgment

Romans 2:1 — Judging others

Study Questions

1. How does Jesus' inclusion of both Matthew and Simon demonstrate the gospel's power to reconcile enemies?
2. What does Judas's betrayal despite three years with Jesus teach about the necessity of genuine heart change?
3. How do we reconcile divine sovereignty and human responsibility in Judas's betrayal?

Interlinear Text

Σίμων	ὁ	Κανανίτης,	καὶ	Ἰούδας	Ἰσκαριώτης	ὁ	καὶ
Simon	who	the Canaanite	also	Judas	Iscariot	who	also
G4613	G3588	G2581	G2532	G2455	G2469	G3588	G2532

παραδούς	αὐτόν
betrayed	him
G3860	G846

Additional Cross-References

Matthew 26:14 (Parallel theme): Then one of the twelve, called Judas Iscariot, went unto the chief priests,

Mark 14:43 (Parallel theme): And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

Matthew 26:47 (Parallel theme): And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

John 13:2 (Parallel theme): And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

John 6:71 (Parallel theme): He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

Mark 14:10 (Parallel theme): And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

Matthew 27:3 (Parallel theme): Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

Luke 22:3 (Parallel theme): Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

Luke 22:47 (Parallel theme): And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.