

## Notes on the Greek New Testament Day 8 – January 8<sup>th</sup> – Matthew 6:25-7:14

### Works frequently referenced in these notes on Matthew

Hagner, Donald A	<i>Word Biblical Commentary Vols.33a &amp; 33b: Matthew 1-13 &amp; Matthew 14-28</i> , Word Books, Dallas, 1993 & 1995
Morris, Leon	<i>The Gospel According to Matthew</i> , Eerdmans, Grand Rapids, 1992

#### Verse 25

Διὰ τοῦτο λέγω ὑμῖν· μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε, μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσθησθε· οὐχὶ ἡ ψυχὴ πλεῖον ἐστὶ τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος;

"The λέγω ὑμῖν, 'I say to you,' echoes the authority of Jesus found, for example, in the antitheses of 5:21-48." Hagner.

μεριμναω be anxious, worry, be concerned about

ψυχη, ης f self, inmost being, life, person  
φάγητε Verb, aor act subj, 2 pl ἐσθιω and ἐσθω eat, consume

πίητε Verb, aor act subj, 2 pl πινω drink

The words ἡ τί πίητε are lacking in, among other witnesses, ⱼ f<sup>1</sup> vg sy<sup>c</sup> sa<sup>ms</sup> and many church fathers. They may have been inserted by influence of verse 31. On the other hand, they may have been omitted by homoioteleuton or possibly by influence of Luke 12:22.

μηδε negative particle nor, and not  
σωμα, τος n v.22

ἐνδύω dress, clothe; midd put on, wear

Illustrative of the anxiety about this life which can hinder a person's undistracted and absolute discipleship.

οὐχι (emphatic form of οὐ) not, no; used in questions expecting an affirmative answer.

πλειων, πλειον or πλεον more  
τροφη, ης f food, nourishment  
ἐνδυμα, τος n clothing, garment

Cf. Phil 4:6; 1 Pet 5:7.

#### Verse 26

ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν οὐδὲ συναγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν;

ἐμβλεπω look straight at, consider, see  
πετεινον, ου n bird

The parallel in Lk 12:24 has 'ravens.'

σπειρω sow

θεριζω reap, harvest

οὐδε and not, neither

συναγω gather, gather together

ἀποθηκη, ης f barn, granary

Not encouragement to idleness, for the birds are busy in finding their food.

οὐράνιος, ου heavenly, in heaven

τρέφω feed, provide with food, sustain

μᾶλλον adv more

διαφέρω intrans. be worth more than, be superior to

Cf. 10:31. "Christ's argument – from the less to the greater – amounts to this: if the birds, who cannot in any real sense plan ahead, have no reason to worry, then certainly you, my followers, endowed with intelligence, so that you can take thought for the future, should not be filled with apprehension." Hendriksen.

#### Verse 27

τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα;

μεριμναω see v.25

δυναμαι can, be able to, be capable of

προστιθημι add, add to, increase

ἡλικια, ας f span of life; stature, height

πηχυς, εως m cubit

εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one

ἡλικια is used both to mean height (Lk 19:3) and to mean age (Heb 11:11). Here, in context, it probably means length of life since a cubit (0.5 m) would seem to be inappropriate as a small measure (cf. particularly ἐλαχιστον in the parallel in Lk 12:26). Perhaps life is being viewed as a path – just as we might speak of our birthday as another milestone (cf. Ps 39:5).

#### Verse 28

καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνουσιν· οὐ κοπιῶσιν οὐδὲ νήθουσιν·

ἐνδυμα, τος n clothing, garment

μεριμναω see v.25

καταμάθετε Verb, aor act imperat, 2 pl

καταμανθανω consider, observe

κρινον, ου n lily, attractive wild flower

ἄγρος, ου m field, farm, countryside  
 αὐξανω and αὐξω grow, spread, increase  
 κοπιαω work, work hard, labour  
 νηθω spin

**Verse 29**

λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομῶν ἐν πάσῃ τῇ  
 δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων.

δόξη Noun, dat s δοξα, ης f glory,  
 splendour  
 περιβαλλω put on, clothe, dress  
 εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one

**Verse 30**

εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα καὶ  
 αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως  
 ἀμφιέννυσιν, οὐ πολλῶ μᾶλλον ὑμᾶς,  
 ὀλιγόπιστοι;

χορτος, ου m grass, vegetation  
 ἄγρος, ου m see v.28  
 σημερον today  
 αὔριον Adverb tomorrow, the next day  
 κλιβανος, ου m oven, furnace  
 βαλλω throw, place  
 οὕτως and οὕτω adv. thus, in this way  
 ἀμφιεννυμι clothe, dress  
 πολυς, πολλη, πολυ gen πολλου, ης, ου much,  
 many  
 μαλλον adv more  
 ὀλιγοπιστος, ον of little faith

For Jesus use of this term, see also:  
 Matt 8:26 the disciples' fear of drowning in a  
 storm;  
 Matt 14:31 Peter's fear of sinking;  
 Matt 16:8 the disciples' slowness to learn  
 from Jesus' miracles.

**Verse 31**

μὴ οὖν μεριμνήσητε λέγοντες· τί φάγωμεν; ἢ  
 τί πίωμεν; ἢ τί περιβαλώμεθα;

μεριμναω see v.25  
 φάγωμεν Verb, aor act subj, 1 pl ἔσθω v.25  
 ἢ οἱ  
 πίωμεν Verb, aor act subj, 1 pl πιω v.25  
 περιβαλλω put on, clothe, dress

**Verse 32**

πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητοῦσιν· οἶδεν  
 γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρῆζετε  
 τούτων ἀπάντων.

ἔθνη Noun, nom & acc pl ἔθνος, ουσ n  
 nation, people; τα ἑ. Gentiles

I.e. those outside the family of faith.

ἐπιζητεω seek, desire, search for  
 οἶδα (verb perf in form but with present  
 meaning) know, understand  
 οὐράνιος, ον see v.26

χρηζω need, have need of  
 ἅπας, ασα, αν (alternative form of πας) all; pl  
 everything

In Classical Greek, πας follows vowels and  
 ἅπας follows consonants, but this distinction is  
 largely lost in the Greek of the New  
 Testament.

**Verse 33**

ζητεῖτε δὲ πρῶτον τὴν βασιλείαν καὶ τὴν  
 δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα  
 προστεθήσεται ὑμῖν.

ζητεω seek, search for, look for

Pursue with energy and intent. "This  
 imperative means rather that one should make  
 the kingdom the centre of one's existence and  
 thus experience the rule of God fully in one's  
 heart, hence the present tense, 'keep seeking.'" Hagner.

πρῶτον first, in the first place, first of all

"The words [του θεου] are lacking in two  
 major witnesses (x and B) and can be  
 explained as a natural scribal addition. On the  
 other hand, Matthew only rarely uses βασιλεια  
 without modifiers, and these instances are easy  
 to regard as exceptions (e.g., 8:12; 24:7). Thus  
 the words were possibly omitted accidentally.  
 The αὐτου following δικαιοσυνη also is easier  
 with the presence of the antecedent θεου." Hagner.

δικαιοσυνη, ης f righteousness, what is  
 right, what God requires

"Participation in the kingdom, as Matthew has  
 already informed us (see 5:20), necessitates  
 righteousness of a qualitatively new kind. The  
 gift of the kingdom and the demand of this  
 new righteousness are inseparable." Hagner.  
 "The important thing for the disciples is to be  
 constantly seeking to do the things that God  
 wills, that is, to be submissive to the King. In  
 this context seeking God's *righteousness* (not  
 our own righteousness) will mean that  
 righteousness which God alone can give...  
 This will include the 'right standing' before  
 God that comes about as the result of Christ's  
 saving work and also the right conduct that  
 befits the servant of God." Morris.

προστιθημι add, add to

A divine passive.

**Verse 34**

μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον, ἢ γὰρ  
 αὔριον μεριμνήσει αὐτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἡ  
 κακία αὐτῆς.

Cf. Phil 4:6; 1 Pet 5:7.

αὔριον see v.30

ἑαυτος, ἑαυτη, ἑαυτον reflexive pronoun,  
himself, herself, itself

ἄρκετος, η, ον enough; it is enough  
κακια, ας evil, wickedness

"A shallow thinker might gather from the previous words about trust that the believer will have a smooth path through life. That is not what Jesus is saying. All people have trouble, believers among them. But he is making clear that there is all the difference in the world between facing the problems we will certainly meet with firm faith in our heavenly Father and facing them with anxiety." Morris. "Each day contains its share of evil, but God's faithfulness can be counted upon on a daily basis." Hagner. Cf. Is 26:3.

### Matthew 7:1-6

"Jesus turns from a negative attitude in one's own affairs (worry) to a negative attitude in one's attitude to others (ensoriousness). He points to a bad habit all too characteristic of the human race, and instructs his followers not to be hasty in making negative judgements on their fellows. It is a dangerous procedure because it invites a similar judgement in return. And it is a difficult procedure because our own faults make it hard for us to see precisely what is amiss in our fellows." Morris.

### Verse 1

Μὴ κρίνετε, ἵνα μὴ κριθῆτε·

This does not forbid all acts of judgement (cf. John 7:24). It "is not a requirement to be blind, but rather a plea to be generous." Stott. "The meaning here ... is that unfair or uncharitable judgments should be avoided. A note of humility is suggested too by the immediate context (vv. 3-5): one should not judge others more harshly or by a different standard than one judges oneself." Hagner.

κριθῆτε Verb, aor pass subj, 2 pl κρινω  
judge, pass judgement on, condemn

Morris thinks that the consequential judgement spoken of here is that of God.

### Verse 2

ἐν ᾧ γὰρ κρίματι κρίνετε κριθήσεσθε, καὶ ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν.

κριμα, τος n judgement, verdict

Cf. Rom 2:1.

μετρον, ου n measure, degree, quantity  
μετρεω measure, deal out

A number of MSS, followed by the TR, read ἀντιμετρηθήσεται rather than μετρηθήσεται – probably influenced by the parallel in Lk 6:38.

### Verse 3

τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς;

βλεπω see, look, be able to see

καρφος, ους n speck, small splinter

Perhaps 'sawdust.' The analogy reflects the familiarity of Jesus with the carpenter's shop, cf. Mt 13:55; Mk 6:3.

σος, ση, σον possessive adj. your, yours

δοκος, ου f log, beam of wood

κατανοεω consider, think of, notice,

observe

"What is a tiny flaw in another is seen so clearly by a censorious person, while ironically what is an outrageously huge failure in the latter is conveniently overlooked altogether. It is the self-righteous, censorious person who is particularly eager to correct the faults of others." Hagner.

Morris adds, "The meaning is not that in every case the person passing judgement is a worse sinner than the one he criticises. It is rather that what he finds wrong in his brothers is a very small matter compared with the sins God sees in him."

### Verse 4

ἢ πῶς ἔρεῖς τῷ ἀδελφῷ σου· Ἄφες ἐκβάλω τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σου, καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σοῦ;

ἢ or

ἔρεῖς Verb, fut act indic, 2 s λεγω

ἀφημι allow, tolerate

ἐκβάλω Verb, aor act subj, 1 s ἐκβαλλω

throw out, expel, cast out

### Verse 5

ὑποκριτά, ἐκβαλε πρῶτον ἐκ τοῦ ὀφθαλμοῦ σοῦ τὴν δοκόν, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.

ὑποκριτης, ου m hypocrite

"Jesus is drawing attention to a curious feature of the human race in which a profound ignorance of oneself is so often combined with an arrogant presumption of knowledge about others, especially about their faults." Morris.

ἐκβαλε Verb, aor act imperat, 2s ἐκβαλλω

πρῶτον adv. first, first of all

τοτε then, at that time

διαβλεπω see clearly

**Verse 6**

Μὴ δώτε τὸ ἅγιον τοῖς κυσίν, μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων, μήποτε καταπατήσουσιν αὐτοὺς ἐν τοῖς ποσίν αὐτῶν καὶ στραφέντες ῥήξωσιν ὑμᾶς.

ἅγιος, α, ον holy, consecrated, set apart  
to/by God

κυνων, κυνος m dog

μηδε negative particle nor, and not, neither  
βάλητε Verb, aor act subj, 2 pl βαλλω throw,  
throw down, place

μαργαριτης, ου m pearl

ἔμπροσθεν prep with gen before, in front of  
χοιρος, ου m pig

μήποτε lest, otherwise

καταπατήσουσιν Verb, aor act subj, 3 pl

καταπατεω trample on

πους, ποδος m foot

στραφέντες Verb, aor pass ptc, m nom pl  
στρεφω pass turn, turn around

Probably "we should understand the construction as chiasmic: the pigs do the trampling and the dogs tearing in pieces." Morris.

ῥήξωσιν Verb, aor act subj, 3 pl ῥήγνυμι and ῥησσω burst, tear in pieces

Note that this verse deals with *failure* to judge appropriately. It is applied by many commentators to the message of the Gospel. "The gospel of the kingdom – in 13:45-6 the kingdom is a pearl – was to be preached to all; but its heralds were also instructed to shake the dust off their feet when they were not received into a house or town (10:14)." Davies & Allison.

"Staying on and on in the company of those who ridicule the Christian religion is not fair to other fields that are waiting to be saved, especially in view of the fact that the harvest is plentiful but the labourers are few." Hendriksen.

"The issue here thus focuses on the lack of receptivity rather than on any intrinsic unworthiness of any individuals or group." Hagner.

**Verses 7-11**

"Here he is simply making emphatically the central point, that prayer to a loving Father is effective. The point is not that human persistence wins out in the end, but that the heavenly Father who loves his children will certainly answer their prayers." Morris.

**Verse 7**

Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρησεται· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.

αἰτεω ask, request, demand

"All three imperatives are present, underlining the importance of continuous action." Morris. Cf. Lk 18:1-8; 11:5-8.

δοθήσεται Verb, fut pass indic, 3 s διδωμι

ζητεω seek, search for, look for

εὕρησεται Verb, fut act indic, 2 pl εὕρισκω

κρουω knock (at a door)

ἀνοιγω open

"All who serve God know what it is to be faced with 'doors' that are fast closed, and it means a lot that prayer will result in the opening of such doors. The three expressions underline the effectiveness of prayer. Look at it which way you will, it gets things done." Morris.

**Verse 8**

πᾶς γὰρ ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὕρισκει καὶ τῷ κρούοντι ἀνοιγήσεται.

**Verse 9**

ἢ τίς ἐστὶν ἐξ ὑμῶν ἄνθρωπος, ὃν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον – μὴ λίθον ἐπιδώσει αὐτῷ;

"The rhetorical questions together with the negative constructions beginning with μη amount to affirmations. When a child asks for bread or a fish, no parent would respond with a stone or a snake." Hagner.

ἢ οἱ

ἄρτος, ου m bread, a loaf, food

λίθος, ου m stone, precious stone

ἐπιδιδωμι give, hand

**Verse 10**

ἢ καὶ ἰχθὺν αἰτήσῃ – μὴ ὄφιν ἐπιδώσει αὐτῷ;

ἰχθυς, υος m fish

ὄφις, εως m snake, serpent

"France holds that 'a snake might be taken for a fish, particularly the eel-like catfish of Galilee.' While Mounce sees in the *snake* 'some eel-like fish without scales that, according to Lev 11:12, was not to be eaten.' We cannot be sure which is correct, but clearly there was something that resembled fish but was not and that mocked hunger rather than satisfied it." Morris.

**Verse 11**

εἰ οὖν ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσω μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτουσιν αὐτόν.

πονηρος, α, ον evil, bad, wicked

"Throughout the New Testament, the solidarity of the race in sin is taken as a basic fact." Morris.

οἶδα (verb perf in form but with present meaning) know, understand  
 δομα, τος n gift  
 ἀγαθος, η, ον good, useful, fitting  
 τεκνον, ου n child; pl descendants  
 ποσος, η, ον how much(?)  
 μαλλον adv more; rather

Cf. the parallel in Lk 11:13 which has πνευμα ἅγιον rather than ἀγαθα. Hagner thinks that "These 'good things' can be thought of as the eschatological blessings that accompany the presence of the kingdom (cf. Luke's 'Holy Spirit'), so that the work of the disciples in proclaiming the kingdom is primarily in view, or alternatively the more ordinary and ongoing needs of the disciples (cf. 6:32-33)." Cf. Jas 1:17

### Verse 12

Πάντα οὖν ὅσα ἐὰν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως και ὑμεῖς ποιεῖτε αὐτοῖς· οὕτως γάρ ἐστιν ὁ νόμος και οἱ προφηται.

'Therefore' probably refers back to the whole of the preceding sermon – though our Father's care for us should act as a motive to careful concern for others. The lack of clarity concerning the connection with what precedes is probably responsible for the omission of οὖν from a few MSS (κ\* L sy<sup>p</sup> bo<sup>mss</sup>).

ὅσος, η, ον as much as, how much, ὅσος ἄν, ὅσος ἐάν whoever  
 θελω wish, will  
 οὕτως and οὕτω thus, in this way

"The golden rule is found in some form or another in a variety of religions, mostly in the negative: 'Do not do to others what you would not like them to do to you.' Jesus, however, enunciates this rule in positive form, and appears to have been the first to do so; his followers are to be active in doing good to others." Morris.

νομος, ου m law

"Elsewhere Jesus says that the law and the prophets 'hang' on the two commandments to love God and one's neighbour (22:40), which is another way of saying the same thing. Both ways of putting it totally exclude selfishness and stress a proper attitude of love and care for others. The person who constantly lives according to the golden rule is keeping all the regulations in Scripture directing one's conduct towards other people." Morris.

"It is from this saying and that of 22:37-40 that love became the dominant theme of the Christian ethic... If the ethics of the kingdom of God anticipate the coming future in the present, then this is especially true of the ethic of the golden rule, which is the distillation of kingdom ethics. If this teaching of Jesus were to be lived out in the world, the whole system of evil would be dramatically shaken. Even if it were to be manifested seriously in the Church, its impact would be incalculable. In this sublime command, so simple and yet so deep, we encounter a challenge central to the purposes of God and therefore one that is also eschatological in tone. No other teaching is so readily identified with Jesus; no other teaching is so central to the righteousness of the kingdom and the practice of discipleship." Hagner.

### Verses 13-27

"The concluding section of the sermon is taken up with impressing on the hearers the difference between real and merely nominal discipleship." Morris.

"Jesus began his sermon with unqualified tenderness, embracing in the Blessings those who felt least embraceable. He concludes with unqualified toughness, warning us that his sermon is not an intellectual option, a set of suggestions we may take or leave, one philosophy among many others, but that it is the exclusive way to life." FD Bruner.

### Verse 13

Εἰσελθατε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη και εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπόλειαν, και πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς·

εἰσελθατε Verb, aor act imperat, 2 pl  
 εἰσερχομαι enter, go in, come in  
 στενος, η, ον narrow  
 πύλη, ης f gate, door  
 πλατυς, εια, υ wide

ἡ πύλη is omitted by a few MSS, including κ\*  
 εὐρυχωρος, ον wide, roomy

NASV translates as 'easy' but this is not a good translation. The point is not that this way is easy but that it is easy to be found in this way.

ὁδος, ου f way, path, road, journey  
 ἀπαγω lead  
 ἀπολεια, ας f destruction, utter ruin  
 πολυς, πολλη, πολυ gen πολλου, ης, ου  
 much, many

The relationship between the 'gate' and the 'path' or 'way' is the subject of much controversy. Some think that the gate is at the end of the path and is the entrance into glory. Others think that gate and path are poetic parallels for the same demand to go Christ's way. Bruner sums up the 'traditional' (see *Pilgrim's Progress*) and perhaps most natural interpretation. "Jesus is appealing *both* for an evangelical decision (the gate) *and* for an ethical endurance (the way). Taken together, then, the narrow gate and the tough way are simply the difficult choice for Jesus *and* the constantly challenging decisions for discipleship to him." Cf. Luke 13:24.

The metaphor of the 'two ways' was common in Jewish, Hellenistic and early Christian writings.

No-one drifts into this way by accident. "The way taught by Jesus, upon which the disciples are invited to travel, is inestimably superior despite the various demands it puts upon its travellers. If it is a rigorous way, it is unmistakably also a way of grace. The disciples are not to worry that they are the minority, the few over against the many. It is not the point of the passage to speculate over the number who are saved or lost. The concern is the challenge afforded by discipleship. But the disciples are not to worry that their path involves the rigours of discipleship as well as the experience of suffering, sacrifice and persecution. For they, by the grace of God, have found the way to life; they are the privileged." Hagner.

#### Verse 14

ὅτι στενή ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν.

Instead of *τι στενή*, some MSS, followed by TR have *ὅτι στενή*. *τι* is probably "a Semitism (cf. Ps 139:17) not understood by some copyists who proceeded to add the omicron making *ὅτι*." Hagner.

*ἡ πύλη* is omitted by some MSS, though in this case by a number of cursives.

τεθλιμμένη Verb, perf pass ptc, f nom s  
θλιβω press hard, crush

"The verb ... conveys the basic idea of pressing (which can lead to the thought of affliction); here it is that of compression and thus narrowness. The perfect points to a continuing state. It is not the obvious opposite to 'broad,' and perhaps we should detect an allusion to the persecutions that are part and parcel of the Christian life." Morris. Cf. Acts 14:22. Hagner says, "Given the context of the preceding ethical teaching of the sermon, the radical character of discipleship is in view."

ζωη, ης f life  
ὀλιγος, η, ον little, small; pl. few