

Notes on the Greek New Testament
Day 18 – January 18th – Matthew 12:22-45

Works frequently referenced in these notes on Matthew

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

Verse 22

Τότε προσηνήχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός· καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν κωφὸν λαλεῖν καὶ βλέπειν.

τοτε then, at that time
προσηνήχθη Verb, aor pass indic, 3 s
προσφερω present, bring, bring before
δαιμονιζομαι be possessed by demons
τυφλος, η, ον blind
κωφος, α, ον dumb, mute, deaf
θεραπευω heal, cure

"It is unusual to have a demoniac described as healed; ... more commonly the demon is said to be "cast out"." Morris.

ὥστε so that, with the result that
λαλεω speak, talk
βλεπω see, be able to see

"λαλειν και βλεπειν, 'to speak and to see,' records very simply but also very powerfully the efficacy of the cure." Hagner.

Verse 23

καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον· Μήτι οὗτός ἐστιν ὁ υἱὸς Δαυὶδ;

ἐξιστημι be amazed, be astonished
ὄχλος, ου m crowd, multitude
μητι Negative particle, used in questions expecting a negative answer or where the questioner is doubtful concerning the answer

"The question is worded in such a way as to indicate a measure of perplexity, but also to open up the door to an interesting possibility." Morris.
NASB translates as "This man cannot be the Son of David, can he?"

Verses 24-26

Cf. Mark 3:22-26; Luke 11:15, 17-18.

Verse 24

οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον· Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ Βεελζεβούλ ἄρχοντι τῶν δαιμονίων.

εἶπον Verb, aor act indic, 1s & 3pl λεγω

"This fellow [οὗτος] is contemptuous." Morris

ἐκβαλλω throw out, expel, cast out
δαιμονιον, ου n demon, evil spirit, god
εἰ μη except

On Beelzeboul see 10:25. See also 9:27-34.

ἄρχων, οντος m ruler, official

Verse 25

εἰδὼς δὲ τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς· Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς ἐρημοῦται, καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς οὐ σταθήσεται.

εἰδως Verb, perf act ptc, m nom s οἶδα (verb perf in form but with present meaning)
know

Cf. 9:4. A few MSS (p²¹ s¹ D) have ἰδων, 'seeing' rather than εἰδως. Many MSS insert ὁ Ἰησοῦς after δε.

ἐνθυμησις, εως f (inmost) thought
μερισθεῖσα Verb, aor pass ptc, f nom s
μεριζω divide
ἐαντος, ἐαυτη, ἐαυτον him/her/itself
ἐρημοομαι be made waste or desolate
πολις, εως f city, town

ἢ οἱ
οἰκία, ας f house, household
σταθήσεται Verb, fut pass indic, 3 s ἰστημι
stand, stand firm, hold ground.

Jesus demonstrates the absurdity of the Pharisees' accusation.

Verse 26

καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ;

Σατανας, α the Adversary, Satan

ἐκβαλλω see v.24

ἐμερίσθη Verb, aor pass indic, 3 s μεριζω

Verse 27

καὶ εἰ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ κριταὶ ἔσονται ὑμῶν.

"The reference to οἱ υἱοὶ ὑμῶν, 'your sons,' is not to be understood literally but in the more general sense of 'those associated with you' (cf. the expression 'sons of the kingdom' in 8:12; and 'sons of the bridegroom' in 9:15)." Hagner. The phrase suggests that among the ranks of those who were known to practice exorcism there were some associated with the Pharisees.

κριτης, ου m judge
ἔσονται Verb, fut indic, 3 pl εἶμι

Verse 28

εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.

In the parallel passage, Luke uses the phrase "the finger of God" rather than the Spirit of God (Lk 11:20; cf. Ex 8:19; 31:18).

ἔφθασεν Verb, aor act indic, 3 s φθανω
come upon, reach, come to, precede

"But if there is a similarity between the exorcism of Jewish practitioners and that of Jesus in that both were empowered by God, there is also an all-important difference. The exorcisms and healing miracles of Jesus are part of a larger whole and, unlike those of his Jewish contemporaries, are linked inseparably with both his person and the proclamation of the dawning of the kingdom of God. In this case, the powerful deeds of Jesus are considered direct pointers to the reality of that proclamation. These deeds indicate that ἡ βασιλεία του θεου, 'the kingdom of God,' is now directly present with the people of Israel (Matthew uses 'God' rather than 'heaven' elsewhere only in 6:33; 19:24; and 21:31, 43 [cf. 13:43; 26:29]; here it is preferred probably to serve as the direct opposite of the reference to the kingdom of Satan in v 26)." Hagner.

Morris includes the following note on the expression *kingdom of God*: "Patte thinks that the kingdom of God in this Gospel refers 'to an aggressive manifestation of the *power of God* which asserts itself against satanic and demonic powers.' He contrasts this with 'the kingdom of heaven,' which 'refers to the *authority of God* – an authority which, at present, is not imposed upon people through the use of power but which people (should) recognize and acknowledge in the meekness and the mercy of the Father and the Son.' This is an interesting distinction, but it does not seem to be demonstrated in the way Matthew actually uses the two expressions. From the same evidence Albright and Mann find that '*Kingdom of God* in the Matthean tradition is applied to the Father's reign after the judgement at the End, and *Kingdom of heaven* to the continuing community of the Man, lasting up to the time of the judgement.' For Lenski the sense of the two expressions 'is quite the same.' According to Fenton, it is used as a contrast to the kingdom of Satan (v.26)."

Verse 29

ἢ πῶς δύναταί τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ ἀρπάσαι, ἐὰν μὴ πρῶτον δῆσῃ τὸν ἰσχυρόν; καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.

ἢ see v.25
δυναμαι can, be able to
εἰσερχομαι enter, go in, come in
ἰσχυρος, α, ον strong, mighty, powerful
σκευος, ους n object, thing, vessel
ἀρπαζω take by force, take away, carry off
ἐὰν μὴ except, unless
πρωτον first, in the first place, first of all
δήση Verb, aor act subj, 3 s δεω bind, tie
τοτε then, at that time
διαρπαζω plunder, steal, take away

"Jesus is stronger than the strong one (cf. Isa 53:12) and is hence able to raid his kingdom at will and deliver those who are oppressed in a variety of ways. In this basic sense the ministry of Jesus is the beginning of the eschatological deliverance, the turning point of the aeons." Hagner.

Verse 30

ὁ μὴ ὄν μετ' ἐμοῦ κατ' ἐμοῦ ἔστιν, καὶ ὁ μὴ συναγων μετ' ἐμοῦ σκορπίζει.

συναγω gather, gather together
σκορπιζω scatter, disperse

"The imagery is taken from tending flocks" Morris. Hagner says that gathering and scattering are "harvest metaphors and point to the eschatological harvest."

Barclay says that this saying applies also to the church; if our presence does not strengthen the church then we are weakening it.

Verses 31-32

Cf. Mark 3:28-29 also Luke 12:10.

Verse 31

διὰ τοῦτο λέγω ὑμῖν, πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις, ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται.

δια τουτο the link is not simply to the preceding verse but "with the entire preceding episode concerning the charge of the Pharisees that Jesus cast out demons by the power of Beelzebul (vv 22-30)." Hagner.

ἁμαρτια, ας f sin

βλασφημια, ας f slander, blasphemy, speaking against God

ἀφεθήσεται Verb, fut pass indic, 3 s ἀφιμι
cancel, forgive

"The sin that cannot be forgiven is not to be understood as the utterance of any particular form of words. It is impossible to hold that any form of words is unforgivable, granted that the sinner subsequently repents and turns to God. Jesus is talking about the set of the life, not any one isolated saying. When a person takes up a position like that of the Pharisees, when, not by way of misunderstanding but through hostility to what is good, that person calls good evil and, on the other hand, makes evil his good, then that person has put himself in a state that prevents forgiveness. It is not that God refuses to forgive; it is that the person who sees good as evil and evil as good is quite unable to repent and thus come humbly to God for forgiveness. And there is no way to forgiveness other than by the path of repentance and faith." Morris.

Verse 32

καὶ ὅς ἐάν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὅς δ' ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι.

ὅς ἐάν / ὅς ἂν whoever

ἅγιος, α, ον holy, consecrated

"Jesus asserts that it was ἐν πνευματι θεου, 'by the Spirit of God,' that he cast out demons (v 28). Therefore to ascribe Jesus' activity to the power of Beelzebul (v 24) was not merely to say a word against the Son of Man but to blaspheme against the Spirit (cf. v 18). To blaspheme against the Spirit was in this case to attribute the work of God's Spirit to Satan and so in the most fundamental way to undercut the very possibility of experiencing the reality of God's salvation." Hagner.

οὔτε not, nor (οὔτε ... οὔτε neither ... nor)
αἰων, αἰωνος m age, world order
μελλω (ptc. without infin) coming, future;
(finite verb without infin) delay, wait

"Any person who is genuinely worried about having committed the unforgivable sin against God, by virtue of this concern, can hardly be guilty of such blasphemy or denial." Hagner.

Verses 33-35

Cf. Luke 6:43-45, also Matt 7:17.

Verse 33

Ἡ ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν, ἢ ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρὸν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται.

ἢ οἱ, (ἢ ... ἢ either ... or, ἢ και οἱ even)

"It is not easy to understand why the verb *make* is used; the sense appears to be something like 'suppose a tree is good, then its fruit will be good.' ... The fruit shows what kind of tree the tree is." Morris.

δενδρον, ου n tree

καλος, η, ον good, right, proper, fine

καρπος, ου m fruit, harvest, outcome

σαπρος, α, ον bad, rotten, worthless

γινωσκεται Verb, pres pass indic, 3 s

γινωσκω

Verse 34

γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν πονηροὶ ὄντες; ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ.

γεννημα, τος n offspring

ἐχιδνα, ης f snake, viper

πως how (?)

Cf. John the Baptist's words in 3:7 also 23:33. "Jesus takes up the same words to bring out the venomous nature of the opposition with which he was confronted, and their oneness with those who opposed God's messengers in previous generations." Morris.

δυναμαι can, be able to

ἀγαθος, η, ον good, useful, fitting

λαλεω speak, talk

πονηρος, α, ον evil, bad, wicked
 περισσευμα, τος n abundance, overflow

"It is what the heart is full of (*abundance*) that determines what anyone says." Morris.

καρδια, ας f heart
 στομα, τος n mouth

Verse 35

ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ
 ἐκβάλλει ἀγαθά, καὶ ὁ πονηρὸς ἄνθρωπος ἐκ
 τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά.

θησαυρος, ου m treasure store, treasure
 box

ἐκβαλλω throw out, expel, bring out

"Our deeds are a reflection of what we are, and they show what we really value, deep down." Morris.

Verse 36

λέγω δὲ ὑμῖν ὅτι πᾶν ῥῆμα ἀργὸν ὃ
 λαλήσουσιν οἱ ἄνθρωποι, ἀποδώσουσιν περὶ
 αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως·

ῥημα, ατος n word, thing, matter
 ἀργος, η, ον idle; careless; useless
 ἀποδώσουσιν Verb, fut act indic, 3 pl
 ἀποδιδωμι pay, give back, repay
 κρισις, εως f judgement, act of judgement,
 condemnation

"This logion has the same effect as the teaching of Jesus in the Sermon on the Mount. That is, it sharpens the call to righteousness by noting the danger not only of obviously bad words but even of seemingly neutral words that may, however, imply, presuppose, or in some indirect way aid what is bad even by being themselves merely ineffective and empty. One is thus to speak only what is unequivocally good; for all else one will be held accountable in the day of judgment (cf. Jas 3:1, 6; Jude 15)." Hagner.

Verse 37

ἐκ γὰρ τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ τῶν
 λόγων σου καταδικασθήσῃ.

δικαιωθήσῃ Verb, fut pass indic, 2 s δικαιοω
 justify, acquit, declare & treat as
 righteous

καταδικασθήσῃ Verb, fut pass indic, 2 s
 καταδικαζω condemn

"Jesus is not, of course, saying that in the end the only thing that matters will be our words that our deeds do not matter in comparison to what we say. That is completely false. What Jesus is saying is that at the judgement what we are is what matters, and that our words, especially those to which we give no particular thought, reveal what we are... As is true throughout the New Testament, there are just two ultimate possibilities." Morris.
 "Words, like deeds, are indicators of a person's discipleship to Jesus and relationship to the kingdom." Hagner.

Verses 38-42

Cf. 16:1-2a, 4; Mark 8:11-12; Luke 11:16, 29-32.

Verse 38

Τότε ἀπεκρίθησαν αὐτῷ τινες τῶν γραμματέων
 καὶ Φαρισαίων λέγοντες· Διδάσκαλε, θέλομεν
 ἀπὸ σοῦ σημεῖον ἰδεῖν.

τοτε then, at that time
 ἀποκρινομαι answer, reply, say
 γραμματευς, εως m scribe, expert in
 Jewish law, scholar
 διδασκαλος, ου m teacher
 θελω wish, will
 σημειον, ου n miraculous sign, sign,
 miracle
 ἰδεῖν Verb, aor act infin ὁραω see

Why did they ask for a sign after all the miracles Jesus had performed? Morris suggests that they were not convinced by his healings because many others performed healing, and they were not convinced by his exorcism suggesting that he himself possessed demonic powers. What they were asking for was cast iron proof that Jesus was from God. Hagner comments, "The request to see a σημειον, 'sign,' is not for an 'ordinary' miracle but for a legitimating sign that would provide compelling proof to them (cf. the request in 16:1 for a σημειον ἐκ του οὐρανου, 'sign from heaven')... Yet this is precisely the kind of miracle – a demonstrative display of power for the purpose of impressing – that Jesus would not perform. His miracles were never done for the sake of creating effect or of overpowering those who witnessed them; they were much more a part of his proclamation and thus designed solely to meet human needs. Even if Jesus had performed some astonishing sign for them, such was their unbelief, it is implied, that they probably would have charged Jesus with sorcery and thus have used it against him."

Verse 39

ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου.

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s
ἀποκρινομαι

γενεα, ας f generation, age

πονηρος, α, ον see v.34

"μοιχαλὶς, 'adulterous' (cf. Mark 8:38), is metaphorical rather than literal, referring, as commonly in the OT, to an unfaithfulness in relation to God (for OT language similar to this phrase, see Deut 32:5; cf. Hos 1-3)." Hagner.

Hagner.

ἐπιζητεω seek, desire, search for
δοθήσεται Verb, fut pass indic, 3 s διδωμι
Ἰωνας, α m Jonah

Verse 40

ὡσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας.

"Yet they would indeed encounter one last sign in the miracle of the resurrection of Jesus from the dead. He means not that they would themselves see the resurrected Jesus but that they would be confronted with the triumphant testimony of the Church to the resurrection of Jesus as a final sign given to them. (But even this would fail to convince them; cf. 28:11-15; Luke 16:31.)" Hagner.

ὡσπερ as, even as, just as
κοιλια, ας f stomach, womb
κητος, ους n large sea creature

A word occurring here only in the New Testament.

τρεις, τρια gen τριων dat τρισιν three
νυξ, νυκτος f night
οὕτως thus, in this way
ἔσται Verb, fut indic, 2 s εἰμι
καρδια, ας f see v.34
γη, γης f earth

"As we count time, *three days and three nights* points inexorably to three periods of twenty-four hours each; we thus have a problem with the use of this expression for the time between Jesus' death and resurrection: the period from toward the middle of the day on Friday (when he was crucified) to early on Sunday morning (when he was seen alive) comes short of what we would understand by three days and three nights. But the Jews did not reckon as we do: they counted the day on which any period began as one day and they did the same with the day on which the period ended... it does not matter that neither the Friday nor the Sunday was complete." Morris.

Verse 41

ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινουσὶν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ πλεῖον Ἰωνᾶ ᾧδε.

ἄνηρ, ἄνδρος m man, husband
Νινευιτης, ου m inhabitant of Nineveh
ἀναστήσονται Verb, fut midd indic, 3 pl
ἀνιστημι raise; midd rise, stand up,
come back to life

Morris thinks the meaning here is not 'rise from the dead' but rather it "seems to refer to the initiating a process of judgement (perhaps standing up to make an accusation in court?)."

κρισις, εως f see v.36
γενεα, ας f see v.39
κατακρινω condemn, pass judgement on
μετανοεω repent, have a change of heart,
turn from one's sins
κηρυγμα, τος n proclamation, what is
preached, message

"The word Jesus uses for *preaching* means strictly the proclamation of a herald. The point of the word is that a herald was not given latitude to vary the proclamation in any way; it was not for him to improve on it by substituting what he regarded as better words or better news. His task was simple – to say what he was told to say. This formed a good word for the message God gave to his preachers." Morris.

Morris adds in a footnote concerning κηρυγμα, "In view of its common use in modern discussions of the New Testament, it comes as something of a surprise that it occurs only 8 times in the New Testament, 6 times in Paul and once each in Matthew and Luke."

πλειων, πλειον or πλεον more
ᾧδε adv here, in this place

"We should notice two contrasts: the Ninevites repented and the people of Jesus' day did not; and again, the Ninevites were confronted with Jonah, these Jews with someone far greater." Morris.

Verse 42

βασιλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτήν· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ πλείον Σολομῶνος ᾧδε.

βασιλισσα, ης f queen
νοτος, ου m south wind, south
ἐγειρω raise
κατακρινεῖ Verb, fut act indic, 3 s κατακρινω
περάτων Noun, gen pl περας, ατος n end,
boundary
σοφια, ας f wisdom, insight, intelligence

"In some ways she forms a more impressive example than the Ninevites, for they responded to a man who came and preached to them on their own home turf, whereas she embarked on a lengthy journey to hear Solomon. But she made it in order to hear the wisdom she regarded as outstanding. Yet the men of Jesus' day refused to be impressed by the greatest wisdom of all." Morris.

Hagner comments concerning the Pharisees, "They had been the recipients of far more evidence than had the Ninevites or the Queen of Sheba. Whereas the latter acted on what little they knew, the Pharisees not only failed to accept what they saw, but they attributed it to the power of Satan." He also comments, "Note the remarkable fact that the Ninevites and the Queen of Sheba are Gentiles who will rise up to judge Israelites. Again we encounter the Matthean motif of believing Gentiles and unbelieving Jews (cf. 8:10-11; 21:43)... It is from this episode and others like it that Paul later was able to characterise the Jews as those who 'seek signs' (1 Cor 1:22)... The fact is, however, that Jesus' contemporaries had plenty of evidence on which to act responsibly. In a similar way, evidence of the truth of the gospel exists today both for unbelievers and believers. In these circumstances, to ask for more evidence, more signs, is to reflect a deep-seated unbelief in the reality of God and his grace."

Verses 43-45

Cf. Luke 11:24-26.

Verse 43

Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν, καὶ οὐχ εὕρισκε.

ὅταν when, whenever, as often as
ἀκαθατος, ον unclean
ἐξελθῃ Verb, aor act subj, 3 s ἐξερχομαι
διερχομαι pass through, go through
ἀνυδρος, ον waterless, desert

Demons were associated with the wilderness; cf. Isa 13:21; 34:14 where the word translated as 'desert creatures' (NIV et al) is probably a reference to 'demons' of some sort.

τοπος, ου m place, opportunity
ζητεω seek, search for, look for
ἀναπαυσις, εως f rest, resting-place

Verse 44

τότε λέγει· Εἰς τὸν οἶκόν μου ἐπιστρέψω ὅθεν ἐξῆλθον· καὶ ἔλθὼν εὕρισκε σχολάζοντα σεσαρωμένον καὶ κεκοσμημένον.

τοτε then, at that time
οικος, ου m house, home
ἐπιστρεφω turn back, return
ὅθεν where, from where
σχολαζω be empty, unoccupied
σεσαρωμένον Verb, perf pass ptc, m acc & n
nom/acc s σαρωω sweep (of a house)
κεκοσμημένον Verb, perf pass ptc, m acc & n
nom/acc s κοσμεω adorn, put in order

"Jesus is talking about a pleasant moral reformation, but with the man thinking that he is still in control of himself and with no reference to the Spirit of God. The man is empty; he is open to invasion from all kinds of evil." Morris.

Verse 45

τότε πορεύεται καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χεῖρονα τῶν πρώτων. οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.

τοτε see v.44
πορευομαι go, proceed, travel
παραλαμβανω take
ἑαυτος, ἑαυτη, ἑαυτον him/her/itself
ἑπτα seven
ἕτερος, α, ον other, another, different
πονηροτερος, α, ον more evil

Implying thorough domination.

εἰσερχομαι enter, go in, come in
κατοικεω live, settle, inhabit

Suggests permanent dwelling.

ἐκεῖ there, in that place, to that place
ἔσχατος, η, ον adj last, final

ἐκεῖνος, η, ο demonstrative adj. that
χειρων, ον gen ονος worse, more severe
πρωτος, η, ον first, earlier

Cf. 2 Peter 2:20 and John 5:14.

οὕτως and οὕτω thus, in this way
ἔσται Verb, fut indic, 2 s εἰμι
γενεα, ας f generation, age

"This evil generation (cf. v 39) had experienced the powerful deeds of Jesus, which included demon exorcism, and to that extent had benefited. But there had been no repentance, no acceptance of and commitment to Jesus and his cause, and thus this generation would be as susceptible to the power of evil as ever; indeed, the judgment it would later experience would be far worse than when Jesus began his ministry. In view (contra Davies-Allison) may be the destruction of Jerusalem (cf. 24:2,15) and not simply eschatological judgment." Hagner.