

**Notes on the Greek New Testament**  
**Day 28 – January 28<sup>th</sup> – Matthew 18:21-19:12**

**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 21**

Τότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπεν· Κύριε, ποσάκις ἀμαρτήσῃ εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως ἑπτάκις;

"Peter, again the spokesman of the disciples (cf. 15:15; 16:16; 17:4, etc.), knows already that Jesus taught the necessity of forgiving others (cf. 6:12, 14-15). Now in the context of a discussion of practical matters in the life of the community, Peter wants to determine what the limit is for the number of times forgiveness is to be extended to another." Hagner.

τοτε then, at that time  
προσερχομαι come or go to, approach  
ποσακις adv how often?  
αμαρτανω sin, commit sin  
εμε Pronoun, acc s εγω  
αφησω Verb, fut act indic, 1 s αφημι  
cancel, forgive  
εως until, as far as

Used here of degree and measure, denoting the upper limit.

επτακις adv seven times

"There was a rabbinic view that we need forgive only three times... Peter more than doubles this quota of forgiveness." Morris.

Cf. Luke 17:4.

**Verse 22**

λέγει αὐτῷ ὁ Ἰησοῦς· Οὐ λέγω σοι ἕως ἑπτάκις ἀλλὰ ἕως ἑβδομηκοντάκις ἑπτά.

εβδομηκοντακις seventy times  
επτα seven

Morris discusses the difficulties over translating this number. "Chamberlain says that the ending -κις is 'a multiplicative and answers the question *how often*'; here 'seventy times seven'... Moulton, by contrast, sees an allusion to Genesis 4:24 and holds that that means 'seventy-seven times'... Turner accepts this and explains the meaning as '70 times (and) seven'... Argyle asserts, however, that 'the Greek cannot bear that meaning.' The decisive argument for *seventy-seven* times is that the expression reproduces Genesis 4:24 (LXX), where it is the translation of a Hebrew expression that means 'seventy-seven times.' If Jesus had that passage in mind he is opposing to the limitless vengeance of Lamech a demand for limitless forgiveness in his followers... For them, forgiveness is a way of life." But arguments over what the exact number might be miss the main point. Hagner comments, "Unlimited frequency of forgiveness goes with the unlimited scope of what is to be forgiven. The emphasis on the extravagant character of forgiveness is taken up in the parable that follows, which places the disciple's forgiveness of others squarely on the foundation of God's forgiveness of the disciple (vv 33, 35)."

**Verse 23**

Διὰ τοῦτο ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ ὃς ἠθέλησεν συναῖραι λόγον μετὰ τῶν δούλων αὐτοῦ·

ομοιωθη Verb, aor pass indic, 3 s ομοιωω  
make like; pass resemble, be like  
βασιλευς, εως m king  
θελω wish, will  
συναραι Verb, aor act infin συναιρω settle;  
σ. λογον settle accounts

Cf. 25:19. "Inevitably the idea of settling accounts has eschatological overtones (cf. v 35; 25:30), as does the use of ὁ κυριος ... although they are left implicit at this point." Hagner.

δουλος, ου m slave, servant

**Verse 24**

ἀρξάμενου δὲ αὐτοῦ συναίρειν προσηνέχθη  
αὐτῷ εἷς ὀφειλέτης μυρίων ταλάντων.

ἀρξάμενου Verb, aor midd ptc, m & n gen s  
ἀρχω rule; midd begin

προσηνέχθη Verb, aor pass indic, 3 s

προσφέρω bring, bring before

ὀφειλέτης, ου m debtor, one indebted

μυριος, α, ου countless, thousands; μυριοι,

αι, α ten thousand

ταλαντον, ου n talent (Greek coin with the  
value of 5000-6000 denarii)

"The sum is made up of the highest number  
used in arithmetic and the largest monetary  
unit employed in the Ancient Near East."  
Schweizer.

"Jesus is speaking of a vast sum... Josephus  
speaks of the taxes from Palestine as  
amounting to 8000 talents... He also says that  
Antipas received 200 talents as taxes from  
Perea and Galilee and that Archelaus got 600  
talents from this area... Several comentators  
suggest that 'a billion' would give the thrust of  
it." Morris.

**Verse 25**

μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι ἐκέλευσεν  
αὐτὸν ὁ κύριος πραθῆναι καὶ τὴν γυναῖκα καὶ  
τὰ τέκνα καὶ πάντα ὅσα ἔχει καὶ ἀποδοθῆναι.

ἔχοντος Verb, pres act ptc, m gen s ἔχω

ἀποδοῦναι Verb, aor act infin ἀποδιδωμι  
give back, repay

κέλευω order, command

πραθῆναι Verb, aor pass infin πιπρασκω  
sell, sell as a slave

γυνη, αικος f woman, wife

τεκνον, ου n child; pl descendants

ὅσος, η, ου correlative pronoun, as much as;  
pl. as many as, all

ἀποδοθῆναι Verb, aor pass infin ἀποδιδωμι

"It is unlikely that the proceeds of the sale  
would come anywhere near meeting the  
liability involved... The point is that the man  
was being punished for his offence, not that he  
was fully reimbursing the king for what he had  
lost." Morris.

**Verse 26**

πεσῶν οὖν ὁ δοῦλος προσεκύνη αὐτῷ λέγων·  
Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα ἀποδώσω  
σοι.

πεσων Verb, aor act ptc, m nom s πιπτω

fall, fall down

προσκυνεω worship, fall at another's feet

Many MSS (x L W f<sup>1,13</sup> TR it sy<sup>p,h</sup> co) add the  
vocative κυριε. If the word were original, it  
could have been omitted to conform this verse  
more closely to v 29. The UBSGNT  
committee, however, notes that the addition  
may have been made "to adapt the expression  
to a spiritual interpretation" and cites the  
variety of witnesses that support the shorter  
reading (B D Θ vg sy<sup>s,c</sup> arm geo).

μακροθύμησον Verb, aor act imperat, 2 s

μακροθυμεω be patient, wait patiently

**Verse 27**

σπλαγχνισθεις δὲ ὁ κύριος τοῦ δούλου ἐκείνου  
ἀπέλυσεν αὐτόν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ.

σπλαγχνισθεις Verb, aor pass dep ptc, m nom  
s σπλαγχνίζομαι be moved with pity or  
compassion, take pity

ἐκεινος, η, ο demonstrative adj. that

ἀπολυω release, set free, send away

δανειον, ου n debt

ἀφῆκεν Verb, aor act indic, 3 s ἀφημι  
cancel, forgive

"The man had asked for forbearance and  
volunteered to repay the debt (even though it  
was so large that there was no possibility of his  
ever doing so). But the king ignored all this.  
He freely forgave. That was all. There were no  
conditions and no hesitation. It was an act of  
grace." Morris.

"It is not difficult to hear the echo of the gospel  
of the forgiveness of sins in this verse."  
Hagner.

**Verse 28**

ἐξελθὼν δὲ ὁ δοῦλος ἐκεῖνος εὔρεν ἓνα τῶν  
συνδούλων αὐτοῦ ὃς ὄφειλεν αὐτῷ ἑκατὸν  
δηνάρια, καὶ κρατήσας αὐτὸν ἐπνιγεν λέγων·  
Ἀπόδος εἴ τι ὀφείλεις.

ἐξελθων Verb, aor act ptc, nom m s

ἐξερχομαι

ἐκεινος, η, ο demonstrative adj. that

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one

συνδουλος, ου m fellow-slave, fellow-  
servant

ὀφειλω owe, be bound or obligated

ἑκατον one hundred

δηναριον, ου n denarius

A denarius was the day's wage of an ordinary  
labourer.

κρατεω hold, hold fast, sieze, hold back

πνιγω choke

ἀπόδος Verb, aor act imperat, 2 s ἀποδιδωμι  
give, give back, repay

**Verse 29**

πεσών οὖν ὁ σύνδουλος αὐτοῦ παρεκάλει αὐτὸν λέγων· Μακροθύμησον ἐπ' ἐμοί, καὶ ἀποδώσω σοι.

"The plea of the fellow servant for mercy is deliberately patterned after the plea of the first servant. Thus this verse is nearly an exact repetition of v 26." Hagner.

πεσων see v.26

Many MSS (C<sup>2</sup> W f<sup>13</sup> TR sy<sup>p,h</sup> mae) add εἰς τοὺς ποδας αὐτοῦ which the UBS Committee regarded as a natural expansion introduced by scribes to explain the bald πεσων.

παρακαλεω exhort, urge  
μακροθύμησον see v.26

**Verse 30**

ὁ δὲ οὐκ ἠθέληεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἕως οὗ ἀποδοῦ τὸ ὀφειλόμενον.

"The response of the creditor in this instance stands in sharp contrast to the response of the creditor in v 27." Hagner.

ἠθέληεν Verb, imperf act indic, 3 s θελω  
wish, will

βαλλω throw, place

φυλακη, ης f prison, imprisonment

ἀποδοῦ Verb, 2 aor act subj, 3 s ἀποδιδωμι

**Verse 31**

ιδόντες οὖν οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα, καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ ἑαυτῶν πάντα τὰ γενόμενα.

ιδόντες Verb, aor act ptc, m nom pl ὄραω  
see, observe

γενόμενα Verb, aor midd dep ptc, n nom/acc  
pl γινομαι

ἐλυπήθησαν Verb, aor pass indic, 3 pl λυπεω  
pain; pass be sad, grieve

σφοδρα very much, very, greatly

"greatly distressed" NIV.

διασαφειω explain; tell, report

**Verse 32**

τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ· Δούλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφήκᾳ σοι, ἐπεὶ παρεκάλεσάς με·

τοτε then, at that time

προσκαλεσάμενος Verb, aor midd dep ptc, m  
nom s προσκαλεομαι summon

πονηρος, α, ον evil, bad, wicked

ὀφειλη, ης f debt, what is due

"The word order in the Greek is 'all that debt I forgave you,' which puts the emphasis on the all: all that immense amount!" Leon Morris.

ἐκεινος, η, ο see v.28

ἀφήκᾳ Verb, aor act indic, 1 s ἀφημι  
cancel, forgive

ἐπει since, because, for

παρακαλεω see v.29

**Verse 33**

οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς καὶ γὰρ σὲ ἠλέησα;

ἔδει Verb, imperf indic, 3 s (impers) δεῖ  
impersonal verb it is necessary, ought

"Those who receive extraordinary grace should act in accordance with the grace they receive." Morris. Cf 6:12, 14-15.

ἐλεαω and ἐλεεω be merciful, show  
kindness

κάγω a compound word = καὶ ἐγω

**Verse 34**

καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς ἕως οὗ ἀποδοῦ πᾶν τὸ ὀφειλόμενον.

ὀργισθεὶς Verb, aor pass dep ptc, m nom s

ὀργιζομαι be furious, be angry

παραδιδωμι hand or give over, deliver up

βασανιστης, ου m jailer, torturer

οὗ adv where; ἕως οὗ until

ἀποδοῦ see v. 30

Many MSS add αὐτῷ after ὀφειλομενον.

**Verse 35**

Οὕτως καὶ ὁ πατήρ μου ὁ οὐράνιος ποιήσει ὑμῖν ἐὰν μὴ ἀφήτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν.

οὕτως and οὕτω adv. thus, in this way

"So does not mean 'exactly like this,' But it does mean that the severity we discern in the punishment of the man in the parable is all that unforgiving sinners can look for from the hand of God." Morris.

ἕκαστος, η, ον each, every

καρδια, ας f heart

Many MSS (C W f<sup>13</sup> TR sy<sup>(p,h)</sup>) add τα παραπτωματα αὐτῶν at the very end of the verse. The UBSGNT committee regards the words as "a natural expansion," perhaps on the model of 6:14.

"The final expression brings home the truth that we must forgive wholeheartedly, not grudgingly. It is easy to skimp on forgiveness, refraining from outward evidence of an unforgiving heart but nursing up a grudge against one who has offended us. 'Forgive us our trespasses as we forgive them that trespass against us' is a prayer that we must pray with due searching of heart." Morris.

"Conduct in the community of disciples called 'the church' is to be patterned after the mercy and grace of God's free forgiveness of sins – which is an important basis for the very existence of the community. As God freely forgives those who have sinned against him, so are disciples to freely forgive those who sin against them." Hagner.

**19:1**

Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετῆρεν ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν εἰς τὰ ὄρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου.

ἐγένετο Verb, aor midd dep indic, 3 s γινομαι  
ὅτε conj when, at which time  
τελεω complete, finish  
μετῆρεν Verb, aor act indic, 3 s μεταίρω go  
away, leave

Jesus' ministry in Galilee is concluded and he now begins his journey towards Jerusalem.

ὄριον, ου n territory, region  
Ἰουδαίος, α, ου a Jew, Jewish, Judean  
πέραν prep with gen beyond, across  
Ἰορδάνης, ου m Jordan River

Probably means that Jesus' journey from Galilee to Judea was through territories to the east of the Jordan and his first entrance into the province of Judea was by way of the area beyond the Jordan.

**Verse 2**

καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ.

ἀκολουθεω follow, accompany  
ὄχλος, ου m crowd, multitude  
θεραπευω heal, cure  
ἐκεῖ there, in that place

"Although Jesus' Galilean ministry is formally at an end and Jesus now pursues another – indeed, his main – goal, that of the cross, he does not turn away the crowds or refuse to heal the sick. He cannot be other than he is: the Messiah of Israel, who brings healing to his people (see too 20:29-34)." Hagner.

**Verses 3-9**

Cf. Mark 10:2-12.

**Verse 3**

Καὶ προσῆλθον αὐτῷ Φαρισαῖοι πειράζοντες αὐτὸν καὶ λέγοντες· Εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν;

προσῆλθον Verb, aor act indic, 1 s & 3 pl  
προσερχομαι come or go to, approach  
πειράζω test, put to the test

Not asking so as to be informed but as a means to entrap.

ἔξεστιν impersonal verb it is permitted, it is lawful

A few important MSS (κ\* B L Γ) omit ἀνθρώπῳ; a few (e.g., 1424<sup>c</sup>) substitute ἀνδρὶ, through the influence of Mark 10:2. The UBSGTN committee judges it more probable that ἀνθρώπῳ is original, rather than being added later, and that the Alexandrian witnesses deleted the word in the interest of conciseness of literary style.

ἀπολυω release, set free, divorce  
γυνη, ακος f woman, wife  
αἰτια, ας f reason, cause

"On any pretext whatever" JB. The views concerning divorce revolved around interpretation of Deut 24:1. The strict school of Shammai understood adultery as the only legitimate ground. The school of Hillel held that the words about 'any indecency' could include as small an offence as spoiling the husband's dinner. Later Akiba taught that 'if she find no favour in his eyes' could mean that he had found someone more attractive. Jesus was being drawn into a minefield. See also the comments on 5:31-32.

**Verse 4**

ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐκ ἀνέγνωτε ὅτι ὁ κτίσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s  
ἀποκρινομαι answer, reply  
ἀναγινωσκω read  
κτιζω create, make

Many MSS (κ C D [L] W Z f<sup>13</sup> TR lat sy) have ποιησας, probably to harmonise the text with the LXX of Gen 1:27 (quoted immediately following).

ἀρχη, ης f beginning  
ἄρσην, εν gen ενος male, man  
θῆλυ Adjective, n nom & acc s θηλυς, εια, υ  
female, woman

"Chrysostom comments: 'if it had been His will that he should put this one away and bring in another, when he had made one man, He would have formed many women.' ... Our sexuality is of divine ordinance; it is intended to be exercised in monogamous relationships." Leon Morris.

**Verse 5**

καὶ εἶπεν· Ἐνεκα τούτου καταλείπει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ κολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν;

καὶ εἶπεν "the subject of the verb is probably to be understood not as Jesus (as at the beginning of v 4) but as the Creator, who is regarded as speaking through Moses." Hagner.

ἐνεκα (ἐνεκεν and εἵνεκεν) prep with gen because of, for the sake of  
καταλείπει Verb, fut act indic, 3 s καταλειπω leave, leave behind  
κολληθήσεται Verb, fut pass dep indic, 3 s κολλαομαι unite oneself with

Both verbs express "strong and decisive action." Morris.

ἔσονται Verb, fut indic, 3 pl εἰμι  
δυο gen & acc δυο dat δυοσιν two  
σαρξ, σαρκος f flesh, physical body, human nature

εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one, single

"This refers to the sexual act, which unites husband and wife in the most intimate fashion." Morris.

**Verse 6**

ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ σὰρξ μία. ὁ οὖν ὁ θεὸς συνέζευξεν ἄνθρωπος μὴ χωριζέτω.

ὥστε so that, with the result that  
οὐκέτι adv no longer, no more

They are to act no longer as two individuals but as two persons who share a common life.

συνέζευξεν Verb, aor act indic, 3 s  
συζευγνυμι join together  
χωρίζω separate

Hagner comments, "Again in this pericope we encounter the absoluteness of the kingdom of God and its ethics. In his answer to the question about divorce, Jesus appeals to the creation narrative of Genesis. The kingdom of God brought in by Jesus is ultimately to involve the restoration of the perfection of the pre-fall creation, and the ethics of the kingdom as taught by Jesus reflect this fact. As God intended no divorce for the garden of Eden, so divorce is not to be allowed in the new era of the kingdom of God." He allows that in this present "between the times" age, those who follow Christ may often fall short of this standard and need to be treated with compassion and understanding but concludes, "it is not possible for the ethics of the kingdom to be articulated in anything less than ideal terms."

**Verse 7**

λέγουσιν αὐτῷ· Τί οὖν Μωϋσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου καὶ ἀπολῦσαι αὐτήν;

ἐνετείλατο Verb, aor midd dep indic, 3 s ἐντελλομαι command, order

Cf. Deut 24:1-4. They 'stretch' the Scriptures, for Moses did not *command* divorce.

δοῦναι verb, aor act infin διδομι  
βιβλίον, ου n book, scroll, written statement

ἀποστασιον, ου n written notice of divorce (with or without βιβλιον)

ἀπολυω see v.3

The UBSGNT committee puts the pronoun in brackets because of the divided textual evidence: for inclusion, κ B C W f<sup>13</sup> TR sy<sup>p,h</sup>; for omission, D L Z Θ f<sup>1</sup> lat. The word can have been added to complete the sense or deleted through the influence of Mark 10:4.

**Verse 8**

λέγει αὐτοῖς ὅτι Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεπεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν, ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτως.

σκληροκαρδια, ας f hardness of heart, stubbornness (of persons hard to teach)  
ἐπιτρεπω let, allow, permit

Note Jesus' use of 'permit' in contrast with the Pharisees' 'command.' Moses had regulated divorce by requiring a certificate to be issued which protected the rejected woman – declaring her former husband had no further claim on her and that she was free to marry someone else.

ἀρχη, ης f see v.4

γένονεν Verb, perf act indic, 3s γινομαι  
οὕτως and οὕτω adv. thus, in this way

Divorce was never part of God's purpose or plan of marriage; it is a breakdown of that purpose and plan.

**Verse 9**

λέγω δὲ ὑμῖν ὅτι ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην μοιχᾶται καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται.

ὅς ἂν whoever

πορνεια, ας f sexual immorality

"When a married person engages in this action, Jesus says, then 'Hardness of heart' has come into the picture again and, the marriage having been irreparably destroyed, divorce is permissible. There is a problem with this in that the exception is not found in Mark or Luke. Precisely opposite conclusions have been drawn from this. Some students hold that Jesus did not use the words and that Matthew has inserted them because this was the custom in his church (or for some similar reason). But it is also possible to reason that it was so widely accepted that adultery was a sufficient cause for divorce that it did not need stating; it could simply be assumed, and Mark and Luke are doing just that. In fact, among the Jews of the time divorce on the grounds of adultery was not simply permitted – it was required (see the note on 5:32 ...). Thus there are good reasons for accepting the exceptive clause as part of Jesus' teaching. But we should be clear that he is not setting up a new set of regulations and providing for all the exceptions that a law must take note of. He is laying down in strong terms the permanent nature of the marriage tie in the face of a society where a marriage could be dissolved at any time a husband chose to write out a few lines containing the necessary formula, sign it before witnesses, and hand it to his wife." Leon Morris.

γαμῆσι Verb, aor act subj, 3 s γαμεω marry  
 ἄλλος, ἡ, ο another, other  
 μοιχαομαι commit adultery

Several different readings exist for the ending of the verse. In place of the final μοιχαται, C\* N (the latter also omits καὶ γαμῆσι ἄλλην, B f<sup>d</sup> bo have ποιεὶ αὐτὴν μοιχευθῆναι, almost certainly from 5:32. For μη ἐπι πορνεία a number of MSS (B D f<sup>d,13</sup> it [sy<sup>c</sup>] sa mae bo) read παρεκτος λογου πορνείας, again by assimilation to the text of 5:32. In favour of the adopted reading are κ C<sup>3</sup> L (W) Z Θ TR vg sy<sup>s,p,h</sup>.

Many MSS (B C\* W Θ f<sup>d,13</sup> TR lat sy<sup>p,h</sup> bo) add to the verse καὶ ὁ ἀπολελυμένην [γαμῶν γαμησας, B TR] μοιχαται, again almost certainly an assimilation to 5:32.

### Verse 10

Λέγουσιν αὐτῷ οἱ μαθηταί· Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναίκος, οὐ συμφέρει γαμῆσαι.

P<sup>71vid</sup> κ B Θ sa<sup>ms</sup> mae omit αὐτου, perhaps because of the preceding αὐτων. For its inclusion are P<sup>25</sup> C D L W Z f<sup>d,13</sup> TR lat sy sa<sup>ms</sup> bo. The committee reflects the difficulty by placing the word in brackets.

αἰτία, ας f reason, cause, accusation

This use of αἰτία is unusual. It is suggested that here it might be taken in the sense "the relationship between a man and his wife"

συμφερω usually impersonal it is better, it is profitable; οὐ συμφερον it does no good

The disciples concluded that "The risks of becoming inseparably linked with an unsatisfactory wife, in whatever way, were too great in their estimate." Hagner.

### Verse 11

ὁ δὲ εἶπεν αὐτοῖς· Οὐ πάντες χωροῦσι τὸν λόγον τοῦτον ἀλλ' οἷς δέδοται.

πάντες Adjective, m nom pl πας  
 χωρεω make room for, accept

Used here in the sense of 'have the capacity for'

Some MSS (B f<sup>d</sup> bo<sup>ms</sup>) omit τουτον In favor of its inclusion are κ C D L W Z f<sup>d,13</sup> TR; lat sy co. The ambiguity of the pronoun may have caused its deletion.

δέδοται Verb, perf pass indic, 3 s διδωμι

### Verse 12

εἰσὶν γὰρ εὐνοῦχοι οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν χωρεῖτω.

εὐνοχος, ου m eunuch

οἵτινες Pronoun, m nom pl ὅστις, ἥτις, ὁ τι  
 who, which

κοιλια, ας f stomach, womb

ἐγεννήθησαν Verb, aor pass indic, 3 pl  
 γενναω bear; pass be born

εὐνουχίσθησαν Verb, aor pass indic, 3 pl

εὐνουχίζω castrate, make a eunuch of

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

δυναμαι can, be able to, be capable of

"Through the centuries there have always been some who have foregone the delights of marriage in order that they might discharge specific tasks for *the kingdom of heaven*. Jesus himself was not married, nor was John the Baptist... Jesus is not saying that this is a higher calling than others or that all his followers should seek to serve in this way; that would be a contradiction of the appeal to Genesis 1-2. He is simply saying that the claims of the Kingdom override all other claims and that some are called to serve in the path of celibacy (just as others are called to serve in marriage)." Morris.

Morris adds, "Lenski sees the words as referring to all believers; 'As they have done with regard to other natural desires, so they have put also this desire for sex under complete subjection because of their spiritual life in the Kingdom.' ... But while it is true that believers subject sex as everything else to the lordship of Christ, that scarcely fits the words used here. Jesus is speaking of total abstinence from sex."

Gundry understands these words to mean that "Jesus' true disciples live as eunuchs after they have had to divorce their wives for immorality." Morris argues that this, "scarcely does justice to the words *for the kingdom of heaven's sake*."