

**Notes on the Greek New Testament**  
**Day 29 – January 29<sup>th</sup> – Matthew 19:13-30**

**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 13**

Τότε προσηνέχθησαν αὐτῷ παιδιά ἵνα τὰς  
χεῖρας ἐπιθῆ αὐτοῖς καὶ προσεύξῃται· οἱ δὲ  
μαθηταὶ ἐπετίμησαν αὐτοῖς.

τοτε then, at that time  
προσηνέχθησαν Verb, aor pass indic, 3 pl  
προσφερω present, bring  
παιδιον, ου n child

Luke has βρεφη, 'babies.'

χειρ, χειρος f hand, power  
ἐπιθῆ Verb, aor act subj, 3 s ἐπιτιθημι  
place on  
προσεύξῃται Verb, aor midd dep subj, 3 s  
προσευχομαι pray  
ἐπιτιμαω command, rebuke

"The objection of the disciples, directed against those who brought the children and not the children themselves, was presumably based on their belief that Jesus had more important things ahead of him to do than to spend his time and energy blessing little children." Hagner.

**Verse 14**

ὁ δὲ Ἰησοῦς εἶπεν· Ἄφετε τὰ παιδιά καὶ μὴ  
κωλύετε αὐτὰ ἐλθεῖν πρὸς με, τῶν γὰρ  
τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

ἀφημι allow  
κωλυω hinder, prevent, forbid  
ἐλθεῖν Verb, aor act infin ἐρχομαι  
τοιουτος, αυτη, ουτον correlative pronoun and  
adjective such, of such kind

"He had earlier said that one must be like little children [sic] if one is ever to enter the kingdom of heaven (18:3), but this expression goes beyond that. It means that the kingdom is made up of people like these little ones, or perhaps that the kingdom belongs to people like them. Either way Jesus is asserting that children are important. The attitude of the disciples towards them was all wrong." Leon Morris.

Referring back to 18:2-5, Hagner writes, "If little children are a model for disciples, then they obviously have their proper place in the presence of Jesus. They illustrate in a vivid way what the kingdom is about and how it is received. Jesus does not miss the opportunity to point this out."

**Verse 15**

καὶ ἐπιθεις τὰς χεῖρας αὐτοῖς ἐπορεύθη  
ἐκεῖθεν.

ἐπιθεις Verb, aor act ptc, m nom s ἐπιτιθημι  
see v.13  
ἐπορεύθη Verb, aor pass dep indic, 3 s  
πορευομαι go, proceed, travel  
ἐκειθεν from there

I.e., continuing on his way to Jerusalem.

**Verses 16-22**

Cf. Mark 10:17-22; Luke 18:18-23.

**Verse 16**

Καὶ ἰδοὺ εἷς προσελθὼν αὐτῷ εἶπεν·  
Διδάσκαλε, τί ἀγαθὸν ποιήσω ἵνα σχῶ ζωὴν  
αἰώνιον;

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one  
προσερχομαι come or go to, approach  
διδασκαλος, ου m teacher

Many MSS (C W Θ f<sup>3</sup> TR lat sy sa mae bo<sup>pl</sup>)  
add ἀγαθε, probably because of the parallel  
text in Mark 10:17; Luke 18:18. Supporting  
the shorter reading are x B D L f<sup>1</sup> bo<sup>pl</sup>.

ἀγαθος, η, ου good, useful, fitting  
σχῶ Verb, aor act subj, 1 s ἔχω  
ζωη, ης f life  
αιωνιος, ου eternal, everlasting

"His 'what shall I do?' shows that he was firmly of the opinion that the way into life with God is the path of doing good in some form." Morris.

**Verse 17**

ὁ δὲ εἶπεν αὐτῷ· Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστὶν ὁ ἀγαθός· εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν, τήρησον τὰς ἐντολάς.

ἐρωτάω ask

ἀγαθος, η, ον good, useful, fitting

Many MSS (C [W] J<sup>d3</sup> TR sy<sup>p,h</sup> sa bo<sup>ms</sup>) have τι με λεγεις ἀγαθον; οὐδεις ἀγαθος εἰ μη εἰς ὁ θεος. This is almost certainly the result of assimilation to the parallels in Mark 10:18; Luke 18:19. Supporting the text as is: x B (\* minus εἰς) (D) L Θ (f<sup>d</sup>) (lat, sy<sup>s,c,hmg</sup>) mae bo.

There is here perhaps an allusion to the Shema of Deut 6:4.

θελω wish, will

εἰσερχομαι enter, go in, come in

τηρεω keep, observe, maintain

ἐντολή, ης f command, order, instruction

"By his extensive editing of Mark's stronger statements... Matthew has avoided any implication that Jesus is not to be thought of as good, which could be inferred from the Markan parallel. The issue in Matthew, however, concerns the definition of the good. God has given the commandments precisely to define righteousness, and Jesus, loyal to the law, stands behind them. While Jesus interprets the meaning of those commandments, they themselves are the beginning point for the definition of righteousness." Hagner.

**Verse 18**

λέγει αὐτῷ· Ποίας; ὁ δὲ Ἰησοῦς εἶπεν· Τὸ Οὐ φονεύσεις, Οὐ μοιχεύσεις, Οὐ κλέψεις, Οὐ ψευδομαρτυρήσεις,

ποιος, α, ον interrog pro. what, which

"The response ποίας ... is a request for Jesus to indicate the type of commandments he has in view rather than to assign an order of importance to the commands, as in 22:35–40. Thus Jesus here neither lists all the commandments, nor does he put them in order of importance. He points instead to some of the commandments as representative of the whole." Hagner. Cf. Rom 13:9.

φονεω murder, put to death

μοιχευω commit adultery

κλεπτω steal

ψευδομαρτυρεω give false evidence or testimony

**Verse 19**

Τίμα τὸν πατέρα καὶ τὴν μητέρα, καὶ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

τιμάω honour, reverence

Morris suggests that Jesus placed this command 'out of order' so as to give it special emphasis.

ἀγαπήσεις Verb, fut act indic, 2 s ἀγαπαω

love, show love for

πλησίον i) prep with gen near; ii) ὁ π.

neighbour, fellow man.

σεαυτου, ης reflexive pronoun yourself

**Verse 20**

λέγει αὐτῷ ὁ νεανίσκος· Πάντα ταῦτα ἐφύλαξα· τί ἔτι ὑστερῶ;

νεανίσκος, ου m young man

"Matthew alone identifies the man as ὁ νεανίσκος (v. 20; just as Luke alone identifies him as an ἀρχων ... [Luke 18:18]) and accordingly omits Mark's ἐκ νεότητος μου ... (Mark 10:20)." Hagner.

φυλασσω keep, guard

ἐτι still, yet

ὑστερεω lack, have need of

"Although at one level the claim may well have been legitimate (cf. the claim of the young Saul of Tarsus, 'as to righteousness under the law blameless' [Phil 3:6; cf. Sir 15:15]), he could hardly have been successful in obeying the commandments as interpreted by Jesus in the Sermon on the Mount. Nevertheless, Jesus does not fault the young man for his claim but instead goes directly to what he perceived as the heart of the man's problem in response to the sincere question τί ἔτι ὑστερῶ:" Hagner.

**Verse 21**

ἔφη αὐτῷ ὁ Ἰησοῦς· Εἰ θέλεις τέλειος εἶναι, ὑπάγε πώλησόν σου τὰ υπάρχοντα καὶ δὸς πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανοῖς, καὶ δεῦρο ἀκολουθήθει μοι.

ἔφη Verb, imperf act ind, 3s φημι say

θελω see v.17

τέλειος, α, ον complete, whole, perfect

"The thought is that of wholeheartedness in God's service." Morris. Cf. 5:48.

εἶναι Verb, pres infin εἶμι

ὑπάγω go, depart

πωλήσόν Verb, aor act imperat, 2 s πωλεω sell

ὑπαρχω be (equivalent to εἶμι), be at one's disposal (τα ὑ. possessions).

δὸς Verb, aor act imperat, 2 s διδομι

πτωχος, η, ον poor

"He who chose Calvary for himself is apt to prescribe sacrifice to others." Glover.

ἐξεις Verb, fut act indic, 2s ἔχω

θησαυρος, ου m treasure store

Cf. 6:19-21; 13:44-46; Luke 12:33. "This does not mean that getting to heaven is a matter of rewards for meritorious acts. It means rather that the young man of this story was quite unaware of his failure to keep the commandment to have no other God but the one true God. He had made a god of his wealth, and when faced with the challenge he could not forsake that god... God demands undivided loyalty from those who would be his." Morris.

δευρο adv. come, come here  
 ἀκολουθεω follow, accompany, be a disciple

### Verse 22

ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπῆλθεν λυπούμενος, ἦν γὰρ ἔχων κτήματα πολλά.  
 νεανίσκος, ου m see v.20

B it sy<sup>s.c.p</sup> mae bo<sup>mss</sup> have τὸν λόγον τουτον; κ L Z, on the other hand, omit τὸν λόγον altogether. In favor of the accepted text are C D W Θ<sup>f.13</sup> TR lat sy<sup>h</sup> sa bo. The UBSGNT committee accepts τὸν λόγον as the reading that most readily explains the others.

λυπεω pain; pass be sad, sorrowful  
 κτημα, τος n possession, property

"Contrast the man in the parable who in his joy sold everything, 13:44." Morris.

"The seeming inevitability of the young man's decision raises the question whether *any* rich people can participate in the kingdom – a question that is addressed in the pericope that follows." Hagner.

### Verses 23-26

Cf. Mark 10:23-27; Luke 18:24-27.

### Verse 23

Ὁ δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ· Ἀμὴν λέγω ὑμῖν ὅτι πλούσιος δυσκόλως εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν.  
 πλουσιος, α, ου rich, well-to-do  
 δυσκόλως adv with difficulty

Only here and in the Synoptic parallels.

εἰσελεύσεται Verb, fut midd dep indic, 3 pl  
 εἰσερχομαι enter, go in

"In the abstract ... we recognize that people we regard as rich all too easily come to rely on their wealth. But seeing that that applies to us too is another matter, and that is the difficulty the young man encountered. Whatever our wealth, great or small, it can tempt our self-sufficiency, and Jesus is saying that this is a special temptation to the wealthy." Leon Morris.

### Verse 24

πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστιν κάμηλον διὰ τρυπήματος ῥαφίδος εἰσελεθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ.

παλιν again, once more  
 εὐκοπωτερος, α, ου (comparitive from εὐκοπος easy) easier  
 καμηλος, ου m & f camel  
 τρυπημα, ατος n eye (of a needle)  
 ῥαφης, ιδος f needle  
 διερχομαι pass through, go through

"There have been attempts to understand this of a small gate called 'the eye of the needle' that was not meant for the passage of large animals but through which a camel might be coaxed to go; but this is surely wrong-headed. Apart from the fact that no real evidence appears to be cited for such a gate, this supposition misses the point that Jesus is simply using humour to drive home his point." Morris. Furthermore, it does not fit in with the disciples response in v.25 or Jesus' reply in v.26.

ἢ or, than  
 πλουσιος, α, ου see v.23

### Verse 25

ἀκούσαντες δὲ οἱ μαθηταὶ ἐξεπλήσσοντο σφόδρα λέγοντες· Τίς ἄρα δύναται σωθῆναι;  
 ἐκπλησσομαι be amazed  
 σφοδρα very much, very, greatly  
 δυναμαι can, be able to, be capable of  
 σωζω save, rescue, heal

"They shared the common view of the time that riches were a sign of God's blessing (together with the righteousness of the blessed; cf. Deut 28:1–14) and provided the possibility of both deeds of charity (almsgiving) and leisure for the study of Torah and the pursuit of righteousness. If the rich, such as the sincere and righteous inquirer of the preceding pericope, with those exceptional advantages could only be saved with great difficulty, then the disciples understandably inquire Τίς ἄρα δύναται σωθῆναι;" Hagner.

### Verse 26

ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν, παρὰ δὲ θεῶ πάντα δυνατά.

ἐμβλέψας Verb, aor act ptc, m nom s  
 ἐμβλεπω look straight at  
 ἀδυνατος, ου impossible  
 δυνατος, η, ου possible, able

Cf. Job 10:13 [LXX]; 42:2; Zech 8:6(LXX); Luke 1:37.

**Postscript to verses 23-26**

"If it is not theoretically impossible that the rich can be saved (i.e., without giving up their wealth), it is practically the case that only a relative few are able by the grace of God to live with their riches in a way that does not compromise their full, undivided commitment to Jesus in discipleship... We should recognize that by the standards of first-century Palestine, most upper-middle-class Westerners and those on the Pacific rim would be considered wealthy. For all such persons the questions of wealth, discipleship, and the poor cannot be sidestepped if following Christ and his teaching means anything at all." Hagner.

**Verse 27**

Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ· Ἴδού ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν σοι· τί ἄρα ἔσται ἡμῖν;

τοτε then, at that time

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

ἀφήκαμεν Verb, aor act indic, 1 pl ἀφιημι  
leave, forsake

ἀκολουθεω follow, be a disciple

ἔσται Verb, fut indic, 2 s εἰμι

"The question may well have been prompted by the earlier refusal of the young rich man to sell his possessions and give the money to the poor (vv 16–22; the verb ἠκολουθήσαμεν recalls esp. the invitation of v. 21; cf. v. 28). To that man Jesus held out the prospect of 'treasures in heaven.' The disciples were interested in what compensation they were to receive for their obedience (cf. the very specific request in 20:20–28)." Hagner.

**Verse 28**

ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθήσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνων κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ.

παλιγγενεσια, ας f rebirth; world to come

"The only other NT occurrence of the word, in Titus 3:5, is used in a personal sense; cf. John 3:3; 1 Peter 1:3; 2 Cor 5:17... cf. ἀποκαταστασις, 'restoration' in Acts 3:21; cf. Rom 8:21–23; Rev 21:1–4; 2 Peter 3:13." Hagner.

ὅταν when

καθίσῃ Verb, aor act subj, 3 s καθίζω sit  
down, sit

θρονος, ου m throne

δοξα, ης f glory

καθήσεσθε Verb, aor midd dep subj, 2 pl

καθημαι sit, sit down

δώδεκα twelve

κρινω judge, pass judgement on

φυλη, ης f tribe, nation, people

Cf. Lk 22:28-30; 1 Cor 6:2-3; Rev 3:21; 20:6. "It is impossible to be certain of what this means in detail... We can scarcely say more than that the Twelve would share in the activities of that glorious time, that they would enjoy kingly state, and that they would engage in some way in the ordering of the affairs of the twelve tribes." Morris. Hagner comments that "The rule of the twelve over ... 'the twelve tribes of Israel' ... has special symbolic significance referring to an eschatological Israel with the reconstituted twelve tribes (nine and a half of which were 'lost' by the day of Jesus)."

**Verse 29**

καὶ πᾶς ὅστις ἀφῆκεν οἰκίας ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ γυναῖκα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα λήμψεται καὶ ζωὴν αἰώνιον κληρονομήσει.

ὅστις, ἦτις, ὁ τι who, whoever

The promise is not just for the twelve.

ἀφῆκεν see v.27

οἰκια, ας f house, home, household

ἀδελφη, ης f sister, female believer

A large number of MSS (κ C\* C<sup>3</sup> L W Θ f<sup>43</sup> TR lat sy<sup>(c),p,h</sup> sa mae bo) add ἡ γυναῖκα after ἡ μητέρα probably through the influence of the parallel in Luke 18:29. Some other MSS (f<sup>1</sup>) substitute ἡ γονεὶς for ἡ πατέρα ἢ μητέρα perhaps also through the influence of Luke 18:29.

τεκνον, ου n child

ἀγρος, ου m field, farm, countryside

"The representative list of seven items (the number of fullness) itself stands symbolically for all such losses." Hagner.

ἕνεκα (ἕνεκεν and εἵνεκεν) prep with gen

because of, for the sake of

ὄνομα, τος n name, person

'Name' stands for the whole person. "Jesus is speaking of those who recognize him for what he is, God's Messiah, and who accordingly are quite prepared to give up whatever is necessary in order to fulfil their vocation as his followers." Morris.

ἑκατονταπλασιων, ου a hundred-fold

Some MSS (B L sa mae) substitute *πολλαπλασιονα*, 'many times over,' for *εκατονταπλασιονα* again perhaps an assimilation to the parallel in Luke 18:30 (cf. the Western text of Luke, however, with the further reduction to *επταπλασιονα*, 'seven times over,' a reading that apparently also found its way into a few MSS of Matthew [thus Ephraem]).

λήμψεται Verb, fut midd dep indic, 3 s  
λαμβάνω  
ζωη, ης f life  
αιωνιος, ον eternal, everlasting  
κληρονομεω receive, inherit

The greatest blessing of all is eternal life, cf. 25:46.

### Verse 30

πολλοι δε εσονται πρωτοι εσχατοι και εσχατοι πρωτοι.

εσονται Verb, fut indic, 3 pl ειμι  
πρωτος, η, ον first  
εσχατος, η, ον adj last, final

The way in which the world marks success and greatness is very different from the way it is estimated by God. These differences are reflected in the parable that follows.