

Notes on the Greek New Testament
Day 33 – February 2nd – Matthew 22:1-33

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

Matthew 22:1-14

"The parable of the Royal Marriage is divided into three easily recognisable parts: a) The rejected invitation (vv.1-7); b) The filled wedding hall (vv.8-10); and c) the missing wedding robe (vv.11-14)." Hendriksen

Leon Morris draws attention to the significant differences from the parable in Luke 14:15-24. "They are variations on a theme that a teller of parables might well make on different occasions, between different audiences."

Hagner thinks that Luke's version is probably closer to the source, 'Q,' and that Matthew has added detail, such as the sending of a sequence of servants and their shameful treatment or even killing, to link this parable more closely to the previous one. The final section (vv 11-14), is unique to Matthew.

Verse 1

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν ἐν παραβολαῖς αὐτοῖς λέγων·

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

Καὶ ἀποκριθεὶς "is apparently formulaic rather than actually referring to a response or answer to those being addressed." Hagner.

παλιν again, once more

Verse 2

Ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν γάμους τῷ υἱῷ αὐτοῦ.

ὁμοιωθη Verb, aor pass indic, 3 s ὁμοιωω
 make like; pass resemble, be like
 βασιλευς, εως m king
 ὅστις, ἥτις, ὅ τι who, which
 γαμος, ου m wedding, wedding feast

"The analogy of eschatological fulfillment and a wedding banquet has already been encountered in Matthew (see 9:15) and is based on the expectation of the so-called messianic banquet (see ... on 9:15; cf. Rev 19:7, 8–9)." Hagner.

Verse 3

καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἔλθεῖν.

ἀπέστειλεν Verb, aor act indic, 3 s
 ἀποστελλω send, send out

Cf. 21:34.

κεκλημένους Verb, perf pass ptc, m acc pl
 καλεω

"In a day when people had nothing equivalent to watches and when banquets took a long time to prepare, it was obviously a very helpful thing to be notified in this manner." Morris.

θελω wish, will

The imperfect emphasises repeated unwillingness, cf. 23:37; John 5:40.

ἐλθεῖν Verb, aor act infin ἐρχομαι

Verse 4

πάλιν ἀπέστειλεν ἄλλους δούλους λέγων· Εἶπατε τοῖς κεκλημένοις· Ἴδου τὸ ἄριστόν μου ἡτοίμακα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους.

παλιν see v.1
 ἄλλος, η, ο another, other

Cf. 21:36.

εἶπατε Verb, aor act imperat, 2 pl λεγω
 ἄριστον, ου n meal, noon meal, feast
 ἡτοίμακα Verb, perf act indic, 1 s ἔτοιμαζω
 prepare, make ready

ταυρος, ου m bull
 σιτιστος, η, ον fattened (τα σ. fattened calves)

τεθυμένα Verb, perf pass ptc, n nom/acc pl
 θωω slaughter, kill

ἔτοιμος, η, ον ready, prepared
 δευτε adv. come (of command or exhortation)

Verse 5

οἱ δὲ ἀμελήσαντες ἀπῆλθον, ὃς μὲν εἰς τὸν ἴδιον ἀγρόν, ὃς δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ·

ἀμελήσαντες Verb, aor act ptc, m nom pl
 ἀμελεω disregard, reject

"An incredible attitude to take up in the face of a royal command and the almost sacred duty of complying with an accepted invitation."
Morris.

ἀπῆλθον Verb, aor act ind, 1s & 3pl

ἀπερχομαι

ἴδιος, α, ον one's own

ἀγρος, ου m field, farm

ἐμπορία, ας f business

"They 'paid no attention' (ἀμελήσαντες, the only occurrence of the word in the Gospels; cf. Heb 2:3), they returned to their ordinary pursuits, to the field and to the shop (ἐμπορίαν, 'business,' occurs only here in the NT), as though no such invitation had been given or received. They denied the reality of what was announced and being celebrated." Hagner.

Verse 6

οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν.

λοιπος, η, ον rest, remaining, other

κρατήσαντες Verb, aor act ptc, m nom pl

κρατεῶ see 21:46

ὕβρισαν Verb, aor act indic, 3 pl ὕβριζω

treat shamefully, insult, mistreat

"A term that covers a wide range of unpleasantness." Morris.

ἀποκτείνω kill, put to death

"The applicability of the language to the fate of John the Baptist, Jesus (the verb ὕβριζειν, 'treat shamefully,' occurring in Matthew only here, is used in the passion prediction of Luke 18:32; cf. its application to Paul in 1 Thess 2:2), and eventually the disciples is obvious (they thus share the same end as the prophets; cf. 21:35; 23:37)." Hagner.

Verse 7

ὁ δὲ βασιλεὺς ὠργίσθη, καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπόλεσεν τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν.

ὀργίζομαι be furious, be angry

πέμπω send

στρατευμα, τος n troops, soldiers, army

ἀπολλυμι destroy, kill

φονευς, εως m murderer

ἐκεινος, η, ο see 21:40

πολις, εως f city, town

ἐνέπρησεν Verb, aor act indic, 3 s

ἐπιπρημι or ἐμπιπρημι set on fire,

burn down

"Some commentators see a reference to the fall of Jerusalem in AD 70 and regard this Gospel as written after that date. Gundry, however, points out that this would imply that the mission to the Gentiles did not begin till that date, but 'that implication would disagree with (Matthew's) own theology of evangelism in 28:19-20'; Gundry thinks that the background is rather Isaiah 5:24,25. Those who identify what is said with the destruction of Jerusalem do not generally notice that Jerusalem was not in fact burned, though the temple was." Morris. Whilst agreeing with Gundry, Hagner adds, "it is virtually impossible for post-70 readers of the Gospel not to see the destruction of Jerusalem alluded to in these words."

Verse 8

τότε λέγει τοῖς δούλοις αὐτοῦ· Ὁ μὲν γάμος ἔτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι·

τοτε then, at that time

ἔτοιμος, η, ον see v.4

"A hint of realised eschatology." Hagner.

ἄξιος, α, ον worthy, deserving, fitting

Verse 9

πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἐὰν εὕρητε καλέσατε εἰς τοὺς γάμους.

πορευομαι go, travel

διεξόδος, ου f (doubtful meaning) δ. των

ὁδῶν perhaps where the roads leave the city or along the main streets

Maybe the place where the roads out of town enter open country.

ὅσος ἂν, ὅσος ἐὰν whoever; pl. as many as, all

εὕρητε Verb, aor act subj, 2 pl εὕρισκω

Verse 10

καὶ ἐξελεθόντες οἱ δούλοι ἐκεῖνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας οὓς εὗρον, πονηροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων.

ἐξελεθόντες Verb, aor act ptc, m pl nom

ἐξερχομαι

ἐκεινος, η, ο that, those

συνήγαγον Verb, aor act indic, 1 s & 3 pl

συναγῶ gather, gather together

εὗρον Verb, aor act indic, 1 s & 3 pl εὕρισκω

πονηρος, α, ον evil, bad, wicked

"In the application this means that Jesus accepts people the Jewish establishment would regard as evil and therefore totally unacceptable." Leon Morris.

τε enclitic particle and, and so

ἀγαθος, η, ον good, useful, fitting

ἐπλήσθη Verb, aor pass indic, 3 s πιμπλημι
fill

In place of γαμος & B* L have νυμφων, in the sense of 'wedding hall,' described by Metzger as 'an Alexandrian correction' to avoid the awkwardness of referring to a banquet as 'filled.'

ἀνακειμαι be seated at table, be a dinner guest

"The messianic banquet thus finds its eschatological fullness in the inclusion of such unlikely people as Gentiles (cf. Rom 11:25) and those widely regarded as 'the unrighteous.'" Hagner.

Verses 11-14

These verses, unique to Matthew, indicate that while the messianic banquet is open to all (cf. v 10 πονηρούς τε καὶ ἀγαθούς), that does not mean that the issue of righteousness becomes unimportant. "This added material corresponds to the emphasis in the preceding parable on the giving of fruit in its season by the new tenant farmers (21:41, 43)." Hagner.

Verse 11

εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου

εἰσερχομαι enter, go in, come in

θεαομαι see, look at, observe

εἶδεν Verb, aor act indic, 3 s ὁραω see, observe, perceive

ἐκεῖ there, in that place

ἐνδεδυμένον Verb, perf midd ptc, m acc s

ἐνδύω dress, clothe; midd wear

ἔνδυμα, τοσ n clothing, garment

Bearing in mind that these would not have had their own wedding garments, neither could they have gone home to change, it would seem that the lord of the feast provided wedding garments for the guests – garments which one refused, thinking his own clothes sufficient. However, the detail of where the wedding garments were to come from in the parable is not material to Matthew's point.

"For such a garment as a metaphor for righteousness, cf. Rev 19:8, where at the marriage of the Lamb the Bride is granted to wear 'fine linen, bright and pure,' whereupon follows the statement: 'for the fine linen is the righteous deeds [τὰ δίκαιωματα] of the saints.'" Hagner.

See also the Pauline exhortation to clothe oneself with Christ, Rom 13:14; Gal 3:27; Eph 4:22-24; Col 3:8-14, part of the 'put off ... put on' teaching of the first century church which probably formed part of the instruction of converts.

On the imagery of 'clothes of righteousness', see Ps 132:16; Is 61:10; Zech 3:3-5; Rev 3:4-5; 19:2-8.

Verse 12

καὶ λέγει αὐτῷ· Ἐταῖρε, πῶς εἰσηλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; ὁ δὲ ἐφίμωθη.

ἔταιρος, ου m friend

εἰσηλθες Verb, aor act indic, 2 s εἰσερχομαι ὧδε adv here, in this place

ἐφίμωθη Verb, aor pass indic, 3 s φιμωω silence; pass. be silent

Verse 13

τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις· Δῆσαντες αὐτοῦ πόδας καὶ χεῖρας ἐκβάλετε αὐτὸν εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

τοτε then, at that time

διακονος, ου m & f servant, helper

δεω bind, tie

πόδας Noun, acc pl πους, ποδος m foot

χειρ, χειρος f hand

ἐκβάλετε Verb, aor act imperat, 2 pl

ἐκβάλλω throw out, expel, cast out

σκοτος, ους n darkness, evil

ἐξωτερος, α, ον outer, outmost

Cf. 8:12.

ἐκεῖ see v.11

ἔσται Verb, fut indic, 2 s εἰμι

κλαυθμος, ου m bitter crying, wailing

βρυγμος, ου m grinding, gnashing

ὀδους, ὀδοντος m tooth

Cf. 13:42, 50; 24:51.

Verse 14

πολλοὶ γάρ εἰσιν κλητοὶ ὀλίγοι δὲ ἐκλεκτοί.

κλητος, η, ον called, invited

ὀλιγος, η, ον little; pl. few

ἐκλεκτος, η, ον chosen

"The term does not indicate the smallness of the actual number of the chosen but merely that in contrast to the scope of the call not all are chosen." Hagner.

Election is made visible in response.
 "Tragically, the people who had long been known by the adjective 'chosen' lose their privilege through their unresponsiveness to the invitation. Their chosenness was in the final analysis a calling – a calling to which finally they were not true... Matthew never tires of the theme of the righteousness of this discipleship – that of the kingdom of God. It constitutes a dividing point for all humanity and is the sole demonstrating criterion for membership among the elect." Hagner.

Verse 15

Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ.

τοτε then, at that time
 πορευομαι go, proceed
 συμβουλιον, ου n plan, plot; council

Cf. 12:14.

ὅπως (οἱ ὅπως ἄν) that, in order that
 παγιδυεω trap, entangle

Verse 16

καὶ ἀποστελλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν λέγοντες· Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων·

ἀποστελλω send, send out
 Ἡρωδιανοί, ου m Herodians (partisans of the Herodian family)

Cf. Mark 3:6.

διδασκαλος, ου m teacher
 οἶδα (verb perf in form but with present meaning) know, understand
 ἀληθης, ες true, truthful, honest
 ὁδος, ου f way, road
 ἀληθεια, ας f truth, reality; ἐν ἄ. truly
 διδασκω teach

Words "designed to flatter Jesus into speaking as boldly as possible." Hagner.

μελει impersonal verb it is of concern, it matters

οὐδεις, οὐδεμια, οὐδεν no one, nothing

"This does not mean that he is inconsiderate but that he is no time server: he tells the truth regardless of whether what he says pleases them or not." Leon Morris

βλεπω see, look
 προσωπον, ου n face, appearance

"He is no respecter of persons ... Jesus does not consider 'face' as important as most others do." Morris. Cf. 1 Sam 16:7.

Verse 17

εἶπὸν οὖν ἡμῖν τί σοι δοκεῖ· ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὐ;

δοκεω think, suppose
 ἔξεστιν impersonal verb it is permitted, it is lawful, it is proper
 δοῦναι verb, aor act infin διδωμι
 κηνσος, ου m tax, poll tax
 ἢ οἱ

"The question itself was a brilliant one because either of the alternative answers could be used against Jesus. If he were to answer that it is right to give tribute to Caesar, he would be discredited among the people as compromising on a basic principle and as thus not being worthy of the name 'prophet.' If, on the other hand, he were to disallow the paying of the tax to Caesar, that could be used against him in any later presentation of Jesus to the Roman authorities as a dangerous revolutionary." Hagner.

Verse 18

γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν· Τί με πειράζετε, ὑποκριταί;

γνοὺς Verb, aor act ptc, m nom s γινωσکو
 πονηρια, ας f evil, wickedness, evil intention
 πειραζω test, put to the test
 ὑποκριτης, ου m hypocrite

Verse 19

ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου. οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον.

ἐπιδεικνυμι show, point out
 νομισμα, τος n coin, money
 προσήνεγκαν Verb, aor act indic, 3 pl
 προσφερω offer, present, bring
 δηναριον, ου n denarius

Verse 20

καὶ λέγει αὐτοῖς· Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή;

εἰκων, ονος f likeness, image, appearance
 ἐπιγραφη, ης f inscription, superscription

A Roman denarius of the day had the inscription **TI CAESAR DIVI AUG F AUGUSTUS**, that is, 'Tiberius Caesar, son of the divine Augustus, Augustus.'

Verse 21

λέγουσιν αὐτῷ· Καίσαρος. τότε λέγει αὐτοῖς· Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ.

τοτε then, at that time
 ἀποδιδομι give, pay, render, give back, repay, fulfil; midd sell

Note the different verb used by the questioners (v.17). "The word acknowledges that there are some things that are due to Caesar." Morris

"We are at one and the same time citizens of some earthly state and citizens of heaven; the obligations of neither may be neglected... We should be clear too that Jesus is not saying that we can divide life into separate compartments so that God has nothing to do with that section that belongs to Caesar. The obligations to God cover all of life; we must serve Caesar in a way that is honouring to God." Morris.
"The design of the Pharisees to entrap Jesus failed because he was able to transcend the dilemma they forced on him. And in so doing, Jesus was at the same time able to articulate a fundamental principle by which the disciples could chart their existence as the people of God's kingdom living in a yet imperfect world governed by secular authorities... The later NT writers regard the ruling powers as instituted by God and as worthy of honor, faithfulness, support, and intercession (e.g., Rom 13:1-17; 1 Peter 2:13-17)." Hagner. Though we should add that the NT writers view the Gospel as subverting, rather than simply affirming, the powers displayed in human government and social organisation.

Verse 22

καὶ ἀκούσαντες ἐθαύμασαν, καὶ ἀφέντες αὐτὸν ἀπῆλθαν.

θαυμάζω wonder, be amazed

ἀφίημι leave

ἀπῆλθαν Verb, aor act indic, 3 pl ἀπερχομαι

Cf. Mark 12:12.

Verses 23-33

Cf. Mark 12:18-27; Luke 20:27-40.

Verse 23

Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσήλθον αὐτῷ Σαδδουκαῖοι, λέγοντες μὴ εἶναι ἀνάστασις, καὶ ἐπηρώτησαν αὐτὸν

ἐκεῖνος, ἡ, ο demonstrative adj. that

προσήλθον see 21:14

The Sadducees were strongly opposed to the Pharisees (cf. Acts 23:8) and, in all probability, were pleased with their treatment at the hands of Jesus. Nevertheless, they also were opposed to Jesus. "Their cooperation with the Romans meant that they were suspicious of any movement that might disturb the current political setup, so they would like to have Jesus discredited." Leon Morris.

The reading οἱ λεγοντες is in fact found in κ^2 K L Θf^{13} , but the insertion of the article is probably caused by scribal assimilation to the parallels (Mark 12:18; Luke 20:27). The article could have been omitted through homoioteleuton (cf. the last syllable of Σαδδουκαῖοι), but if it were originally present, "this would be the only place where Matthew has provided an explanation of this sort concerning Jewish affairs" Metzger.

εἶναι Verb, pres infin εἶμι

ἀνάστασις, εως f resurrection, raising up

ἐπηρώτησαν Verb, aor act indic, 3 pl

ἐπερωτῶ ask, question

Josephus records that "The Sadducees hold that the soul perishes along with the body."

Verse 24

λέγοντες· Διδάσκαλε, Μωϋσῆς εἶπεν· Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.

διδασκαλός, ου m see v.16

ἐάν if

ἀποθνήσκω die

τεκνον, ου n child

ἐπιγαμβρεύω marry (according to levirate law)

γυνή, αικος f woman, wife

ἀνίστημι trans (in fut and 1 aor act) raise

σπέρμα, τος n seed, offspring

Cf. Deut 25:5,6; Gen 38:8.

Verse 25

ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος γήμας ἐτελεύτησεν, καὶ μὴ ἔχων σπέρμα ἀφῆκεν τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ·

The story is unlikely to have been factual. Not only was it inherently improbable, but also the practice of levirate marriage was not generally observed in the first century.

ἑπτὰ seven

πρῶτος, η, ον first

γήμας Verb, aor act ptc, m nom s γαμεῶ marry

τελευτῶ die

ἀφῆκεν Verb, aor act indic, 3 s ἀφίημι leave

Verse 26

ὁμοίως καὶ ὁ δεύτερος καὶ ὁ τρίτος, ἕως τῶν ἑπτὰ·

ὁμοίως likewise, in the same way

δύτερος, α, ον second

τρίτος, η, ον third

ἑπτὰ seven

Verse 27

ὕστερον δὲ πάντων ἀπέθανεν ἡ γυνή.

ὕστερον afterwards, later, finally; ὕ.
παντων last of all

ἀπέθανεν Verb, aor act indic, 3s ἀποθνησκω
see v.24

Verse 28

ἐν τῇ ἀναστάσει οὖν τίνος τῶν ἐπτὰ ἔσται
γυνή; πάντες γὰρ ἔσχον αὐτήν.

ἀναστασις, εως f see v.23

ἔσται Verb, fut indic, 2 s εἰμι

ἔσχον Verb, aor act indic, 1 s & 3 pl ἔχω

Verse 29

Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς·
Πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν
δύναμιν τοῦ θεοῦ·

ἀποκριθεὶς see v.1

πλαναω lead astray, mislead, deceive
εἰδότες Verb, perf act ptc, m nom pl οἶδα
(verb perf in form but with present
meaning) know, understand

The participle is causal in force, as NIV
"because you do not know ..."

γραφη, ης f writing, Scripture
μηδε negative particle nor, and not

"If God is truly God, then the raising of the
dead can be no problem for him. The power to
revivify cannot be denied to the One who
created life in the first place." Hagner.

Verse 30

ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε
γαμίζονται, ἀλλ' ὡς ἄγγελοι θεοῦ ἐν τῷ
οὐρανῷ εἰσιν·

οὔτε not, nor (οὔτε ... οὔτε neither ... nor)
γαμεω see v.25

γαμιζω give (a bride) in marriage

A large number of MSS (κ L W f³ TR) add
θεου or του θεου, which may well be a 'natural
expansion.' If, on the other hand, the words
were original, it is difficult to know why they
would have been omitted from B and D.

The Sadducees wrongly assumed that if there
were to be a future life, it must be just like the
present. Marriage serves the purposes of God
in this present age: "The race must be
propagated, and the family is the environment
in which this is brought about." Morris. The
pattern for society in the age to come will
likewise reflect the purposes of God for
eternity.

Verse 31

περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ
ἀνέγνωτε τὸ ρηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ
λέγοντος·

νεκρος, α, ον dead

ἀναγιγνωσκω read

ρήθην Verb, aor pass ptc, n nom/acc s λεγω

Verse 32

Ἐγὼ εἰμι ὁ θεὸς Ἀβραάμ και ὁ θεὸς Ἰσαὰκ και
ὁ θεὸς Ἰακώβ; οὐκ ἔστιν ὁ θεὸς νεκρῶν ἀλλὰ
ζώντων.

ζωω live, be alive

ὁ found in B L Γ Δ f¹, is omitted by κ D W The
UBSGNT committee found it difficult to
decide whether ὁ was omitted to conform the
text to the parallel in Mark 12:27 or was added
to conform to the immediately preceding
occurrences of ὁ θεος.

The passage cited in v. 32, drawn from
material accepted as canonical by the
Sadducees, apart from a few minor changes,
agrees verbatim with the LXX of Exod 3:6.
"Neither the Sadducees nor anybody else said
that "God was the God of Abraham, etc." If
there is no afterlife, they should have said that
when they referred to the patriarchs and their
God. The fact that they all took it for granted
that God is the God of the patriarchs tells us
something about the partriarchs as well as
about God." Morris.

Verse 33

και ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ
διδασχῇ αὐτοῦ.

ὄχλος, ου m crowd, multitude

ἐκπλησσομαι be amazed

διδασχη, ης f teaching, what is taught

Cf. 7:28.