

Notes on the Greek New Testament
Day 39 – February 8th – Matthew 25:31-26:13

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

Verses 31-46

A passage unique to Matthew. "This passage deals with the evidences on which people will be judged, not the cause of salvation or damnation. That grace is not part of the present picture does not mean that it is any less significant. We must bear in mind that it is common to the whole scriptural picture that we are saved by grace and judged by works (for the latter point cf. 16:27; Rom 2:6; 2 Cor 5:10, etc.). The works we do are evidence either of the grace of God at work in us or of our rejection of that grace." Morris.

Verse 31

Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ·

ὅταν when
δοξα, ης f glory, splendour, grandeur

Cf. 16:27.

πάντες Adjective, m nom pl πας
τοτε then, at that time
καθίζω sit down, sit, take one's seat
θρονος, ου m throne

Verse 32

καὶ συναχθήσονται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφορίσει αὐτοὺς ἀπ' ἀλλήλων, ὡσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων,

συναχθήσονται Verb, fut pass indic, 3 pl
συναγω gather together, assemble
ἐμπροσθεν prep with gen before, in front of
ἔθνη Noun, nom & acc pl ἔθνος, ους n
nation, people

The final judgement of the whole race. "This comprehensiveness matches that of the commission to spread the gospel (cf. 24:14; 28:19)." Hagner.

ἀφορίζω separate, set apart
ἀλλήλων, οισ, ους reciprocal pronoun one
another
ὡσπερ as, just as
ποιμην, ενος m shepherd

προβατον, ου n sheep
ἐριφον, ου n goat, kid

Verse 33

καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ τὰ δὲ ἐρίφια ἐξ εὐωνύμων.

στήσει Verb, fut act indic, 3 s ἵστημι set,
place

δεξιός, α, ον right, δεξια right hand
εὐωνυμος, ον left (hand side)

Verse 34

τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ·
Δεῦτε, οἱ εὐλογημένοι τοῦ πατρὸς μου,
κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν
βασιλείαν ἀπὸ καταβολῆς κόσμου.

ἐρεῖ Verb, fut act indic, 3 s λεγω
βασιλευς, εως m king

Evidently meaning 'The Son of man' since he is the one enthroned.

δευτε adv. come (of command or
exhortation)

Cf. πορευεσθε, 'depart' in v 41.

εὐλογεω bless
κληρονομήσατε Verb, aor act imperat, 2 pl
κληρονομεω receive, inherit

"Signifies a sure and accepted place in the kingdom of God rather than that they are to be kings themselves." Morris.

ἐτοιμαζω prepare, make ready
καταβολη, ης f beginning, creation

"We should not miss the implication that they are God's elect" Morris. Hagner comments, "In the blessing of the righteous, God's eternal purpose is being accomplished."

Behind this judgement based on works is a salvation based upon grace.

Verse 35

ἐπεινασα γὰρ καὶ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ ἐποτίσατέ με, ξένος ἤμην καὶ συνηγάγετέ με,

πειναω be hungry
φαγεῖν Verb, aor act infin ἐσθιω eat
διψαω be thirsty, thirst for

ποτιζω give to drink

ξενος, η, ον strange, foreign; ο ξ. stranger, foreigner

ἤμην Verb, imperf act indic, 1s εἰμι

συναγαγετέ Verb, aor act indic, 2 pl συναγω gather; receive as guest

Verse 36

γυμνός και περιεβάλετέ με, ἡσθένησα και ἐπεσκέψασθέ με, ἐν φυλακῇ ἤμην και ἦλθατε πρὸς με.

γυμνος, η, ον naked, poorly dressed

περιεβάλετέ Verb, aor act indic, 2 pl

περιβαλλω put on, clothe

ἀσθενεω be sick, be ill, be weak

ἐπεσκέψασθέ Verb, aor midd dep indic, 2 pl

ἐπισκεπτομαι visit, care for

φυλακη, ης f prison, imprisonment

ἦλθατε Verb, aor act indic, 2 pl ἐρχομαι

Verse 37

τότε ἀποκριθήσονται αὐτῶ οἱ δίκαιοι λέγοντες· Κύριε, πότε σε εἶδομεν πεινῶντα και ἐθρέψαμεν, ἢ διψῶντα και ἐποτίσαμεν;

ἀποκριθήσονται Verb, fut pass dep indic, 3 pl

ἀποκρινομαι answer, reply, say

δικαιος, α, ον righteous, just

"The righteous are those who have God's verdict in their favour ... The entire doctrine of justification by faith through the atoning merits of Christ is contained in οἱ δίκαιοι." Lenski.

πότε interrog adv. when?

σε Pronoun, acc s συ

εἶδομεν Verb, aor act indic, 1 pl ὄραω see, observe, recognise

ἐθρέψαμεν Verb, aor act indic, 1 pl τρεφω feed, provide with food, sustain

ἢ οἱ

"Their surprise (and that later of those who were rejected) is not unimportant. It shows clearly that their salvation did not depend upon their good works; for in doing these works they must have known that they were doing things that other people did not do. But clearly their kindness to the needy was not in order to gain a reward and merit salvation, but was part of the way they lived in response to what Christ had done in and for them." Morris.

Verse 38

πότε δέ σε εἶδομεν ξένον και συναγαγομεν, ἢ γυμνὸν και περιεβάλομεν;

Verse 39

πότε δέ σε εἶδομεν ἀσθενοῦντα ἢ ἐν φυλακῇ και ἦλθομεν πρὸς σε;

Verse 40

και ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐν τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.

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

ἐρεῖ see v.34

ὅσος, η, ον correlative pronoun, as much as;

ἐφ' ὅσον inasmuch as, while

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one

ἐλαχιστος, η, ον (superl of μικρος) least, insignificant

'least of these my brothers' suggests that the text is primarily the way people have reacted to Jesus' lowly followers (cf. 12:48-49; 28:10 and 10:42). "Jesus thus identified himself fully with his disciples (cf. 1 Cor 8:12; 12:27; Acts 9:5)." Hagner.

"But this does not give the followers of Jesus licence to do good deeds to fellow Christians but none to outsiders. Such an attitude is foreign to the teachings of Jesus. Everyone in need is to be the object of Christian benevolence." Morris. Cf. Gal 6:10

ἐμοὶ Pronoun, dat s ἐγώ

Verse 41

τότε ἐρεῖ και τοῖς ἐξ εὐωνύμων· Πορεύεσθε ἀπ' ἐμοῦ οἱ καταραμένοι εἰς τὸ πῦρ τὸ αἰώνιον τὸ ἠτοιμασμένον τῷ διαβόλῳ και τοῖς ἀγγέλοις αὐτοῦ.

See v.34

εὐωνυμος, ον see v.33

πορευομαι go, proceed

In stark contrast with the 'come' of verse 34.

καταραμένοι Perf pass ptc, m nom pl

καταραομαι curse, place a curse upon

πυρ, ος n fire

αἰωνιος, ον eternal, everlasting

ἠτοιμασμένον Verb, perf pass ptc, m acc & n nom/acc s ἐτοιμαζω see v.34

A few MSS (D^f it mae) read τὸ ἠτοιμασμένον ὁ πατήρ μου instead of τὸ ἠτοιμασμένον. This may be to parallel the του πατρος μου in v. 34. On the other hand, if the former reading was the original, scribes may have been tempted to soften the statement by the shorter one. The external evidence, however, strongly supports the shorter reading.

διαβολος, ου m the devil

Cf. Rev 20:10,15; also Rev 12:7,9; 2 Cor 12:7.

Verse 42

ἐπέινασα γὰρ καὶ οὐκ ἐδώκατέ μοι φαγεῖν,
ἐδίψησα καὶ οὐκ ἐποτίσατέ με,

See verse 35

Verse 43

ξένος ἤμην καὶ οὐ συνηγάγετέ με, γυμνὸς καὶ
οὐ περιβάλετέ με, ἀσθενὴς καὶ ἐν φυλακῇ καὶ
οὐκ ἐπεσκέψασθέ με.

See vv 35,36

ἀσθενής, ες sick, weak, helpless

Verse 44

τότε ἀποκριθήσονται καὶ αὐτοὶ λέγοντες·
Κύριε, πότε σε εἶδομεν πεινῶντα ἢ διψῶντα ἢ
ξένον ἢ γυμνὸν ἢ ἀσθενῆ ἢ ἐν φυλακῇ καὶ οὐ
δηκονήσαμεν σοι;

See v 37

For Κυριε cf. 7:21-23.

διακονεω serve, wait on, care for

"We should notice that their condemnation (like that of the foolish girls in the preceding parable) is expressed not in terms of their having done some awful crime, but in terms of their failure to do what is right. Sins of omission can be very important." Morris.

Verse 45

τότε ἀποκριθήσεται αὐτοῖς λέγων· Ἀμὴν λέγω
ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἐνὶ τούτων τῶν
ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε

See v 40

Verse 46

καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον,
οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

ἀπελεύσονται Verb, fut midd dep indic, 3 pl
ἀπερχομαι

κόλασις, εως f punishment

δικαιος, α, ον see v.37

ζωή, ης f life

Cf. Jn 5:29; Dan 12:2. "Many in modern times strongly oppose the doctrine of eternal punishment (and none of us really likes it), but Hamann points out that 'The net result of the elimination of the teaching on eternal punishment from the Bible would be the loss of the Gospel. Not too many people would be overly upset at the alternatives of eternal life and annihilation ... So to eliminate eternal punishment is to extract the teeth of the Law and its presentation of a holy God. The blessing of the Gospel can be retained only if the Law is seen as the completely serious will of the holy God, to whom sin is a grievous rebellion, requiring his punishment if it is not forgiven.' ... In contrast, the destination of the *righteous* (the word used in v37) is to be *life eternal*. The same adjective is applied to both the punishment and the reward. Jesus is not speaking of some small experience that would be but for a moment, but of that which has no end. He leaves his hearers in no doubt as to the solemnity of what he is saying. Eternal issues are involved, and this is so for both those on his right hand and those on his left." Morris.

Postscript to verses 31-46

Hagner sums up these verses as follows, "The time of the great judgment wherein the righteous and the unrighteous are finally separated will arrive with the glorious coming of the Son of Man. All the nations of the world – that is, every individual of those nations – are to be judged on the basis of their treatment of disciples of Jesus. This perhaps surprising statement points at once to the unique relation between Jesus and those who follow him and to the supreme importance of the mission and message of the church to the world. To treat the disciple, the bringer and representative of the gospel, with deeds of kindness is in effect to have so treated Jesus. Conversely, to fail to meet the needs of the Christian missionary is to fail to meet the needs of Jesus. There is thus a most remarkable bond of solidarity between Jesus and his disciples. Although disciples are naturally also called to do good to all people (cf. 9:13; 12:7), deeds of kindness must begin with brothers and sisters of the faith, with the church (cf. Gal 6:10).

"Although sometimes understood as confirming a salvation by works, this passage need not be understood as incompatible with the gospel of the kingdom as a divine gift. The apostle Paul, the champion of grace, can also stress the significance of good works (see esp. Gal 6:7–10; 2 Cor 5:10). Matthew does stress the importance of righteousness as good deeds, but as a part of a larger context in which God acts graciously for the salvation of his people... The deeds of mercy in the present passage are symbolic of a deeper reality, and as Gray notes, 'the main point of the parable is the acceptance or the rejection of the Christian faith.'"

Matthew 26:1

Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ·

ὅτε conj when
τελεω complete, finish

Cf. 7:28; 11:1; 13:53; 19:1 for the same formula used to end the other discourses of Jesus. The 'all' suggests that this concludes the record of Jesus' teaching ministry. Cf. Deut 31:1 LXX where almost the same formula is used of the formal end of Moses' teaching.

Verses 2-5

Cf. Mark 14:1-2; Luke 22:1-2.

Verse 2

Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι.

οἶδα know, understand

"οἶδατε may well be taken as an imperative, 'know,' rather than an indicative (thus Gnilka, following Lohmeyer), making the statement a solemn announcement rather than merely an acknowledgment of what the disciples already know. In fact, the disciples are here for the first time informed of the close connection between the Passover sacrifice and Jesus' death." Hagner.

δύο gen & acc δυο dat δυσιν two
πάσχα n Passover

"The thought of a sacrifice leading to the freedom of the people of God from their slavery in Egypt was in the air at the time when the greater sacrifice that would set people free everywhere was to be offered." Morris.

παραδίδωμι hand over, deliver up
σταυρωθῆναι Verb, aor pass infin σταυρωω crucify

Verse 3

Τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα,

τοτε then

"Matthew's introductory τοτε, 'then,' has the effect of making the plotting of the Jewish authorities the fulfillment of Jesus' prediction." Hagner.

συνήχθησαν Verb, aor pass indic, 3 pl
συναγω gather, gather together
ἀρχιερεως, εως m high priest

"Matthew speaks of *the high priests*, a term that signifies a number of high ecclesiastical officials and members of high-priestly families (see on 2:4)" Morris.

πρεσβυτερος, α, ον elder
λαος, ου m people, a people

Important lay representatives who formed part of the Sanhedrin.

αὐλη, ης f court, courtyard, palace

Morris points out that it was the political leaders amongst Judaism, the ecclesiastical hierarchy and the aristocracy, who were chiefly involved in plot to kill Jesus rather than the Pharisees and Scribes who had been the chief opponents of his teaching.

Verse 4

καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν δόλω κρατήσωσιν καὶ ἀποκτείνωσιν·

συμβουλευω counsel; midd confer, plot
δολος, ου m deceit, treachery

"Implied by this are both the innocence of Jesus and the unrighteousness of his opponents. The word is commonly used in the LXX to describe those who oppress the righteous (e.g., LXX Pss 9:28; 34:20; 51:2; 54:11; Prov 12:20; Jer 5:27)." Hagner.

κρατεω hold fast, sieze, arrest
ἀποκτεινω kill, put to death

Verse 5

ἔλεγον δέ· Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.

ἑορτη, ης f festival, feast
θορυβος, ου m disturbance, riot

J. Jeremias argues that the expression should be translated, "festal assembly, festal crowd." He regards the expression as indicating that the arrest should be made quietly, away from the festal crowds. "The one thing the authorities could not risk with the Romans, to whom they owed their privileged position, was a populist revolt." Hagner.

Verses 6-13

Cf. Mark 14:3-9; also Luke 7:36-50; John 12:1-8. "There is a story of the anointing of Jesus by a woman in each of the four Gospels, and many modern scholars believe that they all refer to the same anointing. But Luke's story comes earlier in the ministry and is performed by a sinful woman; there are too many differences to regard this story as referring to the same one the others describe. The other three accounts all seem to refer to the same anointing, one carried out by Mary of Bethany in the period shortly before Jesus was arrested." Morris. See also the note from Wenham's *Easter Enigma* at the notes on John 12:1-8.

Verse 6

Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ,

Morris suggests that it is *possible* that Simon the leper had been the father of Mary, Martha and Lazarus and that their house was still known by his name. Hagner comments, "He would have been a leper who had been cured of his leprosy (by Jesus?); otherwise he would have been allowed no social intercourse."

Verse 7

προσηλθεν αὐτῷ γυνὴ ἔχουσα ἀλάβαστρον μύρου βαρυτίμου καὶ κατέχεεν ἐπὶ τῆς κεφαλῆς αὐτοῦ ἀνακειμένου.

προσερχομαι come or go to, approach
ἀλαβαστρον, ου n alabaster jar
μυρον, ου n ointment, perfume, oil
βαρυτιμος, ον very expensive
κατέχεεν Verb, aor act indic, 3 s καταχεω
pour out
κεφαλή, ης f head
ἀνακειμαι be seated at table

Morris says that when a guest came for a meal it was customary to put oil on his head (Lk 7:46). "The use of this costly unguent rather than the cheap oil that would be more commonly used is a mark of devotion. Mary did not regard Jesus as a casual, run-of-the-mill guest but as a very special person; for him a very costly offering was just right. Kings were anointed (cf. 2 Kings 9:6), and it may be that this was in the woman's mind. We should also remember that 'Messiah' means 'anointed one,' and that she may have been giving symbolic expression to her conviction that Jesus was indeed the Messiah." Morris.

Verse 8

ιδόντες δὲ οἱ μαθηταὶ ἠγανάκτησαν λέγοντες·
Εἰς τί ἡ ἀπώλεια αὐτῆ;

ιδόντες Verb, aor act ptc, m nom pl ὄραω
see, observe, perceive
ἀγανακτεω be indignant, be angry
ἀπώλεια, ας f destruction, waste

Verse 9

ἐδύνατο γὰρ τοῦτο πραθῆναι πολλοῦ καὶ
δοθῆναι πτωχοῖς.

πραθῆναι Verb, aor pass infin πιπρασκω
sell
πολύς, πολλή, πολυ gen πολλου, ης, ου much
δοθῆναι Verb, aor pass infin δίδωμι
πτωχός, η, ον poor

"The disciples must have been certain they were on the right track in their objection since the gospel entails 'good news to the poor' (11:5) and they knew that Jesus had told a rich man to sell his possessions and give the money to the poor (19:21). In ordinary circumstances their objection might well have been apropos, but as Jesus goes on to explain, the present instance was an exceptional one." Hagner.

Verse 10

γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Τί κόπους
παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν
ἠργάσατο εἰς ἐμέ·

γνοὺς Verb, aor act ptc, m nom s γινωσκω

It seems that the disciples' comments were murmurings among themselves but that they did not go unnoticed or unremarked by Jesus.

κοπος, ου m work, labour, trouble
παρεχω act & midd cause, bring about

Cf. Mk 14:5 which records that the disciples 'scolded' the woman.

καλός, η, ον good, fine, beautiful
ἠργάσατο Verb, aor midd dep indic, 3 s
ἐργάζομαι work, perform

Verse 11

πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν,
ἐμὲ δὲ οὐ πάντοτε ἔχετε·

παντοτε always
ἑαυτός, ἑαυτή, ἑαυτόν him/her/itself

"Jesus' statement 'you always have the poor among you' v. 11) must not be taken to mean that as a consequence one need not worry about them or that all attempts to ameliorate the condition of the poor are ill-founded and futile. This cannot be made clearer than by citing the full text of Deut 15:11: 'Since there will never cease to be some in need on the earth, I therefore command you, "Open your hand to the poor and needy neighbor in your land.'" The ongoing presence of the poor does not provide an excuse to ignore them and their plight, but, quite the contrary, it provides the ongoing opportunity and stimulus to help them. But this one time responsibility to the poor may be legitimately set aside. All else assumes a subordinate place relative to the imminent death of Jesus." Hagner.

ἐμὲ Pronoun, acc s ἐγώ

Verse 12

βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου πρὸς τὸ ἐνταφιάσαι με ἐποίησεν.

βαλοῦσα Verb, aor act ptc, f nom s βάλλω
throw, place, pour
μυρον, ου n see v.7
σώμα, τος n body
ἐνταφιάσαι Verb, aor act infin ἐνταφιαζώ
prepare for burial

It is not necessary to suppose (as Lightfoot, Hendriksen, Lenski) that Mary understood that Jesus was about to face death – Jesus is interpreting her actions in the light of his own knowledge.

Verse 13

ἀμὴν λέγω ὑμῖν, ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὁ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς.

ὅπου where; ὅπου ἂν or ὅπου ἂν
wherever, whenever
κηρυχθῇ Verb, aor pass subj, 3 s κηρυσσω
preach, proclaim
ὅλος, η, ον whole, all
λαληθήσεται Verb, fut pass indic, 3 s λαλεω
speak, talk
μνημοσυνον memorial

"Curiously, both Matthew and Mark have this saying but do not name the woman whereas John names her but does not have this saying." Morris. Hagner comments "perhaps the phrase involves a subjective genitive. Then the meaning would be that 'what she has done will also be told as her memorial to me.' This would be more in keeping with the fact that she is not named."