

Introduction to Matthew

Authorship

The earliest descriptions (about 125 AD) of this, the first of the Gospel accounts in our New Testament ascribes it to Matthew (also called Levi, a converted tax collector and one of the twelve, cf. Matt 10:3; 9:9-13; Mk 2:14-17)¹. Ancient testimony from Papias (circa 110 AD) suggests that Matthew first wrote τα λογία in the Hebrew tongue (Aramaic?) and that many others then used this material as a source. But almost all scholars agree that the first Gospel was written in Greek. This has led to questioning of the identification of Matthew's λογία with the first Gospel – though Gundry suggests that Papias meant simply that Matthew wrote his gospel for a Jewish readership and in a Jewish idiom. It is possible that the λογία spoken of by Papias was a collection of Jesus' teachings, perhaps the material common to Matthew and Luke but absent from Mark often known as Q (so Manson). This was later merged with narrative material largely borrowed from Mark's Gospel, to form the Greek Gospel of Matthew we now possess.

This is only a small part of the large body of discussion concerning the authorship of this Gospel, its sources and relationships to the other Gospels (for further study see particularly Craig Blomberg, *Jesus and the Gospels*).

Ned Stonehouse provides a helpful summary of the arguments in *Origins of the Synoptic Gospels*, Grand Rapids, Eerdmans, 1963. He concludes, "The tradition concerning apostolic authorship of Matthew is strong, clear, and consistent and ... the arguments advanced against its reliability are by no means decisive... It is my considered opinion that the apostolic authorship of Matthew is as strongly attested as any fact of ancient church history. In phrasing the matter in this way, however, it will be observed that I am maintaining a distinction between Scripture and tradition... But the inspiration and authority of these anonymous writings ultimately do not depend upon the identification of their human authors but upon the activity of the Holy Spirit in the process of redemptive revelation."

Matthew probably composed his Gospel some time in the latter 60s, before the destruction of the Temple in 70 AD².

Characteristics

On the characteristics of each of the Synoptics, Peter Stuhlmacher writes, "In the Gospel of Mark, we find the Jesus tradition bound up with the name of Peter. In Matthew we find the teaching tradition preserved by the pillar apostles in Jerusalem, while in Luke, Paul's companion, we gain a glimpse of the Jesus tradition upheld in Antioch. In all three cases the tradition has certainly been supplemented, brought up to date and freshly edited over against its original version. Nevertheless, throughout this process it was subjected neither to serious distortion nor to departures from history. Rather, Peter (and his agent John Mark), the disciple Matthew (and in his steps the Jerusalem teachers), and the founders of the mission church in Antioch who came from the circle of the Hellenists (cf. Acts 11:19-24) carefully passed on the Jesus tradition entrusted to them. As long as the original church in Jerusalem existed and the great apostles were still alive, they stayed in contact with each other, taught in mutual agreement who Jesus was and is and warned their audiences against false prophecy (cf. Mk 13:21-23 par.). The presentations of Matthew, Mark and Luke therefore deserve historical respect and theological attention. In spite of their obviously different presentation of the Jesus tradition they all agree not only concerning the conviction that Jesus was the messianic Son of God, but also concerning the description of his journey from Galilee to Jerusalem, his

¹ There is no MSS evidence that it ever circulated *without* the title ΚΑΤΑ ΜΑΘΘΑΙΟΝ.

² So, for instance, Carson, Moo and Morris, *An Introduction to the New Testament*, also Gundry, Robinson, Wenham and, tentatively, Hagner.

proclamation of the *basileia*, his victorious death on the cross of Golgotha and his resurrection from the dead three days after crucifixion...

“Cast in the form of kerygmatic biographies, the three Gospels convey the message that God in his love sent his only begotten Son into the world and delivered him to death for Jews and Gentiles while they were still unbelieving, weak and sinful (cf. Rom 5:6-8). These three narratives of Jesus’ life have the same significance for the end-time people of God that the exodus story had for Israel. They are therefore rightly placed at the beginning of the NT.”³

Matthew's Gospel seems to have been written for a Jewish audience and reflects the interests of Jewish Christianity.

Matthew is keen to show how Jesus fulfilled the Old Testament (see particularly, RH Gundry, *The Use of the Old Testament in St Matthew's Gospel*, Brill, Leiden, 1967); he includes over sixty explicit quotations from the OT, more than twice as many as any other gospel. Of Matthew's use of the OT Hagner writes, "The most difficult challenge of these quotations for the modern reader is to understand the hermeneutical basis upon which the majority of them rests. Although the word 'fulfil' is used, the quoted texts themselves are as a rule not even predictive of future events. Nor therefore can we say that the evangelist does exegesis of the texts, i.e., that he understands them the way their original authors intended them. Instead, we encounter in our author's practice, as throughout the NT, the use of what has been dubbed *sensus plenior*, i.e. a fuller or deeper sense within the quoted material not understood by the original author but now detectable in the light of the new revelatory fulfilment. This is not an arbitrary, frivolous misuse of the texts, as is sometimes claimed, but a reasoned practice that assumes a divinely intended correspondence between God's saving activity at different times in the history of redemption. The understanding of texts through *sensus plenior* was not the invention of Christians but had already long been practiced by the Jews. Together, Jews and Christians shared such convictions as the sovereignty of God, the inspiration of the Scriptures, and the unity of God's saving purpose resulting in the interconnectedness of his redemptive acts. To these the Christians added the one supreme conviction that Jesus was the *telos*, the goal, of what the OT had promised. With these presuppositions, Christians like Matthew saw correspondences between events of the past and the time of Jesus not as coincidental, as we moderns might, but as divinely intended, with the earlier foreshadowing the latter, much in the sense of prophecy and fulfilment."

In particular, Matthew asserts that Jesus came to fulfil the law rather than to destroy it. Blomberg writes, "Christ's fulfilment of the Law, analogous to his fulfilment of Old Testament prophecies, suggests that he is the one to whom all of the Scriptures pointed and for whom they prepared. God's will can now be understood only by following Jesus and adhering to his teaching." Central to this fulfilment theme is the theme of the *kingdom – the kingdom of heaven has come*.

On the one hand Matthew includes sayings which suggest that Jesus' ministry was to the Jews alone (10:5-6, 23; 15:24), yet it is Matthew who records Gentile Magi coming to worship the Christ Child (2:1-12), recounts parables which predict the demise of the current Jewish leadership (21:18-22:14, including prediction of the removal of the kingdom from the Jews 21:43), and the Great Commission to take the Gospel to the nations (28:18-20). For Matthew, the Gospel is Jewish in origin but is good news for the whole world. The cross marks the turning point in that it is the climax of Jewish rejection of the Christ just as the resurrection marks the commencement of God's mission to the nations.

³ Peter Stuhlmacher, "My Experience with Biblical Theology", *Biblical Theology: Retrospect and Prospect* (Leicester: Apollos, 2002) pp. 181 and 180. Another seminal and illuminating contribution to understanding the formation and authenticity of the Synoptic Gospels is that of Richard Bauckham in *Jesus and the Eyewitnesses* (Grand Rapids: Eerdmans, 2006) – a book that rewards careful reading

Matthew alone records specific teaching of Jesus concerning the church, emphasising the fact that the church, the community of those, Jew and Gentile, who believe in Jesus the Christ, is now the community of the people of God, rather than ethnic Israel. He also emphasises the controversies between the Jewish leaders, particularly the Pharisees, and Jesus, perhaps reflecting the particular concerns of the Jewish Christians for whom he wrote. Graham Stanton suggests that Matthew is writing for a church that has broken away from Judaism but is still in rigorous debate with "the synagogue across the street" (see his *A Gospel for a New People: Studies in Matthew*)⁴.

Structure

Matthew's Gospel is carefully constructed. The narratives in Matthew are generally more concise than those in Mark's Gospel but Matthew includes other material. In particular, as well as the opening chapters about Jesus' ancestry, conception and infancy (chs 1-2) and closing chapters concerning Jesus' resurrection appearances and commissioning of the disciple (ch. 28), his Gospel includes five major sections recording Jesus' teaching (5:1-7:29; 9:35-10:42; 13:1-52; 18:1-35; 23:1-25:46), each concluding with a similar refrain. Donald Guthrie comments, "It has been suggested that Matthew's fivefold scheme was patterned after the fivefold character of the books of the Law." Donald Hagner and Craig Blomberg pick up the suggestion of Kingsbury that the phrase 'from that time on Jesus began to...' (4:17; 16:21) marks major turning points in Jesus' ministry and section breaks in Matthew's gospel. In addition Blomberg notes the way in which each of the five sections of Jesus' teaching is balanced with a narrative section either following or preceding the teaching. This leads him to suggest the following outline structure to Matthew's Gospel.

- I. Introduction to Jesus' Ministry (1:1-4:16)
 - A. Jesus Origin (1:1-2:23)
 - B. Jesus' Preparation for Ministry (3:1-4:16)
- II. The Development of Jesus' Ministry (4:17-16:20)
 - A. Jesus' Authority in Preaching and Healing (4:17-9:35)
 - B. Rising Opposition to Jesus' Mission (9:36-12:50)
 - C. Progressive Polarisation of Response to Jesus (13:1-16:20)
- III. The Climax of Jesus' Ministry (16:21-28:20)
 - A. Focus on Coming Death and Resurrection (16:21-18:35)
 - B. The Road to Jerusalem: Impending Judgment on Israel (19:1-25:46)
 - C. Jesus' Ultimate Destiny (26:1-28:20)

Works frequently referenced in these notes on Matthew

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|-------------------|--|
| Blomberg, Craig L | <i>Jesus and The Gospels</i> , Apollos, Leicester, 1997 |
| Hagner, Donald A | <i>Word Biblical Commentary Vols.33a & 33b: Matthew 1-13 & Matthew 14-28</i> , Word Books, Dallas, 1993 & 1995 |
| Morris, Leon | <i>The Gospel According to Matthew</i> , Eerdmans, Grand Rapids, 1992 |

⁴ Many scholars suggest that it was written in Syria, perhaps in Antioch. Matthew's gospel has its first convincing external attestation in the writings of Ignatius, bishop of Antioch in the early years of the second century.

Matthew 1:1

Βίβλος γενέσεως Ἰησοῦ χριστοῦ υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ.

βιβλος, ου f book, record
γενεσις, εως f birth, lineage

A deliberate allusion to the formulaic title used in Gen 2:4; 5:1 LXX. "By this beginning Matthew wishes to call attention to the momentous, even sacred, character of the genealogy and therefore also of the narrative to follow. Even as the story of creation began with the use of this formula in referring to the 'generations of the heaven and the earth' or 'the book of the generations of Adam,' so now we are at the fulfilment of God's plan in matters of corresponding importance. In this sense the opening words of Matthew are similar in impact to Mark's ἀρχὴ τοῦ εὐαγγελίου, 'beginning of the gospel.' ...

"It is very important to notice that genealogies in the OT and Jewish tradition always take their name from the progenitor, the first name of the list. Here, however, the genealogy is designated according to the last member of the list. The theological orientation is unmistakable." Hagner.

Matthew presents a carefully structured genealogy with 3 sets of 14 names, Abram to David, David to Exile and Exile to Jesus. Matthew's purpose is to show that Jesus is the one who fulfils the promises of God; he is: the seed of Abraham, the one who inherits and fulfils the covenant promises – the one in whom all families on earth will be blessed; the Son of David – the promised Messiah; the one in whom the exile of God's people is finally brought to an end.

Matthew 1:2

Ἀβραάμ ἐγέννησεν τὸν Ἰσαάκ, Ἰσαὰκ δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ,

γεννω be father of, bear, give birth to

"The first break in the regular rhythm of the genealogy, καὶ τοὺς ἀδελφοὺς αὐτοῦ, 'and his brothers' points to the twelve tribes of Israel. The goal of the genealogical list, Jesus the Christ, provides the historical culmination and theological fulness that inevitably refer to all Israel (cf. the continued importance of the twelve tribes in an eschatological sense in 19:28)." Hagner.

Matthew 1:3-6

Apart from Mary (verse 16), only four women are mentioned in this genealogy: Tamar (v.3), Rahab and Ruth (v.5) and the wife of Uriah (v.6). The mention of these women breaks the rhythm of the genealogy and must have been inserted for a particular reason. Matthew is seeking to demonstrate that God fulfils his promise in the most unexpected way, through a history involving incest (Tamar), foreigners and a prostitute (Rahab and Ruth), and through intrigue involving adultery and murder (Bathsheba). God is at work through fallen human history to bring about his designed purpose – a principle to be illustrated also from the lives of the men mentioned. The folly and sin of man cannot defeat the purpose of God. Bishop Ryle said that if Jesus was not ashamed to be born into such a family we need not think that he will be ashamed to call us brethren. Hagner suggests that the inclusion of these women prepares the way for the role of Mary. He writes, "The sovereign plan and purpose of God are often worked out in and through the most unlikely turn of events, and even through women who, though Gentiles or harlots, are receptive to God's will. The virgin birth and the importance of Mary are just such surprising and scandalous (though in Mary's case only seemingly scandalous) ways through which God brings his purposes to realisation in the story of Jesus. The women then serve as reminders that God often works in the most unusual ways and that to be open to his sovereign activity is to be prepared for the surprising."

Matthew 1:3

Ἰούδας δὲ ἐγέννησεν τὸν Φαρῆς καὶ τὸν Ζάρα ἐκ τῆς Θαμάρ, Φαρῆς δὲ ἐγέννησεν τὸν Ἑσρῶμ, Ἑσρῶμ δὲ ἐγέννησεν τὸν Ἀράμ,

Matthew 1:4

Ἀράμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ, Ἀμιναδάβ δὲ ἐγέννησεν τὸν Ναασσῶν, Ναασσῶν δὲ ἐγέννησεν τὸν Σαλωμών,

Matthew 1:5

Σαλωμών δὲ ἐγέννησεν τὸν Βόες ἐκ τῆς Ῥαχάβ, Βόες δὲ ἐγέννησεν τὸν Ἰωβηδ ἐκ τῆς Ῥούθ, Ἰωβηδ δὲ ἐγέννησεν τὸν Ἰεσσαί,

Matthew 1:6

Ἰεσσαί δὲ ἐγέννησεν τὸν Δαυὶδ τὸν βασιλέα. Δαυὶδ δὲ ἐγέννησεν τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου,

βασιλέα Noun, acc s βασιλευς, εως m king

Matthew 1:7

Σολομών δὲ ἐγέννησεν τὸν Ῥοβοάμ, Ῥοβοάμ δὲ ἐγέννησεν τὸν Ἀβιά, Ἀβιά δὲ ἐγέννησεν τὸν Ἀσάφ,

The TR reads the expected royal name Asa rather than Asaph. The textual evidence for Asaph is strong.

Matthew 1:8

Ἀσάφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ, Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωράμ, Ἰωράμ δὲ ἐγέννησεν τὸν Ὀζίαν,

Three kings of Judah appear to have been omitted, Ahaziah, Jehoshaphat and Amaziah.

Matthew 1:9

Ὀζίας δὲ ἐγέννησεν τὸν Ἰωαθάμ, Ἰωαθάμ δὲ ἐγέννησεν τὸν Ἀχάζ, Ἀχάζ δὲ ἐγέννησεν τὸν Ἐζεκίαν,

Matthew 1:10

Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ, Μανασσῆ δὲ ἐγέννησεν τὸν Ἀμώς, Ἀμώς δὲ ἐγέννησεν τὸν Ἰωσίαν,

The TR reads the expected royal name Amon.

Matthew 1:11

Ἰωσίας δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.

μετοικεσια, ας f carrying off, exile

Matthew 1:12

Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος Ἰεχονίας ἐγέννησεν τὸν Σαλαθιήλ, Σαλαθιήλ δὲ ἐγέννησεν τὸν Ζοροβαβέλ,

Refers to the beginning of the exile.

Matthew 1:13

Ζοροβαβέλ δὲ ἐγέννησεν τὸν Ἀβιούδ, Ἀβιούδ δὲ ἐγέννησεν τὸν Ἐλιακίμ, Ἐλιακίμ δὲ ἐγέννησεν τὸν Ἀζώρ,

Matthew 1:14

Ἀζώρ δὲ ἐγέννησεν τὸν Σαδῶκ, Σαδῶκ δὲ ἐγέννησεν τὸν Ἀχίμ, Ἀχίμ δὲ ἐγέννησεν τὸν Ἐλιούδ,

Matthew 1:15

Ἐλιούδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ, Ἐλεάζαρ δὲ ἐγέννησεν τὸν Ματθάν, Ματθάν δὲ ἐγέννησεν τὸν Ἰακώβ,

Matthew 1:16

Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος χριστός.

ἄνδρα Noun, acc s ἄνηρ, ἄνδρος m man, husband
ἐγεννήθη Verb, aor pass indic, 3s γενναω pass be born, cause

Again, the rhythm of the genealogy is broken, for Jesus was not born as son of Joseph but of the virgin Mary – a point made more explicit in some of the textual variants to this verse.

Matthew 1:17

Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραάμ ἕως Δαυὶδ γενεαὶ δεκατέσσαρες, καὶ ἀπὸ Δαυὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ χριστοῦ γενεαὶ δεκατέσσαρες.

γενεα, ας f generation
δεκατεσσαρες fourteen
μετοικεσια, ας f see v.11

Hendriksen suggests that Matthew finds delight in the number 7, the number of completeness or of perfection. Here Jesus is presented as the head of the seventh seven. "More certainly, however, Matthew intends to convey the providential design behind the history of Israel, which has structured the periods between pivotal eras (Abraham, David, the Exile) in more or less equal segments of time (Matthew surely knew that they were not exactly equal), leading now appropriately, and in due course, to the goal of all that preceded, the coming of the promised Messiah... Matthew has in this opening pericope anticipated the fulfilment theme that is so prominent in the Gospel." Hagan.

Matthew 1:18-25

"The passage intends to explain in some detail the surprise encountered in v. 16, namely that ἐγεννησεν, 'he begat,' gives way to ἐγεννηθη, 'he was begotten,' and that Mary accordingly becomes the focus of attention... The fulfilment quotation ... is of central importance in the passage... Matthew's wording of the narrative on either side of the quotation depends closely upon the wording of the quotation (Isa 7:14 LXX)." Hagner.

Matthew 1:18

Τοῦ δὲ Ἰησοῦ χριστοῦ ἡ γένεσις οὕτως ἦν.
μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ
Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὐρέθη ἐν
γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου.

Ἰησοῦ Χριστοῦ "Only a few relatively unimportant MSS have either Χριστοῦ (71 lat sy^{s,c} Ir) or Ἰησοῦ (W and a few others) rather than Ἰησοῦ Χριστοῦ (as in the overwhelming majority of MSS; B has names reversed). Yet textual critics are dubious about the reading because of the oddity of having the double name prefixed by the definite article (which elsewhere occurs in only three places, all in inferior MSS). The addition of either name is readily explainable as the result of scribal industry." Hagner.

γενεσις, εως f birth, lineage

Compare the use of this term in v.1.
"L f¹⁵ TR Ir Or Epiph have γεννησις rather than the γενεσις of the earlier witnesses. Although both words can mean 'birth,' the latter also carries a wider connotation ('history,' 'origin,' etc.). γενεσις picks up the same word as in 1:1, but here it refers specifically to the birth. The γεννησις of the later MSS is no doubt the substitution of the very similar, but more usual, word for 'birth.'" Hagner.

οὕτως thus, in this way
μνηστευθείσης Verb, aor pass ptc, f gen s
μνηστευομαι be engaged, be promised
in marriage

This term indicates a firm commitment, normally undertaken a year before marriage. "During that year the girl remained with her own family, but the tie established was a strong one and was really the first part of the marriage. A betrothed woman could be punished as an adulteress (Dt 22:23,24)." Morris. Hence the seriousness of Mary's pregnancy before they had 'come together'. "Betrothal usually took place when a girl was between twelve and thirteen, and by arrangement between the parents; the second part, the marriage proper, usually took place about a year later." Hagner.

πρὶν and πρὶν ἢ before
συνελθεῖν Verb, aor act infin συνεργομαι
come together
εὐρέθη Verb, aor pass indic, 3 s εὕρισκω
find
γαστρί Noun, dat s γαστήρ, τρος f womb;
ἐν γαστρὶ ἔχω conceive or be pregnant
ἅγιος, α, ον holy

"We do not have here the pagan notion ... of a god having sexual relations with a woman but rather of the creative power of God at work within Mary in order to accomplish his purposes. (It has rightly been pointed out by commentators that the whole tenor of this passage is Jewish rather than Hellenistic. See Machen [*The Virgin Birth of Christ*, New York: Harper & Row, 1930].) The divine origin of Mary's baby in turn marks him out as the Son of God, a christological title that, although not used here, is very important to Matthew." Hagner. Cf. 3:17; 4:3 etc. and cf. Mk 1:1.

Matthew 1:19

Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ
θέλων αὐτὴν δειγματίσαι, ἐβουλήθη λάθρα
ἀπολῦσαι αὐτήν.

ἀνὴρ, ἀνδρὸς m man, husband
δίκαιος, α, ον righteous, just

That is, he was one who was careful in his observance of the law. In such a situation, the law called for the death penalty for a betrothed woman and her lover. Even if this was not normally carried out, it would mean that she was no longer eligible for the marriage and must be given a bill of divorce.

θελω wish, will
δειγματιζω disgrace
ἐβουλήθη Verb, aor pass dep indic, 3 s
βουλομαι want, wish, intend, plan
λαθρα adv secretly, quietly
ἀπολυω release, dismiss, divorce

Matthew 1:20

ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοὺ ἄγγελος
κυρίου κατ' ὄναρ ἐφάνη αὐτῷ λέγων· Ἰωσήφ
υἱὸς Δαβὶδ, μὴ φοβηθῆς παραλαβεῖν Μαρίαν
τὴν γυναῖκά σου, τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ
πνεύματος ἔστιν ἁγίου·

ἐνθυμηθέντος Verb, aor pass dep ptc, m gen s
ἐνθυμεομαι think about

Morris suggests that the aorist indicates that he had not only thought, he had also come to a conclusion.

"ἰδοὺ is Matthew's favourite device for calling attention to something extraordinary that is about to occur; sixty two occurrences, thirty-four of which are insertions into parallel material and nine of which are in material unique to Matthew." Hagner.

ὄναρ n dream
ἐφάνη Verb, aor pass indic, 3 s φαίνω
shine; midd. and pass. appear
φοβηθῆς Verb, aor pass dep subj, 2 s
φοβεομαι fear, be afraid (of)

παραλαβεῖν Verb, aor act infin
παραλαμβανω take, accept

The sense is that of receiving Mary into his home as his wife.

γυνή, αἰκός f woman, wife
γεννηθὲν Verb, aor pass ptc, n nom/acc s
γενναω bear; pass be born

Matthew 1:21

τέξεται δὲ υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ
Ἰησοῦν, αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ
τῶν ἁμαρτιῶν αὐτῶν.

Matthew's wording reflects the LXX of Isa
7:14 which is quoted in v. 23.

τέξεται Verb, fut midd dep indic, 3 s τικτω
bear, give birth to
ὄνομα, τος n name

"By giving the name Joseph officially accepted the child (cf. ... Is 43:1); this gave the child the status of a descendant of David." Morris

σωζω save, rescue, heal
λαος, ου m people, a people
ἁμαρτια, ας f sin

Salvation from sin is more than forgiveness, it is deliverance.

"The introduction of Jesus thus far in Matthew's narrative has been as the Son of David, the Christ (Messiah), the one who has come to fulfil the promises of God. The natural expectation regarding the significance of σωσει, 'will save,' would be that it refers to a national-political salvation, involving in particular deliverance from the Roman occupation. Jesus had indeed come to save his people – the very meaning of his name in Hebrew, *Yeshua*, a shortened form of 'Joshua' ... is 'Yahweh is salvation.' ... The surprise is in the content of the salvation that the Son of David will bring, namely that he will save his people, ἀπὸ τῶν ἁμαρτιῶν αὐτῶν, 'from their sins.' Although it was possible to associate even this with a national-political deliverance, Matthew and his readers could not easily have made this association after 70 AD. The deliverance from sins is in a much more profound, moral sense and depends finally on the pouring out of Jesus' blood (26:28)... In the same way, whereas τὸν λαὸν αὐτοῦ, 'his people,' leads one initially to think of God's people, Israel, both Matthew and his readers were capable of a deeper understanding of the expression wherein it includes both Jews and Gentiles, i.e., as the people of the messianic king (αὐτοῦ, 'his') who is both Son of David and Son of Abraham. We may thus finally equate this λαος, 'people,' with the ἐκκλησια, 'Church,' of which Jesus speaks in 16:18." Hagner.

Matthew 1:22

τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν
ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος:

Verses 22-23 are best regarded as an aside by the evangelist rather than the words of the angel.

ὅλος, η, ον whole, all
γένονεν Verb, perf act indic, 3s γινομαι
πληρωθῇ Verb, aor pass subj, 3 s πληρωω
fill, fulfill, make come true
ῥηθὲν Verb, aor pass ptc, n nom/acc s λεγω
προφητης, ου m prophet

For this formula, cf. 2:15,17,23; 4:14; 8:17; 12:17; 13:35; 21:4; 26:56; 27:9. See also 3:15; 5:17; 13:14. "Matthew is very interested in the way the ancient prophecies found their fulfilment in Jesus. Matthew takes inspired prophecy very seriously." Morris.

Matthew 1:23

Ἴδου ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται
υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ
Ἐμμανουήλ· ὃ ἐστὶν μεθερμηνεύμενον Μεθ'
ἡμῶν ὁ θεός.

παρθενος, ου f virgin, unmarried girl
γαστρι see v.18
ἔξει Verb, fut act indic, 3 s ἐχω
τέξεται see v.21
ὄνομα, τος n see v.21

The prophecy is from Is 7:14. The only way in which this quote differs from the LXX is that the verb *call* is plural here, rather than Isaiah's singular.

μεθερμηνεω translate

"Matthew probably intends the words of Jesus at the end of his Gospel – 'behold I am with you always, until the end of the age' (28:20) – to correspond to the meaning of Emmanuel. Jesus is God among his people to accomplish their salvation." Hagner.

Matthew 1:24

ἐγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν
ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου καὶ
παρέλαβεν τὴν γυναῖκα αὐτοῦ·

ἐγειρω raise
ὑπνος, ου m sleep
προστασσω command, order
παρέλαβεν Verb, aor act indic, 3 s
παραλαμβανω see v.20

Matthew 1:25

καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκεν υἱόν·
καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.

ἐπιγινωσκω know, know well

Used here as a euphemism for sexual intercourse.

οὗ adv where; ἕως οὐ until

"Until is a Matthean word; the passage makes it clear that there was no sexual intercourse before the birth of the baby. It does not say whether or not this took place thereafter, but the natural way of taking the passage would indicate that it did (Allen holds that the imperfect tense here 'is against the tradition of perpetual virginity')." Morris

ἔτεκεν Verb, aor act indic, 3 s τικω see v.21

υἱόν C D W T R vg syr^{ph} read τον υἱον αὐτης τον πρωτοτοκον, apparently derived from Lk 2:7.

Matthew 2:1-12

"In this narrative the Jews and their king are ranged against the infant Jesus, but the Gentiles do him homage." Morris

Matthew 2:1

Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλέεμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱερουσόλυμα

γεννηθέντος Verb, aor pass ptc, m gen s
γενναω see 1:20

Ἰουδαία, ας f Judea

Sets the scene for the quotation from Mal 5:1 in v.6.

βασιλευς, εως m king

The reference here is to Herod the Great. "Since his death occurred in 4 BC, the birth of Jesus must be placed earlier. (The discrepancy with the numbering of years by the designation AD results from an error of the sixth-century scholar Dionysius Exiguus, who was responsible for the calculations which moved the Western world away from dating according to the year after the foundation of Rome.) The specification 'king,' here and in v.3, stands in deliberate marked contrast to the magi's reference to the 'king of the Jews' (v.2) whom they seek." Hagner.

μαγος, ου m wise man (one trained in astrology)

ἀνατολη, ης f rising sun, east

παραγινομαι come, arrive, appear

"The magi, apparently unfamiliar with the Micah passage cited by the high priests and scribes, make the natural assumption that the new king was to be born in the capital city. Hence they go εἰς Ἱεροσόλυμα, 'to Jerusalem.'" Hagner.

Matthew 2:2

λέγοντες· Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἤλθομεν προσκυνῆσαι αὐτῷ.

ποῦ interrogative adverb where(?)

τεχθεὶς Verb, aor pass ptc, m nom s τικω
see 1:21

"The only other occurrences of the title βασιλευς τῶν Ἰουδαίων, 'king of the Jews,' in Matthew are in the passion narrative, where it is used in mockery of Jesus and always in the mouths of Gentiles (27:11, 29, 37). Here it has obvious messianic significance, as can be seen from Herod's rephrasing of the question 'Where is the Christ to be born?' (v.4) and in the scriptural answer (v.6)." Hagner.

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

ἀστηρ, ερος m star

Hagner suggests ἐν τῇ ἀνατολῇ here means "'at its rising,' rather than 'in the east' (for which we might expect the plural, as in v.1)."

προσκυνεω worship

Here probably means, 'pay homage to him.'

Matthew 2:3

ἀκούσας δὲ ὁ βασιλεὺς Ἡρώδης ἐταράχθη καὶ πᾶσα Ἱερουσόλυμα μετ' αὐτοῦ,

ἐταράχθη Verb, aor pass indic, 3 s ταρασσω
trouble, disturb, frighten

King Herod, "was an Edomite, not a Jew, and he had been made king by the Romans. The news that the magi were bringing sounded suspiciously like the emergence of a genuine descendant of the royal line of David as claimant to the throne (Glover points out that Herod was more interested in saving his throne than saving his soul!). And if Herod was troubled, the whole city was troubled with him." Morris

Matthew 2:4

καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ χριστὸς γεννᾶται.

συναγαγων Verb, aor act ptc, m nom s

συναγω gather, gather together

ἀρχιερευς, εως m high priest, member of high priestly family

In *Jerusalem in the time of Jesus*, J Jeremias shows that this term was used to cover a number of officials such as the captain of the temple, the leader of the weekly course of priests, those who had charge of financial affairs, and so on. It thus covered a group of important people.

γραμματευς, εως m scribe, expert in
Jewish law, scholar

Many of the 'scribes' were Pharisees, though not all of the Pharisees were scribes.

λαος, ου m people, a people
πυνθανομαι inquire, ask, question
παρα preposition with gen from, of, with
του see v.1
γεννᾶται Verb, pres pass indic, 3 s γεννω

Matthew 2:5

οἱ δὲ εἶπαν αὐτῷ· Ἐν Βηθλέεμ τῆς Ἰουδαίας· οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου·

οὕτως thus, in this way
γέγραπται Verb, perf pass indic, 3 s γραφω
write
προφητης, ου m prophet

"Where they say that it is written *through* the prophet they are reasoning that God is the author of Scripture; the prophet was no more than his instrument." Morris

Matthew 2:6

Καὶ σὺ, Βηθλέεμ γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ.

The reference is to Micah 5:2 except for the last line which reflects 2 Sam 5:2; 1 Chron 11:2. The quotation is not particularly close to either the LXX or the Hebrew.

γη, γης f earth

"Matthew uses *land* (γη) more often than anyone else in the New Testament except for the author of Revelation, a total of 43 times." Morris.

Ἰούδα Noun, gen s Ἰουδας

"Matthew omits the reference to Ephathah and substitutes γη Ἰουδα. The reason for this difficult reading, which stands in apposition to Βηθλεεμ, is unclear. It is possibly a theological alteration to remind the reader of Jesus' descent from Judah (with the messianic implication) as in 1:1,2. On the other hand, it may simply have been caused by the use of Ἰουδα at the end of line 2 in the citation." Hagner.

οὐδαμῶς adv by no means, not at all
ἐλαχιστος, η, ον (superl of μικρος) least, smallest, insignificant

ἡγεμων, ονος m governor, ruler, prince
ἐξελεύσεται Verb, fut midd dep indic, 3 s
ἐξερχομαι

ἡγεομαι lead, rule (ὁ ἡ. leader, ruler)
ὅστις, ἡτις, ὁ τι who, which
ποιμανεῖ Verb, fut act indic, 3 s ποιμαινω
tend as a shepherd, rule

The shepherd is a model for leadership or rule among the people of God.

λαος, ου m see v.4

Matthew 2:7

Τότε Ἡρώδης λάθρα καλέσας τοὺς μάγους ἠκρίβωσεν παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος,

τοτε then, at that time

A favourite word of Matthew: 90 of its 160 NT occurrences are in this book.

λάθρα adv secretly, quietly
ἀκριβοῦ ascertain exactly, find out
χρονος, ου m time, period of time
φαινω shine; midd. and pass. appear
ἀστηρ, ερος m see v.2

Matthew 2:8

καὶ πέμψας αὐτοὺς εἰς Βηθλέεμ εἶπεν· Πορευθέντες ἐξετάσατε ἀκριβῶς περὶ τοῦ παιδίου· ἐπὶ δὲ εὔρητε, ἀπαγγείλατέ μοι, ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ.

πεμπω send
πορευομαι go, proceed, travel
ἐξεταζω look for, search for carefully
ἀκριβως accurately, with care
παιδιον, ου n child
ἐπαν when, as soon as
εὔρητε Verb, aor act subj, 2 pl εὔρισκω
ἀπαγγείλατέ Verb, aor act imperat, 2 pl
ἀπαγγελλω announce, tell
ὅπως (or ὅπως ἄν) that, in order that
κἀγω a compound word = καὶ ἐγω
προσκυνεω see v.2

Matthew 2:9

οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν, καὶ ἰδοὺ ὁ ἀστήρ ὃν εἶδον ἐν τῇ ἀνατολῇ προῆγεν αὐτούς, ἕως ἐλθὼν ἐστάθη ἐπάνω οὗ ἦν τὸ παιδίον.

εἶδον Verb, aor act ind, 1s & 3pl ὁραω see, observe

ἀνατολη, ης f rising sun, dawn, east
προῆγεν Verb, imperf act indic, 3 s προαγω

go before or ahead of, lead
ἐλθων Verb, aor act ptc, m nom s ἐρξομαι

ἐστάθη Verb, 2 aor act indic, 3 s ἰστημι
stand, stop

ἐπανω on, upon, over, above

οὗ adv where

It was no ordinary star that went before them and then stood over the place where Jesus was to be found.

Matthew 2:10

ιδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν
μεγάλην σφοδρά.

ιδόντες Verb, aor act ptc, m nom pl ὄρω see
v.9

χαίρω rejoice, be glad

χαρά, ἀσ f joy, gladness

μεγας, μεγαλη, μεγα large, great

σφοδρα very much, very, greatly

"'Deliriously happy' may be overstatement, but it was something like that." Morris.

"This statement of an extremely heightened joy is typical in a context of messianic fulfilment (cf. Luke, who uses much more of this kind of language in the nativity narrative; cf. Luke 1:14, 44, 46; 2:10 [χαρὰν μεγάλην, 'great joy'], 14, 20)." Hagner.

Matthew 2:11-12

"Matthew concisely presents the climax of the story through three aorist verbs (προσεκυνήσαν, 'they worshiped'; προσήνεγκαν, 'they offered' [gifts]; ἀνεχώρησαν, 'they departed'), each with an accompanying adverbial participle (πεσόντες, 'having fallen to the ground'; ἀνοίξαντες, 'having opened' [their treasure chests]; χρηματισθέντες, 'having been warned'). Thus with a concise forcefulness, the evangelist recounts the fulfilment of the mission of the magi." Hagner.

Matthew 2:11

καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον
μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες
προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς
θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα,
χρυσὸν καὶ λίβανον καὶ σμύρναν.

ἐλθοντες Verb, aor act ptc, m nom pl ἐρξομαι

οικια, ἀσ f house, home

εἶδον see v.9

πεσόντες Verb, aor act ptc, m nom pl πιπτω
fall down, fall to one's knees

προσκυνεω worship

ἀνοιγω open

θησαυρος, ου m treasure store, treasure
box

προσήνεγκαν Verb, aor act indic, 3 pl

προσφερω offer, present

δωρον, ου n gift, offering

"Matthew speaks of three gifts, from which some deduce that there were three Magi; legend has made them kings (an idea which Bruce calls 'beautiful but baseless'), and has even given them names." Morris.

"The presentation of the gifts to the King of Israel by representatives of the nations is mentioned in the OT in several places. Although Matthew does not capitalise on this by means of a fulfilment quotation, his language may show influence from these passages. Ps 72:10-11 refers to all kings falling down before *the* king, all nations serving him, and the offering of 'gifts' (δῶρα), with 'gold' (χρυσόν) mentioned specifically in v.15. Isa 60:1-6 (in a more obviously eschatological context) refers to all nations and kings coming to the light (of fulfilment), with the wealth of the nations offered as well as 'gold' and 'frankincense' (χρυσόν, λίβανον). Apart from the specific language, theologically these passages are saying in part the same thing that Matthew says: the newborn king is king of all the world, and the appropriate homage shall be paid to him by all nations (yet in Matthew Israel, who rejects her king, stands in conspicuous contrast to the gentile nations)." Hagner.

χρυσος, ου m gold, gold coin

λίβανος, ου m frankincense; incense

σμύρνα, ης f myrrh (a resinous gum used for aromatic purposes)

Matthew 2:12

καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι
πρὸς Ἡρώδη δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς
τὴν χώραν αὐτῶν.

χρηματισθέντες Verb, aor pass ptc, m nom pl
χρηματιζω warn, direct, instruct

Commonly used of divine revelations or warnings.

ὄναρ n dream

ἀνακάμψαι Verb, aor act infin ἀνακαμπω
return, turn back

ἄλλος, η, ο another, other

ὁδος, ου f way, path, road

ἀναχωρεω withdraw, go away

χωρα, ἀσ f country, territory, land

Matthew 2:13-23

"This pericope is unique to Matthew and is probably drawn from his special source. Two structural features of the pericope are striking. First, the passage divides readily into three separate frames, each ending with an OT quotation: (1) vv 13-15, the dream warning and flight from Egypt (Hos 11:1); (2) vv 16-18, the slaughter of the innocents (Jer 31:15); (3) vv 19-23, the return to Israel and settlement in Nazareth (Isa 11:1?).

"Second, there is a remarkable parallelism in the opening of the first and third frames. Apart from the genitive absolutes that begin both frames, we have nearly verbatim agreement in (1) the account of the revelation; (2) the initial imperatives of the angel; and (3) the obedient response of Joseph (which, in each instance, mirrors the angelic commands of the same frame)." Hagner.

Matthew 2:13

Ἀναχωρησάντων δὲ αὐτῶν ἰδοὺ ἄγγελος κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ λέγων· Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεῦγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἶπω σοι· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό.

ἀναχωρησάντων Verb, aor act ptc, gen pl

ἀναχωρεω see v.12

φαινω see v.7

The historical present tense adds vividness to the narrative.

ὄναρ n see v.12

ἐγειρω raise

παράλαβε Verb, aor act imperat, 2 s

παραλαμβάνω take

φευγω flee, run away from

ἴσθι Verb, pres imperat, 2 s εἶμι

ἐκεῖ there, in that place, to that place

ἕως ἂν until

This use of ἕως followed by ἂν and the aorist subjunctive is a construction used "to denote that the commencement of an event is dependent upon circumstances." (Baur, Arndt & Gingrich).

εἶπω Verb, aor act subj, 1 s λεγω

μελλω be going, be about, intend

ζητεω seek, search for, look for

ἀπολλυμι destroy, kill

"This intent is in full accord with what is known of Herod's character and reflects his perception of his threatened status. The verb ἀπολεσαι, 'to destroy,' anticipates its recurrence in the passion narratives (27:20), where, in that instance, it is the chief priests and elders who are the acting subjects." Hagner

Matthew 2:14

ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησεν εἰς Αἴγυπτον,

Note how Joseph's exact obedience is reflected in the parallel between the words of this and the previous verse.

νυξ, νυκτος f night

ἀναχωρεω see v.12

Matthew 2:15

καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος· Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.

ἐκεῖ there, in that place

τελευτη, ης f death

πληρωθῇ Verb, aor pass subj, 3 s πληρωω

fill, fulfill, bring about

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

The quotation is from Hos 11:1 with some variants from the LXX (being more in line with the MT). Carson points out that "The NT writers insist that the OT can be rightly interpreted only if the entire revelation is kept in perspective as it is historically unfolded."

He goes on to argue for a kind of Israel-Jesus typology in which, "Jesus is the locus of true Israel." Hagner similarly says that πληρωθῇ is to be understood not as suggesting that Hosea wrote of this future event but in terms of typological correspondence.

W.D.Davies says that Matthew "sees in the history of Jesus a recapitulation of that of Israel." Hagner comments, "Although Matthew does not capitalise on the Moses-Christ typology, it is certainly not far from his thinking. The one who has come to 'save his people from their sins' (1:21) is the eschatological counterpart to the one who saved his people from the bondage in Egypt... For Matthew, all Israel's history finds its recapitulation in the life of Jesus."

Matthew 2:16

Τότε Ἡρώδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνεῖλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθλέεμ καὶ ἐν πᾶσι τοῖς ὄριοις αὐτῆς ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσεν παρὰ τῶν μάγων.

τοτε then, at that time

ἰδων Verb, aor act ptc, m nom s ὁραω see,

observe, recognise

ἐνεπαίχθη Verb, aor pass indic, 3 s ἐμπαίζω

trick, deceive

The primary meaning of the word is to mock.

ἐθυμωθη Verb, aor pass dep indic, 3 s

θυμοομαι be furious

λιαν adv exceedingly, greatly

ἀποστελλω send, send out

ἀνεῖλεν Verb, aor act indic, 3 s ἀναιρεω do

away with, kill

παις, παιδος m & f servant, child

ὄριον, ου n neighbourhood, vicinity

διετης, ες two years old

κατωτερω adv. under, less (of age)

χρονος, ου m time, period of time
ἀκριβω see v.7

Herod "gives himself an extra measure both of temporal and geographical assurance."
Hagner. This would probably have amounted to about 20 children.

Matthew 2:17

τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου λέγοντος·

τοτε see v.16

πληρωω see v.15

ῥηθὲν see v.15

Matthew 2:18

Φωνὴ ἐν Ῥαμὰ ἠκούσθη, κλαυθμὸς καὶ ὄδυρμος πολὺς· Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἤθελεν παρακληθῆναι ὅτι οὐκ εἰσίν.

The words are from Jer. 31:15 (LXX 38:15), with significant differences from the LXX. Rachel is viewed figuratively as the mother of the nation.

κλαυθμος, ου m bitter crying, wailing
ὄδυρμος, ου m mourning, grieving

TR C D L W f¹³ and syr^{s,c}, among others, include a third word, θρηνος (a synonym of the other two), this apparently by way of harmonisation with the text of LXX.

πολυς, πολλη, πολυ gen πολλου, ης, ου much
κλαιω weep, cry; trans weep for
τεκνον, ου n child

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

παρακληθῆναι Verb, aor pass infin
παρακαλεω encourage, comfort

"Nothing can alter the fact of the Exile and nothing can alter the fact of the killings at Bethlehem. Thus the grief remains. Yet we should add that Jeremiah's prophecy goes on to the note of hope (Jer 31:17) and to the making of a new covenant (Jer 31:31-34)." Morris.

Hagner, recalling his earlier statement, "For Matthew, all Israel's history finds its recapitulation in the life of Jesus", says that this is "further substantiated by Matthew's introduction of an exilic motif in Jeremiah's reference to Rachel's weeping for her children... The story of Jesus, even at its beginning, sums up and presents the ultimate significance of all that has preceded, both good and evil. This is especially true of the major events such as the slavery/exodus and the exile/return – which are already related in later writings of the OT as being theologically of one fabric... In Matthew's perspective, Jesus is understood as summarising the whole experience of Israel as well as bringing it to fulfilment. Every strand of hope and trial in the OT is woven together in the eschatological appearance of the Promised One."

Matthew 2:19

Τελευτήσαντος δὲ τοῦ Ἡρώδου ἰδοὺ ἄγγελος κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ ἐν Αἰγύπτῳ

τελευταω die

φαινω see v.7

ὄναρ n see v.12

Matthew 2:20

λέγων· Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ πορεύου εἰς γῆν Ἰσραὴλ, τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου.

Compare the words of command in v.13

πορευομαι go, travel

γη, γης f earth, land

An obvious echo of the Exodus narrative.

τεθνήκασιν Verb, perf act indic, 3 pl θνησκω
die; perf be dead

ζητοῦντες Verb, pres act ptc, m nom s ζητεω
see v.13

ψυχη, ης f inmost being, life, 'soul'

Cf. Exod 4:19.

Matthew 2:21

ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ εἰσῆλθεν εἰς γῆν Ἰσραὴλ.

εἰσῆλθεν Verb, aor act indic, 3 s εισερχομαι
enter, go in, come in

The echo of the words of command in v.20 underlines Joseph's careful obedience.

Matthew 2:22

ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει τῆς
Ἰουδαίας ἀντὶ τοῦ πατρὸς αὐτοῦ Ἡρώδου
ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ'
ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας,

βασιλευω rule, reign

ἀντι prep with gen in place of

πατηρ, πατρος m father

ἐφοβήθη Verb, aor pass dep indic, 3 s

φοβεομαι fear, be afraid (of)

ἐκει there, in that place

χρηματισθεὶς Verb, aor pass ptc, m nom s

χρηματιζω warn, direct, instruct

ὄναρ n see v.12

ἀναχωρεω see v.12

μερος, ους n part, piece, region

"Luke tells us that they had lived in Nazareth before going to Bethlehem (Luke 1:26; 2:4). Perhaps they would have liked to make their home in the city of David, especially in view of the circumstances attending Jesus' birth. But there was a difficulty arising from the fact that the area was now ruled by Archelaus ... He was noted for his cruelty even in an age when cruel men were not scarce, so it is not surprising that Joseph feared to settle in this man's dominions." Morris. Hagner comments, "To be sure, another son of Herod, Herod Antipas, ruled as ethnarch over Galilee and Perea. But he was a more tolerant ruler, and Galilee in his day became known for revolutionary sentiments that would never have been tolerated by his father."

"The mention of Galilee is theologically important for Matthew as we shall see in 4:12-16. There he again writes, now of Jesus, ἀνεχώρησεν εἰς τὴν Γαλιλαίαν, 'he departed into Galilee' (4:12). It is in Galilee that he inaugurates his ministry in fulfilment of Isa 9:1 (which Matthew then cites). Galilee's large population of Gentiles symbolises the universal significance Matthew sees in Jesus." Hagner.

Matthew 2:23

καὶ ἔλθὼν κατῴκησεν εἰς πόλιν λεγομένην
Ναζαρέτ, ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν
προφητῶν ὅτι Ναζωραῖος κληθήσεται.

κατοικεω live, settle

πολις, εως f city, town

The alternative spelling Ναζαρεθ is found in a number of MSS.

ὅπως (or ὅπως ἄν) that, in order that
πληρωθῇ see v.15 for this and the following
words

Ναζωραῖος, ου m inhabitant of Nazareth,
Nazarene

Note the untypically general nature of the reference, 'what was spoken through the prophets...' Morris writes, "It appears that Matthew is drawing attention to the thrust of Old Testament prophecy about Christ rather than to one passage. Jesus went to Galilee so that what was written about him in the prophets could be fulfilled, and we see this in his being called a Nazarene, a citizen of an obscure and unimportant town. Had he been known as 'Jesus of Bethlehem' he would have had the aura of one who came from a royal city; there would have been overtones of messianic majesty. But 'Jesus the Nazarene' carries with it overtones of contempt. We are to understand the prophets as pointing to one who would be despised and rejected and Jesus as fulfilling this by being connected with obscure Nazareth." Others have suggested that Matthew alludes to:

- i) Jesus as a Nazirite (cf. Num 6:1-6) – Sanders, Schweizer;
- ii) The messianic prophecy concerning the Branch (Hebrew *neser* cf. Is 11:1) – Black, Stendahl, Hagner.

Matthew 3:1-12

"The background to this passage is to be found in the expectation of Jewish apocalyptic (cf. Dan 2:44; 7:14-27). John, the appointed forerunner, announces that the promised kingdom is on the verge of dawning. The promises of a new, golden age are about to be realised. This means not only the experience of blessing for the righteous but the overthrow and judgment of the wicked, the enemies of Israel. To a larger extent, therefore, John's announcement is readily intelligible to his listeners, who eagerly await their God to act. Extrabiblical evidence (e.g., *Pss Sol.* 17-18) indicates that such expectations were at a high level in first century Palestine. At the same time, John's message contains some surprises." Hagner.

Matthew 3:1

Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται
Ἰωάννης ὁ βαπτιστὴς κηρύσσων ἐν τῇ ἐρήμῳ
τῆς Ἰουδαίας

ἐκεῖνος, η, ο demonstrative adj. that, those

It is not intended to imply that these events closely followed those surrounding Jesus birth. This phrase should probably be understood to mean "'in those crucial days' or 'in that critical time.'" Hill.

παραγινωμαι come, arrive, appear

βαπτιστης, ου m Baptist, baptiser

κηρυσσω preach, proclaim

"The word properly means something like "make known by a herald" and indicates a message given by authority to the proclaimer, not a free composition of his own." Morris.

ἐρημος, ου f deserted place, uninhabited region

"This particular wilderness is that of *Judea*, the country from the watershed in the Judean hills eastward to the river Jordan. Its rainfall is light and its slopes steep; thus it offers little scope for agriculture. John will have been located toward the south of the area, where there were fords and people could come out to meet him." Morris.

Matthew 3:2

καὶ λέγων· Μετανοεῖτε, ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.

μετανοεω repent, have a change of heart, turn from one's sins

"In preaching repentance, John takes up the message of the prophets. In anticipation of God's activity which involves judgment as well as redemption, there can only be one clarion call: to turn, to return to the God of Israel." Hagner. This distinctive of John's preaching is also the note with which Jesus began his own ministry (Matt 4:17). Hagner comments, "John and Jesus therefore stand in continuity, and the message of John to the Jews is equally a message to Matthew's church."

ἤγγικεν Verb, perf act indic, 3 s ἐγγίζω approach, draw near
οὐρανός, ου m heaven

Matthew's 'kingdom of heaven' is equivalent to 'kingdom of God' in the other Gospels. Matthew favours this phrase (33 occurrences) and it is used only by him in the NT. Morris concurs that it is "a Jewish expression with the word 'God' avoided out of motives of reverence" but then goes on to indicate something of the distinctive character of the kingdom signified by this term: it is the reign of God which is already exercised in heaven but which is being extended to earth. The kingdom is closely connected with the person of Jesus – hence its being near.

Matthew 3:3

οὗτος γὰρ ἐστὶν ὁ ῥηθεὶς διὰ Ἡσαΐου τοῦ προφήτου λέγοντος· Φωνὴ βοᾶντος ἐν τῇ ἐρήμῳ· Ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

ῥηθεὶς Verb, aor pass ptc, m nom s λεγω

The quotation is from Is 40:3. Matthew follows the LXX verbatim except for the last word αὐτοῦ which in LXX is του θεου ἡμῶν.

φωνη, ης f voice, noise

It is the message rather than the messenger which is important.

βοαω call, cry out, shout

ἐν τῇ ἐρήμῳ Hagner comments, "In the parallelism of the Hebrew text, [this] is part of the message of the voice; that is, the preparation is to be made in the wilderness... But by either understanding, John fulfills the passage. His was a voice crying in the wilderness, and it was in the wilderness that he offered the baptism of preparation (cf. v 1). John's message of repentance and his call to righteousness correspond to preparing the way of the Promised One or, using Isaiah's metaphor, 'making his paths straight.'"

ἐτοιμαζω prepare, make ready
ὁδος, ου f way, path, road

"The Lord' refers in Isaiah to Yahweh, but the Baptist is applying the passage to Jesus. When Matthew records this use of Scripture he is revealing something of his Christology." Morris.

εὐθους, εια, υ straight, level
τριβος, ου f path, pathway

Matthew 3:4

αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ, ἡ δὲ τροφὴ ἦν αὐτοῦ ἀκρίδες καὶ μέλι ἄγριον.

εἶχεν Verb, imperf act indic, 3 s ἔχω
ἐνδύμα, τος n clothing, garment
τριχῶν Noun, gen pl θριξ, τριχος f hair
καμήλος, ου m & f camel
ζωνη, ης f belt
δερματινος, η, ον of leather
ὀσφυς, υος f waist

Cf. 2 Kings 1:8 for similar clothing worn by Elijah. "John symbolises the breaking of the centuries of prophetic silence recognised by the Jews themselves (cf. 1 Macc 4:46; 9:27; 14:41). Here then is a new thing: a voice from God out of the silence, self authenticating by its power and message, as well as by its unusual mediator. Prophecy appears again in the midst of Israel, the people of God." Hagner.

τροφη, ης f food, nourishment
ἀκρις, ιδος f locust, grasshopper
μελι, ιτος n honey
ἀγριος, α, ον wild

"The picture we get is of a man who lived simply. His clothing was far from splendid or elaborate, and his food such as could be obtained from the wild." Morris.

Matthew 3:5

τότε ἐξεπορεύετο πρὸς αὐτὸν Ἰεροσόλυμα καὶ
πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περίχωρος τοῦ
Ἰορδάνου,

τοτε then, at that time

ἐκπορευομαι go or come out

περιχωρος, ου f surrounding region,
neighbourhood

Ἰορδανης, ου m Jordan River

"The forerunner ... appears to enjoy as much or even more success than will the one whom he precedes." Hagner.

Matthew 3:6

καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ'
αὐτοῦ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.

βαπτίζω baptise, wash

ποταμος, ου m river, stream

"Since Christians are familiar with baptism only as a religious ceremony, we are apt to miss some of the meaning. But the verb means 'dip, plunge' and in the passive, 'be drowned'; it is used of ships in the sense 'sink' ... We should not miss the significance of this violent imagery. Baptism signifies death to a whole way of life (cf. Rom 6:3). The Jews employed baptism in admitting Gentiles as proselytes, but the sting in John's practice was that he applied it to Jews!" Morris.

"Remarkably, Jews came to submit themselves to a rite that for them had the association of the initiation of gentile proselytes into Judaism. But the announcement of the imminent end of the age no doubt seemed to justify confession of sins and the cleansing symbolism of the baptism." Hagner.

ἐξομολογεω agree; midd confess,
acknowledge

ἁμαρτια, ας f sin

"When people really repent they say so." Morris.

Matthew 3:7

Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ
Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα
αὐτοῦ εἶπεν αὐτοῖς· Γεννήματα ἐχιδνῶν, τίς
ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης
ὀργῆς;

ιδων Verb, aor act ptc, m nom s ὁραω trans
see, observe, recognise

"Sadducee' ... denoted a member of the high-priestly party. The name was probably derived from Zadok, the man made high priest by David at the time of Solomon's accession to the throne (1 Kings 1:8; 2:35); the Sadducees thus regarded themselves as 'Zadokites,' true descendants of the great priest. None of their writings survives, so we are left to deduce their position from the writings of their opponents. It is often said that they accepted only the Pentateuch as sacred Scripture (as some early Christian fathers say), but it is difficult to find evidence for this and it seems most unlikely. The fact that the Septuagint was in existence indicates that the Jews widely accepted the canon of Scripture; there seems to be no reason why a prominent Jewish party should reject most of it. But the Sadducees did reject the oral traditions that the Pharisees valued so highly; Josephus tells us that they accepted only written Scripture (*Ant.* 13.297). The Sadducees tended to be aristocratic (they had 'the confidence of the wealthy alone but no following among the populace,' Josephus, *Ant.* 13.298) and contemptuous of movements like that represented by John and Jesus. They co-operated with the Romans and thus had political power; they saw Jesus as something of a danger, for he might provoke a movement in opposition to Rome and bring a strong reaction from their overlords." Morris.

"The Pharisees, as proponents of a legal righteousness through the observance of oral tradition, are the main competitors to Jesus throughout the Gospel and are the subjects of repeated attacks culminating in chap. 23. (The Qumran community also attacked the Pharisees.) The Sadducees are of much less importance until the end of the Gospel when, through their control of the cultic hierarchy and the high priesthood, they play a major role in condemning Jesus to death. Thus Matthew calls attention in this reference to the Jewish leaders to the presence of the enemies of Jesus from the beginning of the narrative." Hagner.

γεννημα, τος n offspring

ἐχιδνα, ης f snake, viper

ὑπέδειξεν Verb, aor act indic, 3 s

ὑποδεικνυμι show, make known, warn
φυγεῖν Verb, aor act infin φευγω flee, run
away from

μελλω (ptc. without infin) coming, future

"Indicates not only futurity but certainty." Morris

ὀργη, ης f wrath, anger

Matthew 3:8

ποιήσατε οὖν καρπὸν ἄξιον τῆς μετανοίας
καρπος, ου m fruit, harvest, outcome

ἄξιος, α, ον worthy, deserving, fitting

Here 'befitting.'

μετανοια, ας f repentance

Matthew 3:9

καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς· Πατέρα ἔχομεν τὸν Ἀβραάμ, λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ.

δόξητε Verb, aor act subj, 2 pl δοκεω think, suppose

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

"God ... is not interested in family-trees which bear no fruit in changed lives." Melinsky

δυναμαι can, be able to

λίθος, ου m stone

ἐγειρω raise

τεκνον, ου n child; pl descendants

"There is a play on words: in Aramaic the word for 'stones' is similar in sound to that for 'sons'." Morris

Matthew 3:10

ἤδη δὲ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

ἤδη adv now, already

ἀξίνη, ης f axe

ρίζα, ης f root, source

Not even a stump will be left.

δένδρον, ου n tree

κειμαι lie, be laid

ποιοῦν Verb, pres act ptc, n nom/acc s ποιωω

καλος, η, ον good, right, fine, beautiful

ἐκκοπτω cut off, cut down, remove

πυρ, ος n fire

βαλλω throw, throw down, place

"Does John seem too stern? Jesus spoke with similar sternness; no gospel is needed if there is no judgement." Filson. Cf. 7:19, also 13:40; Jn 15:6.

Matthew 3:11

Ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ ἰκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί·

βαπτίζω baptise, wash

ὕδωρ, ὕδατος n water

μετανοια, ας f see v.8

The phrase εἰς μετάνοιαν is best understood as 'with reference to,' 'associated with,' or 'in agreement with.'

ὀπισω after, behind, following

ἰσχυροτερος, α, ον stronger - comparative from ἰσχυρος

"The word *greater* contains the idea of strength, of power: the Christ would be more powerful than his predecessors." Morris

ικανος, η, ον worthy, sufficient, fit

ὑποδημα, τος n sandal

βασταζω carry, bear

The menial task of a slave

ἅγιος, α, ον holy

πυρ, ος n see v.10

Joel 2:28,30. Many scholars think that John preached only a message of judgment and that πνευματι ἁγίῳ is to be understood as a destroying wind that works together with the fire (e.g. Barrett, *The Holy Spirit in the Gospel Tradition*). Ridderbos agrees that the fire here refers to judgement (as in the next verse), but argues that the recipients of the Spirit and of the fire are different groups. Beasley-Murray (*Baptism in the New Testament*) argues that there is but *one* baptism (the two nouns are governed by one preposition, ἐν, and the ὕμας allows no distinction), which is experienced either as judgment or blessing (cf. v.12). Morris however argues that "the link with the Holy Spirit makes it more likely that the same people are referred to and that they are purified [by fire] as well as indwelt." Cf. Acts 2:3.

Matthew 3:12

οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ καὶ συνάξει τὸν σίτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω.

πτυον, ου n winnowing shovel

χειρ, χειρος f hand, power

διακαθαριεῖ Verb, fut act indic, 3 s

διακαθαιρω clean out, thresh out

The verb here is unusual and indicates a thorough cleaning out of the threshing floor.

ἄλων, ος f threshing floor, what is threshed

συναγω gather, gather together

σιτος, ου m grain, wheat

ἀποθηκη, ης f barn, granary

Some MSS have αὐτου after ἀποθηκην ('his barn') rather than after σιτον (cf. Lk 3:17); some have the pronoun after both nouns; others have the pronoun in neither place. External evidence favours the present reading of the text.

ἄχυρον, ου n chaff

κατακαιω burn, burn up, consume

ἀσβεστος, ον unquenchable

Cf. Mk 9:43.

Matthew 3:13

Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ' αὐτοῦ.

τοτε see 2:7

παραγινομαι come, arrive, appear

Matthew 3:14-15

"The setting of Jesus' baptism within the Baptist's ministry is problematic because of the implication that Jesus, too, needed to repent. Matthew alone among the Synoptics protects against this in vv 14-15. But the real point of the passage is not the baptism of Jesus itself but the threads of continuity and discontinuity between John and Jesus. Only through contact with the forerunner can Jesus be launched into his own ministry. The contact and the formal beginning of Jesus' ministry are filled with theological significance." Hagner.

Matthew 3:14

ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν λέγων· Ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με;

διακωλυω prevent (imperf. tried to prevent)

χρεια, ας f need, want

John acknowledges his own sin and need while affirming that Jesus is without sin – though John may also be saying in effect "I need your baptism of the Spirit and fire, but you do not need my baptism of repentance in water." John clearly recognised Jesus as the one whose way he was preparing.

Matthew 3:15

ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· Ἄφες ἄρτι, οὕτως γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. τότε ἀφίησιν αὐτόν.

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s

ἀποκρῖνομαι answer, reply, say

ἀφιημι allow, let

ἄρτι now, at the present

οὕτως thus, in this way

πρέπον Verb, pres act ptc, n nom/acc s

πρεπει impers verb it is fitting, it is proper; πρεπον ἐστιν it is fitting or proper

πληρωω fill, fulfill, bring about, accomplish

δικαιοσυνη, ης f righteousness, what is right, what God requires

Morris suggests that fulfilling all righteousness can be linked with Is 53:11: Jesus the righteous servant, fulfils the purpose which God has for him. "Jesus might well have been up there in the front, standing with John and calling on sinners to repent. Instead he was down there with sinners, affirming his solidarity with them, making himself one with them in the process of salvation that he would in due course accomplish." Cf. Is 53:12.

Hagner comments, "It is *as* representative of Israel that he gives his life *for* Israel and so completes the task of the Servant." And F.D.Coggan writes, "Being found in fashion as a man, he humbled himself and became obedient even unto – baptism, that symbol of death without which there is no resurrection life."

Matthew 3:16

βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ἠνεώχθησαν οἱ οὐρανοί, καὶ εἶδεν πνεῦμα θεοῦ καταβαῖνον ὡσεὶ περιστερὰν ἐρχόμενον ἐπ' αὐτόν·

βαπτισθεὶς Verb, aor pass ptc, m nom s

βαπτίζω

εὐθὺς adv. straightway, immediately

ἀνέβη Verb, aor act indic, 3 s ἀναβαινω go up, come up

ὕδωρ, ὕδατος n water

ἠνεώχθησαν Verb, aor pass indic, 3 pl

ἀνοιγω open

οὐρανος, ου m heaven

Cf Ezek 1:1; Isa 64:1. "The sight of the opened heavens and the visible manifestation of the Spirit would have been an encouragement to Jesus, and this is the way Matthew records it. Whether other people shared the experience or not was apparently not so important to him, and he leaves us to puzzle about it." Morris.

εἶδεν Verb, aor act indic, 3 s ὁραω see

The reference to the 'Spirit of God' is "very probably intended as an allusion to the anointing of the Servant by the Spirit in Isa 42:1, quoted in the words of v 17 and in the citation of 12:18. (Cf. also the anointing of the Son of David by the Spirit according to the prophets (cf. Isa 61:1), and therefore the one who is to baptise with the Spirit must himself experience the formal anointing with the Spirit." Hagner.

καταβαῖνον Verb, pres act ptc, n nom/acc s

καταβαινω come or go down, descend

ὡσει like, as

περιστερα, ας f dove, pigeon

Morris discusses why a *dove* should have been used as a manifestation of the Spirit and considers several alternatives. One suggestion he mentions is that "the dove was a symbol for Israel (cf Hos 7:11), and it is possible that this is in mind here. If so, Jesus is seen as the true ideal Israelite when he receives the Spirit of God at the threshold of his public ministry." However, when Israel is likened to a dove in Hosea it is meant to be a complimentary comparison but a picture of her folly! Another suggestion is that there is an allusion here to the opening verses of Genesis where the Spirit hovered [like a dove] over the chaos of the primeval waters. Jesus' baptism is presented as the beginning of the work of the new creation (so Davies and Allison ICC).

Matthew 3:17

καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα·
Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ
εὐδόκησα.

φωνη, ης f voice, sound
ἀγαπητος, η, ον beloved
εὐδοκεω be pleased, take delight/pleasure
in

"The words are reminiscent of Psalm 2:7 and Isaiah 42:1; they show us that right at the beginning of his ministry Jesus was identified with both the Messiah and the Suffering Servant." Morris.
Ryle draws attention to the Trinitarian emphasis of these verses and comments, "It was the whole Trinity, which at the beginning of creation said, 'let us make man'; it was the whole Trinity again, which at the beginning of the Gospel seems to say, 'let us save man'."

Matthew 4 Verses 1-11

Hagner comments on the connection with the preceding account of Jesus' baptism. "Jesus is proclaimed Son of God in the events immediately following the baptism, and his sonship is vitally important to his mission. But how does he stand in relation to that sonship, especially in circumstances of testing? Does the Son exhibit those qualities that are called for in sonship to Yahweh, as for example those required of God's son, Israel, e.g., trust, obedience, faithfulness?"

Concerning the temptations, note:

- i) They define the character that will mark Jesus' ministry. He will not use his power to his own ends, nor perform pointless sensational acts nor seek earthly power. Jesus rejects these as temptations of the devil.

- ii) Each temptation is answered with a quotation from Scripture, "Anything which goes beyond what is written there must be resisted." Morris
- iii) Where Israel failed in the desert, Jesus triumphed. Hagner comments, "In this passage we encounter a most interesting parallel to the experience of Israel in the wilderness. After the experience of her deliverance from Egypt and the establishment of the covenant relationship, Israel experienced a season of testing in the wilderness. The sequence in Matthew's account of Jesus is similar: following the return from Egypt, we have the baptism (likened, by some scholars, to Israel's crossing of the Sea of Reeds) [cf. Paul in 1 Cor 10:2], the divine declaration of Jesus as God's Son, and the time of testing in the wilderness. The parallel is heightened by the fact that all of Jesus' answers to the tempter are drawn from Deut 6-8, the very passage that describes Israel's experience in the wilderness. Thus Jesus, the embodiment of Israel and the fulfiller of all her hopes, repeats in his own experience the experience of Israel – with, of course, the one major difference, that whereas Israel failed its test in the wilderness, Jesus succeeds, demonstrating the perfection of his own sonship. This account is placed here deliberately because it serves as an important prolegomena to the ministry of Jesus."

Matthew 4:1

Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ
πνεύματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου.

τοτε see 2:7

ἀνήχθη Verb, aor pass indic, 3 s ἀναγω
bring up, lead up

ἐρημος, ου f deserted place, desert

That Jesus was *led by the Spirit* into this place of temptation/testing indicates that it was God's purpose for him – as much part of his preparation for ministry as his baptism.

πειρασθῆναι Verb, aor pass infin πειραζω
test, put to the test, tempt

διαβολος, ου m the devil

Matthew 4:2

καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ
νύκτας τεσσαράκοντα ὕστερον ἐπείνασεν.

νηστευω fast, go without food

τεσσαρακοντα forty

νυξ, νυκτος f night

The same period that Moses fasted at the time of the giving of the law (Ex 34:28, cf also Elijah, 1 Kings 19:8)

ὕστερον afterwards, then
πειναῶ be hungry

"With every tree of the garden for food, Adam fell; with desert stone mocking his hunger, the second Adam conquered." Glover

Matthew 4:3

καὶ προσελθὼν ὁ πειράζων εἶπεν αὐτῷ· Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπέ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.

προσερχομαι come or go to, approach
πειραζῶ see v.1

"In the temptation pericope the relation of the Son to the will of his Father is called into question (cf. the likening of Israel to a son in Deut 8:5)." Hagner

λίθος, ου m stone
ἄρτος, ου m bread, a loaf, food
γένονται Verb, aor pass dep subj, 3 pl
γίνομαι

"The testing ... amounts to this: shall Jesus exercise his messianic power for his own ends in a way that avoids the difficulty and pain or shall he accept the path of suffering (and death) that is his Father's will?" Hagner.

Matthew 4:4

ὁ δὲ ἀποκριθεὶς εἶπεν· Γέγραπται· Οὐκ ἐπ' ἄρτω μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ.

ἀποκριθεὶς see 3:15
γέγραπται Verb, perf pass indic, 3 s γραφῶ
write

The quotation itself agrees exactly with the LXX of Deut 8:3 except for the omission of the article τῷ before ἐκπορευομένῳ.

μονος, η, ου only, alone
ζήσεται Verb, fut mid indic, 3s ζω live
ῥημα, ατος n word, thing

Jesus affirms that every word of Scripture is profitable and demands our attention, for it proceeds from the mouth of God (cf also 2 Tim 3:16,17).

ἐκπορευομαι go or come out
στομα, τος n mouth

Cf. Jn 4:34; 6:35. "It should be noted here that Jesus serves as a paradigm for the Church when he subjects himself, as the human Son of God, to a commandment that specifically refers to a human being (ὁ ἄνθρωπος) living by the word of God." Hagner.

Matthew 4:5

Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ,

τοτε see 2:7

παραλαμβάνω take

A historical present tense adding vividness to the narrative.

ἅγιος, α, ου holy, set apart to/by God
πολις, εως f city, town
ἔστησεν Verb, aor act indic, 3 s ἵστημι set,
place

πτερυγιον, ου n highest point, parapet

πτερυγιον is a diminutive from πτερυξ 'wing.' "The word ... seems to have been used for the extremity of anything; it is used of the fins of a fish, the tail flaps of a lobster, and the tip of a rudder ... It seems that here it means the peak, the point of a roof, or, as some think, a battlement or turret ('parapet' JB, REB). But there is a problem in that we do not know what roof. The definite article shows that it was a well-known place, but we can scarcely do more than say that it was obviously something at a great height, so that a leap from it would be spectacular." Morris.

ἱερον, ου n temple, temple precincts

Matthew 4:6

καὶ λέγει αὐτῷ· Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γὰρ ὅτι Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ καὶ ἐπὶ χειρῶν ἀροῦσίν σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.

βαλλῶ throw, throw down

σεαυτου, ης reflexive pronoun yourself
κατω down, below

γέγραπται see v.4

The quotation is from Ps 91 [LXX, 90]:11-12 and is in verbatim agreement with the LXX except for the omission after the first clause of the words του διαφυλαξαι σε ἐν πασαις ταις ὁδοις σου, 'to guard you in all your ways' (of which Luke has the first three words).

ἐντελεῖται Verb, fut midd/pass indic, 3 s

ἐντελλομαι command, give orders

χειρ, χειρος f hand, power

ἀροῦσίν Verb, fut act indic, 3 pl αἴρω take,
take up, raise

σε Pronoun, acc s συ

μήποτε lest, otherwise

προσκοπτῶ stumble, strike [foot] against

λίθος, ου m see v.3

πόδα Noun, acc s πους, ποδος m foot

Matthew 4:7

ἔφη αὐτῷ ὁ Ἰησοῦς· Πάλιν γέγραπται· Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.

ἔφη Verb, imperf act ind, 3s φημι say
παλιν again, once more
ἐκπειραζω put to the test, tempt

The quotation is in verbatim agreement with the words as found in the LXX of Deut 6:16. Having drawn attention to the context of this quotation which refers to Ex 17:1-7, Israel's grumbling in the desert over lack of water, Morris comments, "The servants of God cannot demand that God should keep on intervening with miraculous provision for their needs." Hagner comments, "In quoting Deut 6:16, Jesus asserts that he will not test God on this (or any other) issue. The words are not meant as a command to the devil not to test Jesus."

Matthew 4:8

Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν

παλιν again, once more
παραλαμβάνω see v.5
ὄρος, ος n mountain, hill
ὑψηλος, η, ον high, exalted
λιαν exceedingly, very
δεικνυμι show, point out, reveal
δοξα, ης f glory

"The fact that there is no mountain from which all the world may be seen literally favours the view that the tempter brings all this before the mind of Jesus." Morris.

"Moses was commanded to the top of Pisgar (Mount Nebo) and from there not only to survey the promised land (Deut 34:1-4) but to look in every direction (Deut 3:27) – which the rabbis took symbolically to mean to survey the whole world... In this connection Moses also warns the people not to be tempted by the riches of Canaan, for it is God who gives wealth (Deut 8:18)." Hagner

Matthew 4:9

καὶ εἶπεν αὐτῷ· Ταῦτά σοι πάντα δώσω, ἐὰν πεσῶν προσκυνήσῃς μοι.

δώσω Verb, fut act indic, 1 s διδομι

"The devil's offer of all the kingdoms of the world is a parody in that God has already promised the messianic king, the Son of God, 'Ask of me, and I will make the nations your heritage, and the ends of the earth your possession' (Ps 2:8; cf. Ps 72:8; Rev 11:15)." Hagner.

πεσῶν Verb, aor act ptc, m nom s πιπῶ
fall, fall down

προσκυνεω worship

Filson describes this temptation thus: "Serve the devil and rule the world. In modern terms, be practical, realistic, ready to compromise; 'the end justifies the means'. To help people you must get position and power."

Matthew 4:10

τότε λέγει αὐτῷ ὁ Ἰησοῦς· Ὑπάγε, Σατανᾶ· γέγραπται γάρ· Κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις.

τοτε see 2:7

ὑπάγω go, go one's way, depart

Many MSS add ὀπισω μου, apparently influenced by 16:23.

Σατανας, α the Adversary, Satan

The quotation is from Deut 6:13 with minor variations from the LXX.

μονος, η, ον adj only, alone

λατρευω serve, worship

"It is worth reflecting that, while Satan offered Jesus sovereignty over all the earth if he would but worship him, Jesus worshipped God only and all power in heaven and on earth was given him (28:18)." Morris

Matthew 4:11

τότε ἀφίησιν αὐτὸν ὁ διάβολος, καὶ ἰδοὺ ἄγγελοι προσήλθον καὶ διηκόνουν αὐτῷ.

ἀφιημι leave, let go

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

προσερχομαι come or go to

διακονεω serve, wait on, care for

Postscript

"In this pericope we encounter a theme that is vital in the theology of the Gospels. The goal of obedience to the Father is accomplished, not by triumphant self-assertion, not by the exercise of power and authority, but paradoxically by the way of humility, service and suffering. Therein lies true greatness (cf. 20:26-28)... The sonship of Christians, too, must be expressed in full obedience to the will of God, involving, as it will, difficulties and testings (cf. 10:22,24). Those testings will not be the same as those faced by Jesus, which relate to his unique identity and mission. But they will in principle be similar in that Christians too are called to self-sacrifice, and for them, too, obedience to the will of the Father alone is the measure of true discipleship." Hagner.

Matthew 4:12

Ἀκούσας δὲ ὅτι Ἰωάννης παρεδόθη
ἀνεχώρησεν εἰς τὴν Γαλιλαίαν.

παραδίδωμι hand or give over, deliver up
ἀναχωρεῶ withdraw, go away

"The verb was used of the Magi (2:12); it often has something of the notion of withdrawing from danger." Morris

Why did Jesus begin his ministry in *Galilee*? Many argue that Jesus left Judea because of the danger of suffering the same fate as John. Morris suggests that this is not the main reason, pointing out that Herod Antipas ruled both areas. He argues that Jesus chose Galilee for his public ministry because it had a large and mixed population. "Whereas Judea was mountainous and isolated, Galilee was open to trade and to ideas. History had seen foreign conquerors make their mark on the region and, of course, had brought an influx of people of many races. All this means that Galilee was the kind of country where new teachings might be heard and even welcomed." Jesus' decision to begin his ministry in Galilee is an indication of the nature of his kingdom.

Matthew 4:13

καὶ καταλιπὼν τὴν Ναζαρά ἐλθὼν κατόκησεν
εἰς Καφαρναοὺμ τὴν παραθαλασσίαν ἐν ὄρει
Ζαβουλῶν καὶ Νεφθαλίμ·

καταλιπὼν Verb, aor act ptc, m nom s
καταλείπω leave, leave behind
κατοικεῶ live, settle, inhabit
παραθαλασσιος, α, ον by the sea or lake
ὄριον, ου n territory, region

Matthew 4:14

ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ
προφήτου λέγοντος·

πληρωθῇ Verb, aor pass subj, 3 s πληρωῶ
fill, make full, fulfill
ῥηθὲν Verb, aor pass ptc, n nom/acc s λεγῶ

For this construction, cf 1:22

Matthew 4:15

Γῆ Ζαβουλῶν καὶ γῆ Νεφθαλίμ, ὁδὸν
θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν
ἐθνῶν,

"The quotation here is close to the LXX of Isa 8:23-9:1 (= versification of MT), except for the following: in referring to Zebulun, Matthew has γῆ, 'land,' for χωρα, 'district'; following θαλάσσης, Matthew omits the LXX's καὶ οἱ λοιποὶ οἱ τὴν παραλίαν κατοικούντες καὶ, 'and the others who inhabit the seacoast and'; and after ἐθνῶν, 'Gentiles,' Matthew omits τὰ μέρη τῆς Ἰουδαίας, 'the regions of Judea.' The former omission is an unimportant abbreviation of the text; the latter is obviously omitted because Matthew wants to make another point (but cf. the reference to Judea in v.25). According to the LXX, Isaiah addresses the message to all Israel (but with emphasis on the regions of the north); Matthew wants to stress the way in which Jesus, by beginning his ministry at Capernaum in Galilee, fulfills Isaiah's expectation." Hagner.

γῆ, γῆς f earth
ὁδός, ου f way, road, journey
θαλάσσια, ης f sea
πέραν prep with gen beyond, across
Ἰορδανῆς, ου m Jordan River
ἐθνός, ος n nation, people; τὰ ἐ. Gentiles

"As far as our information goes, Jesus was in the region beyond the Jordan only occasionally, but our knowledge is incomplete and Jesus may have worked there more than we know. Certainly people from trans-Jordan came to know his teaching and were included among those who followed him (v.25; cf 19:1). *Galilee of the Gentiles* points to the fact that many non-Israelites lived in this area... The inhabitants had been formally Judaized and compelled to accept circumcision in about 104 BC, which means that their commitment to Judaism was probably less than wholehearted." Morris

Matthew 4:16

ὁ λαὸς ὁ καθημένος ἐν σκοτίᾳ φῶς εἶδεν μέγα,
καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου
φῶς ἀνέτειλεν αὐτοῖς.

"Agreement with the LXX continues to be close, with only the following significant differences: Matthew has ὁ καθημένος, 'sitting,' for LXX's ὁ πορευόμενος ('walking'), a variant that may emphasise the plight of the addresses. He repeats the nuance by means of the parallel τοῖς καθημένοις, 'those sitting,' which is substituted for the LXX's οἱ κατοικούντες ('those dwelling'). Matthew's aorist ἀνέτειλεν, 'dawned,' supplants LXX's future λαμπύει, 'will shine,' reflecting the Hebrew perfect tense, but also Matthew's own perspective." Hagner.

λαὸς, οὐ m people, a people

καθημαί sit, sit down, live

σκότει Noun, dat s σκοτος, οὐς n
darkness

φῶς, φῶτος n light

εἶδεν Verb, aor act indic, 3 s ὄρω see

μεγας, μεγαλη, μεγα large, great

χωρα, ας f country, region, land

σκια, ας f shadow, shade

θανατος, οὐ m death

ἀνέτειλεν Verb, aor act indic, 3 s ἀνατελλω
rise, dawn, shine

Matthew 4:17

Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ
λέγειν· Μετανοεῖτε, ἤγγικεν γὰρ ἡ βασιλεία
τῶν οὐρανῶν.

τοτε then, at that time

ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς marks a turning
point in the narrative. Cf. 16:21 and the
section on Structure in the Introduction to
Matthew on Day 1 of these notes.

ἀρχω midd begin

κηρυσσω preach, proclaim

μετανοεω repent, have a change of heart

ἤγγικεν Verb, perf act indic, 3 s ἐγγίζω

approach, draw near

οὐρανος, οὐ m heaven

Cf 3:2. "There has been a great deal of
discussion on whether we should see the
kingdom as having arrived in the person of
Jesus or whether he proclaimed a kingdom yet
to come. But a good deal of this is misplaced
ingenuity, for both surely have a place in the
teaching of Jesus." Morris

Matthew 4:18

Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς
Γαλιλαίας εἶδεν δύο ἀδελφούς, Σίμωνα τὸν
λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν
αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν
θάλασσαν, ἦσαν γὰρ ἀλιεῖς·

περιπατεω walk, walk about

παρα preposition with acc beside, by

θαλασσα, ης f see v.15

εἶδεν Verb, aor act indic, 3 s ὄρω see,
observe

δυο gen & acc δυο dat δυσιν two

βαλλω throw, throw down

ἀμφίβληστρον, οὐ n casting net for fishing

"The ἀμφίβληστρον (which I have seen in use
near Sidon) was a circular net with weights on
the circumference and lines from the
circumference to an opening in the middle.
The net was thrown so that it fell flat on the
water, the weights took it to the bottom, the
lines were pulled to draw in the circumference,
and any fish underneath the net were trapped."
Morris.

ἀλιεὺς, εως m fisherman

Matthew 4:19

καὶ λέγει αὐτοῖς· Δεῦτε ὀπίσω μου, καὶ ποιήσω
ὑμᾶς ἀλιεῖς ἀνθρώπων.

δευτε adv. come (of command or
exhortation)

ὀπισω after, follow

"It is noteworthy that Jesus called those he
wanted; in Judaism the disciple chose his
rabbi." Morris

"It is no longer a question of taking fish from
the lake, but of drawing men up out of the
abyss of sin and death, catching them in the
great net of God." Dietrich. Cf. 13:47-48.

Matthew 4:20

οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν
αὐτῷ.

εὐθεως adv straightway, immediately

ἀφημι leave, forsake, let go

"The word *left* can have the meaning
'abandoned' (cf. 26:56), and whether Matthew
means it in this sense or not, he is speaking of
a decisive action." Morris.

δίκτυον, οὐ n fishing net

ἀκολουθεω follow, accompany, be a
disciple

Matthew 4:21

Καὶ προβάς ἐκεῖθεν εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν καταρτίζοντας τὰ δίκτυα αὐτῶν, καὶ ἐκάλεσεν αὐτούς.

προβάς Verb, aor act ptc, m nom s προβαينو
go on
ἐκεῖθεν from there
εἶδεν see v.18
ἄλλος, η, ο another, other
πλοῖον, ου n boat, ship
καταρτίζω mend, restore, make complete;
act & midd make, prepare

"καταρτίζω means 'make ἄρτιος' that is, 'fit, complete'; they were making their nets ready for a further fishing expedition. This would involve any necessary repairs, and cleaning and folding the nets." Morris.

δίκτυον, ου n see v.20

Matthew 4:22

οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.

Note the identity of expression with v.20. "Matthew tells us further that this pair left not only their boat but *their father*, thus breaking the strongest family tie. Allegiance to Jesus is stronger than any earthly attachment." Morris. Cf. Matt 12:46-50.

Matthew 4:23-25

"The evangelist wants us quickly to sense the great excitement surrounding Jesus at the beginning of his ministry, where he began to preach 'the good news of the kingdom,' before presenting him in more detail as the master teacher (chaps 5-7) and charismatic healer (chaps 8-9)." Hagner.

Matthew 4:23

Καὶ περιῆγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.

περιῆγεν Verb, imperf act indic, 1 s & 3 pl
περιαγω go around, travel over
ὅλος, η, ον whole, all, entire
διδασκω teach
συναγωγή, ης f synagogue

Matthew speaks of "*their* synagogue" to distance Jesus from the Jewish leaders who ran the synagogues and who opposed him from early on in his ministry.

κηρυσσω preach, proclaim

"The good news is that God is at work bringing in the kingdom that will be associated with the work his Son is doing. *The gospel of the kingdom* is an expression found in this Gospel only (9:35; 24:14). It matters to Matthew that the gospel was concerned with God's sovereign rule." Morris.

θεραπευω heal, cure
νοσος, ου f disease, illness
μαλακία, ας f sickness

Notice the contrast with the work of popular healers in Jesus day (and today):

- i) They normally made great play of their techniques while "the mode of healing practiced by Jesus is infinitely simple, externally unimpressive, but inwardly much more powerful." Oepke
- ii) Jesus healed *all*. "Those healers had their successes and their failures, but Jesus had complete mastery over illness." Morris.

λαος, ου m people, a people

Matthew 4:24

καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας ποικίλαις νόσοις καὶ βασάνοις συνεχομένους, δαιμονιζομένους καὶ σεληνιαζομένους καὶ παραλυτικούς, καὶ ἐθεράπευσεν αὐτούς.

ἀκοη, ης f report, news, hearing

"Syria was the name of the Roman province that covered all of Palestine (cf. Luke 2:2; Acts 15:23,41), and he [Matthew] may be referring to the province." Morris.

προσήνεγκαν Verb, aor act indic, 3 pl
προσφερω bring, bring before
κακως badly, severely; κακως ἔχω be sick
ποικίλος, η, ον various kinds of, diverse
βασανος, ου f torment, pain
συνεχω hem in; pass. be sick, suffer with
δαιμονιζομαι be possessed by demons
σεληνιαζομαι (lit be moonstruck, a lunatic), be an epileptic
παραλυτικός, ου m paralytic, cripple

Matthew 4:25

καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.

ἀκολουθεω see v.20

ὄχλος, ου m crowd, multitude

"In Matthew the crowds occupy a middling position: they are not opposed to Jesus as the Jewish leaders are (though they can be found in opposition, as in 26:55; 27:20), but they are not adherents as the disciples are (though they can support him, 21:9)." Morris.

πολυς, πολλη, πολυ gen πολλου, ης, ου
much, many
περαν beyond, across

Matthew 5-7

"The Sermon on the Mount (chaps 5-7) is the first and lengthiest of the five Matthean discourses. It presents the first and main example of the ethical teaching of Jesus. The righteousness of the kingdom of God (cf. 6:33) expounded in the sermon is presented as being in continuity with the righteousness of the OT law (5:17-19), yet also as surpassing it (cf. the antitheses of 5:21-48). The evangelist's placement of this first discourse toward the beginning of the Gospel indicates he attached importance to this material. Indeed the content of the sermon would have had special relevance for the Jewish-Christian readers of the Gospel." Hagner.

Matthew 5:1-16

"The norms of the kingdom, worked out in the lives of the heirs of the kingdom, constitute the witness of the kingdom." DA Carson.

Matthew 5:1

Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ προσήλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ·

ἰδων Verb, aor act ptc, m nom s ὄραω see, observe

ὄχλος, ου m see 4:25

ἀνέβη Verb, aor act indic, 3 s ἀναβαίνω go up, ascend

ὄρος, ους n mountain, hill

Green suggests that the mountain has symbolic significance suggesting a place of divine revelation. He links this with what he views as the 'Exodus typology' of these chapters and sees this hill as linked with Sinai. Hagner comments, "Jesus, somewhat like a new Moses, goes up to the mount to mediate the true interpretation of the Torah."

καθίσαντος Verb, aor act ptc, m gen s καθίζω sit down, sit, take one's seat

"It was customary in Judaism for the rabbi to teach from a seated position." Hagner.

προσερχομαι come or go to, approach
μαθητης, ου m disciple, pupil, follower

Cf. 7:28 which indicates that 'disciple' here means more than the 12 and may simply denote all who wished to hear the teacher's instruction. Nevertheless, Matthew is emphasizing that this is instruction for *disciples* – it is not an evangelistic address.

Matthew 5:2

καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων·

ἀνοίγω open

στόμα, τος n mouth, utterance

διδασκω teach

Verses 3-12

"The beatitudes stand at the head of the Sermon on the Mount as the 10 commandments stand at the head of the Torah (Ex. 20:1-17) ... [they are] a statement of the moral and spiritual qualities which are characteristic of discipleship, and of the rewards which go with them." Green.

Matthew 5:3

Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

μακαριος, α, ον blessed, fortunate, happy

The word μακαριος is difficult to translate adequately with a single English word. It carries the sense of a privileged recipient of divine favour. "The true background to the NT use of the word is in the OT... The LXX often uses the word as a translation of ἡψα (deeply 'happy, blessed'). The word is of course especially appropriate in the NT in such contexts as the present one, where it describes the nearly incomprehensible happiness of those who participate in the kingdom announced by Jesus. Rather than happiness in its mundane sense, it refers to the deep inner joy of those who have long awaited the salvation promised by God and who now begin to experience its fulfilment." Hagner.

πτωχος, η, ον poor, pitiful

Cf Is 61:1. The term 'poor' is used in the OT of those who, perhaps because of long economic and social distress, have placed their hope and trust solely in God. See also Pss 9:18; 34:6, 18; 40:17; Isa 57:15; 66:2 and also Jas 2:5.

Hagner draws attention to Isaiah 61:1-2 saying, "This passage is almost certainly the basis for the present beatitude. The good news that has now come to the poor is that the kingdom is 'theirs' (αὐτῶν is in an emphatic position).

Thus this opening beatitude points to eschatological fulfilment (cf. the citation of Isa 61:1-2 at the beginning of Jesus' Galilean ministry in Luke 4:18-19)."

It is interesting to note that Plato uses πτωχος of those who have no resource of their own and are reduced to begging. He believes that there should be no place for such in the State.

αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν They have "a present claim to a future inheritance." Green.

Matthew 5:4

μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται.

A number of MSS reverse the order of verses 4 and 5.

Again in this beatitude there is a strong allusion to Isa 61:1-2.

πενθεω mourn, be sad, grieve over

Some MSS (א¹ 33 vg^{mss} sa^{mss} bo) add νῦν, 'now,' emphasising the contrast between the present time and the future eschatological blessings.

Thomas Watson says that this mourning is Gospel repentance and comments, "We must go through the valley of tears to paradise." Hagner comments, "Those who mourn do so because of the seeming slowness of God's justice. But they are now to rejoice, even in their troubled circumstances, because their salvation has found its beginning."

παρακληθήσονται Verb, fut pass indic, 3 pl
παρακαλεω encourage, comfort

The passive is a reverential circumlocution for the action of God.

"Perhaps we should bear in mind that typically the worldly take a lighthearted attitude to the serious issues of life, a fact that is very evident in our modern pleasure-loving generation. In their seeking after self-gratification and pleasure they do not grieve over sin or evil. Because they do not grieve over the wrong they share with others in the communities in which they live, they take few steps to set them right. Because they are not moved by the plight of the poor and the suffering, they make no move to help the world's unfortunate. It may be that Jesus is saying that our values are wrong and that it is those who mourn in the face of the evils that are part and parcel of life as we know it, those who mourn over the way in which God's cause is often neglected and his people despised, who are the truly blessed ones." Morris.

In his book, *Lament for a Son*, Nicholas Wolterstorff writes, "Blessed are those who mourn. What can it mean? One can understand why Jesus hails those who hunger and thirst for righteousness, why he hails the merciful, why he hails the peacemakers, why he hails those who endure under persecution. These are qualities of character which belong to the life of the kingdom. But why does he hail the mourners of the world? Why cheer tears? It must be that mourning is also a quality of character that belongs to the life of this realm. "Who then are the mourners? The mourners are those who have caught a glimpse of God's new day, who ache with all their being for that day's coming, and who break out into tears when confronted by its absence. They are the ones who realise that in God's realm of peace there is no one blind and who ache whenever they see someone unseeing. They are the ones who realise that in God's realm there is no one hungry and who ache whenever they see someone starving. They are the ones who realise that in God's realm there is no one falsely accused and who ache whenever they see someone imprisoned unjustly. They are the ones who realise that in God's realm there is no one who fails to see God and who ache whenever they see someone unbelieving. They are the ones who realise that in God's realm there is no one who suffers oppression and who ache whenever they see someone beat down. They are the ones who realise that in God's realm there is no one without dignity and who ache whenever they see someone treated with indignity. They are the ones who realise that in God's realm of peace there is neither death nor tears and who ache whenever they see someone crying tears over death. The mourners are aching visionaries.

"Such people Jesus blesses; he hails them, he praises them, he salutes them. And he gives them the promise that the new day for whose absence they ache will come. They will be comforted.

"The Stoics of antiquity said: Be calm. Disengage yourself. Neither laugh nor weep. Jesus says: Be open to the wounds of the world. Mourn humanity's mourning, weep over humanity's wounds, be in agony over humanity's agony. But do so in the good cheer that a day of peace is coming."

Matthew 5:5

μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν.

Practically a quotation of the LXX of Ps 36[37 in English enumeration]:11. Cf. also Deut 4:1; 16:20; Ps 68 [69 Eng.]:36; Isa 61:7. Hill comments, "Just as obedience and righteousness (for the deuteronomist) are the conditions of entrance into the land of promise, so is humble obedience to the pattern of life approved in the Beatitudes the means of entering the new land of God's kingdom."

πραεῖς Adjective, m nom pl πραῦς, πραεῖα, πραῦ humble, gentle

"Self-assertion is never a Christian virtue; rather it is Christian to be busy in lowly service and to refuse to engage in the conduct that merely advances personal aims." Morris. Hagner, however, writes, "In view are not persons who are submissive, mild, and unassertive, but those who are humble in the sense of being oppressed (hence, 'have been humbled'), bent over by the injustice of the ungodly, but who are soon to realise their reward."

κληρονομεῶ receive, gain possession of, inherit
γῆ, γῆς f earth

"The 'earth' (τὴν γῆν) originally referred to the land of Israel, i.e., what was promised to the Jews beginning with the Abrahamic covenant (cf. Gen 13:15). But in the context of messianic fulfilment it connotes the regenerated earth (19:28; cf. Rom 4:13, where κοσμος, 'world,' replaces γῆ), promised by the eschatological passages in the prophets (e.g., Isa 65-66)." Hagner.

Matthew 5:6

μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται.

πεινῶντες Verb, pres act ptc, m nom pl
πειναῶ be hungry
διψαῶ be thirsty, thirst for

Cf. Is 55:1; Ps 42:1f.

δικαιοσύνη, ης f righteousness, what is right, what God requires
χορταζῶ feed, satisfy

Cf. Ps 107:9.

"In keeping with the preceding, the fourth beatitude names the literally hungry and thirsty, i.e., the downtrodden and oppressed, who especially hunger and thirst after the justice associated with the coming of God's eschatological rule. There is, then, no significant difference between the Matthean and Lukan versions of the beatitude, despite the additional words καὶ διψῶντες τὴν δικαιοσύνην 'and thirst for justice,' in Matthew. That δικαιοσύνη here means 'justice' rather than 'personal righteousness' is clear from the context. The poor, the grieving, and the downtrodden (i.e. those who have experienced injustice) are by definition those who long for God to act. They are the righteous who will inherit the kingdom. Yet this interpretation does not altogether exclude the sense of δικαιοσύνη as personal righteousness. The justice of God's eschatological rule presupposes the δικαιοσύνη of those who enjoy its blessings (cf. 2 Pet 3:13). Thus, albeit to a slight degree, this verse may anticipate the stress on δικαιοσύνη in v.20 and 6:33." Hagner.

Matthew 5:7

μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.

ἐλεημων, ον gen ονος merciful
ἐλεαῶ and ἐλεεῶ be merciful; pass.
receive mercy

Mercy is a theme running right through Matthew's gospel, see 6:12,14f; 6:19-7:12; 18:23ff; 23:23 and the two citations of Hos 6:6 at 9:13 and 12:7. "What the poor and oppressed have not received from the rich and powerful, they should nevertheless show to others." Hagner.

Matthew 5:8

μακάριοι οἱ καθαροὶ τῆ καρδία, ὅτι αὐτοὶ τὸν θεὸν ὄψονται.

Cf. Ps 24:3-4

καθαρος, α, ον pure, clean, innocent

"'Pure in heart' refers to the condition of the inner core of a person, that is, to thoughts and motivation, and hence anticipates the internalising of the commandments by Jesus in the material that follows in the sermon." Hagner.

ὄψονται Verb, fut midd dep indic, 3 pl ὄρω see v.1

Cf. Ps 73:1. To see God is a pictorial expression indicating the bliss of fellowship with God in the kingdom.

Matthew 5:9

μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται.

εἰρηνοποιός, ου m peacemaker

Occurs here only in the NT (though a verb from the same stem occurs in Col. 1:20). It denotes active pursuit of peace.

κληθήσονται Verb, fut pass indic, 3 pl καλεω

Matthew 5:10

μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

δεδιωγμένοι Verb, perf pass ptc, m nom pl διωκω persecute, seek after

The perfect participle suggests that persecution has already been experienced.

ἐνεκα (ἐνεκεν and εἵνεκεν) prep with gen because of, for the sake of

δικαιοσύνη, ης f see v.6

Cf. 1 Peter 4:15. "To be identified with Jesus and the kingdom is to be in 'the way of righteousness' (cf. 21:32); hence ἕνεκεν δικαιοσύνης, 'on account of righteousness,' finds its counterpart in the ἕνεκεν ἐμοῦ, 'on account of me' (cf. 10:22), of the following verse." Hagner.

Matthew 5:11

μακάριοι ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ εἴπωσιν πᾶν πονηρὸν καθ' ὑμῶν ψευδόμενοι ἕνεκεν ἐμοῦ.

ὅταν when, whenever, as often as ὀνειδιζω reproach, insult, abuse

διώξωσιν Verb, aor act subj, 3 pl διωκω see v.10

εἴπωσιν Verb, aor act subj, 3 pl λεγω

πονηρός, α, ον evil, bad, wicked

ψευδομαι lie, speak untruth, deceive

ψευδομενοι is read by many important MSS but is also omitted by a significant group. It is difficult to judge whether it is original or an addition. Having considered the evidence and arguments, Morris concludes, "On the whole I think it should be read. But if it is not read it is implied, for what the enemies say could not really be evil if it were true."

On this point, Morris says, "Believers are not to engage in the kind of conduct that enables people to accuse them genuinely; their lives are to be above reproach."

ἐνεκα (ἐνεκεν and εἵνεκεν) see v.10

Verse 12

χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.

χαίρω rejoice, be glad

ἀγαλλιᾶσθε Verb, pres midd/pass dep imperat, 2 pl ἀγαλλιαω be extremely joyful or glad

μισθός, ου m pay, reward, gain

The promise of reward is not an insignificant element in the teaching of Jesus (cf. 5:19; 46; 6:1; 19:29; 20:8). It is present also in the teaching of Paul (see Rom 8:18; 2 Cor 4:17 cf 1 Cor 15:19).

πολύς, πολλή, πολυ gen πολλοῦ, ης, ου much, many

οὐρανός, ου m heaven

οὕτως and οὕτω thus, in this way

"The suffering of the righteous at the hands of persecutors is nothing new in the history of God's dealings with Israel, as the evangelist reminds his readers. It is an honoured tradition they stand in when they suffer persecution." Hagner. Morris comments, "Persecuted believers are in good company."

Matthew 5:13-16

On the theme of salt and light, compare Mk 9:50; 4:21; Lk 8:16; 11:33; 14:34f for similar sayings in other contexts and with a slightly different sense. The emphasis here is upon good works: it is by their good works that disciples will be 'salt' and 'light'. See also the comment by Don Carson quoted at the beginning of Verses 1-16.

Matthew 5:13

Ἵμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθὲν ἔξω καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων.

Note the emphatic use of ὑμεῖς – 'it is you who are my disciples and none other who ...'

ἅλας, ατος n salt

Salt is a preservative from corruption and gives taste to food. "What is good in society his followers will keep wholesome. What is corrupt they oppose; they penetrate society for good as a kind of moral antiseptic. And they give a tang to life like salt to a dish of food." Morris. Hagner, having surveyed the various ways in which the phrase 'salt of the earth' might be understood, comments, "Since it is virtually impossible now to know which of its several associations would have come most readily to the minds of the disciples when they heard these words, it may be best simply to take the metaphor broadly and inclusively as meaning something that is vitally important to the world in a religious sense, as salt was vitally necessary for everyday life."

Christians are to allow their influence to be felt in the world at large. They are not to become a 'sect'.

γη, γης f earth

ἐάν if

μωραίνω make foolish, make tasteless

"The unusual use of it [μωραίνειν] here to describe what has lost its saltiness goes back to the underlying Hebrew root ... *tpl*, a word that has both meanings... A Greek translator then chose the Greek word μωραίνειν because it applied more readily to the disciples. For the disciples, the salt of the earth, to lose their saltiness was equivalent to becoming foolish. It would in effect be to lose their identity." Hagner.

The Christian's effectiveness depends on the Christian's distinctiveness.

ἀλισθήσεται Verb, fut pass indic, 3 s ἀλιζω
salt, restore flavour to (salt)

οὐδείς, οὐδεμία, οὐδέν no one, nothing

ἰσχυρῶ be strong, be able, be sufficient

ἔτι still

βληθὲν Verb, aor pass infin βαλλω trans
throw, throw down

A great number of MSS (D W Θ f¹⁵ TR) have βληθῆναι ἐξω και, 'to be thrown out and.' The better text, however, is βληθεν ἐξω, lit. 'having been thrown out.'

ἐξω out, outside, away

καταπατεῖσθαι Verb, pres pass infin

καταπατεω trample on/under foot

Matthew 5:14

Ἵμεῖς ἐστε τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη·

φως, φωτος n light

The phrase (or thought of being) 'light of the world' is used in several contexts: of Israel in Isa 42:6; 49:6; 51:4-5 (cf. Rom 2:19); of Jesus in Jn 8:12; 9:5; of Christians in Eph 5:8; Phil 2:15. Jesus' disciples share a part in his calling as the Servant of the Lord. See also 2 Cor 4:4. "If the world is not to be left in darkness, the disciples must fulfil their calling to represent the kingdom. They are now the light (cf. v.16), whose shining thus becomes the hope of the world." Hagner.

δυναμαί can, be able to

πόλις, εως f city, town

κρυβῆναι Verb, 2 aor pass infin κρυπτω
hide, conceal, cover

ἐπάνω on, upon

ὄρος, ους n mountain, hill

κειμαι lie, be laid; stand, be standing

The metaphor has unavoidable associations with Jerusalem on Mount Zion. Cf. Isa 2:2-5.

Matthew 5:15

οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ.

καίω light, keep burning, burn

λυχνος, ου m lamp

τιθεῖμι place, set, appoint

μοδιος, ου m basket, bucket

λυχνία, ας f lampstand, stand

λάμπω shine, give light

οἰκία, ας f house, home, household

"The very purpose of being a follower of Jesus is to give light. Giving light is not an option, so to speak, which the disciple may or may not choose. It is part of being a disciple, just as much part of discipleship as giving light is of a lighted lamp." Morris

Matthew 5:16

οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

"This verse takes up the words 'shine,' 'light' and 'men' in the three preceding ones and is therefore Matthew's comment on the whole." Green.

οὕτως and οὕτω thus, in this way

λάμπω shine, give light

ἔμπροσθεν before, in front of

ὅπως (or ὅπως ἄν) that, in order that

"The ὅπως clause spells out the result of such a shining of the light and thus provides a most welcome aid to the interpretation of the metaphor. To let one's light shine is to live in such a way as to manifest the presence of the kingdom." Hagner.

ἴδωσιν Verb, aor act subj, 3 pl ὄραω see,
observe, perceive, recognise

καλός, η, ον good, right, fine, beautiful

δοξάσωσιν Verb, aor act subj, 3 pl δοξάζω

praise, honour, glorify, exalt

The purpose is not that they should merely admire the good works of the Christian but that they should recognize the author of that goodness in the disciple. Contrast what is said of the Pharisees' desire to gain praise for themselves.

"God is referred to as πατήρ, 'Father,' forty-five times in Matthew, and in nearly half the occurrences (nineteen times) it is modified, as here, by the words 'in heaven' or 'heavenly.' ... The expression 'Father in heaven' is remarkable in that it combines the personal, or immanent, element of fatherhood with the transcendental element of God's otherness, 'in heaven.'" Hagner.

Postscript to Matthew 5:13-16

"The kinds of good deeds that enable light to be seen as light are now to be elaborated in the course of the sermon that follows. They are shown to be nothing other than the faithful living out of the commandments, the righteousness of the Torah as interpreted by Jesus." Hagner.

Matthew 5:17-20

"This passage is placed here for a very important reason. The ethical teaching of Jesus that follows in this sermon, as well as later in the Gospel, has such a radical character and goes so much against what was the commonly accepted understanding of the commands of the Torah that it is necessary at the outset to indicate Jesus' full and unswerving loyalty to the law. Only when this is set clearly before the listeners or readers will they be in a position to understand correctly Jesus' teaching about the righteousness of the kingdom. This is especially the case given the six contrasts drawn in the remainder of this chapter, which begin with the words 'you have heard it said' (5:21, 27, 31, 33, 38, 43). Jesus' corrections of the mistaken understandings involve the presentation of the true meaning of the Torah, not its cancellation as might at first seem to be the case." Hagner.

Matthew 5:17

Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφῆτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι·

νομίσητε Verb, aor act subj, 2 pl νομιζω
think, suppose, assume

Jesus opposes the false claims of the scribes and Pharisees that he is overthrowing the law. He has come to fulfil the law but to overthrow their traditions.

"He is in no way contradicting the Mosaic law, though he is opposed to the legalistic type of religion the scribes had built on it." Tasker.

ἦλθον Verb, aor act ind, 1s & 3 pl ἐρχομαι

Messianic overtones, cf. 10:34.

καταλῦσαι Verb, aor act infin καταλυω
destroy, tear down, do away with

Cf. the use of this verb in relation to the destruction of the temple, 24:2; 26:61; 27:40.

νομος, ου m law
ἢ or

"The law and the prophets' is shorthand for the entire Old Testament. It suggests that Jesus' relation to the law can only be understood adequately in the context of his relation to the OT as a whole.

πληρωω fill, fulfill, accomplish

"The whole process of revelation in the Old Testament finds in Jesus its completion and validation – the ceremonial law and the moral law. No part of Scripture is abrogated."

Murray

"*To fulfill* has been understood in three main ways: (1) It may mean that he would do the things laid down in Scripture. (2) It may mean that he would bring out the full meaning of Scripture. (3) It may mean that in his life and teaching he would bring Scripture to completion. Each points to an aspect of the truth, and Jesus may well have meant that he would fulfill Scripture in more ways than one." Morris.

Hagner thinks that the second of these is the meaning here, he writes, "Since in 5:21-48 Jesus defines righteousness by expounding the true meaning of the law as opposed to wrong or shallow understandings, it is best to understand πληρῶσαι here as 'fulfill' in the sense of 'bring to its intended meaning' – that is, to present a definitive interpretation of the law, something now possible because of the presence of the Messiah and his kingdom. Far from destroying the law, Jesus' teachings – despite their occasional strange sound – penetrate to the divinely intended (i.e., the teleological) meaning of the law. Because the law and the prophets pointed to him and he is their goal, he is able now to reveal their true meaning and so to bring them to 'fulfilment.' This view is consonant with the expectation that the Messiah would not only preserve the Torah, but also bring out its meaning in a definitive manner." Hagner.

Oliver O'Donovan comments, "Two accounts of how 'fulfil' should be understood go back to St Augustine: performing all that the law requires; and adding to the law that in which it falls short (*De sermone Domine* I.8). The interpretative question comes to be framed in this way because Augustine, like many commentators since, assumed that the verb 'fulfil' must make sense with 'law', standing on its own, as object. But in fact the text speaks of fulfilling 'the law and the prophets', a phrase which sums up the legacy of Israel's tradition as a whole. This encourages us to understand fulfilment in a third way: *expectation* is what Israel has inherited, *fulfilment* is the satisfaction of that expectation. In the strange saying that not a yod or a serif will pass from the law 'until all be fulfilled', the law itself is treated as a kind of promise. It anticipated a righteousness for which the faithful hungered and thirsted, a righteousness in which all would be subject to God's command. That promise is now to be made good, and the life of the new community is a demonstration of it. That life is an advance upon the bare text of the law and upon current interpretations of it (5:20)." *The Desire of the Nations*, pp. 108,109.

Matthew 5:18

ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν ἧ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται.

εἰς ἂν until
παρέλθῃ Verb, aor act subj, 3 s παρερχομαι
pass, pass away
οὐρανός, ου m heaven
γῆ, γης f earth

Cf. 2 Pet 3:7, 13; Rev 21:1.

ἰῶτα n iota
εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one, single
κεραία, ας f stroke (part of a letter)

"ἰῶτα ('iota') is the smallest letter of the Greek alphabet but translates an underlying reference to the smallest Hebrew letter, the yod (י). The κεραία ('tittle,' lit. 'horn' or 'hook') refers to minute markings of the written text, either those that distinguish similar Hebrew letters (as between י and ך) or, more probably, the ornamental marks customarily added to certain letters." Hagner.

Jesus affirms the verbal inspiration of Scripture. Not even the smallest detail of the Old Testament will fail to come to fulfilment and be established in Christ.

γένηται Verb, aor subj, 3 s γινομαι

On this final clause Hagner comments, "The explanation of Matthew's addition of a tautological clause is that the repetition emphasises a most important point for the evangelist: the law remains in place until the consummation of the age. We must reiterate, however, that the way in which the law retains its validity for Matthew is in and through the teaching of Jesus... Jesus is the goal of the law and the prophets, the bringer of the kingdom, and hence the final interpreter of the law's meaning. The law as *he* teaches it is valid for all time, and thus in effect the law is upheld." The stress of the last clause is again on fulfilment: it is not that the law and the prophets are simply swept away at the end of the present age, it is rather that all will have come to pass in fulfilment of what was written.

Matthew 5:19

ὃς ἐάν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

ὃς ἐάν if anyone should, whoever
λύσῃ Verb, aor act subj, 3 s λυω loose, set
aside
ἐντολή, ης f command, order, instruction

Opinion varies over whether τῶν ἐντολῶν τούτων refers to:

- i) The commandments of the OT (so Hagner and most commentators); or,
- ii) The teaching of Jesus as given, for instance, in the following verses (so Banks, Lohmeyer, Schweizer)

Though Hagner thinks the former *he*, in effect, adopts a mediating position saying, "As in the preceding verse, a literal understanding is not consistent with Jesus' own treatment of the law, nor indeed with the emphasis of v.20.

What is being emphasised in this way are not the minutiae of the law that tended to captivate the Pharisees but simply a full faithfulness to the meaning of the law *as it is expounded by Jesus*. Thus, the phrase 'the least of these commandments' refers to the final and full meaning of the law, but as taken up and interpreted by Jesus, as for example in the material that begins in v 21."

ἐλάχιστος, η, ον (superl of μικρος) least,
smallest, insignificant

διδάξῃ Verb, aor act subj, 3 s διδασκω
teach

"The addition of the word διδαξη, 'teach,' in both halves of the verse stresses the responsibility of the disciples, not simply to observe the law as interpreted by Jesus but also to teach it faithfully. Teaching receives great emphasis in the Gospel of Matthew, and the evangelist obviously regarded it as of the highest importance for his church (cf. 28:20)." Hagner.

οὕτως and οὕτω thus, in this way
κληθησεται Verb, fut pass indic, 3 s καλεω
μεγας, μεγαλη, μεγα large, great

The one called great is not concerned simply with personal obedience while being tolerant of sin in others; he is concerned to encourage others to join him in obeying God.

Matthew 5:20

λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ περισσεύσῃ ὑμῶν ἡ δικαιοσύνη πλεῖον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

ἐὰν μὴ unless, except
περισσεύω be more than enough, increase, excel

δικαιοσύνη, ης f righteousness, what is right, what God requires

The righteousness spoken of here cannot be imputed righteousness since Jesus is here speaking of teaching and obeying the requirements of God. The 'righteousness' spoken of here is the *character of life* that is to mark children of the Kingdom.

"Later in this sermon Jesus will emphasise the spirit rather than the letter of the law. The Pharisees put a tremendous emphasis on the letter of the law, but Jesus was looking for something very different from the Pharisaic standard. For them it was a matter of observing regulations (and softening them where possible) but for him it was keeping the commandments in depth; he taught a radical obedience." Morris.

"Jesus expects, as the antitheses to follow show, a new and higher form of righteousness that rests upon the presence of the eschatological kingdom he brings and that finds its definition and content in his definitive and authoritative exposition of the law... The larger context of the verse (e.g., the grace of the beatitudes) forbids us to conclude that entrance into the kingdom depends, in a cause-effect relationship, upon personal moral attainments. The verse is addressed, it must be remembered, to those who are the recipients of the kingdom. Entrance into the kingdom is God's gift; but to belong to the kingdom means to follow Jesus' teaching. Hence, the kingdom and the righteousness of the kingdom go together; they cannot be separated. And it follows that without this righteousness there can be no entrance into the kingdom (cf. 6:33)." Hagner.

πλεῖων, πλεῖον or πλεον more
γραμματεως, εως m scribe, expert in
Jewish law, scholar
εἰσερχομαι enter, go in, come in

Matthew 5:17-20 Postscript

"As the Messiah, Jesus has come to bring both the law and the prophets to their intended fulfilment. Jesus' view of the law as valid until the end of time means that the fulfilment he brings is in true continuity with the past, a fulfilment toward which the law and the prophets pointed. God's purposes have a unity; yet a new stage in his purposes has been reached. Jesus alone and not the Pharisees can interpret the Torah finally and authoritatively. This is the explanation of the radical-sounding teaching of Jesus that cuts through the casuistry and mystification of the scribes and Pharisees. Jesus' commitment to the whole law is no less serious than theirs, but he alone is in a position to penetrate to the intended meaning of the Torah. In this connection, it is absolutely important to note that the understanding of the Torah and the attainment of the righteousness of the law are thus vitally linked with the presence of the kingdom. Where the kingdom has come, there exists the possibility of the realisation of the righteousness of the law." Hagner.

Matthew 5:21-48

The contrasts drawn by Jesus in these verses are *not*, as some argue, contrasts between Old Testament teaching and that of Jesus:
i) In verses 17-20 Jesus has clearly stated that he has not come to undo the OT law;

- ii) The content of his teaching here does not contradict the OT but upholds its demands. For instance, he does not lessen the demands concerning murder or adultery.
- iii) Jesus does not use the formula 'you have heard that it was said' to refer to the OT but rather uses the phrase 'it is written'. Jesus is here referring to the *Scribes' and Pharisees' shallow and inadequate understanding of and teaching concerning the OT.*

"Jesus' understanding of keeping the law meant a great deal more than making sure that the letter of the law was not infringed. For him it was important that the deeper implications of what God had commanded be understood and put into practice. He brings this out with reference to specific commands that the Pharisees had no difficulty in keeping in their literal sense. He shows that in each case a principle is involved. When this is understood, keeping the commands is far from the simple thing the Pharisees understood. He is not abrogating the law but exposing the limitations of the way some provisions in it had been understood." Morris.

Hagner makes the additional point that, "What tension may exist between Jesus' teaching and the law here, as elsewhere in the Gospel, is to be understood not as the violation of the law but as the eschatological fulfilment of the law brought about by the authoritative teaching of the Messiah. This does not mean that the contrasting antithetical element should be minimised... Despite his affirmation of the continuity between Jesus and the law, Matthew at the same time stresses the authority of Jesus as the eschatological Messiah who in bringing the law to a new, definitive interpretation can also transcend it. Messianic transcending of the law is not understood as involving a violation of it. All commentary on this material in Matthew that attempts to avoid this necessary dialectic is less than fair to the text and thus inadequate."

Matthew 5:21

Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις· Οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει.

Ἠκούσατε Verb, aor act ind, 2pl ἀκουω

The repeated formula means 'you have received a tradition' (Strack-Billerbeck).

ἐρρέθη Verb, aor pass indic, 3 s λεγω
ἀρχαίος, α, ον old, ancient, former, original
φονεῦω murder, put to death

Cf. Ex 20:13; Deut 5:17.

ὃς ἂν whoever

ἐνοχος, ον liable, answerable, guilty

Jeremias suggests that the occurrences of ἔνοχος ἔσται in this and the next verse are "expressions of the death penalty in a kind of crescendo."

ἔσται Verb, fut indic, 2 s εἰμι
κρισις, εως f judgement, condemnation

Matthew 5:22

ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ ἔνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ· Ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ· Μωρέ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός.

"It is not correct to say that he replaces the law with his own commands, for in no case does he relax the provisions of the law. Rather, he shows that, rightly understood, the law goes much farther than his hearers had reckoned." Morris.

The phrase ἐγὼ δὲ λέγω ὑμῖν underlines the personal and unparalleled authority of Jesus.

Many MSS (κ² D L W Θ f^{1,13} TR it sy co) add εἰκη 'without reason' after the first αὐτοῦ, is an obvious attempt to soften the teaching of the passage (p⁷⁵ κ⁵ B lack the word).

εἴπῃ Verb, aor act subj, 3 s λεγω
ῥακα empty-headed fool (term of strong abuse)

"The precise meaning of this word is uncertain, but it is clearly an expression of contempt that evidently was used by angry people." Morris

συνεδριον, ον n Sanhedrin (the highest Jewish council in religious and civil matters)

μωρος, α, ον foolish

γεεννα, ης f hell

The valley of Hinnon to the west of Jerusalem was used as a rubbish dump for the city and its smouldering fires were seen as a symbol of eternal punishment.

πυρ, ος n fire

"This teaching is not necessarily incompatible with the display of righteous anger by Jesus in Mark 3:5 (cf. Eph 4:26) or his calling the Pharisees 'fools' in 23:17 (where Matthew uses the same word as here)." Hagner.

Matthew 5:23

ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον κάκει μνηστῆς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ,

ἐὰν if

προσφερω offer, present, bring

δωρον, ον n gift, offering

θυσιαστηριον, ον n altar

κάκει (και ἐκει) and there

μνησθῆς Verb, aor pass dep subj, 2 s
μυνησκομαι remember, call to mind

Matthew 5:24

ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ
θυσιαστηρίου καὶ ὑπάγε πρῶτον διαλλάγηθι
τῷ ἀδελφῷ σου, καὶ τότε ἔλθων πρόσφερε τὸ
δῶρόν σου.

ἀφιημι leave, forsake, let go
ἐκεῖ there, in that place
ἔμπροσθεν before, in front of
ὑπάγω go, go one's way, depart
πρῶτον first, first of all
διαλλάγηθι Verb, aor pass dep imperat, 2 s
διαλασσομαι be reconciled to, make
peace with

Here alone in NT.

τοτε then, at that time

Cf. Mk 11:25.

Matthew 5:25-26

Jeremias thinks that the situation envisaged is that of a man arrested for debt, a practice which, like imprisonment in general, was unknown to Jewish law. "Jesus is deliberately referring to non-Jewish legal practices which his audience considered inhuman." These verses emphasise the urgency of reconciliation.

Matthew 5:25

ἴσθι εὐνοῶν τῷ ἀντίδικῳ σου ταχὺ ἕως ὅτου εἶ
μετ' αὐτοῦ ἐν τῇ ὁδῷ, μήποτε σε παραδῶ ὁ
ἀντίδικος τῷ κριτῇ, καὶ ὁ κριτὴς τῷ ὑπηρέτῃ,
καὶ εἰς φυλακὴν βληθήσῃ.

ἴσθι Verb, pres imperat, 2 s εἰμι
εὐνοεω make friends, come to terms
ἀντίδικος, οἱ m opponent at law, enemy
ταχὺ adv quickly, without delay, soon
ἕως ὅτου while
ὁδος, οὐ f way, path, road, journey
μήποτε lest, otherwise
παραδῶ Verb, aor act subj, 3 s παραδίδωμι
hand or give over, deliver up, commit
κριτῆς, οὐ m judge

Many MSS ([D] L W Θ TR lat sy^{c,p,h}) read ὁ
κριτῆς σε παραδῶ, perhaps in imitation of the
preceding clause (cf. also Lk 12:58).

ὑπηρετης, οὐ m attendant, assistant
φυλακη, ης f prison, imprisonment
βληθήσῃ Verb, fut pass indic, 2 s βαλλω
throw, throw down, place

Matthew 5:26

ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως ἂν
ἀποδῶς τὸν ἔσχατον κοδράντην.

ἐξέλθῃς Verb, aor act subj, 2 s ἐξερχομαι

ἐκεῖθεν from there
ἕως ἂν until
ἀποδῶς Verb, aor act subj, 2 s ἀποδίδωμι
give, give back, repay
ἔσχατος, η, ον last, final
κοδραντης, οὐ m quadrans (Roman copper
coin worth 1/4 assarion or 1/64 denarius)

Matthew 5:21-26 Postscript

"It is a mistake to treat these stipulations casuistically and thus to fall into a new and harsh nomism. While they are meant to be taken seriously, calling attention to the relation between the root of a tree and its fruit (to use other Matthean metaphors), they, like the antitheses that follow, function more as exhortations to a life that perfectly reflects the reality of the kingdom." Hagner.

Matthew 5:27

Ἠκούσατε ὅτι ἐρρέθη: Οὐ μοιχεύσεις.

See verse 21 for opening phrase.

Many MSS, including TR, insert τοῖς ἀρχαίοις
after ἐρρέθη, conforming to the pattern of vv
21 and 33.

μοιχευω commit adultery

Cf. Ex 20:14; Deut 5:18 also Matt 19:18.

Matthew 5:28

ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα
πρὸς τὸ ἐπιθυμῆσαι αὐτήν ἤδη ἐμοίχευσεν
αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ.

βλεπω see, look
γυνη, αικος f woman, wife
ἐπιθυμω long for, desire, lust after
ἤδη adv now, already
μοιχευω commit adultery

Jesus is not saying that there is no difference
between the thought and the deed but rather
that sin begins in the heart (cf. James 1:14,15
also 2 Pet 2:14).

Matthew 5:29, 30

Jesus uses vivid imagery to highlight the
importance of dealing with sin in a radical
fashion. The eye is the medium through which
temptation comes and the hand the instrument
through which sin is performed.

Matthew 5:29

εἰ δὲ ὁ ὀφθαλμὸς σου ὁ δεξιὸς σκανδαλίζει σε,
ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ, συμφέρει γάρ
σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ
ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν.

δεξιος, α, ον right
σκανδαλιζω cause (someone) to sin

ἔξελε Verb, 2 aor act imperat ἔξαιρεω pull out
βαλλω throw, throw down

"This picturesque repudiation of a prized part of the body shows vividly that there is to be no compromise with evil." Morris

συμφερω usually impersonal it is better, it is profitable, it is useful

ἀπόληται Verb, aor midd subj ἀπολλυμι destroy; midd be lost, perish, die

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one

μελος, ους n member, bodily part

όλος, η, ον whole, all, complete

σωμα, τος n body

βληθη Verb, aor pass subj, 3 s βαλλω

γεννα, ης f see v.22

"The discipleship of the kingdom sometimes requires drastic measures." Hagner.

"Better to go limping into heaven than leaping into hell." Bruner.

Matthew 5:30

καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ, συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου εἰς γέενναν ἀπέλθῃ.

χειρ, χειρος f hand, power

The mention of *right* hand is probably to signify the most valuable and skilled member. The same thought is thereby applied to the eye in the previous verse.

ἐκκοπτω cut off, remove

ἀπέλθῃ Verb, aor midd/pass subj, 2 s

ἀπερχομαι

The majority of MSS have βληθη instead of ἀπελθῃ here assimilating to the ending of the previous verse.

Matthew 5:31, 32

Deut 24:1 required a man who divorced his wife to give her a bill of divorce. The OT law was not intended to establish grounds for divorce but to regulate the abuses that might arise from it. However, it was the *grounds* for divorce that preoccupied Rabbinic discussion in Jesus day.

"The school of Shammai took a hard line and saw the meaning of 'some indecency' (Deut 24:1) as adultery, whereas the school of Hillel allowed a much wider range of interpretation, and, for example, permitted a man to divorce his wife if she spoiled his dinner ... Against such a background Jesus calls on people to appreciate the true meaning and solemnity of marriage. We should bear in mind that he is laying down great principles that should guide conduct; he is not making laws or giving a precise list of occasions when divorce might take place." Morris

Matthew 5:31

Ἐρρέθη δέ· Ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον.

ἀπολυω release, set free, dismiss, divorce

γυνη, αικος f woman, wife

δότω Verb, aor act imperat, 3 s διδομι

ἀποστασιον, ου n written notice of divorce

Cf Deut 24:1; Matt 19:7,8; Mk 10:4

Matthew 5:32

ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας ποιεῖ αὐτὴν μοιχευθῆναι, καὶ ὅς ἐάν ἀπολελυμένην γαμήσῃ μοιχᾶται.

παρεκτος prep with gen except, apart from

Hagner and others suggest that the exception clause was not part of Jesus' teaching since it weakens the antithesis. It reflects, he argues, the view of Matthew's community. Hagner writes, "The radical character of the righteousness of the kingdom demands a return to the standards of the Garden of Eden. The attitude of Jesus in 19:6 (cf. Mark 10:11, which lacks the exception clause) is absolute; it is indeed so stern that the disciples (who were hardly of a Hillelite persuasion on the subject) wonder who can tolerate such a high standard (19:10-11). Here is the antithesis to Deut 24:1... Moses allowed divorce *and* remarriage, without designating the remarried as adulterers – because of the hardness of the hearts of the people. If, as we shall argue in the explanation of the parallel passage in chap. 19, followers of Jesus, recipients of the kingdom, are still not in this new era rid of their hard hearts, divorce and remarriage will continue to occur among them, just as it did among the people of God in the OT (see further comment on 19:3-12). Matthew's own insertion of the exception clauses, modifying the absolute teaching of Jesus, is just such an admission in the church of his day. Still, however, it is worth adding that conceding the hard realities of our continuing fallenness and the reality of forgiveness for those who fail must not allow us to weaken our commitment to continue to strive after the ideal."

πορνεία, ας f sexual immorality
μοιχεύωμαι commit adultery

"The word rendered *fornication* strictly denotes sexual intercourse between unmarried people, and some have seen that meaning here. On this view, Jesus is saying that if two people get married and it is subsequently found that prior to the marriage one of them had committed fornication, then the marriage may be dissolved. But that seems to be confining the meaning in a way that is not common in the New Testament; the word is used for all sorts of sexual sins. It is much more likely that in this passage it signifies adultery." Morris.

ὅς ἔαν see v.19

"The husband who divorces his wife causes her to commit adultery because in the culture of that day, unlike ours, a single woman could hardly survive on her own, except through prostitution. She was therefore bound to take another husband and so be made into an adulteress." Hagner.

ἀπολελυμένην Verb, perf pass ptc, f acc s
ἀπολυω
γαμήση Verb, aor act subj, 3 s γαμεω marry

"Among the Jews a man was not held to have committed adultery by engaging in sexual acts outside marriage unless his partner was herself a married woman. But Jesus does not distinguish between the man and the woman; either may commit adultery. It seems to have been a Christian idea that a man could commit adultery; others regarded sexual adventures as a normal part of life for a man. Jesus lays down the highest standards for both sexes. Divorce might happen, but it was not meant to be. Marriage is for life." Morris.

Matthew 5:33-37

The Mosaic law expressly commanded swearing in the name of God (Deut 6:13; 10:20). Jesus "was interested in the fact that people seemed very ready to swear oaths. He regarded it as important that what his disciples said could always be relied on; it should not be necessary for them to back up their statements with oaths. This is in striking contrast to a good deal of Judaism, in which oaths evidently played a large part in life. The Mishnah has a complete tractate on oaths (Shebu'ot), dividing them into classes, giving examples of valid and invalid oaths etc." Morris Such traditions were concerned with the question of when a person might legitimately break their word.

Matthew 5:33

Πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις· Οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ κυρίῳ τοῦς ὄρκους σου.

παλιν again, once more
(see v.21 for opening phrase)
ἐπιορκεω break an oath, swear falsely
ἀποδίδωμι give, render, give back, fulfil
ὄρκος, ου m oath, vow

Cf. Ex 20:7; Lev 19:12; Num 30:2; Deut 23:21-24.

Matthew 5:34

ἐγὼ δὲ λέγω ὑμῖν μὴ ὁμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ θεοῦ·

ὁμόσαι Verb, aor act infin ὁμνῶ and
ὁμνυμι swear, vow, make an oath
ὅλως adv at all

"He is not forbidding the taking of an oath in a law court or the like. The law said, "you shall ... swear by his name" (Deut 6:13; 10:20), and Jesus himself responded when the High Priest put him on oath (26:63,64). He is saying in the strongest terms that those who follow him must speak the truth. They must never take the line that only when an oath is sworn need they be truthful." Morris.

μητε and not; μητε ... μητε neither ... nor
 οὐρανος, ου m heaven
 θρονος, ου m throne

Jews thought that only oaths taken in the name of God were absolutely binding and that by swearing 'by heaven' the oath might later be broken.

Matthew 5:35

μήτε ἐν τῇ γῆ, ὅτι ὑποπόδιόν ἐστιν τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ μεγάλου βασιλέως·

γη, γης f earth
 ὑποποδιον, ου n footstool
 πους, ποδος m foot
 πολις, εως f city, town
 μεγας, μεγαλη, μεγα large, great
 βασιλευς, εως m king

Matthew 5:36

μήτε ἐν τῇ κεφαλῇ σου ὁμόσης, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ποιῆσαι ἢ μέλαιναν.

κεφαλη, ης f head
 ὁμόσης Verb, aor act subj, 2 s ὁμνωω
 δυναμαι can, be able to, be capable of
 εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one
 τρίχα Noun, acc s θριξ, τριχος f hair
 λευκος, η, ον white, shining
 ποιῆσαι Verb, aor act infin ποιεω
 ἢ or
 μελας, αινα, αν gen ανος, αινης, ανος black

Matthew 5:37

ἔστω δὲ ὁ λόγος ὑμῶν ναί, ναί, οὐ οὐ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν.

ἔστω Verb, pres act imperat, 3s εἰμι
 ναί yes, yes indeed, certainly

Cf. James 5:12

περισσος, η, ον more
 πονηρος, α, ον evil, bad, wicked

του πονηρου is ambiguous (as in 5:37; 6:13; 13:38). Lenski and Hagner think it is a reference to the 'evil one', i.e. the devil.

"With the dawn of the new era comes a wholly new standard of righteousness, one in which a yes is really a yes and a no is really a no. It is a mistake, however, to take a biblicist approach to this passage that would disallow Christians from taking an oath, say in a court of justice. The issue is nothing less than and nothing more than truthfulness." Hagner.

Matthew 5:38-42

"Jesus is, of course, still dealing with great principles, not laying down rules. We must not think that he held that his followers should never right wrongs, for example, nor that he felt that they must give to every beggar who approaches them. Were this so, all Christians would live under tyranny and in a state of destitution. But the principle that we are to refrain from asserting our own rights and that we should put the needs of others before our own runs through all of life and marks the difference between the servant of God and the worldling." Morris.

Matthew 5:38

Ἠκούσατε ὅτι ἐρρέθη· Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος.

(see v.21 for opening phrase)

ἀντι prep with gen for, in place of
 ὀδους, ὀδοντος m tooth

"This well known principle is found in Ex 21:24; Deut 19:21 and Lev 24:20 and also in the ancient code of Hammurabi. In its original intention the old Hebrew law was restrictive rather than permissive: it was designed to limit revenge and retaliation by fixing an exact compensation for injury. By this humane measure, the law of blood revenge (which could involve the destruction of a whole family in a feud) was greatly limited." Hill. Green says that in Jesus' day only the Saducees followed this rule literally, the Pharisees usually substituted fines.

Matthew 5:39

ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις σε ραπίζει εἰς τὴν δεξιὰν σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην·

ἀνθιστημι resist, oppose, withstand
 πονηρος, α, ον evil, bad, wicked

Here, obviously, a human aggressor. "Jesus is referring to private retaliation, not to public order." Morris.

ὅστις, ἡτις, ὅ τι who, which, whoever
 ραπίζω hit, strike
 δεξιος, α, ον right
 σιαγων, ονος f cheek

Suggests insult rather than violence.

στρέψον Verb, aor act imperat, 2 s στρεφω
 turn, turn around
 ἄλλος, η, ο another, other

This injunction is not to be taken literally but asserts that disciples of Jesus are not to behave according to the principles of strict retaliation in asserting legal rights (cf. John 18:22,23 for the example of Jesus and Acts 23:22-25 for Paul – see also Rom 12:18-21).

Matthew 5:40

καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον·

θελω wish, will

κριθῆναι Verb, pres pass infin κρινω judge
χιτῶν, ὄνος m tunic, shirt (generally of garment worn next to the skin)

λαβεῖν Verb, aor act infin λαμβανω

ἄφημι allow, let go

ἱματιον, ου n garment, robe, cloak

The ἱματιον was the outer cloak, used also for sleeping in at night. Cf. Ex 22:26-27, Deut 24:13 which forbids a plaintiff from claiming this outer garment. Cf. 1 Cor 6:7 for Paul's similar attitude.

Matthew 5:41

καὶ ὅστις σε ἀγγαρεύσει μίλιον ἓν, ὑπάγε μετ' αὐτοῦ δύο.

ἀγγαρευω force, press into service

Used in Mt 27:32; Mk 15:21 of the soldiers forcing Simon of Cyrene to carry Jesus' cross. The verb is used of any compulsory requisition or conscription.

μίλιον, ου n mile (of the Roman mile which was 8 σταδια or about 1618 yards)

εἷς, μια, ἓν gen ἑνος, μιας, ἑνος one

ὑπάγω go, go one's way, depart

δύο gen & acc δύο dat δύοσιν two

"The first mile renders to Caesar the things that are Caesar's; the second mile, by meeting oppression with kindness, renders to God the things that are God's." Manson.

Matthew 5:42

τῷ αἰτοῦντί σε δός, καὶ τὸν θέλοντα ἀπὸ σοῦ δανίσασθαι μὴ ἀποστραφῆς.

αἰτεω ask, request, demand

δός Verb, aor act imperat, 2 s διδωμι

θελω see v.40

δανίσασθαι Verb, aor midd infin δανειζω
lend; midd borrow

ἀποστραφῆς Verb, aor pass subj, 2 s

ἀποστρεφω turn away

Cf Psalm 37:21 and other portions of this psalm concerning the conduct and consequent reward (land in Ps 37) of the righteous.

Matthew 5:38-42 Postscript

"The disciple does not insist on personal rights. Furthermore, the true disciple does more than is expected. He or she is free from society's low standards of expectation, being subject only to the will of the Father. The conduct of the disciple is filled with surprise for those who experience it. This element of surprise relates closely to and reflects the grace that is central to the gospel. It is the unworthy who have experienced the good things of the kingdom; and as they have experienced the surprise of unexpected grace, so they act in a similar manner toward the undeserving among them (cf. Luke 6:34-35)... Kingdom ethics demands not mechanical compliance to rules but a lifestyle governed by the free grace of God." Hagner.

Matthew 5:43

Ἠκούσατε ὅτι ἐρρέθη· Ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου.

(See v.21 for opening phrase)

ἀγαπήσεις Verb, fut act indic, 2 s ἀγαπαω
love, show love for

πλησιον i) prep with gen near; ii) ὁ π.
neighbour, fellow man.

μισεω hate, despise, be indifferent to
ἐχθρος, α, ον enemy, one hated

This latter phrase does not, of course, come from the OT. Some think that it reflects the instruction of the Qumran *Manual of Discipline* which advises the community "to love everyone whom God has elected, and to hate everyone whom God has rejected... to hate the sons of darkness."

Hagner comments, "Clearly, neither Jesus' listeners nor Matthew's readers would have been surprised by the added words, since the traditional interpretation had become regularly associated with the text. The 'neighbour' meant fellow Jew; the 'enemy' meant Gentile."

Jesus rejects all restriction of the command.

Cf. Lk. 10:25-37.

Matthew 5:44

ἐγὼ δὲ λέγω ὑμῖν, ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν καὶ προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς·

ἀγαπαω love, show love for

ἐχθρος, α, ον enemy, one hated

The majority of MSS (D L W Θ f¹³ TR lat sy^{(p),h}) insert the after ἐχθρους (with occasional slight modifications), εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοὺς μισοῦσιν ὑμᾶς, and after προσεύχεσθε the words ἐπιρραζόντων ὑμᾶς καὶ. This material is obviously borrowed from the parallel in Luke 6:27-28. The shorter text is supported by κ B *et al.*

προσευχομαι pray
διωκω persecute, seek after

Love, as always in the OT and NT is not mere sentiment and emotion, it involves action.

Matthew 5:45

ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροῦς καὶ ἀγαθοῦς καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους.

ὅπως (or ὅπως ἂν) that, in order that
γένησθε Verb, aor midd depo subj, 2 pl
γίνομαι

Our love is to reflect the quality of God's love. Where would we be if God had loved only those who love him? He loved us while we were enemies (v.44).

ἥλιος, ου m the sun
ἀνατελλω rise, dawn, shine
πονηρος, α, ον evil, bad, wicked
ἀγαθος, η, ον good, useful, fitting
βρεχω rain, send rain
δικαιος, α, ον righteous
ἀδικος, ον evil, sinful, unjust

"The different words for 'good' (ἀγαθους, 'good,' and δικαίους, 'just') represent stylistic variations, as does the chiasmic order of the nouns. The 'bad' are, from the context, analogous to the 'enemies' of God. To love one's enemies is, then, to treat them as God treats those who have rebelled against him." Hagner.

Matthew 5:46

ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν;

ἐὰν if
μισθος, ου m pay, reward, gain
οὐχὶ (emphatic form of οὐ) not, no; used in questions expecting an affirmative answer.
τελωνης, ου m tax collector

Matthew 5:47

καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ ἔθνηκοι τὸ αὐτὸ ποιοῦσιν;

ἀσπάσησθε Verb, aor midd dep subj, 2 pl
ἀσπαζομαι greet, welcome

The salutation is more than a gesture of greeting, it expresses a desire for the peace and welfare of the other.

μονον adv only, alone
περισσος, η, ον more
ἔθνηκος, η, ον pagan, heathen, Gentile

Many MSS, including the TR, read τελῶναι rather than ἔθνηκοι.

Matthew 5:48

Ἔσεσθε οὖν ὑμεῖς τέλειοι ὡς ὁ πατὴρ ὑμῶν ὁ οὐράνιος τέλειός ἐστιν.

Cf. Lk 6:36.

ἔσεσθε Verb, fut indic, 2 pl εἰμι
τέλειος, α, ον complete, perfect, mature

Many MSS, including TR, have the slightly more emphatic ὡςπερ rather than ὡς

πατηρ, πατρος m father
οὐράνιος, ον heavenly, in heaven, from heaven

"This call does not differ from that in the OT: 'Be holy for I, the Lord God am holy.' (Lev 19:2; cf. 1 Pet 1:16). The LXX even uses the same word (τέλειος, translating טָהוֹר) at one point (Deut 18:13): 'Be perfect before the Lord your God.' The perfection here is the fulfillment of the Mosaic law ... but now according to its definitive interpretation by the Messiah who brings the kingdom. Love for God and one's neighbour (and particularly, love for one's enemies) will be described by Matthew as the commandments upon which thus all the law and the prophets depend (22:40). For Matthew, to be τέλειος means to fulfill the law through the manifestation of an unrestricted love (including even enemies) that is the reflection of God's love. This unrestricted love preeminently embodies ethical perfection. This perfection, and nothing less, is that to which Jesus calls his disciples." Hagner.

Matthew 6:1-18

According to Rabbinic Judaism, the three great pillars of religious life are:

- Prayer – directed towards God;
- Almsgiving – directed towards others;
- Fasting – directed towards oneself.

"These practices do not themselves come under criticism, nor are they regulated, but rather the motivation underlying them is scrutinised." Hagner.

Matthew 6:1

Προσέχετε δὲ τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μὴ γε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς.

Verse 1 acts as an introduction to and summary of vv 1-18.

προσεχω pay close attention to, be on guard, watch, watch out

"a verb that has the meaning 'turn (your mind) to' and thus 'give careful attention to,' 'concentrate on.' Jesus is inviting his hearers to concentrate on the central thing when they perform any act of righteousness." Morris.

δικαιοσύνη, ης f righteousness
ἔμπροσθεν before, in front of
θεαθῆναι Verb, aor pass infin θεαομαι see, look at, observe

Compare 5:16 in which Jesus commands us to let our light be seen by men. The genuine character of our lives is to be evident to those around us – this is very different from our religious practices being a show to impress others.

γε enclitic particle adding emphasis to the word with which it is associated
μισθος, ου m pay, wages, reward

"The deed was done in order to secure a reputation, not in order to serve God. Already the doer has secured his reward." Morris.

Matthew 6:2

Ὅταν οὖν ποιῆς ἐλεημοσύνην, μὴ σαλπίσσης ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ρύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.

ὅταν when, whenever
ἐλεημοσύνη, ης f giving money to a needy person, money given to a needy person, gift
σαλπίσσης Verb, aor act subj, 2 s σαλπίζω sound a trumpet

Probably intended metaphorically rather than literally – though some suggest that a trumpet may actually have been blown to draw attention to very large gifts.

ὥσπερ as, even as, just as
ὑποκριτής, ου m hypocrite
ρύμη, ης f street, alley
ὅπως (or ὅπως ἄν) that, in order that

δοξασθῶσιν Verb, aor pass subj, 3 pl δοξάζω
praise, honour, glorify, exalt
ἀπεχω receive in full, have back

The phrase ἀμὴν λέγω ὑμῖν "which previously occurred in 5:18 and 26, is found some thirty-two times in Matthew, more than twice as often as in any other Gospel." Hagner.

μισθος, ου m see v.1

"They were not giving, but *buying*. They wanted the praise of men, they paid for it." Davies & Allison.

"In the rabbinic doctrine concerning rewards, almsgiving is promised a high return (see Strack Billerbeck ...). Jesus' remark that those who give alms for the praise of others already have their reward must have had a shocking effect on his hearers." Hagner.

Matthew 6:3

σοῦ δὲ ποιῶντος ἐλεημοσύνην μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου,

γνώτω Verb, aor act imperat, 3 s γινωσκω
ἀριστερός, α, ον left, left hand
δεξιός, α, ον right, δεξια right hand

Matthew 6:4

ὅπως ἦ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.

ὅπως see v.2

ἦ Verb, pres subj, 3s εἶμι
κρυπτός, η, ον hidden, secret, private
βλεπω see, look
ἀποδίδωμι give, give back, repay

A majority of late MSS (L W Θ TR it sy^{s,p,h}) add ἐν τῷ κρυπτῷ, 'in secret.' Metzger points out that it is the superiority of the Father's reward to human approval that is important, not its public or non-public character.

"To sum up, our Christian giving is to be neither before men (waiting for the clapping to begin), nor even before ourselves (our left hand applauding our right hand's generosity), but before God, who sees the servant heart and rewards us with the discovery that, as Jesus said, 'It is more blessed to give than to receive'." Stott.

"God himself is the reward of Christians." Gutzwiller.

Matthew 6:5

Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε ὡς οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως φανῶσιν τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν.

ὅταν see v.2

προσευχομαι pray
 ἔσεσθε Verb, fut indic, 2 pl εἰμι
 φιλεω love, have deep feeling for

Cf. 23:6.

γωνια, ας f corner
 πλατεια, ας f wide street
 ἐστῶτες Verb, perf act ptc, m nom pl ἵστημι
 stand, stop

"The perfect participle, ἐστῶτες, has the nuance of having taken a position and continuing to stand in it, and this implies the enjoyment of public attention. Standing was the common position for prayer." Hagner.

ὅπως see v.2

φανῶσιν Verb, aor pass subj φαινω shine;
 midd. and pass. appear, be seen

It was not that they loved prayer but rather that they loved to be seen praying.

"In all this Jesus is not condemning public prayer or praying in a public place; it is praying in such a way as to maximise its effect on other people that he condemns." Morris.

ἀπεχω see v.2

Matthew 6:6

σὺ δὲ ὅταν προσεύχη, εἰσελθε εἰς τὸ ταμειὸν σου καὶ κλείσας τὴν θύραν σου πρόσευξαι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.

"σὺ, 'you' (singular), in the strong adversative sentence is emphatic: 'but when *you* pray ...' (cf. the same formula in v 17)." Hagner.

ὅταν see v.2

εἰσελθε Verb, aor act imperat, 2 s εἰσερχομαι
 enter, go in

ταμειον, ου n inner room, private room
 κλείσας Verb, aor act ptc, m nom s κλειω
 shut, shut up, lock

θύρα, ας f door, gate

πρόσευξαι Verb, aor midd dep imperat, 2 s
 προσευχομαι

κρυπτος, η, ον see v.3 for this and the following phrase

"Just as nothing destroys prayer like side-glances at human spectators, so nothing enriches it like a sense of the presence of God." Stott.

"The secret of religion is religion in secret." McNeile.

Again, many MSS, followed by TR, add ἐν τῷ φανερω at the end of the verse. See note on v.4.

Matthew 6:7

Προσευχόμενοι δὲ μὴ βατταλογήσητε ὥσπερ οἱ ἔθνη· δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται·

προσευχομαι see v.5

βατταλογήσητε Verb, aor act subj, 2 pl
 βατταλογεω babble, use many words

Suggests a repetition of meaningless syllables or phrases.

ὥσπερ as, even as, just as

ἔθνη, ον pagan, heathen, Gentile

δοκεω think, suppose

πολυλογία, ας f many words, long prayer

εἰσακουσθήσονται Verb, fut pass indic, 3 pl
 εἰσακουω hear (of prayer)

"Jesus is not, of course, forbidding long prayer; he himself on occasion could pray all night (Lk 6:12)... It is prayer based on the view that length will persuade God that he discourages." Morris.

Matthew 6:8

μὴ οὖν ὁμοιωθῆτε αὐτοῖς, οἶδεν γὰρ ὁ πατήρ ὑμῶν ὃν χρεῖαν ἔχετε πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν.

ὁμοιωθῆτε Verb, aor pass subj, 2 pl ὁμοιωω
 make like; pass resemble, be like

οἶδα (verb perf in form but with present meaning) know, understand

χρεια, ας f need, want

αἰτῆσαι Verb, aor act infin αἰτεω ask,
 request

Matthew 6:9-13

"It is comparatively easy to repeat the words of the 'Lord's Prayer' like a parrot (or indeed a heathen 'babbling'). To pray them with sincerity, however, has revolutionary implications for it expresses the priorities of a Christian." Stott.
 "The one who prays the Lord's prayer prays ... from a perspective of one who is involved in the great redemptive drama that is beginning to unfold in the Gospel narrative itself. The measure of eschatological fulfillment already realised focuses one's thoughts and desires upon the consummation of God's purposes as well as upon the consciousness and importance of present discipleship." Hagner.

Matthew 6:9

Οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς· ἁγιασθήτω τὸ ὄνομά σου,

οὕτως and οὕτω thus, in this way

οὕτως suggests Jesus' words are to be used as a *model* for prayer rather than simply repeated in prayer. "Luke ('when you pray, say'), on the other hand, seems to suggest the repetition of the actual words of the prayer (as was already done in the early church)." Hagner.

"Bonnard points out that when God is called 'Father' in the Synoptic Gospels the word is always on the lips of Jesus. This is not a commonplace in ancient religion, but a new understanding of the nature of God Jesus taught his disciples." Morris.

Jesus allows his disciples to enter into the same intimacy with God which he himself enjoys, cf. Jn 20:17.

Note the plural, ἡμῶν. The Christian does not pray in isolation but as part of a community who are also brought to mind in prayer.

οὐρανος, ου m heaven

The phrase "our Father in heaven" reminds us that God is personal, that he has an intimate concern for us and that he has power to help. We should begin prayer by remembering who God is, then all else is placed in perspective:

- i) God's concerns will be given priority – 'your name,' 'your kingdom,' 'your will'...
- ii) Our needs will be comprehensively committed to him.

ἀγιασθήτω Verb, aor pass imperat, 3 s

ἀγιαζω sanctify, make holy

ὄνομα, τος n name, title, person

"The name of God is virtually indistinguishable from the person of God (cf. for example, Mal 1:6; Isa 29:23; Ezek 36:23; John 12:28; 17:6). Thus God is called upon to vindicate himself. In a Jewish context, this petition refers to God acting in fulfilment of the promises to Israel, and thus to the silencing of the taunts of her enemies. In short, God's name will only be properly honoured when he brings his kingdom and accomplishes his will on earth (cf. [the Jewish prayer] the Qaddish). Thus the first three petitions of the prayer are closely linked, referring essentially to the same salvation-historical reality." Hagner.

"We adamantly desire that due honour may be given to it, that is to him whose name it is, in our lives, in the church and in the world." Stott.

Matthew 6:10

ἐλθέτω ἡ βασιλεία σου, γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς·

ἐλθέτω Verb, aor act imperat, 3 s ἐρχομαι

"To pray that his kingdom may 'come' is to pray both that it may grow, as through the church's witness people submit to Jesus, and that soon it will be consummated when Jesus returns in glory to take his power and reign." Stott.

"This refers to the eschatological rule of God ... expected and longed for by the Jewish people... It involves the consummation of God's purposes in history, the fulfilment of the prophetic pictures of perfect bliss (cf. Acts 1:6). The gospel is itself, above all, the announcement that God's promised rule has now begun in and through the work of Jesus the Messiah (see 3:2; 4:17,23), so the disciples are thus encouraged to pray that what has begun in the ministry of Jesus, what they have now begun to participate in, may be experienced in all its fullness (cf. the prayer *Marana tha*, 'our Lord come,' in 1 Cor 16:22; cf. Rev 22:20)." Hagner.

γενηθήτω Verb, aor pass dep imperat, 3 s

γίνομαι

θέλημα, ατος n will, wish, desire

γῆ, γης f earth

"This petition is essentially synonymous with the preceding petition (cf. its omission in Luke 11:2)." Hagner.

Matthew 6:11

τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον·

A true understanding of God as our heavenly Father will make us put our own needs in second place to his glory. But it will not mean that we decline to mention our own needs as if we did not want to bother God with such trivia or thought our needs to be unworthy of his attention.

ἄρτος, ου m bread, a loaf, food

ἐπιούσιος, ον (of doubtful meaning) for

today, for the coming day, necessary for existence

δὸς Verb, aor act imperat, 2 s δίδωμι

σήμερον today

Prayer for everything necessary for our daily life. Hagner thinks that the eschatological element continues, suggesting that the meaning is 'supply us with bread today as we will be supplied at the eschatological banquet.'

Matthew 6:12

καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν·

ἀφίημι cancel, forgive

ὀφειλημα, τος n debt, wrong, sin

"The concept of sin as 'debt' owed to God has an Aramaic background." Hagner.

ἀφήκαμεν Verb, aor act indic, 1 pl ἀφιημι

The majority of later MSS (κ¹ D (L) W Δ Θ Γ¹³ TR and possibly sy^c and co) have the present tense (ἀφιομεν or ἀφιεμεν) cf. Lk 11:4. Supporting the aorist are κ^{*} B Z Γ¹ vgst sy^{p,h}

ὀφειλετης, ου m debtor, one indebted

Morris comments, "This [latter phrase] must surely be taken as aspiration rather than limitation, or none of us would be forgiven." However, his use of the term 'aspiration' is perhaps too light. Cf. vv. 14-15; 5:23-26; 18:23-35.

Matthew 6:13

καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

εἰσενέγκῃς Verb, aor act subj, 2 s εἰσφερω
bring in, lead in

πειρασμος, ου m period or process of testing, temptation

God cannot tempt us with evil (James 1:13). The request is that we might be kept from falling into temptation and is the negative side of the single request of which the following phrase is the positive.

Hagner prefers the sense 'testing,' and suggests again that there may be an eschatological element here or at least that the 'ordinary' testing of the present age is anticipatory of the great final test. "The disciple thus prays not to be led into such a situation, i.e. not to be led into a testing in which his or her faith will not be able to survive."

ῥῦσαι Verb, aor midd dep imperat, 2 s

ῥυομαι save, rescue

πονηρος, α, ον evil, bad, wicked

Either neuter, 'evil', or masculine, 'the evil one'. Morris prefers the former, Hagner the latter.

Many MSS include the longer reading ὅτι σου ἐστιν ἡ βασιλεια καὶ ἡ δυναμις καὶ ἡ δοξα εἰς τοὺς αἰῶνας. ἀμήν. But this is omitted by the older MSS. Some suppose it to be a later addition making the prayer more suitable for liturgical use.

Matthew 6:14

ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατήρ ὑμῶν ὁ οὐράνιος·

ἐὰν if

ἀφῆτε Verb, aor act subj, 2 pl ἀφιημι

The majority of MSS (B L W Θ Γ¹³ TR sy^{c,h} sa bo^{pt}) insert τὰ παραπτώματα αὐτῶν, 'their sins,' perhaps in imitation of 14a.

παραπτωμα, τος n sin, wrongdoing

"It is not that the act of forgiving merits an eternal reward, but rather it is evidence that the grace of God is at work in the forgiving person and that that same grace will bring him forgiveness in due course." Morris.

Matthew 6:15

ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις, οὐδὲ ὁ πατήρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.

"It is clear from these verses that a direct connection exists between God's forgiveness and our forgiveness. But it is a given that God's forgiveness is always prior (cf. 18:23-35). These verses are a forceful way of making the significant point that it is unthinkable – impossible – that we can enjoy God's forgiveness without in turn extending our forgiveness toward others. Paul makes use of this logion in Col 3:13." Hagner.

Matthew 6:16

Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὡς οἱ ὑποκριταὶ σκυθρωποὶ, ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν ὅπως φανῶσιν τοῖς ἀνθρώποις νηστεύοντες· ἀμήν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.

ὅταν see v.2

νηστευω fast, go without food

The Pharisees fasted twice a week, on Mondays and Thursdays. John the Baptist's disciples fasted often but Jesus' disciples did not – or not as a regular exercise. Fasting is coupled with humbling and with prayer in Scripture (Ex 24:18; 2 Chron 20:1ff; Esth 4:14 etc.).

ὑποκριτης, ου m hypocrite

σκυθρωπος, η, ον sad, gloomy

ἀφανίζω ruin, destroy, disfigure

The meaning is literally 'to make invisible,' hence the pun ... ὅπως φανῶσιν

προσωπον, ου n face, appearance

"It is not quite certain what form this disfigurement took, but evidently some act of disfigurement was recognized as a common accompaniment of fasting so that these people not only fasted but appeared to fast." Morris.

ὅπως see v.2

φανῶσιν see v.5

ἀπεχω for this phrase, see v.2

Matthew 6:17

σὺ δὲ νηστεύων ἄλειψαί σου τὴν κεφαλὴν καὶ τὸ πρόσωπόν σου νίψαι,

ἄλειψαί Verb, aor midd imperat, 2 s ἀλειψω
anoint

κεφαλη, ης f head

νίψαι Verb, aor midd imperat, 2 s νιπτω
wash; midd wash oneself

Refers to normal custom of the day: though fasting, they were to appear no different from those not fasting.

Matthew 6:18

ὅπως μὴ φανῆς τοῖς ἀνθρώποις νηστεύων ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυφαίῳ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυφαίῳ ἀποδώσει σοι

φανῆς Verb, aor pass subj, 2 s φαίνομαι see v.5
κρυφαίος, α, ον secret, hidden
βλεπω see, look, be able to see
ἀποδίδωμι give, render, give back, repay

A few MSS, followed by the TR, add the words ἐν τῷ φανερωῶ at the end of the verse.

Matthew 6:19

Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν·

θησαυρίζω store up, save, put aside
θησαυρος, ου m treasure store, treasure
γῆ, γῆς f earth
ὅπου adv. where
σῆς, σιτος m moth
βρῶσις, εως f food, eating; decay, rust

Could mean corrosion eating at metal, or mice eating away at stored grain. NJB translates 'woodworm.'

ἀφανίζω see v.16
κλεπτης, ου m thief
διορυσσω dig through, break in
κλεπτω steal

Possessions are not to be shunned as unspiritual but valued as given by God (1 Tim 4:3,4; 6:17). What is forbidden is the *selfish* accumulation of goods and extravagant and luxurious living (Lk 12:15), particularly when others are in need. Jesus condemns a *heart* tied to the things of this world. A Spanish proverb states, "There are no pockets in a shroud."

Matthew 6:20

θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν·

οὐρανος, ου m heaven
οὔτε not, nor (οὔτε ... οὔτε neither ... nor)

"It seems ... to refer to such things as these: the development of a Christlike character (since all we can take to heaven is in ourselves); the increase of faith, hope and charity, all of which (Paul said) 'abide'; growth in the knowledge of Christ whom one day we will see face to face; the active endeavour (by prayer and witness) to introduce others to Christ, so that they too may inherit eternal life; and the use of our money for Christian causes, which is the only investment whose dividends are everlasting." Stott.

Matthew 6:21

ὅπου γὰρ ἐστὶν ὁ θησαυρός σου, ἐκεῖ ἔσται καὶ ἡ καρδία σου.

The majority of MSS read the plural ὕμων to agree with the plural of vv 19-20 as well as the parallel in Lk 12:34. The singular is found in κ B lat co *et al.*

ἐκεῖ there, in that place, to that place
ἔσται Verb, fut indic, 2 s εἶμι

"Jesus points out that the place we choose for our treasures tells us something about ourselves." Morris.

Matthew 6:22-23

Stott thinks that the 'eye' here stands for the heart. He writes, "The argument seems to go like this: just as our eye affects our whole body, so our ambition (where we fix our eyes and heart) affects our whole life. Just as a seeing eye gives light to the body, so a noble and singleminded ambition to serve God and man adds meaning to life and throws light on everything we do. Again, just as blindness leads to darkness, so an ignoble and selfish ambition (e.g. to lay up treasures for ourselves on earth) plunges us into moral darkness. It makes us intolerant, inhuman, ruthless and deprives life of all ultimate significance."

Matthew 6:22

Ὁ λύχνος τοῦ σώματός ἐστὶν ὁ ὀφθαλμός· ἐὰν οὖν ἦ ὁ ὀφθαλμός σου ἀπλοῦς, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται·

λυχνος, ου m lamp
σῶμα, τος n body
ἐὰν if
ἦ Verb, pres subj, 3s εἶμι
ἀπλοῦς, η, ον sound, healthy

The word implies 'wholeness' or 'singleness of purpose'. It is used elsewhere to mean 'generous' or 'wholehearted'.

ὅλος, η, ον whole, all, complete, entire
φωτεινος, η, ον full of light
ἔσται Verb, fut indic, 2 s εἶμι

Matthew 6:23

ἐὰν δὲ ὁ ὀφθαλμὸς σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον.

πονηρός, α, ον evil, bad, wicked

ἦ Verb, pres subj, 3s εἰμι

σκοτεινός, η, ον dark, in darkness

"Life not focused on God's claim and command is lost in spiritual darkness." Morris.

φως, φως n light

σκοτος, ους n darkness, evil

ποσος, η, ον how much(?), how many(?)

Matthew 6:24

Οὐδεὶς δύναται δυοῖς κυρίοις δουλεύειν· ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἑνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ.

οὐδεὶς, οὐδεμία, οὐδεν no one, nothing

δυναμαι can, be able to, be capable of

δυο gen & acc δυο dat δυοισιν two

δουλεω serve, be a slave

ἢ or, (ἢ ... ἢ either ... or)

εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one

μισεω hate, despise, be indifferent to

This does not mean hatred as we commonly use the term but only putting in second place, cf. Luke 14:26.

ἕτερος, α, ον other, another, different

ἀγαπαω love, show love for

ἀνθέξεται Verb, fut midd dep indic, 3 s

ἀντεχομαι be loyal to, hold firmly to

καταφρονεω despise, treat with contempt

μαμωνας, α m money, wealth, property

"Would-be compromisers misunderstand his teaching, for they miss the picture of slave and slave-owner which lies behind his words. As McNeile puts it, 'Men can work for two employers, but no slave can be the property of two owners,' for 'single ownership and full time service are of the essence of slavery.' So anybody who divides his allegiance between God and mammon has already given in to mammon, since God can only be served with an entire and exclusive devotion. This is simply because he is God: 'I am the Lord, that is my name; my glory I give to no other.' (Is 42:8; 48:11). To try to share him with other loyalties is to have opted for idolatry." Stott.

Matthew 6:25

Διὰ τοῦτο λέγω ὑμῖν· μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε, μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσησθε· οὐχὶ ἡ ψυχὴ πλεῖον ἐστὶ τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος;

"The λεγω ὑμιν, 'I say to you,' echoes the authority of Jesus found, for example, in the antitheses of 5:21-48." Hagner.

μεριμναω be anxious, worry, be concerned about

ψυχη, ης f self, inmost being, life, person

φάγητε Verb, aor act subj, 2 pl ἔσθω and

ἔσθω eat, consume

πίητε Verb, aor act subj, 2 pl πινω drink

The words ἡ τί πίητε are lacking in, among other witnesses, ⱼ f¹ vg sy^c sa^{mss} and many church fathers. They may have been inserted by influence of verse 31. On the other hand, they may have been omitted by homoioteleuton or possibly by influence of Luke 12:22.

μηδε negative particle nor, and not

σωμα, τος n v.22

ἐνδύω dress, clothe; midd put on, wear

Illustrative of the anxiety about this life which can hinder a person's undistracted and absolute discipleship.

οὐχι (emphatic form of οὐ) not, no; used in questions expecting an affirmative answer.

πλειων, πλειον or πλεον more

τροφη, ης f food, nourishment

ἐνδύμα, τος n clothing, garment

Cf. Phil 4:6; 1 Pet 5:7.

Matthew 6:26

ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ ὅτι οὐ σπεύρουσιν οὐδὲ θερίζουσιν οὐδὲ συναγουσιν εἰς ἀποθήκας, καὶ ὁ πατήρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν;

ἐμβλεπω look straight at, consider, see
πετεινον, ου n bird

The parallel in Lk 12:24 has 'ravens.'

σπειρω sow

θερίζω reap, harvest

οὐδε and not, neither

συναγω gather, gather together

ἀποθηκη, ης f barn, granary

Not encouragement to idleness, for the birds are busy in finding their food.

οὐρανιος, ον heavenly, in heaven

τρεφω feed, provide with food, sustain

μαλλον adv more

διαφερω intrans. be worth more than, be superior to

Cf. 10:31. "Christ's argument – from the less to the greater – amounts to this: if the birds, who cannot in any real sense plan ahead, have no reason to worry, then certainly you, my followers, endued with intelligence, so that you can take thought for the future, should not be filled with apprehension." Hendriksen.

Matthew 6:27

τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναιται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα;

μεριμναω see v.25

δυναμαι can, be able to, be capable of

προστιθημι add, add to, increase

ἡλικια, ας f span of life; stature, height

πηχυς, εως m cubit

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one

ἡλικια is used both to mean height (Lk 19:3) and to mean age (Heb 11:11). Here, in context, it probably means length of life since a cubit (0.5 m) would seem to be inappropriate as a small measure (cf. particularly ἐλαχιστον in the parallel in Lk 12:26). Perhaps life is being viewed as a path – just as we might speak of our birthday as another milestone (cf. Ps 39:5).

Matthew 6:28

καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνουσιν· οὐ κοπιῶσιν οὐδὲ νήθουσιν·

ἐνδυμα, τος n clothing, garment

μεριμναω see v.25

καταμάθετε Verb, aor act imperat, 2 pl

καταμανθανω consider, observe

κρινον, ου n lily, attractive wild flower

ἀγρος, ου m field, farm, countryside

αὐξανω and αὐξω grow, spread, increase

κοπιαω work, work hard, labour

νηθω spin

Matthew 6:29

λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων.

δόξη Noun, dat s δοξα, ης f glory,

splendour

περιβαλλω put on, clothe, dress

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one

Matthew 6:30

εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιένυσσιν, οὐ πολλῶ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;

χορτος, ου m grass, vegetation

ἀγρος, ου m see v.28

σημερον today

αὔριον Adverb tomorrow, the next day

κλιβανος, ου m oven, furnace

βαλλω throw, place

οὕτως and οὕτω adv. thus, in this way

ἀμφιεννυμι clothe, dress

πολυς, πολλη, πολυ gen πολλου, ης, ου much, many

μαλλον adv more

ὀλιγοπιστος, ον of little faith

For Jesus use of this term, see also:

Matt 8:26 the disciples' fear of drowning in a storm;

Matt 14:31 Peter's fear of sinking;

Matt 16:8 the disciples' slowness to learn from Jesus' miracles.

Matthew 6:31

μὴ οὖν μεριμνήσητε λέγοντες· τί φάγωμεν; ἢ τί πίωμεν; ἢ τί περιβαλώμεθα;

μεριμναω see v.25

φάγωμεν Verb, aor act subj, 1 pl ἐσθω v.25

ἢ οἱ

πίωμεν Verb, aor act subj, 1 pl πιω v.25

περιβαλλω put on, clothe, dress

Matthew 6:32

πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητοῦσιν· οἶδεν γὰρ ὁ πατήρ ὑμῶν ὁ οὐράνιος ὅτι χρεῖζετε τούτων ἀπάντων.

ἔθνη Noun, nom & acc pl ἔθνος, ους n nation, people; τα ἑ. Gentiles

I.e. those outside the family of faith.

ἐπιζητεω seek, desire, search for

οἶδα (verb perf in form but with present meaning) know, understand

οὐράνιος, ον see v.26

χρηζω need, have need of

ἅπας, ασα, αν (alternative form of πας) all; pl everything

In Classical Greek, πας follows vowels and ἅπας follows consonants, but this distinction is largely lost in the Greek of the New Testament.

Matthew 6:33

ζητεῖτε δὲ πρῶτον τὴν βασιλείαν καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.

ζητεω seek, search for, look for

Pursue with energy and intent. "This imperative means rather that one should make the kingdom the centre of one's existence and thus experience the rule of God fully in one's heart, hence the present tense, 'keep seeking.'" Hagner.

πρῶτον first, in the first place, first of all

"The words [του θεου] are lacking in two major witnesses (A and B) and can be explained as a natural scribal addition. On the other hand, Matthew only rarely uses βασιλεια without modifiers, and these instances are easy to regard as exceptions (e.g., 8:12; 24:7). Thus the words were possibly omitted accidentally. The αὐτου following δικαιοσυνη also is easier with the presence of the antecedent θεου." Hagner.

δικαιοσυνη, ης f righteousness, what is right, what God requires

"Participation in the kingdom, as Matthew has already informed us (see 5:20), necessitates righteousness of a qualitatively new kind. The gift of the kingdom and the demand of this new righteousness are inseparable." Hagner. "The important thing for the disciples is to be constantly seeking to do the things that God wills, that is, to be submissive to the King. In this context seeking God's *righteousness* (not our own righteousness) will mean that righteousness which God alone can give... This will include the 'right standing' before God that comes about as the result of Christ's saving work and also the right conduct that befits the servant of God." Morris.

προστιθημι add, add to

A divine passive.

Matthew 6:34

μη οὖν μεριμνήσητε εἰς τὴν αὔριον, ἢ γὰρ αὔριον μεριμνήσει αὐτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

Cf. Phil 4:6; 1 Pet 5:7.

αὔριον see v.30

ἑαυτος, ἑαυτη, ἑαυτον reflexive pronoun, himself, herself, itself

ἀρκετος, η, ον enough; it is enough
κακια, ας evil, wickedness

"A shallow thinker might gather from the previous words about trust that the believer will have a smooth path through life. That is not what Jesus is saying. All people have trouble, believers among them. But he is making clear that there is all the difference in the world between facing the problems we will certainly meet with firm faith in our heavenly Father and facing them with anxiety." Morris. "Each day contains its share of evil, but God's faithfulness can be counted upon on a daily basis." Hagner. Cf. Is 26:3.

Matthew 7:1-6

"Jesus turns from a negative attitude in one's own affairs (worry) to a negative attitude in one's attitude to others (censoriousness). He points to a bad habit all too characteristic of the human race, and instructs his followers not to be hasty in making negative judgements on their fellows. It is a dangerous procedure because it invites a similar judgement in return. And it is a difficult procedure because our own faults make it hard for us to see precisely what is amiss in our fellows." Morris.

Matthew 7:1

Μη κρίνετε, ἵνα μη κριθῆτε·

This does not forbid all acts of judgement (cf. John 7:24). It "is not a requirement to be blind, but rather a plea to be generous." Stott. "The meaning here ... is that unfair or uncharitable judgments should be avoided. A note of humility is suggested too by the immediate context (vv. 3-5): one should not judge others more harshly or by a different standard than one judges oneself." Hagner.

κριθῆτε Verb, aor pass subj, 2 pl κρινω
judge, pass judgement on, condemn

Morris thinks that the consequential judgement spoken of here is that of God.

Matthew 7:2

ἐν ᾧ γὰρ κρίματι κρίνετε κριθήσεσθε, καὶ ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν.

κριμα, τος n judgement, verdict

Cf. Rom 2:1.

μετρον, ου n measure, degree, quantity
μετρω measure, deal out

A number of MSS, followed by the TR, read ἀντιμετρηθήσεται rather than μετρηθήσεται – probably influenced by the parallel in Lk 6:38.

Matthew 7:3

τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς;

βλεπω see, look, be able to see

καρφος, ους n speck, small splinter

Perhaps 'sawdust.' The analogy reflects the familiarity of Jesus with the carpenter's shop, cf. Mt 13:55; Mk 6:3.

σος, ση, σου possessive adj. your, yours
δοκος, ου f log, beam of wood
κατανοεω consider, think of, notice,
observe

"What is a tiny flaw in another is seen so clearly by a censorious person, while ironically what is an outrageously huge failure in the latter is conveniently overlooked altogether. It is the self-righteous, censorious person who is particularly eager to correct the faults of others." Hagner.

Morris adds, "The meaning is not that in every case the person passing judgement is a worse sinner than the one he criticises. It is rather that what he finds wrong in his brothers is a very small matter compared with the sins God sees in him."

Matthew 7:4

ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου· ἄφες ἐκβάλω τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σου, καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου;

ἢ οἱ

ἐρεῖς Verb, fut act indic, 2 s λεγω

ἀφιημι allow, tolerate

ἐκβάλω Verb, aor act subj, 1 s ἐκβαλλω
throw out, expel, cast out

Matthew 7:5

ὑποκριτά, ἔκβαλε πρῶτον ἐκ τοῦ ὀφθαλμοῦ σου τὴν δοκόν, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.

ὑποκριτης, ου m hypocrite

"Jesus is drawing attention to a curious feature of the human race in which a profound ignorance of oneself is so often combined with an arrogant presumption of knowledge about others, especially about their faults." Morris.

ἐκβαλε Verb, aor act imperat, 2s ἐκβαλλω

πρῶτον adv. first, first of all

τοτε then, at that time

διαβλεπω see clearly

Matthew 7:6

Μὴ δῶτε τὸ ἅγιον τοῖς κυσίν, μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων, μήποτε καταπατήσουσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν καὶ στραφέντες ῥήξωσιν ὑμᾶς.

ἅγιος, α, ον holy, consecrated, set apart
to/by God

κυνων, κυνος m dog

μηδε negative particle nor, and not, neither

βάλητε Verb, aor act subj, 2 pl βαλλω throw,
throw down, place

μαργαριτης, ου m pearl

ἔμπροσθεν prep with gen before, in front of

χοιρος, ου m pig

μηποτε lest, otherwise

καταπατήσουσιν Verb, aor act subj, 3 pl

καταπατεω trample on

πους, ποδος m foot

στραφέντες Verb, aor pass ptc, m nom pl
στρεφω pass turn, turn around

Probably "we should understand the construction as chiasmic: the pigs do the trampling and the dogs tearing in pieces." Morris.

ῥήξωσιν Verb, aor act subj, 3 pl ῥηγνυμι and
ῥησσω burst, tear in pieces

Note that this verse deals with *failure* to judge appropriately. It is applied by many commentators to the message of the Gospel. "The gospel of the kingdom – in 13:45-6 the kingdom is a pearl – was to be preached to all; but its heralds were also instructed to shake the dust off their feet when they were not received into a house or town (10:14)." Davies & Allison.

"Staying on and on in the company of those who ridicule the Christian religion is not fair to other fields that are waiting to be saved, especially in view of the fact that the harvest is plentiful but the labourers are few." Hendriksen.

"The issue here thus focuses on the lack of receptivity rather than on any intrinsic unworthiness of any individuals or group." Hagner.

Matthew 7:7-11

"Here he is simply making emphatically the central point, that prayer to a loving Father is effective. The point is not that human persistence wins out in the end, but that the heavenly Father who loves his children will certainly answer their prayers." Morris.

Matthew 7:7

Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρησεται· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.

αἰτεω ask, request, demand

"All three imperatives are present, underlining the importance of continuous action." Morris. Cf. Lk 18:1-8; 11:5-8.

δοθήσεται Verb, fut pass indic, 3 s διδωμι

ζητεω seek, search for, look for

εὕρησεται Verb, fut act indic, 2 pl εὕρισκω

κρουω knock (at a door)

ἀνοιγω open

"All who serve God know what it is to be faced with 'doors' that are fast closed, and it means a lot that prayer will result in the opening of such doors. The three expressions underline the effectiveness of prayer. Look at it which way you will, it gets things done." Morris.

Matthew 7:8

πᾶς γὰρ ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν
εὕρισκει καὶ τῷ κρούοντι ἀνοιγίησεται.

Matthew 7:9

ἢ τίς ἐστὶν ἐξ ὑμῶν ἄνθρωπος, ὃν αἰτήσῃ ὁ
υἱὸς αὐτοῦ ἄρτον – μὴ λίθον ἐπιδώσῃ αὐτῷ;

"The rhetorical questions together with the negative constructions beginning with μὴ amount to affirmations. When a child asks for bread or a fish, no parent would respond with a stone or a snake." Hagner.

ἢ οἱ
ἄρτος, οὐ μὲν bread, a loaf, food
λίθος, οὐ μὲν stone, precious stone
ἐπιδίδωμι give, hand

Matthew 7:10

ἢ καὶ ἰχθὺν αἰτήσῃ – μὴ ὄφιν ἐπιδώσῃ αὐτῷ;

ἰχθύς, υἱὸς μὲν fish
ὄφις, εὐὸς μὲν snake, serpent

"France holds that 'a snake might be taken for a fish, particularly the eel-like catfish of Galilee.' While Mounce sees in the *snake* 'some eel-like fish without scales that, according to Lev 11:12, was not to be eaten.' We cannot be sure which is correct, but clearly there was something that resembled fish but was not and that mocked hunger rather than satisfied it." Morris.

Matthew 7:11

εἰ οὖν ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα
ἀγαθὰ δίδόναι τοῖς τέκνοις ὑμῶν, πόσω
μᾶλλον ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς
δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν.

πονηρός, α, οὐ evil, bad, wicked

"Throughout the New Testament, the solidarity of the race in sin is taken as a basic fact." Morris.

οἶδα (verb perf in form but with present meaning) know, understand
δομα, τος ν gift
ἀγαθος, η, οὐ good, useful, fitting
τέκνον, οὐ ν child; pl descendants
ποσος, η, οὐ how much(?)
μᾶλλον adv more; rather

Cf. the parallel in Lk 11:13 which has πνεῦμα ἅγιον rather than ἀγαθὰ. Hagner thinks that "These 'good things' can be thought of as the eschatological blessings that accompany the presence of the kingdom (cf. Luke's 'Holy Spirit'), so that the work of the disciples in proclaiming the kingdom is primarily in view, or alternatively the more ordinary and ongoing needs of the disciples (cf. 6:32-33)." Cf. Jas 1:17

Matthew 7:12

Πάντα οὖν ὅσα ἐὰν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ
ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς·
οὕτως γὰρ ἐστὶν ὁ νόμος καὶ οἱ προφῆται.

"Therefore' probably refers back to the whole of the preceding sermon – though our Father's care for us should act as a motive to careful concern for others. The lack of clarity concerning the connection with what precedes is probably responsible for the omission of οὖν from a few MSS (κ* L sy^p bo^{mss}).

ὅσος, η, οὐ as much as, how much, ὅσος
ἄν, ὅσος ἐὰν whoever
θελω wish, will
οὕτως and οὕτω thus, in this way

"The golden rule is found in some form or another in a variety of religions, mostly in the negative: 'Do not do to others what you would not like them to do to you.' Jesus, however, enunciates this rule in positive form, and appears to have been the first to do so; his followers are to be active in doing good to others." Morris.

νομος, οὐ μὲν law

"Elsewhere Jesus says that the law and the prophets 'hang' on the two commandments to love God and one's neighbour (22:40), which is another way of saying the same thing. Both ways of putting it totally exclude selfishness and stress a proper attitude of love and care for others. The person who constantly lives according to the golden rule is keeping all the regulations in Scripture directing one's conduct towards other people." Morris.

"It is from this saying and that of 22:37-40 that love became the dominant theme of the Christian ethic... If the ethics of the kingdom of God anticipate the coming future in the present, then this is especially true of the ethic of the golden rule, which is the distillation of kingdom ethics. If this teaching of Jesus were to be lived out in the world, the whole system of evil would be dramatically shaken. Even if it were to be manifested seriously in the Church, its impact would be incalculable. In this sublime command, so simple and yet so deep, we encounter a challenge central to the purposes of God and therefore one that is also eschatological in tone. No other teaching is so readily identified with Jesus; no other teaching is so central to the righteousness of the kingdom and the practice of discipleship." Hagner.

Matthew 7:13-27

"The concluding section of the sermon is taken up with impressing on the hearers the difference between real and merely nominal discipleship." Morris.

"Jesus began his sermon with unqualified tenderness, embracing in the Blessings those who felt least embraceable. He concludes with unqualified toughness, warning us that his sermon is not an intellectual option, a set of suggestions we may take or leave, one philosophy among many others, but that it is the exclusive way to life." FD Bruner.

Matthew 7:13

Εἰσελάθε δια τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἢ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσὶν οἱ εἰσερχόμενοι δι' αὐτῆς·

εἰσελάθε Verb, aor act imperat, 2 pl
εἰσερχομαι enter, go in, come in
στενος, η, ον narrow
πύλη, ης f gate, door
πλατύς, εια, υ wide

ἡ πύλη is omitted by a few MSS, including א*

εὐρύχωρος, ον wide, roomy

NASV translates as 'easy' but this is not a good translation. The point is not that this way is easy but that it is easy to be found in this way.

ὁδός, ους f way, path, road, journey
ἀπαγω lead
ἀπώλεια, ας f destruction, utter ruin
πολύς, πολλή, πολυ gen πολλοῦ, ης, ου
much, many

The relationship between the 'gate' and the 'path' or 'way' is the subject of much controversy. Some think that the gate is at the end of the path and is the entrance into glory. Others think that gate and path are poetic parallels for the same demand to go Christ's way. Bruner sums up the 'traditional' (see *Pilgrim's Progress*) and perhaps most natural interpretation. "Jesus is appealing *both* for an evangelical decision (the gate) *and* for an ethical endurance (the way). Taken together, then, the narrow gate and the tough way are simply the difficult choice for Jesus *and* the constantly challenging decisions for discipleship to him." Cf. Luke 13:24.

The metaphor of the 'two ways' was common in Jewish, Hellenistic and early Christian writings.

Matthew 7:14

ὅτι στενή ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἢ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν.

Instead of τι στενη, some MSS, followed by TR have ὅτι στενη. τι is probably "a Semitism (cf. Ps 139:17) not understood by some copyists who proceeded to add the omicron making ὅτι." Hagner.

ἡ πύλη is omitted by some MSS, though in this case by a number of cursives.

τεθλιμμένη Verb, perf pass ptc, f nom s
θλιβω press hard, crush

"The verb ... conveys the basic idea of pressing (which can lead to the thought of affliction); here it is that of compression and thus narrowness. The perfect points to a continuing state. It is not the obvious opposite to 'broad,' and perhaps we should detect an allusion to the persecutions that are part and parcel of the Christian life." Morris. Cf. Acts 14:22. Hagner says, "Given the context of the preceding ethical teaching of the sermon, the radical character of discipleship is in view."

ζωή, ης f life

ὀλίγος, η, ον little, small; pl. few

No-one drifts into this way by accident. "The way taught by Jesus, upon which the disciples are invited to travel, is inestimably superior despite the various demands it puts upon its travellers. If it is a rigorous way, it is unmistakably also a way of grace. The disciples are not to worry that they are the minority, the few over against the many. It is not the point of the passage to speculate over the number who are saved or lost. The concern is the challenge afforded by discipleship. But the disciples are not to worry that their path involves the rigours of discipleship as well as the experience of suffering, sacrifice and persecution. For they, by the grace of God, have found the way to life; they are the privileged." Hagner.

Matthew 7:15

Προσέχετε ἀπὸ τῶν ψευδοπροφητῶν, οἳτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων ἔσωθεν δέ εἰσιν λύκοι ἄρπαγες.

προσεχω pay close attention to, be on guard, watch, watch out
ψευδοπροφητής, ους m false prophet

It is difficult to determine the nature of the false prophets mentioned here. Gundry thinks that they were Jewish Christians over zealous for the law while others argue that they were antinomian ultra-Paulinists. Hagner comments, "The designation 'false prophets' need not be taken in a narrow, technical sense as referring to a particular group. It is impossible to know what specific group, if any, the evangelist had in mind... The term can be applied generally to all who fulfil the description in 7:15-20, who bring forth 'bad fruit,' whether Pharisees (thus Hill), charismatic enthusiasts, libertines, or even hypocrites in the Church (Minear). Possibly the warning is general and has no specific group in mind."

οἵτινες Pronoun, m nom pl ὅστις, ἡτις, ὅτι
who, which

ἐνδύμα, τος n clothing, garment
προβατον, ου n sheep

I.e they appear or masquerade as members of the flock.

ἔσωθεν adv. within, inside, inwardly
λυκος, ου m wolf

Cf. Acts 20:29.

ἄρπαξ, ἀγος grasping, greedy

Matthew 7:16

ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.
μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὰς ἢ
ἀπὸ τριβόλων σῦκα;

Cf. Lk 6:43-44.

καρπος, ου m fruit, outcome
ἐπιγνώσεσθε Verb, fut midd dep indic, 2 pl
ἐπιγνωσκω perceive, understand,
recognise

A timeless or gnomic future.

μητι Negative particle, used in questions to indicate the expectation of a negative answer

συλλεγω gather
ἀκανθα, ης f thorn-plant
σταφυλη, ης f (bunch of) grapes
τριβολος, ου m briar, thistle
συκον, ου n fig

Matthew 7:17

οὕτως πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς
ποιεῖ, τὸ δὲ σαπρὸν δένδρον καρποὺς
πονηροὺς ποιεῖ·

οὕτως thus, in this way
δενδρον, ου n tree
ἀγαθος, η, ον good, useful, fitting
καλος, η, ον good, fine, beautiful
σαπρος, α, ον bad, rotten, worthless
πονηρος, α, ον evil, bad

"δένδρον ἀγαθόν, 'good tree,' in the context of the sermon and the Gospel, represents the disciples of Jesus, the people of the kingdom, and the καρποὺς καλοὺς, 'good fruit,' the righteousness expounded in the teaching of Jesus. σαπρὸν δένδρον καρποὺς πονηροὺς, 'decayed tree, bad fruit,' refers, on the other hand, to those (false prophets) who only give the appearance of belonging to the truth and whose true character is revealed in their unrighteous deeds." Hagner.

Matthew 7:18

οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς
ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς
ποιεῖν.

δυναμαι can, be able to, be capable of

Matthew 7:19

πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν
ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

ποιοῦν Verb, pres act ptc, n nom/acc s ποιω

"Jesus does not speak of what the tree does, but of what it does not do; in the last resort it is not the tree that actually bears bad fruit that is condemned, but one that fails to produce good fruit." Morris.

ἐκκοπτω cut off, cut down, remove

πυρ, ος n fire

βαλλω throw, throw down

Cf the words of John the Baptist in 3:10 and Jesus' words in John 15.

Matthew 7:20

ἄρα γε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε
αὐτούς.

γε enclitic particle adding emphasis to the word with which it is associated

ἐπιγνώσεσθε see v.16

Matthew 7:21-23

These verses provide a "striking illustration of the lesson given in vv 15-20." Hagner.

Matthew 7:21

Οὐ πᾶς ὁ λέγων μοι· Κύριε κύριε εἰσελεύσεται
εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ' ὁ ποιῶν
τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν τοῖς
οὐρανοῖς.

"Matthew's community can hardly have failed to think here of the primary Christian confession, that Jesus is Lord (cf. Rom 10:9; Phil 2:11; 1 Cor 12:3), and of the futility of empty profession (cf. the emphasis on 'doing' what is righteous in Rom 2:13; Jas 1:22, 25; 2:14; 1 John 2:17)." Hagner.

εἰσελεύσεται Verb, fut midd dep indic, 3 pl
 εἰσερχομαι enter, go in, come in
 θελημα, ατος n will, wish, desire

"When the kingdom of heaven comes in all its fulness, it will not be people's professions that count, but their profession as shown in the way they live." Morris. Cf. Lk. 6:46.

Matthew 7:22

πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ· Κύριε κύριε, οὐ τῷ σῶ ὀνόματι ἐπροφητεύσαμεν, καὶ τῷ σῶ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῶ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν;

ἐροῦσίν Verb, fut act indic, 3 pl λεγω
 ἐκεινος, η, ο demonstrative adj. that, he, she, it

For the phrase ἐν ἐκείνῃ τῇ ἡμέρᾳ cf. Amos 8:9; 9:11; Isa 2:20; Zeph 1:10,14; Zech 14:4, 6, 8, 13, 20, 21; 2 Thess 1:10; 2 Tim 4:8.

σος, ση, σον possessive adj. your, yours
 ὄνομα, τος n name, title, authority
 δαιμονιον, ου n demon, evil spirit
 ἐξεβάλομεν Verb, aor act indic, 1 pl
 ἐκβαλλω throw out, cast out

"God who is holy can do holy things with instruments that are not. The ability to drive out demons says nothing about the inner holiness of the broom which God may make use of. Obedience is more than miracles." Gutzwiller.

"To be active in religious affairs is no substitute for obeying God." Morris.

"Hill is correct, then, in characterising the activities of these persons as 'a continuation of that of Jesus himself ... in fulfilment of the apostolic commissioning' and as 'in no way abnormal in the life of the early church'...

These persons are thus not criticised for their charismatic activities but for their dependence upon them as a substitute for the righteousness taught by Jesus. We may conclude that charismatic activities, done apart from this righteousness, have no self-contained importance and are in themselves insufficient for entry into the kingdom of heaven." Hagner.

Matthew 7:23

καὶ τότε ὁμολογήσω αὐτοῖς ὅτι Οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.

τοτε then, at that time
 ὁμολογεω confess, declare
 οὐδέποτε never

ἔγνων Verb, aor act indic, 1 s γινωσκω

Cf. Jer 1:5; Amos 3:2.

ἀποχωρεω go away, leave
 ἐργαζομαι work, do, perform
 ἀνομια, ας f wickedness, lawlessness

The use of this particular word underlines their failure to submit and to obey. "Religion can never take the place of actual obedience to the teaching of Jesus. Matthew will return to this uncompromising view in chap 25, again in connection with the coming day of judgment." Hagner.

Matthew 7:24

Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτούς, ὁμοιωθήσεται ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν πέτραν.

ὅστις, ἦτις, ὁ τι who, which, whoever

"'Doing' words is a somewhat curious expression, but clearly it means that the person in view is not content with admiring outstanding teaching; he makes it his guide and models his life on it." Morris.

"The standard of orthopraxy, of righteousness, is the words of Jesus, not those of the Torah." Hagner.

ὁμοιωω make like; pass resemble, be like

A number of MSS read ὁμοιωσω αὐτον perhaps influenced by Lk 6:47.

ἀνηρ, ἀνδρος m man, husband
 φρονιμος, ον wise, sensible
 οικοδομεω build, build up
 οικια, ας f house, home
 πετρα, ας f rock, solid rock

Matthew 7:25

καὶ κατέβη ἡ βροχὴ καὶ ἤλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέπεσαν τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσεν, τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν.

καταβαινω come or go down, descend
 βροχη, ης f rain
 ἤλθον Verb, aor act ind, 1s & 3 pl ἐρχομαι
 ποταμος, ου m river, stream
 πνεω blow (of wind)
 ἄνεμος, ου m wind
 προσέπεσαν Verb, aor act indic, 3 pl
 προσπιπτω fall down, beat against

Cf. Ezek 13:10-15; Isa 28:17.

ἔπεσεν Verb, aor act indic, 3 s πιπτω fall, fall down

τεθεμελίωτο Verb, pluperf pass indic, 3 s
 θεμελιωω found; establish firmly

Matthew 7:26

καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτούς ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ἄμμον.

μωρος, α, ον foolish; το μ. foolishness
 ἄμμος, ου f sand, seashore

"We should not understand a deliberate choice of sand, but a failure to take seriously the necessity for a solid foundation." Morris.

Matthew 7:27

καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἐπνευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκεῖνῃ, καὶ ἔπεσεν, καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη.

προσκοπτω beat against; strike against
πτώσις, εως f fall
μεγας, μεγαλη, μεγα large, great

"The expression points to complete ruin. For a house built on sand there is in the end no other fate than complete destruction. So it is with anyone who hears Jesus' teaching without heeding it. It is teaching with a strong undertone of warning as well as with much to comfort and inspire. We neglect the warning at our peril." Morris.

Matthew 7:24-27 Postscript

It is easy to make this discourse, with its uncompromising concluding admonitions, into a new nomism, i.e., the pursuit of righteousness through the obeying of commandments (those of Jesus replacing those of Moses). But this conclusion, as plausible as it seems at first glance, makes the mistake of ignoring the larger context, not only of the sermon itself, with the opening, kerygmatic beatitudes, but also and more importantly of the whole Gospel within which this this discourse takes its place. There the announcement of the good news of the dawning kingdom has priority. This means above all a new era with a new experience of the grace of God. Any nomism, or law-centredness, must take account of this new era. Nevertheless, the teaching of Jesus is to be taken seriously, as even Paul would have insisted. And the Sermon on the Mount stands within the canon of the Church as a proper antidote to a Paulinism that (unlike Paul himself) champions a gospel of cheap grace. The gospel of the NT has room for the stern ethic of Jesus, without ceasing to be gospel. The Sermon on the Mount represents an emphasis not simply for Jewish Christians, who may have some lingering interests in satisfying the strictures of Moses, but also for all Christians, who cannot claim that name without interest in the righteousness of the kingdom." Hagner.

Matthew 7:28

Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήρσσαντο οἱ ὄχλοι ἐπὶ τῇ διδασχῇ αὐτοῦ·

ἐγένετο Verb, aor midd dep indic, 3 s γινομαι
ὅτε conj when, at which time
τελεω complete, finish
ἐκπλησσομαι be amazed

The imperfect suggests an ongoing effect.

ὄχλος, ου m crowd, multitude

"The plural, *multitudes*, indicates that this was not the impression of a tiny minority but of a large number of people. As we saw in 5:1, the sermon was addressed primarily to disciples, but there were others than disciples present. It is the reaction of these others that Matthew now relates. He does not give the impression that Jesus was simply another in a multitude of teachers, some slightly more acceptable than others. Jesus astonished people. There was no one like him." Morris.

διδασχῃ, ης f teaching, what is taught

Cf. Mk 1:22.

Matthew 7:29

ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς αὐτῶν.

διδασκω teach
ἐξουσια, ας f authority, power
γραμματευσ, εως m scribe, expert in
Jewish law, scholar; town clerk

Hagner comments, "The periphrastic construction ἦν διδάσκων, 'he was teaching,' draws attention to the repeated teaching that so astonished the listeners. The consistent element in this teaching that caused the astonishment was the ἐξουσια, 'authority,' it presupposed. Unlike οἱ γραμματεῖς αὐτῶν, 'their scribes,' who taught not with a sense of their own authority but in heavy dependence upon the traditions of earlier teachers and somewhat diffidently, Jesus set forth his teaching with unique conviction and authority (cf. 'But I say to you': 5:22, 28, 32, 39, 44; 'these *my* words': 7:24, 26). Nor does his teaching consist mainly of the exegesis of the text of the Torah; it is pre-eminently *his* own words that are authoritative. This unique ἐξουσια is, as the reader of Matthew knows, the result of the true identity of Jesus." Hagner adds that the verse, "has an unmistakable polemical tone reflecting the growing hostility between the synagogue and the church."

Matthew 8:1ff

Having focused on Jesus' wonderful teaching, Matthew now moves on to focus on Jesus' miraculous healing. 8:1 marks the beginning of a section recording Jesus' miracles (chapters 8-9), preparing for the answer to John the Baptist's question in 11:3-5 and culminating in Peter's great confession that Jesus is the Christ at the end of chapter 16. After this, Jesus' primary focus is on teaching the disciples the significance of his approaching death. The current section begins with the healing of "persons excluded from full participation in Israel's worship" (Green), namely a leper, a Gentile and a woman.

Matthew 8:1

Καταβάντος δὲ αὐτοῦ ἀπὸ τοῦ ὄρους ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.

καταβάντος Verb, aor act ptc, m gen s
καταβαινω come or go down, descend
ὄρος, ους n mountain, hill
ἀκολουθεω follow, accompany, be a
disciple
πολύς, πολλή, πολυ gen πολλου, ης, ου much,
many

Matthew 8:2

καὶ ἰδοὺ λεπρὸς προσελθὼν προσεκύνει αὐτῷ λέγων· Κύριε, ἐὰν θέλῃς δύνασαί με καθαρίσαι.

προσελθων Verb, aor act ptc, m nom s
προσερχομαι come or go to, approach
προσκυνεω worship, fall down and
worship, fall at another's feet

As with the use of the address 'lord', so with the verb used here it is uncertain whether it implies worship or simply an act of respect and of pleading. Hagner says that κυριε "is a confession of faith in Jesus as God's messianic agent but not necessarily belief in Jesus' deity. (Of course, Matthew's readers understand Jesus as one rightly worshiped as manifesting the very presence of God.)"

ἐὰν if
θελω wish, will
δυναμαι can, be able to, be capable of

He recognised that Jesus had power to heal but was uncertain whether Jesus would choose to heal *him*.

καθαρίζω cleanse, make clean, purify

Cf. Lev 13:45. "Leprosy was a terrible disease, but it was also a defiling disease. Those who had it were 'unclean.' Being freed from leprosy was different from being freed from, say paralysis. It was spoken of in terms of cleansing, not simply of cure." Morris.

Matthew 8:3

καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ λέγων· Θέλω, καθαρίσθητι· καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα.

ἐκτεινω stretch out, extend
χειρ, χειρος f hand, power
ἅπτω midd. take hold of, touch

Many MSS read ἤψατο αὐτου ὁ Ἰησους

It may have been many years since any non-leprous person had touched this man. To touch him would be to become defiled. Cf. Lev 5:3.

λεπρα, ας f leprosy, skin disease

Matthew 8:4

καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ὅρα μηδενὶ εἴπῃς, ἀλλὰ ὕπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκον τὸ δῶρον ὃ προσέταξεν Μωϋσῆς εἰς μαρτύριον αὐτοῖς.

ὄραω trans see; intrans make sure, see to
μηδεις, μηδεμια, μηδεν no one, nothing
εἴπῃς Verb, aor act subj, 3 s λεγω

Cf. 9:30; 12:16; 16:20; 17:9. Jesus did not want people to misunderstand his mission and for news to spread of him simply as a 'wonder-worker'.

ὕπαγω go, go one's way, depart
σεαυτου, ης reflexive pronoun yourself
δειξον Verb, aor act imperat, 2 s δεικνυμι
show, point out, reveal
ιερεῖ Noun, dat s ιερευς, εως m priest

Cf. Lev 14:1,2 also Lk 17:14. "Jesus is thus shown to be faithful to the stipulations of the Torah in spite of an infraction of the command not to touch." Hagner.

προσένεγκον Verb, aor act imperat, 2 s
προσφερω offer, present
δωρον, ου n gift, offering
προστασσω command, order

Cf. Lev 14:10, 21-22.

μαρτυριον, ου n testimony, witness,
evidence

Matthew 8:2-4 Postscript

"The unique authority of Jesus, just previously heard in his exceptional words, is now to be seen in a series of exceptional deeds. The first of them is recounted briefly and directly. There is a sense in which leprosy is an archetypical fruit of the original fall of humanity. It leaves its victims in a most pitiable state: ostracised, helpless, hopeless, despairing. The cursed leper, like fallen humanity, has no options until he encounters the messianic king who will make all things new. His simple confidence in the ability of Jesus to cure his disease is impressive. If only he wills to do it! But this precisely is the work of the Messiah: to restore the created order from its bondage to decay: 'I do want to do it!' The very presence of Jesus represents God's 'Yes!' to the leper ... and to all who suffer. As Jesus reached out to the leper, God in Jesus has reached out to all victims of sin. The leper was cured immediately by only a word from Jesus. This same Jesus cures his people, the Church, from a whole host of maladies stemming from the fall, both spiritual and physical. Indeed it is the ultimate purpose of Jesus, as part of the future eschatological consummation, to heal every malady without exception." Hagner.

Matthew 8:5-13

The healing of the centurion's son is the only miracle story in Matthew not found in Mark. The source would seem to lie in the material common to Matthew and Luke but not found in Mark, a source commonly known as Q. A similar story is found in John 4:46b-54. Morris comments on the differences between the account here and that in Luke and takes the view that Matthew "simply gives the gist of the centurion's communication with Jesus, whereas Luke in greater detail gives the actual sequence of events ... Matthew was concerned primarily with the centurion's faith and nationality."

Matthew 8:5

Εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναοὺμ προσῆλθεν αὐτῷ ἑκατόνταρχος παρακαλῶν αὐτὸν

εἰσελθόντος Verb, aor act ptc, m gen s
εἰσερχομαι enter, go in, come in
προσῆλθεν Verb, aor act indic, 3 s
προσερχομαι see v.2
ἑκατονταρχης, ου and ἑκατονταρχος, ου m
centurion
παρακαλεω exhort, encourage, urge

Matthew 8:6

καὶ λέγων· Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος.

Again, there is ambiguity in the salutation κυριε, cf. v.2.

παις, παιδος m & f servant, slave, child

Matthew uses the ambiguous term παις which could mean 'servant' (cf. Luke's δουλος), but could equally mean 'son' (cf. John's υἱος). The Q source may have read παις which Luke interpreted as δουλος.

βέβληται Verb, perf pass indic, 3 s βαλλω
trans throw, throw down, place
παραλυτικός, ου m paralytic, cripple
δεινῶς terribly, with hostility
βασανίζω torment, disturb

Matthew 8:7

καὶ λέγει αὐτῷ· Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν.
ἐλθων Verb, aor act ptc, m nom s ἐρχομαι
θεραπευω heal, cure; serve

"Jesus was willing to enter the home of a Gentile, which is striking because the dwelling places of Gentiles were [considered] unclean." Morris.

The unusual syntax has caused many to suggest Jesus' words may have been a question, though Hagner thinks it more likely to be the result of Matthew's terseness of style.

Matthew 8:8

καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη· Κύριε, οὐκ εἰμι ἰκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσελθῆς· ἀλλὰ μόνον εἰπέ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου·

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s
ἀποκρινομαι answer, reply
ἔφη Verb, imperf act ind, 3s φημι say
ἰκανος, η, ον worthy, sufficient, fit
στεγη, ης f roof
εἰσελθῆς Verb, aor act subj, 2 s εἰσερχομαι
see v.5

"I am not worthy,' rather than being a reference to personal unworthiness, very probably reflects the centurion's sensitivity to Jewish mores, which prohibited association with Gentiles." Hagner.

μονον adv only, alone
ἰαθήσεται Verb, fut pass indic, 3 s ἰαομαι
heal, cure, restore
παις, παιδος see v.6

A few MSS lack the words ὁ παῖς μου

Matthew 8:9

καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ· Πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ· Ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου· Ποίησον τοῦτο, καὶ ποιᾷ.

ἐξουσία, ας f authority, right, power

Several MSS, including 8 B, read ὑπο ἐξουσίαν τασσομενος. Metzger comments that this is "clearly an interpolation derived from the parallel account in Lk 7:8."

ἐμαυτὸν Possessive pronoun, 1st sing, acc s
ἐμαυτου, ης my, belonging to me
στρατιωτης, ου m soldier
πορεύθητι Verb, aor pass dep imperat, 2 s
πορευομαι go, travel
ἐρχου Verb, pres midd/pass dep imperat, 2 s
έρχομαι
ἄλλος, η, ο another, other
δουλος, ου m slave, servant

"All authority in the army was vested in the emperor, so that the centurion was subject to imperial authority. But when a centurion gave orders he was obeyed because he spoke with the authority of the emperor. This man's reply shows that he had an unusual understanding that Jesus spoke with the authority of God. He would accordingly be obeyed." Morris.
The centurion's words "imply belief in the messianic authority and status of Jesus." Hagner.
Oliver O'Donovan comments, "Authority is the capacity to give effective commands, we are told: those who can call upon it are used to having their commands obeyed without attending in person to watch over their execution. Not to be overlooked is the phrase used for 'being in authority': *hupo exousian tassesthai*, literally being set 'under' authority. An important insight is captured there: to be *in* authority you have to be *under* it, and if you are under it you are in it. To be subject to authority is to be *authorised*. In that Jesus exercises the powers of God's Kingdom, he shows himself subject to that kingdom. So God's Kingdom is made known by a true subject of that kingdom, wholly under God's authority, wholly authorised to act in God's name." *The Desire of the Nations*, p. 90.

Matthew 8:10

ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν καὶ εἶπεν τοῖς ἀκολουθοῦσιν· Ἀμὴν λέγω ὑμῖν, παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὔρον.

θαυμαζω wonder, be amazed

ἀκολουθοῦσιν Verb, pres act ptc, m/n dat pl
ἀκολουθεω follow, accompany, be a disciple

οὐδεις, οὐδεμα, οὐδεν no one, nothing

In place of παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὔρον many MSS read οὐδε ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὔρον, conforming the text to Lk 7:9.

τοσοῦτος, αυτη, ουτον correlative adj so
much, so great, so large

πιστις, εως f faith, trust, belief

"With this first introduction of the word 'faith' in the Gospel (but see 6:30), Matthew has reached an important theme that will be referred to often (e.g., 9:2, 22, 29; 15:28; 17:20; 21:21; 23:23)." Hagner.

εὔρον Verb, aor act indic, 1 s & 3 pl εὐρισκω

Matthew 8:11

λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἤξουσιν καὶ ἀνακλιθήσονται μετὰ Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

Cf. Lk 13:28-29.

πολως, πολλη, πολυ gen πολλου, ης, ου much,
many

ἀνατολη, ης f rising sun, dawn, east

δυσμη, ης f west (always pl.)

ἦκω come, have come, be present

ἀνακλινω seat at table, lay down

The allusion is to the eschatological banquet. "The references concerning the coming of many from east and west (e.g., Ps 107:3; Isa 43:5; Bar 4:37) were understood as referring to the return of the diaspora Jews to Israel. The great family of the covenant people of God would gather with the patriarchs, who symbolise Israel, in the new eschatological kingdom and feast together with them – thus manifesting in this table communion their oneness... But now with the coming of the Messiah, that exclusiveness is turned on its head in an apparent reversal of salvation-history. It is the Gentiles who are being called from the ends of the earth... The centurion represents in effect the beginning of a stream of Gentiles who will come from east and west to join the eschatological banquet, while – and consider the offence of this unparalleled teaching – the Jews, 'the sons of the kingdom,' will themselves (in large part, i.e., who reject the Messiah), be rejected, although, of course, this does not apply to the OT saints... The true 'sons of the kingdom' are now those who respond to the proclamation of Jesus (cf. 13:38; cf. 5:45)." Hagner.

Matthew 8:12

οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκοτός τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

ἐκβληθήσονται Verb, fut pass indic, 3 pl
ἐκβαλλω throw out, expel, cast out
σκοτος, ους n darkness, evil
ἐξωτερος, α, ον outer, outmost
ἐκεῖ there, in that place, to that place
ἔσται Verb, fut indic, 2 s εἰμι
κλαυθμος, ου m bitter crying, wailing
βρυγμος, ου m grinding, gnashing
ὀδους, ὀδοντος m tooth

"Some of those who might have been expected to respond to Jesus with faith and commitment will not do so, and their failure is shown up by the centurion's faith. The Master leaves his hearers in no doubt that this is a failure with dire and permanent consequences." Morris.

Matthew 8:13

καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχη· Ὑπάγε, ὡς ἐπίστευσας γενηθήτω σοι· καὶ ἰάθη ὁ παῖς ἐν τῇ ὥρᾳ ἐκείνῃ.

ὑπάγω go, go one's way, depart
πίστευω believe (in), have faith (in), have confidence in, entrust
γενηθήτω Verb, aor pass dep imperat, 3 s
γίνομαι
ἰαομαι heal, cure, restore
ώρα, ας f hour, moment
ἐκεῖνος, η, ο demonstrative adj. that

A few MSS read ἀπο τῆς ὥρας ἐκείνης

Matthew 8:14-17

Cf. Mk 1:29-34.

Matthew 8:14

Καὶ ἔλθων ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδεν τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν·

ἐλθων Verb, aor act ptc, m nom s ἐρχομαι
οἰκία, ας f house, home, household
εἶδεν Verb, aor act indic, 3 s ὄραω trans
see, observe, perceive
πενθερα, ας f mother-in-law
βεβλημένην Verb, perf pass ptc, f acc s
βαλλω see v.6
πυρεσσω be sick with fever

Matthew 8:15

καὶ ἤψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὀ πυρετός, καὶ ἠγέρθη καὶ διηκόνει αὐτῷ.

ἀπτω midd. take hold of, touch
χειρ, χειρος f hand
ἀφῆκεν Verb, aor act indic, 3 s ἀφιημι leave
πυρετος, ου m fever

ἠγέρθη Verb, perf pass indic, 3 s ἐγειρω
raise

διακονεω serve, wait on, care for

"Not only was she cured of the fever but she was restored to full strength." Morris.

Some MSS, followed by the TR, read αὐτοῖς rather than αὐτῷ, conforming the text to that of Mark. Hagner comments that Matthew's singular lends "a distinct christological aspect to the story." He also comments on the striking chiasmus of vv 14-15:

- a he saw his mother-in-law
- b lying sick
- c having a fever
- d he touched her hand
- c' the fever left her
- b' and she rose
- a' and she served him

"Matthew appears to have imposed the carefully contrived structure upon the material in abbreviating the Markan tradition. Hill rightly notes that the special form of the passage 'may be evidence of a Christian 'rabbinic' mind in action, making a narrative easily remembered for the community.'"

Matthew 8:16

Ὁψίας δὲ γενομένης προσήνεγκαν αὐτῷ δαίμονιζομένους πολλούς· καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν·

ὄψια, ας f evening

"At the end of the day, when leisure allowed (or perhaps waiting for the end of the sabbath, when the sick could be carried... Mark 1:32)." Hagner.

προσήνεγκαν Verb, aor act indic, 3 pl
προσφερω bring, bring before
δαίμονιζομαι be possessed by demons
πολυς, πολλη, πολυ gen πολλου, ης, ου much, many
ἐκβαλλω throw out, expel, cast out

"Jesus cast them out *with a word*, a contrast to the techniques characteristic of contemporary exorcists, but characteristic of Jesus (cf. v.8) and indicative of his supreme power." Morris.

κακως badly, severely; κακως ἔχω be sick
θεραπευω heal, cure; serve

καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν
"This inclusiveness suggests (1) that there was no disease Jesus could not heal and (2) the universal scope of the grace of the kingdom announced by Jesus." Hagner.

Matthew 8:17

ὅπως πληρωθῆ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος· Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν.

ὅπως (or ὅπως ἂν) that, in order that
πληρωθῆ Verb, aor pass subj, 3 s πληρωω
fill, fulfill, accomplish

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

Matthew's quotation of Is 53:4 is independent of the LXX and is closer to the Hebrew.

ἀσθενεια, ας f weakness, illness

ἔλαβεν Verb, aor act indic, 3 s λαμβανω

νοσος, ου f disease, illness

βασταζω carry, endure, remove

"The healings anticipate the passion in that they begin to roll back the effects of the sin for which Jesus came to die." Gundry.

"It is a sign of the reality of the presence of the kingdom announced by Jesus... Properly perceived, these healings are most important as symbols of the much greater 'healing' that is at the heart of the gospel, the healing of the cross. At the same time, they foreshadow the fulfilment of the age to come when all sufferings and sickness will be finally removed (cf. Rev 21:1-4). During his ministry, the healings performed by Jesus were the fulfilment of prophecy; but Isa 53:4 guarantees no one healing in the present age. What is guaranteed is that Christ's atoning death will in the eschaton provide healing for all without exception. The healings through the ministry of Jesus and those experienced in our day are the first-fruits, the down payment, of the final experience of deliverance." Hagner.

Matthew 8:18

Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν.

ιδων Verb, aor act ptc, m nom s ὁραω trans
see, observe, perceive, recognise;
intrans make sure, see to; pass.
appear

ὄχλος, ου m crowd, multitude

Most MSS read πολλοὺς ὄχλους or a variant of the same. Only B and cop^{sa} read ὄχλον.

κελευω order, command

περαν i) prep with gen beyond, across, to or on the other side; ii) το π. the other side

Matthew 8:19

καὶ προσελθὼν εἷς γραμματεὺς εἶπεν αὐτῷ· Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ.

προσερχομαι come or go to, approach,
agree with, associate with

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one, a, an,
single

γραμματευς, εως m scribe, expert in

Jewish law, scholar; town clerk

διδασκαλος, ου m teacher

ἀκολουθεω follow, accompany, be a
disciple

ὅπου adv. where, whereas, while; ὅπου

ἂν or ὅπου ἂν wherever, whenever

ἂν if, even if, though; often equivalent to

ἂν particle indicating contingency and

introducing subjunctive

ἀπέρχῃ Verb, pres midd dep subj, 2 s

ἀπερχομαι

"It is important to note ... that although the scribe reflects good Jewish practice in choosing his teacher, in the Gospel narrative it is consistently Jesus who initiates the disciple-master relationship by his sovereign choice of disciples. This perhaps explains the coolness of Jesus' response in the next verse." Hagner.

Matthew 8:20

καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει.

ἄλωπηξ, εκος f fox

φωλεος, ου m den, hole

πετεινον, ου n bird

οὐρανος, ου m heaven

κατασκηνωσις, εως f nest

This is the first occurrence of the title 'Son of Man' in Matthew. On this title see FF Bruce, "The Background of the Son of Man Sayings" in *Christ is Lord*, IVP 1982. Of its occurrence here Hagner (who has an excursus on this term) says that υἱὸς τοῦ ἀνθρώπου here stands in the place of Ἦ and is not a titular instance of 'Son of Man.' Nevertheless, the use of this mysterious and exalted phrase later in the Gospel in predictions of Jesus suffering and death colours its meaning here in describing his ministry in abject humility.

ποῦ interrogative adverb where, at what
place, to what place

κεφαλη, ης f head

κλινω trans lay, bow, put to flight; intrans
wear away, draw to a close

"There is undeniably a hyperbolic element here (e.g., during the Galilean ministry Jesus used Capernaum as his 'home'), but Jesus' mode of life was anything but a 'settled' one. Also possibly in view is the opposition and persecution experienced by him." Hagner.

Matthew 8:21

ἕτερος δὲ τῶν μαθητῶν εἶπεν αὐτῷ· Κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου.

ἕτερος, α, ον other, another, different
μαθητης, ου m disciple, pupil, follower

Some mss have τῶν μαθητῶν αὐτου. Hagner comments: "The standard critical text puts αὐτου, 'his,' here in brackets because of the difficulty of deciding from the divided MS evidence (⋈ B 33 it sa omit it; C L W Θ f^{1,13} TR lat sy mae bo include it) whether it was in the original text. A majority of the [UBS] committee thought it possible that αὐτου was deleted by some copyists in order to avoid the impression that the scribe of v 19 was a disciple of Jesus."

ἐπιτρεπω let, allow, permit
πρῶτον i) adv. first, in the first place, first of all; ii) equivalent to prep with gen before

θαπω bury
πατηρ, πατρος m father

May mean, 'allow me to stay at home until my father is dead, then I will follow you,' so K.E. Bailey, *Through Peasant Eyes*.

Matthew 8:22

ὁ δὲ Ἰησοῦς λέγει αὐτῷ· Ἀκολούθει μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς.

ἀκολουθεω follow, accompany, be a disciple

ἀφιημι cancel, forgive; allow, tolerate; leave, forsake, let go, divorce.

νεκρος, α, ον dead

θαπω bury

ἑαυτος, ἑαυτη, ἑαυτον reflexive pronoun, himself, herself, itself

νεκρος, α, ον dead

The meaning would appear to be 'let the spiritually dead bury their own physically dead,' though some think that the Aramaic original may have meant 'let the burier [grave digger] bury the dead' i.e., 'let the business take care of itself.' Hagner comments, "Be that as it may, the clarity of the point remains that the disciple is not to let himself or herself be distracted by anything, however legitimate in itself... It would be as much a mistake to take the statement of v 22 quite literally (unless in fact the proposed delay was to be a long one) as it would be to dismember oneself for the sake of righteousness (thus Carson rightly). But, despite the hyperbole, there is a fundamental principle here about the radical character, urgency, and uncompromising nature of discipleship that is to be heard with every invitation to, or volunteering of, discipleship to Jesus and the cause of the kingdom."

Matthew 8:23-27

Cf. Mk 4:36-41; Lk 8:22-25. Cf. also Mt 14:22-23.

Matthew 8:23

Καὶ ἐμβάντι αὐτῷ εἰς πλοῖον ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.

ἐμβάντι Verb, aor act ptc, m dat s ἐμβαινω get into, embark

πλοῖον, ου n boat, ship

ἀκολουθεω follow, accompany, be a disciple

μαθητης, ου m disciple, pupil, follower

Matthew 8:24

καὶ ἰδοὺ σεισμός μέγας ἐγένετο ἐν τῇ θαλάσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων, αὐτὸς δὲ ἐκάθευδεν.

σεισμος, ου m earthquake, storm (on the sea)

μεγας, μεγαλη, μεγα large, great

ἐγένετο Verb, aor midd dep indic, 3 s γινομαι

θαλασσα, ης f sea

ὥστε so that, with the result that

πλοῖον, ου n boat, ship

καλυπτω cover, hide

κυμα, ατος n wave

καθευδω sleep, be dead

"In the OT such sleep is evidence of a trust in God's protection (cf. Job 11:18-19; Pss 3:5-6; 4:8; Prov 3:24-26). Jesus' sleeping under such circumstances can itself easily give rise to the question with which the pericope ends, 'What sort of man is this?'" Hagner.

Matthew 8:25

καὶ προσελθόντες ἤγειραν αὐτὸν λέγοντες·
Κύριε, σῶσον, ἀπολλύμεθα.

προσερχομαι come or go to, approach,
agree with, associate with

C² L f¹³ and TR have οἱ μαθηταί; other witnesses (e.g., C* W Θ f¹) have οἱ μετ' αὐτοῦ. The shorter text with no specified subject is contained in x B 33 and the Western witnesses (it vg Jerome). It would be natural for scribes to add a subject.

ἤγειραν Verb, aor act indic, 3 pl ἔγειρω
raise

σῶσον Verb, aor act imperat, 2 s σωζω
save, rescue, heal

ἀπολλυμι destroy, kill, lose; midd be lost,
perish, die

Matthew 8:26

καὶ λέγει αὐτοῖς· Τί δειλοί ἐστε, ὀλιγόπιστοι;
τότε ἐγερθεὶς ἐπετίμησεν τοῖς ἀνέμοις καὶ τῇ
θαλάσῃ, καὶ ἐγένετο γαλήνη μεγάλη.

δειλος, η, ον cowardly, afraid
ὀλιγοπιστος, ον of little faith

"This question comes in Matthew before the stilling of the sea (unlike in Mark and Luke, where it follows the miracle) in keeping with the discipleship theme and thus heightening its impact. If the disciples respond to an absolute call to discipleship and hence leave all and risk their own lives, they must also understand that the one who calls them will also preserve them in whatever circumstances they may find themselves." Hagner.

τοτε then, at that time

ἐγειρω raise

ἐπιτιμαω command, order, give a
command, rebuke

ἀνεμος, ου m wind

θαλασσα, ης f sea

ἐγένετο Verb, aor midd dep indic, 3 s γινομαι

γαληνη, ης f calm

μεγας, μεγαλη, μεγα large, great

"καὶ ἐγένετο γαλήνη μεγάλη ... refers to more than simply a cessation of the storm. It instead means there was a mysterious, supernatural calm that testified to the sovereign power of Jesus but that also symbolised the deep peace and security that belonged to those who follow Jesus (cf. the strong contrast with 'the great [μεγας] earthquake')." Hagner.

Matthew 8:27

οἱ δὲ ἄνθρωποι ἐθαύμασαν λέγοντες· Ποταπός
ἐστὶν οὗτος ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα
αὐτῷ ὑπακούουσιν;

θαυμαζω wonder, be amazed

ποταπος, η, ον of what sort, what kind,

what wonderful

ἀνεμος, ου m wind

θαλασσα, ης f sea

ὑπακουω obey, be subject to

"Power over the sea, which is often symbolic of evil or the dwelling place of evil, was regarded as especially impressive. 'Who is as mighty as you, O LORD?' asks the Psalmist, who then continues, 'You rule the raging of the sea; when its waves rise, you still them' (Ps 89:8-9, NRSV; cf. Pss 65:7; 107:29). If we press the symbolism of evil, then Jesus' power over the sea is of the same kind as his healings and exorcisms, and hence truly representative of the dawning of the eschatological kingdom. No conclusions were yet drawn by these disciples, but they knew beyond a shadow of doubt that Jesus was an extraordinary person with incomparable power and authority." Hagner.

Matthew 8:28-34

Cf. Mk 5:1-20; Lk 8:26-39. "We should notice that demon possession is rare if it occurs at all in the Old Testament, and there are very few examples after the Gospels. In the Bible demon possession is part of the upsurge of evil opposing Jesus in the time of his incarnation." Morris.

Matthew 8:28

Καὶ ἐλθόντος αὐτοῦ εἰς τὸ πέραν εἰς τὴν
χώραν τῶν Γαδαρηνῶν ὑπήντησαν αὐτῷ δύο
δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι,
χαλεποὶ λίαν ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν
διὰ τῆς ὁδοῦ ἐκείνης.

περαν beyond, across; το π. the other
side

χωρα, ας f country, region

Γαδαρηνος, η, ον of Gadara

There are variant readings here which probably arose because Gadara was about six miles from the lake while Gerasa was about 40 miles from it. It seems likely that Gadara is correct and that it had territory that reached to the lakeside.

ὑπανταω meet, fight

δυο gen & acc δυο dat δυσιν two

δαιμονιζομαι be possessed by demons

Hagner comments, "There can be little doubt that Matthew has introduced two demoniacs into Mark's (and Luke's) story of a single demoniac. It is easier to explain why Matthew would have increased that number than why Mark would have reduced it. The same phenomenon may be observed in Matthew's doubling of the single blind man of Mark 10:46-52 (and Luke 18:35-43) in 20:29-34 (cf. also the two blind men of 9:27-31). A possible reason for Matthew's doubling here may be to compensate for his omission of Mark's first exorcism story (Mark 1:23-28) from his narrative (Gundry, Green, McNeile) as well as an earlier story of the healing of the blind man (Mark 8:22-26). Matthew apparently has a liking for these stories of pairs of healed individuals and may well regard such a practice as justifiable, given the large number of exorcisms and healings that Jesus performed... It may also be the case, given Matthew's Jewish-Christian readers and their debate with the synagogue, that Matthew is thinking of the importance of more than one witness in Jewish tradition (so too Lamarche; Loader). And as Gibbs notes, in each instance of the pairs produced by Matthew, there is an important christological confession (cf. France). Thus Matthew alone among the evangelists quotes the OT text – granted in another context, but at least showing that Matthew had the verse in mind – which says that every matter is to be 'confirmed by the evidence of two or three witnesses' (18:16, quoting Deut 19:15, cf. Matt 26:60). In short, Matthew's doubling of those healed is a way of representing something of the true extent of Jesus' healings. This device is analogous to his frequent miracle summaries (which also indicate a concern with this matter) and lessens the need to record further individual stories and thus lengthen the work excessively."

μνημειον, ου n grave, tomb
χαλεπος, η, ον violent, fierce (of men)
λιαν adv exceedingly, greatly
ωστε so that, with the result that
ισχυω be strong, be able, be sufficient
παρελθειν Verb, aor act infin παρερχομαι
pass, pass by
οδοσ, ου f way, path, road, journey
εκεινος, η, ο demonstrative adj. that, he, she, it

Matthew 8:29

και ιδου εκραξαν λεγοντες· Τι ημιν και σοι, υιε του θεου; ηλθες ωδε προ καιρου βασανισαι ημας;

κραζω cry out, call out

τι ημιν και σοι An idiomatic expression meaning "what have you to do with us?", indicating that the speakers see no common ground between themselves and Jesus. Cf. Jn 2:4.

TR has σοι, Ἰησοῦ, υἱε probably by influence of the parallel passage in Mark and Luke.

ωδε here, in this place
καιρος, ου m time
βασανιζω torment, disturb

The demons recognised that Jesus had authority to 'torment' them on the day of judgement by casting them into Hell, the lake of fire. "This, of course, fits in with Matthew's perspective of realised eschatology: the kingdom has come, but in advance of its fullest and final coming (cf. 12:28; 13:30)." Hagner.

Matthew 8:30

ην δε μακραν απ' αυτων αγγελη χοιρων πολλων βοσκομενη.

μακραν far off, at some distance
αγγελη, ης f herd (of pigs)
χοιρος, ου m pig

"That it was an αγγελη χοιρων, 'herd of swine,' is significant, since swine were unclean animals according to the OT (e.g., Lev 11:7; Deut 14:8); their presence also indicates that the swine-herders and the population of that area were non-Jewish... Whether the demoniacs themselves were Jews or Gentiles remains unclear." Hagner.

βοσκω tend, feed; midd graze, feed

Matthew 8:31

οι δε δαιμονες παρεκαλουν αυτον λεγοντες· Ει εκβαλλεις ημας, αποστειλον ημας εις την αγγελην των χοιρων.

δαιμων, ονος m demon, evil spirit
παρακαλεω exhort, encourage, urge
εκβαλλω throw out, expel, cast out
αποστελλω send, send out

"At this point the reader will undoubtedly bring to the text questions that the commentator is ill-equipped to answer, questions such as, Why do the demons make this request (v 31)? Why does Jesus heed this request (v 32)? And what was the fate of the demons when the herd of swine drowned (v 32)? In these and other such questions, without a knowledge of the mental and metaphysical worlds of demons, speculation is the only recourse." Hagner.

Matthew 8:32

καὶ εἶπεν αὐτοῖς· Ὑπάγετε· οἱ δὲ ἐξεληθόντες ἀπῆλθον εἰς τοὺς χοίρους· καὶ ἰδὸν ὥρμησεν πᾶσα ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασιν.

ὑπαγω go, go one's way, depart
ἐξεληθόντες Verb, aor act ptc, m pl nom
ἐξερχομαι
ἀπῆλθον Verb, aor act ind, 1s & 3pl
ἀπερχομαι
ὄρμαω rush
κρημνος, ου m steep bank
θάλασσα, ης f sea
ἀπέθανον Verb, aor act indic, 1s & 3pl
ἀποθνησκω die
ὕδωρ, ὕδατος n water

"The yielding of Jesus to the demons' request almost certainly has a pedagogical purpose. If the narrative perhaps shows the resourcefulness of the demons, more significantly it makes the point that not even the unclean swine were prepared to contain the demons, and the demons end up destroying the swine... They gained nothing by their delaying tactics but were cast out – and not only into some temporary lodging from which they might be able to do further harm." Hagner.

Matthew 8:33

οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπεληθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα καὶ τὰ τῶν δαιμονιζομένων.

βοσκω see v.30
ἔφυγον Verb, aor act indic, 1 s & 3 pl φευγω
flee, run away from
πολις, εως f city, town
ἀπήγγειλαν Verb, aor act indic, 3 pl
ἀπαγγελλω announce, proclaim

Matthew 8:34

καὶ ἰδὸν πᾶσα ἡ πόλις ἐξῆλθεν εἰς ὑπάντησιν τῷ Ἰησοῦ, καὶ ἰδόντες αὐτὸν παρεκάλεσαν ὅπως μεταβῆ ἀπὸ τῶν ὁρίων αὐτῶν.

ὑπαντησις, εως f meeting (εἰς ὑ to meet)
ἰδόντες Verb, aor act ptc, m nom pl ὄραω
see, observe
παρακαλεω see v.31
ὅπως (or ὅπως ἄν) that, in order that
μεταβῆ Verb, aor act subj, 3 s μεταβαινω
leave
ὄριον, ου n territory, region

Morris lists a number of perplexing features of this story, things we find difficult to understand such as: demon possession; demon possession of pigs; the destruction of the pigs. Morris then says, "But at least we can say that this brought to light the real values of the local people: they valued their pigs more than the healing of the demoniacs."

Matthew 9 Verses 1-8

Cf. Mark 2:1-12; Luke 5:17-26.

Matthew 9:1

Καὶ ἐμβὰς εἰς πλοῖον διεπέρασεν καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν.

ἐμβαινω get into, embark
πλοῖον, ου n boat, ship
διαπεραω cross over
ἰδιος, α, ον one's own
πολις, εως f see 8:33

Capernaum is clearly meant (cf. 4:13). These words indicate "that he now lived in the lakeside city and not simply that he paid it an occasional visit. It was the centre for his ministry." Morris.

Matthew 9:2

Καὶ ἰδὸν προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον. καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ· Θάρσει, τέκνον· ἀφίενταί σου αἱ ἁμαρτίαι.

προσφερω present, bring, bring before
παραλυτικός, ου m paralytic, cripple
κλινη, ης f bed, stretcher, sickbed
βεβλημένον Verb, perf pass ptc, m acc & n
nom/acc s βαλλω throw, place; perf
pass ptc laid (aside)

Matthew omits the lowering of the man through a roof "which makes such an impressive feature of the other accounts." Morris.

ἰδων Verb, aor act ptc, m nom s ὄραω see
πιστις, εως f faith, trust, belief
θαρσεω (only in imperat) Courage! Take
courage! Cheer up!
τεκνον, ου n child
ἀφίενταί Verb, pres pass indic, 3 pl ἀφίημι
cancel, forgive
ἁμαρτια, ας f sin

"In the early part of this Gospel we were told that Jesus would save his people from their sins (1:21), but this is the first occasion when we read of him giving anyone forgiveness." Morris.

"In the biblical view (Gen 3), all sickness and suffering, like death itself, trace back to the entry of sin into the world. In this sense all sickness is caused by sin. But apart from the immediate cause-effect connection between some sin and some sickness (e.g., abuse of the body), there is no direct or immediate correlation between individual's sin and his or her sickness or suffering. This is only to say that most sinning does not receive its due punishment in the present time. In this age there is nothing unusual about the righteous suffering and the wicked prospering. The present pericope suggests neither that the man's sickness was caused by his sin nor that his sin needed to be forgiven before he could be healed. The point of this narrative is that the problem of sin, though not as apparent to the eye as paralysis, is a fundamental – indeed, as becomes obvious as the Gospel proceeds, *the* fundamental – problem of humanity that Jesus has come to counteract. Compared to the healings, the forgiveness of sins is by far the greater gift Jesus has brought in his ministry. If the healings done by Jesus presuppose the invasion of the kingdom of God into the realm of suffering caused by evil (as can most graphically be seen in the demon exorcism of the preceding passage), then the healing of diseases is only a part of a much larger picture, wherein sin itself, and not just its symptoms, is dealt a final blow. The primary mission of Jesus is the overcoming of sin through the cross (cf. 1:21; 20:28; 26:28); the healings are only a secondary indication of that fact. This connection, indeed, has already been seen in the citation of Isa 53:4 in 8:17. In Isa 53 the sin-bearer is also the disease-curer; and the same connection is made quite explicit in Ps 103:3, 'who forgives all your iniquity, who heals all your diseases' (cf. Pss 25:18; 32:1-2; 41:5; 79:9)." Hagner.

Matthew 9:3

καὶ ἰδοὺ τινες τῶν γραμματέων εἶπαν ἐν ἑαυτοῖς· Οὗτος βλασφημεῖ.

γραμματεὺς, εὼς m scribe, expert in Jewish law, scholar

ἑαυτοῦ, ἑαυτῆ, ἑαυτον him/her/itself
βλασφημεῶ slander, speak against God, blaspheme

"In the NT the concept of blasphemy is controlled throughout by the thought of violation of the power and majesty of God." Byer.

"As the scribes saw it, for Jesus to forgive sins was to assume the divine prerogative." Morris. Cf. Mk 2:7.

Matthew 9:4

καὶ εἰδὼς ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν· Ἴνατί ἐνθυμεῖσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν;

ἰδῶν see v.2

ἐνθυμησις, εὼς f (inmost) thought, idea

ἵνατι why? for what reason?

ἐνθυμεομαι think about, think

πονηρός, α, ον evil, bad, wicked

"The scribes would surely have argued it was a good thing to desire to protect the name and honour of God. Yet from Matthew's perspective, to oppose Jesus is to oppose God, and the resistance to Jesus that begins here will lead to his death." Hagner.

Matthew 9:5

τί γάρ ἐστιν εὐκοπώτερον, εἰπεῖν· Ἀφίενται σοῦ αἱ ἁμαρτίαι, ἢ εἰπεῖν· Ἐγείρε καὶ περιπάτει;

εὐκοπώτερος, α, ον (comparative from εὐκοπος easy) easier

ἀφίενται Verb, perf pass indic, 3 pl ἀφίημι ἢ ορ

ἐγείρω raise

περιπατεῶ walk, walk about

"The obvious answer is that it is easier to say that sin is forgiven, for it is impossible for the bystanders to confirm or refute what has been said, whereas when a paralysed man is told to get up and walk anybody can see whether the command is obeyed or not. On a deeper level, however, it is the second statement that is the easier: a healer can say that, but it takes deity really to forgive sins." Morris.

Matthew 9:6

ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας – τότε λέγει τῷ παραλυτικῷ· Ἐγερθεὶς ἄρῶν σου τὴν κλίνην καὶ ὑπάγε εἰς τὸν οἶκόν σου.

εἰδῆτε Verb, perf/pres act subj, 2 pl οἶδα

(verb perf in form but with present meaning) know, understand

ἐξουσία, ας f authority

γῆ, γῆς f earth

The meaning here of ἐπὶ τῆς γῆς is "now, in advance of the coming of the eschaton... If the Son of Man is the person of Dan 7:13-14 and he begins through his presence to bring the blessings of the eschaton (one of which was the forgiveness of iniquity [cf. Isa 33:24; Jer 31:34...]), then it is no surprise that he has authority to forgive sins on earth as an intrinsic part of his ministry." Hagner.

ἀφίεναι Verb, pres act infin ἀφίημι

τότε then, at that time

ἄρον Verb, aor act imperat, 2 s αἶρω take,
take up, take away
κλινη, ης f see v.2
ὑπαγω go, go one's way, depart

Matthew 9:7

καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.

Matthew 9:8

ιδόντες δὲ οἱ ὄχλοι ἐφοβήθησαν καὶ ἐδόξασαν
τὸν θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς
ἄνθρωποις.

ιδόντες Verb, aor act ptc, m nom pl ὄραω see
v.2

ὄχλος, ου m crowd, multitude
φοβεομαι fear, be afraid (of)

C L Θ f¹³ TR sy^h substitute ἐθαυμασαν, 'they
marvelled,' as apparently more appropriate and
perhaps by influence of other passages where
the word occurs.

"They reacted as in the presence of God."
Morris.

δοξαζω praise, honour, glorify
δόντα Verb, aor act ptc, m acc s διδομι
ἐξουσία, ας f see v.6
τοιουτος, αυτη, ουτον correlative pronoun and
adjective such, of such kind

Hagner suggests that Matthew may have had
ecclesiological concerns in mind in the plural
τοῖς ἄνθρωποις, cf. 18:18.

Matthew 9:9

Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν
ἄνθρωπον καθήμενον ἐπὶ τὸ τελώνιον,
Μαθθαῖον λεγόμενον, καὶ λέγει αὐτῷ·
Ἀκολούθει μοι· καὶ ἀναστὰς ἠκολούθησεν
αὐτῷ.

παραγω pass by, pass on
εἶδεν Verb, aor act indic, 3 s ὄραω see,
observe
καθημαι sit, sit down
τελωνιον, ου n tax office, tax collector's
booth

These taxes would have been collected on
goods being transported either by land, with
the booth beside the main road, or by sea, with
the booth by the shore.

Matthew is called Levi in the other Synoptic
Gospels. It was not uncommon for people in
New Testament times to be known by more
than one name – Simon/Peter, Saul/Paul,
Joseph/Barnabas, John Mark etc. This change
of name, "together with the reference to
'Matthew the tax collector' in 10:3 (the tax
collector' being unique to Matthew at this
point), is sometimes taken to be tied in with
the attribution of the Gospel to Matthew."
Hagner.

ἀκολουθεω follow, be a disciple
ἀνιστημι rise, stand up

Matthew may have known of Jesus and his
work since this incident seems to have
occurred in Capernaum. His response was
instant and would have involved loss of his
livelihood.

Matthew 9:10

Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ,
καὶ ἰδοὺ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ
ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς
μαθηταῖς αὐτοῦ.

ἐγένετο Verb, aor midd dep indic, 3 s γινομαι
ἀνακειμαι be seated at table, be a dinner
guest

Suggests a special dinner, cf. Lk 5:29.

οἰκία, ας f house, home
τελωνης, ου m tax collector
ἁμαρτωλος, ον sinful, sinner

"Tax collectors, or tax farmers, in that culture
were despised as greedy, self-serving and
parasitic. They grew rich at the expense of the
poor by extorting from them more than was
required by their superiors in order to fill their
own pockets. They furthermore often
compromised regulations for purity in their
handling of pagan money and their dealings
with Gentiles. That Jesus should call a tax
collector to be a disciple would have been in
itself scandalous." Hagner.

'Sinners' were probably those who similarly
failed to keep the ceremonial law in a way
satisfactory to the Pharisees.

συνακειμαι sit at table with, eat with
μαθητης, ου m disciple, follower

"It must be noted here that table fellowship in that culture was regarded as a very important symbol of the closeness, indeed the oneness, of those participating. This is one reason, for example, that Jews were not allowed to sit at the same table with Gentiles. For Jesus and his disciples to be at the same table with tax collectors and sinners implied a full acceptance of them. (With this background, the symbolism of the messianic banquet in 8:11 becomes all the more remarkable.) Thus the question of the Pharisees, who were guardians of such separation in the cause of righteousness, comes as no surprise. For Jesus' association with tax collectors and sinners challenges a basic principle of the Pharisees and from their perspective calls into question his real commitment to doing God's will... Parallel to the present story in many respects is that concerning another tax collector, in this instance a 'chief tax collector,' Zacchaeus in Luke 19 (see the specific charge in Luke 19:7; cf. 15:2)." Hagner.

Matthew 9:11

καὶ ἰδόντες οἱ Φαρισαῖοι ἔλεγον τοῖς μαθηταῖς αὐτοῦ· Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν;
 ἰδόντες Verb, aor act ptc, m nom pl ὄρω
 ἐσθίω and ἐσθώ eat, consume
 διδάσκαλος, ου m teacher

Matthew 9:12

ὁ δὲ ἀκούσας εἶπεν· Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλὰ οἱ κακῶς ἔχοντες.

Many MSS, followed by the TR, read ὁ δε Ἰησοῦς ἀκούσας.

χρεῖα, ας f need, want
 ἰσχυῶ be strong, be able
 ἰατρος, ου m physician, doctor

This may have been a proverbial saying. Parallels can be found in Greek literature.

κακῶς badly, severely; κακῶς ἔχω be sick

Matthew 9:13

πορευθέντες δὲ μάθετε τί ἐστίν· Ἐλεος θέλω καὶ οὐ θυσίαν· οὐ γὰρ ἤλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλοῦς.

πορευομαι go, proceed
 μάθετε Verb, 2 aor act imperat, 2 pl μανθάνω
 learn, find out

The following quotation is from Hosea 6:6.

ἐλεος, ους n mercy, compassion
 θελω wish, will
 θυσια, ας f sacrifice

I.e. mercy and compassion are more important than strict obedience to the letter of the ceremonial law.

ἤλθον Verb, aor act ind, 1s & 3 pl ἐρχομαι
 δίκαιος, α, ον righteous, just, conforming to the standard

Many MSS, followed by the TR, include at the end of the verse, εἰς μετάνοιαν, conforming the text to the parallel in Luke 5:32.

Commenting on the latter half of this verse, Hagner writes, "For this reason Jesus can be described as τελωνῶν φίλος καὶ ἁμαρτωλῶν, 'a friend of tax collectors and sinners' (11:19). Again, therefore, as in the preceding pericope (cf. vv 6,8), we are brought to the centrality of the forgiveness of sin in the ministry of Jesus. It is for this reason that he comes to call sinners (cf. Luke 19:10) and that sinners are often the quickest to respond to him. In 21:31 Jesus will say, 'Truly, I say to you, the tax collectors and harlots go into the kingdom of God before you.' It would be a mistake on the basis of vv 12-13 to conclude that the references to the 'healthy' and the 'righteous' imply, either for Jesus or for Matthew, that there are some who do not need Jesus or for whom he has not come. On the contrary, it is clear that those who perhaps had most reason to be included in that category, the Pharisees, are paradoxically among those who need Jesus the most. From the standpoint of the kingdom and the ministry of Jesus, culminating in his death, all are unworthy and in need of forgiveness."

Matthew 9:14-17

Cf. Mark 2:18-22; Luke 5:33-39.

Matthew 9:14

Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέγοντες· Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλά, οἱ δὲ μαθηταὶ σου οὐ νηστεύουσιν;

τοτε then, at that time
 προσερχομαι come or go to
 μαθητης, ου m see v.10
 νηστευῶ fast, go without food

A few MSS, followed by the TR, omit πολλα and some have the variant reading πυκνα, 'frequently.'

It would seem that Jesus and his disciples did not practice regular fasting, though Jesus taught concerning fasting in Matt 6:16.

Matthew 9:15

καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν ἐφ' ὅσον μετ' αὐτῶν ἐστὶν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν.

δυναμαι can, be able to
 νυμφων, ωνος m wedding hall; υἱός του ν. bridegroom's attendant, wedding guest
 πενθεω mourn, be sad, grieve over
 ὅσος, η, ον as much as, how far; ἐφ ὅσον inasmuch as, while
 νυμφιος, ου m bridegroom
 ἐλεύσονται Verb, fut midd dep indic, 3 pl
 ἔρχομαι
 ὅταν when
 ἀπαρθῇ Verb, aor pass subj, 3 s ἀπαιρῶ take away
 τότε see v.14

"Though not quite a passion prediction (cf. 16:21), this is the first clear allusion to the future and unexpected death of Jesus (cf. 26:11; Luke 17:22)." Hagner.
 "Jesus did not command them to fast; he simply prophesies that they will. And they did (cf. Acts 9:9; 13:3; 14:23; 27:9[33])." Morris.

Matthew 9:16

οὐδεὶς δὲ ἐπιβάλλει ἐπιβλημα ῥάκουσ ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· αἶρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χειρὸν σχίσμα γίνεται.

οὐδεὶς, οὐδεμία, οὐδεν no one, nothing
 ἐπιβάλλω throw or place on
 ἐπιβλημα, τος n piece, patch
 ῥακος, ους n piece of cloth
 ἀγναφος, ον new, unshrunk
 ἱματιον, ου n garment, clothing, robe
 παλαιος, α, ον old, former
 αἶρῶ take, take away
 πληρωμα, τος n fulness, completeness
 χειρων, ον gen ονος worse, more severe
 σχισμα, τος n division, split

"This homely piece of wisdom would be immediately grasped by Jesus' audience, and it brings out vividly the point that Jesus is not trying to patch up a worn-out Judaism." Morris.

Matthew 9:17

οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μὴ γε, ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπόλλυνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινούς, καὶ ἀμφοτέροι συντηροῦνται.

βαλλω throw, place, pour
 οἶνος, ου m wine
 νεος, α, ον new, fresh, young

New wine means wine that has not finished fermenting.

ἄσκος, ου m wine-skin
 παλαιος, α, ον old, former
 γε enclitic particle adding emphasis to the word with which it is associated
 ῥήγνυνται Verb, pres pass indic, 3 pl ῥηγνυμι and ῥησσω burst, tear in pieces
 ἐκχεῖται Verb, pres pass indic, 3 s ἐκχεω and ἐκχυννω pour out
 ἀπόλλυνται Verb, fut midd indic, 3 pl ἀπολλυμι destroy; midd be lost, perish
 καινος, η, ον new
 ἀμφοτεροι, αι, α both, all
 συντηρεω keep safe, treasure up

"The two illustrations effectively make the point that Jesus was not simply bringing in a revised and updated Judaism, or even founding a new sect within Judaism. What he was teaching and doing were such things that could not be contained within the accepted Jewish system; to attempt to confine his followers within the limits of the old religion would be to invite disaster... Much the same point is, of course, made in the Fourth Gospel with its account of the changing of water into wine (John 2)." Morris.

And Hagner comments, "It must be affirmed from the start that the presence of Jesus necessarily means an alteration of previous definitions of the path of righteousness (cf. Rom 7:6). The gospel cannot be added to Judaism. It is not a matter of loyalty to Torah or God's righteousness that is in question. It is rather a matter of the *interpretation* of God's will. And it is exactly in this that Jesus, as God's Messiah, the one Teacher (cf. 23:8-12), excels, as will the Christian scribe (cf. 13:52). Because of the new era represented by the fulfilment brought by Jesus, a new possibility of understanding and obeying God's will becomes available. The disciples' new obedience turns on the unique person and mission of Jesus."

Matthew 9:18-26

Matthew reduces considerably the parallel narrative found in Mark 5:21-43.

Matthew 9:18

Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς ἰδοὺ ἄρχων εἷς ἐλθὼν προσεκύνη αὐτῷ λέγων ὅτι Ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθεσ τὴν χειρὰ σου ἐπ' αὐτήν, καὶ ζήσεται.

λαλεω speak, talk
 ἄρχων, οντος m ruler, official

A synagogue official (cf. Mk 5:22).

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one, a

προσκυνεω worship, fall at another's feet
 θυγατηρ, τρος f daughter
 ἄρτι now, at the present
 τελευταω die

ἄρτι ἐτελεύτησεν she had 'just died.'

ἐπιθεσ Verb, aor act imperat, 2 s ἐπιτιθημι
 place on, place

χειρ, χειρος f hand, power

ζήσεται Verb, fut mid indic, 3s ζω live

"The simple faith of the ruler, reminiscent of that of the centurion (8:5-13), is impressive." Hagner.

Matthew 9:19

καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθει αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.

ἐγειρω raise

ἀκολουθεω follow, accompany

μαθητης, ου m disciple

Matthew 9:20

Καὶ ἰδὸν γυνὴ αἰμορροοῦσα δώδεκα ἔτη προσελθοῦσα ὀπισθεν ἤφατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ·

γυνη, αικος f woman

αἰμορροεω suffer a chronic bleeding

δωδεκα twelve

ἔτη Noun, nom & acc pl ἔτος, ους n year

"The woman's disability was not only a physical malady but one that had significant social implications; she would have been ceremonially unclean (Lev 15:25-27), and therefore cut off from the ceremonial observances of the community. She could not join in worship, and her contact with other people would have been restricted because even a touch from her would make people unclean (Lev 15:27). It was probably this that made her take the approach she did." Morris.

προσελθοῦσα Verb, aor act ptc, f nom s

προσερχομαι come or go to

ὀπισθεν behind, from behind

ἅπτω light; midd. take hold of, touch

κρασπεδον, ου n fringe, edge, tassel

ἱματιον, ου n garment, clothing, robe

"τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ, 'the fringe of his garment,' probably refers not simply to the edge of Jesus' garment but to the tassels ... required by Num 15:38-41 and Deut 22:12 for the four corners of one's outer garment (cf. 23:5). Jesus is thus faithful to the Torah in his dress." Hagner.

Matthew 9:21

ἔλεγεν γὰρ ἐν ἑαυτῇ· Ἐὰν μόνον ἄψωμαι τοῦ ἱματίου αὐτοῦ σωθήσομαι.

ἑαυτος, εαυτη, εαυτον him/her/itself

ἐαν if

μονον adv only, alone

ἄψωμαι Verb, aor midd subj, 1 s ἅπτω

σωθήσομαι Verb, fut pass indic, 1 s σωζω

save, rescue, heal

"There seems to be an element of superstition mingled with the faith of the woman, but Jesus did not reject her; he responded to the faith that he discerned." Morris.

Matthew 9:22

ὁ δὲ Ἰησοῦς στραφεὶς καὶ ἰδὼν αὐτὴν εἶπεν· Θάρσει, θύγατερ· ἡ πίστις σου σέσωκέν σε. καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.

στραφεὶς Verb, aor pass ptc, m nom s

στρεφω intrans (mostly in pass) turn,

turn around

C L W Θ f¹ TR have ἐπιστραφεὶς, 'turned to'

ἰδων see v.2

θαρσεω see v.2

Cf. 9:2; 14:27.

θυγατηρ, τρος f see v.18

πιστις, εως f faith, trust, belief

σέσωκέν Verb, perf act indic, 3 s σωζω

"It may well be that Matthew is not unmindful of that deeper meaning and that he recalls that Jesus certainly saved people like this woman from physical ailments, but that this was also a part of a fuller and more wonderful salvation." Morris.

σε Pronoun, acc s συ

ώρα, ας f hour, moment, instant

ἐκεινος, η, ο demonstrative adj. that

Matthew 9:23

καὶ ἔλθων ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον

οικια, ας f house, home

ἀρχων, οντος m see v.18

αὐλητης, ου m flute player

ὄχλος, ου m crowd, multitude

θορυβεω set in uproar; pass be stirred up

The professional mourners were already in evidence. Cf. 11:17; Rev 18:22.

Matthew 9:24

ἔλεγεν· Ἀναχωρεῖτε, οὐ γὰρ ἀπέθανεν τὸ κοράσιον ἀλλὰ καθεύδει· καὶ κατεγέλων αὐτοῦ.

C L W Θ TR sy have λεγει αὐτοῖς for ἔλεγεν, probably influenced by the parallel passage in Mk 5:39.

ἀναχωρεω withdraw, go away

ἀπέθανεν Verb, aor act indic, 3s ἀποθνησκω

die, face death

κορασιον, ου η girl
καθευδω sleep

Commenting on the view of some that the girl was not really dead but was literally asleep, Fenton says, "the Christians would not have told the story unless they believed that it was a miracle. They understood Jesus to mean, 'Death is not the end, because I have come to raise the dead, to awake those who sleep.'" Cf. 1 Thess 5:10; Eph 5:14; and for similar use of κοιμασθαι Matt 27:52; John 11:11-14; 1 Cor 15:6, 20; 1 Thess 4:15-18.

καταγελαω laugh at

Carries the sense of derision.

Matthew 9:25

ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησεν τῆς χειρὸς αὐτῆς, καὶ ἤγέρθη τὸ κοράσιον.

ὅτε conj when, at which time
ἐξεβλήθη Verb, aor pass indic, 3 s ἐκβαλλω
throw out

εἰσερχομαι enter, go in
κρατεω hold, hold fast, sieze
χειρ, χειρος f see v.18
ἤγέρθη Verb, perf pass indic, 3 s ἐγείρω
raise

"In this extremely economical statement, Matthew records one of the most impressive miracles of Jesus in the whole of this narrative." Hagner.

Matthew 9:26

καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.

φήμη, ης f report, news

In place of αὕτη, which is strongly attested, κ C Θ f¹ et al read αὐτῆς while D sa read αὐτου.

ὅλος, η, ον whole, all, entire
γη, γης f earth
ἐκεινος, η, ο see v.22

Matthew 9:18-26 Postscript

"In a real way these miracle narratives point beyond themselves to realities at the heart of the Church's confession and experience. The raising of the dead to life is a basic symbolism of the gospel (e.g., Rom 4:17; Eph 2:1, 5; Col 2:13). What Jesus did for the dead girl he has done for all in the Church who have experienced new life. There is too, beyond this life, the Church's confidence that Jesus will literally raise the dead (cf. 1 Thess 4:16; 1 Cor 15:22-23). In a similar way in the healing of the haemorrhaging woman, the repeated use of σωζειν (lit. 'save') for her healing points beyond itself to the greatest healing experienced by the Church, the 'healing' of salvation. For the church is saved primarily not from the experience of limited ills here and now but from the deadliest enemy of all, the curse of sin. Thus while enjoying the stories of what Jesus did in his ministry and rejoicing in the power and authority of Jesus displayed in these miraculous deeds, the Church at the same time – Matthew's readers together with Christians from every era – sees in these narratives something of its own personal history and hopes, something of the power of the risen Jesus in their lives here and now. Thus these narratives concern not simply past history but present experience. The present faith of the Church thus receives considerable encouragement in this passage." Hagner.

Matthew 9:27-31

"The giving of sight is a divine activity (Exod 4:11; Ps 146:8), and it has Messianic significance (Isa 29:18; 35:5; 42:7)." Morris. "Matthew has two narratives about the healing of two blind men (see also 20:29-34)... The second of these is by far the more closely related to the healing of the blind man in Mark 10:46-52." Hagner.

Matthew 9:27

Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ ἠκολούθησαν αὐτῷ δύο τυφλοὶ κρᾶζοντες καὶ λέγοντες· Ἐλέησον ἡμᾶς, υἱὲ Δαβίδ.

παραγω pass by, pass on
ἐκειθεν from there
ἀκολουθεω follow
δυο gen & acc δυο dat δυσιν two
τυφλος, η, ον blind
κραζω cry out, call out

Suggests urgent entreaty.

ἐλεω and ἐλεω be merciful

"The title, 'Son of David' refers to the royal figure of 2 Sam 7:12-16 whose kingdom would have no end, i.e., the Messiah." Hagner.

Matthew 9:28

ἐλθόντι δὲ εἰς τὴν οἰκίαν προσήλθον αὐτῶ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῶ· Naί, κύριε.

ἐλθόντι Verb, 2 aor act ptc, m dat s ἐρχομαι
οἰκία, ας f house, home, household
προσήλθον Verb, aor act indic, 1 s & 3 pl
προσερχομαι come or go to
πιστευω believe (in), have confidence (in)
δυναμαι can, be able to, be capable of
ποιῆσαι Verb, aor act infin ποιεω
ναι yes, yes indeed, certainly

Matthew 9:29

τότε ἤψατο τῶν ὀφθαλμῶν αὐτῶν λέγων· Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν.

τοτε then, at that time
ἀπτω midd. take hold of, touch
γενηθήτω Verb, aor pass dep imperat, 3 s
γίνομαι

Lays stress on the relationship between faith and healing.

Matthew 9:30

καὶ ἠνεώχθησαν αὐτῶν οἱ ὀφθαλμοί. καὶ ἐνεβριμήθη αὐτοῖς ὁ Ἰησοῦς λέγων· Ὅρατε μηδεὶς γινωσκέτω·

ἠνεώχθησαν Verb, aor pass indic, 3 pl
ἀνοίγω open
ἐνεβριμήθη Verb, aor midd dep indic, 3 s
ἐμβριμαομαι speak harshly to
ὄραω see; make sure, see to
μηδεις, μηδεμα, μηδεν no one, nothing

Matthew 9:31

οἱ δὲ ἐξεληθόντες διεφήμισαν αὐτὸν ἐν ὅλη τῇ γῆ ἐκείνῃ.

ἐξεληθόντες Verb, aor act ptc, m pl nom
ἐξερχομαι
διαφημιζω spread around

For the final phrase of this verse, cf. v.26.

"The point of these verses is not the disobedience of those who have been healed (no faulting them for their disobedience is found) but simply the impossibility of stifling the incredibly good news of the kingdom." Hagner.

Matthew 9:27-31 Postscript

"Again Matthew intends not simply a historical report about the past but an allusion to the power and the authority of the Lord of the Church. Neither the literally blind of Matthew's church nor the literally blind of our churches receive their sight again from the Jesus in whom they believe (although it would, of course, be a mistake to assert this as an absolute impossibility), despite the present dimension of the kingdom. In those healings, however, they find the assurance that they too will ultimately see again because the literal healing of the blind points beyond itself. The image of the blind receiving their sight expresses at the same time the experience of every believer. It is a powerful symbol of the gospel whereby those who believe receive. Those who walked in darkness have thus now received light (cf. 4:16). And the children of the kingdom are now themselves in turn 'the light of the world' (5:14-16)." Hagner.

Matthew 9:32-34

Cf. Luke 11:14-15 and also Matthew 12:22-24 for a similar story.

Matthew 9:32

Αὐτῶν δὲ ἐξερχομένων ἰδοὺ προσήνεγκαν αὐτῶ ἄνθρωπον κωφὸν δαίμονιζόμενον·

προσήνεγκαν Verb, aor act indic, 3 pl
προσφερω present, bring, bring before
κωφος, α, ον dumb, mute, deaf
δαίμονιζομαι be possessed by demons

"The affliction was not natural, but the device of the evil spirit; wherefore also he needs others to bring him ... For this cause neither does he require faith of him, but straightway heals the disease." Chrysostom.

Matthew 9:33

καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός. καὶ ἐθαύμασαν οἱ ὄχλοι λέγοντες· Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραήλ.

ἐκβληθέντος Verb, aor pass ptc, m nom s
ἐκβαλλω throw out, expel
δαίμονιον, ον n demon, evil spirit
λαλεω speak, talk
θαυμαζω wonder, be amazed
ὄχλος, ου m crowd, multitude

"A slight awkwardness results from the mention of οἱ ὄχλοι, 'the crowds,' at this point since according to the larger flow of Matthew's narrative, Jesus is still in the house (v 28). (It would be possible to take the opening genitive absolute of v 32 as referring to Jesus and his disciples, but this conclusion does not fit well with the following προσηνεγκαν αὐτῷ, 'they brought to him.')

Probably Matthew at this point is unconcerned with details of this kind. His purpose is to record the astonishment of the crowds – whether they saw the miracle itself or only the results of it afterwards."

Hagner.

οὐδεποτε never

ἐφάνη Verb, aor pass indic, 3 s φαίνω
shine; midd. and pass. appear, be seen
οὕτως and οὕτω thus, in this way

Matthew 9:34

οἱ δὲ Φαρισαῖοι ἔλεγον· Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

A few MSS representing the Western text (D it^{a,d,k} sy^s) omit this verse entirely. It is possibly an insertion here from 12:24 (or Luke 11:15), but the MS evidence for its inclusion is overwhelming, and Metzger points out that the verse is needed to make sense of 10:25.

ἄρχων, οντος m ruler, authority

"This verse presents the first open expression of hostility on the part of the Pharisees (9:3 is still private; 9:14 is only implicit). What begins here will escalate quickly as the Gospel proceeds (cf. 12:2, 10, 14, 24; 22:15) and anticipates what will be the disciples' own experience (cf. 10:24-25)." Hagner.

"The Pharisees shut their eyes to the good Jesus does and ascribe it to the working of evil. This calling of good evil is perhaps the greatest blasphemy, the blasphemy that is unforgiveable (12:28-32)." Morris.

Matthew 9:35-10:42

Jesus' second great discourse which will tell us something of what Jesus expects of his followers.

Matthew 9:35

Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κόμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.

Cf. 4:23 for a practically identical summary of Jesus' ministry.

περιῆγεν Verb, imperf act indic, 1 s & 3 pl
περιᾶγω go around

The imperfect indicates continuing action.

πολις, εως f city, town
κωμη, ης f village, small town
διδασκω teach
συναγωγη, ης f synagogue
κηρυσσω preach, proclaim
εὐαγγελιον, ου n good news, gospel

Jesus was proclaiming the rule of God.

θεραπευω heal, cure
νοσος, ου f disease, illness
μαλακια, ας f sickness

Matthew 9:36

Ἴδων δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρριμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα.

ἴδων Verb, aor act ptc, m nom s ὁραω see,
observe

ὄχλος, ου m see v.33

ἐσπλαγχνίσθη Verb, aor pass dep indic, 3 s
σπλαγχνίζομαι be moved with pity or
compassion, have compassion

The verb indicates strength of emotion. "It is significant that whereas when the emotions are strongly involved the Greeks thought of anger, the Christians thought of compassion... What we are to see here is not purely human pity, but divine compassion for troubled people."

Morris.

"What causes Jesus' deep compassion at this point is not the abundance of sickness he has seen but rather the great spiritual need of the people, whose lives have no centre, whose existence seems aimless, whose experience is one of futility. The whole Gospel is a response to just this universal human need. (Cf. the reference to the gospel being sent out to 'the lost sheep of the house of Israel' [10:6; 15:24]; cf. 18:12, 'the lost sheep'; and 26:31, the 'scattering of the sheep'; cf. 1 Pet 2:25.) Jesus, as the promised messianic ruler, is to 'shepherd' his people Israel (2:6, a quotation of Mic 5:1; cf. Ezek 34:23; 37:24). In relation to the concern of the following verses with the need of workers, Ezek 34:6 may be in view: 'my sheep were scattered over all the face of the earth, with none to search or seek for them' (cf. Isa 53:6). Jesus himself is the shepherd of his people according to many NT references (cf. 25:32; 26:31; John 10:11-16; Heb 13:20; 1 Pet 2:25)." Hagner.

ἐσκυλμένοι Verb, perf pass ptc, m nom pl
σκυλλω trouble; pass ptc worried,
troubled

ἐρριμμένοι Verb, perf pass ptc, m nom pl
ρίπτω throw down, cast down

ὡσει like, as
προβατον, ου n sheep

ποιμν, ενος m shepherd

Cf. Numb 27:17; 1 Kings 22:17; 2 Chron 18:16; Zech 10:2. "Sheep are defenceless animals. Without a shepherd they are vulnerable to any attack. Even without predators they are in trouble if they have no shepherd, for they are not good foragers. They need a shepherd to lead them in green pasture and beside still waters (Ps 23:2). Goats manage very well by themselves, but sheep do not." Morris.

Matthew 9:37

τότε λέγει τοῖς μαθηταῖς αὐτοῦ· Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἔργαται ὀλίγοι·

τοτε see v.29

μαθητης, ου m disciple, pupil, follower
θερισμος, ου m harvest, crop
ἐργατης, ου m labourer, workman
ὀλιγος, η, ον little, small; pl. few

The picture has eschatological overtones underlining the urgency of the task.

Matthew 9:38

δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐκβάλῃ ἔργατας εἰς τὸν θερισμὸν αὐτοῦ.

δεήθητε Verb, aor pass dep imperat, 2 pl
δεομαι ask, beg, pray

"No matter how great our personal exertion, we will not be able to gather in the whole harvest. Therefore we need to pray to him who can *send out* the workers who are needed." Morris.

"The prayer for workers is thus directed to and answered by the Church of every generation. As the harvest continues, so too does the need for workers." Hagner.

θερισμος, ου m harvest, crop
ὅπως (or ὅπως ἂν) that, in order that
ἐκβαλλω see v.33

Carr says that ἐκβαλη "denotes the enthusiastic impulse of mission work."

Matthew 10:1-4

Cf. Mark 3:14-19; Luke 6:14-16.

"The initial response to the need for workers in the great harvest, mentioned in the preceding passage, is now seen in the empowering of the twelve to extend the ministry of Jesus (cf. vv. 7-8). The twelve are the beginning of a stream of workers in the Church who will continue the work of proclaiming the presence and displaying the power of the kingdom." Hagner.

Matthew 10:1

Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.

προσκαλεσάμενος Verb, aor midd dep ptc, m
nom s προσκαλεομαι call to oneself
δώδεκα twelve

The number 12 may reflect the 12 tribes of Israel and be indicative of the new Messianic community that Jesus will bring into being.

μαθητης, ου m disciple

ἔδωκεν Verb, aor act indic, 3 s διδομι
ἐξουσια, ας f authority, capability, power
ἀκαθαρτος, ον unclean

ὥστε so that, with the result that

ἐκβαλλω see 9:33

θεραπευω see 9:35 for this and the remainder of the verse

Note the echo of 9:35. The mission of the disciples reflects that of the Saviour. He had compassion on the crowd who were as sheep without a shepherd and, in a unique way he answered their need. However, the crowds remain as sheep without a shepherd. The disciple is not only to pray for workers to be sent into the harvest field, he/she is also to go and minister Christ to a harassed, perplexed and needy world (cf. v.6 with 9:36).

Matthew 10:2

τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ, Ἰάκωβος ὁ τοῦ Ζεβεδαίου καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ,

ὄνομα, τος n name

"These men were to be especially significant for the whole Christian movement, and throughout the centuries the Twelve have been held in special honour. But very little is known about most of them; evidently some of them were not memorable men. If this is so, it would accord with the fact that God has often chosen people the world has regarded as insignificant through whom to do his wonderful works." Morris.

πρῶτος, η, ον first, leading

Indicates that he was in some sense the leader. Peter was "first *among* the apostles, not placed *over* the apostles; *in* the apostolate, not *above* it." Bengel.

Matthew 10:3

Φίλιππος καὶ Βαρθολομαῖος, Θωμᾶς καὶ Μαθθαῖος ὁ τελώνης, Ἰάκωβος ὁ τοῦ Ἀλφαίου καὶ Θαδδαῖος,

τελωνης, ου m tax collector

Some MSS read Λεββαιοσ (D κ μ), and some a combination of 'Thaddeus called Lebbaeus' or vice versa (* C² L W Θ f¹ TR). Supporting the simple 'Thaddeus,' however, is the strong combination of ⋈ B f³ lat co (thus Alexandrian, Western, Caesarean, and Egyptian witnesses).

Matthew 10:4

Σίμων ὁ Καναναῖος καὶ Ἰούδας ὁ Ἰσκαριώτης ὁ καὶ παραδοὺς αὐτόν.

"The Simon of this verse is described as ὁ Καναναῖος ... derived neither from Canaan nor Cana but from the Aramaic ... meaning 'zealot' or 'enthusiast.' The name is thus the equivalent of the label ζηλωτής, 'zealot,' given to Simon in the lists in Luke and Acts and may well refer to his intense nationalism and hatred of Rome." Hagner.

Ἰσκαριώτης is the best attested reading; variant readings are: Ἰσκαριώθ (c 1424); Σκαριώτης (D lat).

παραδοὺς Verb, aor act ptc, m nom s
παραδίδωμι hand/give over, deliver up

"Men of obscurity and of no repute." Calvin.
"God does not need outstanding people to do his work." Morris.

Matthew 10:5

Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς παραγγείλας αὐτοῖς λέγων· Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθῃτε καὶ εἰς πόλιν Σαμαριτῶν μὴ εἰσέλθῃτε·

Verses 5 and 6 are unique to Matthew.

ἀπέστειλεν Verb, aor act indic, 3 s
ἀποστελλω send, send out
παραγγελλω command, instruct

Points to authoritative command.

ὁδός, ου f way, path, road
ἐθνος, ους n nation, people; τα ἔ. Gentiles
ἀπέλθῃτε Verb, aor act subj, 2 pl ἀπερχομαι
πόλις, εως f city, town
Σαμαριτης, ου m Samaritan
εἰσερχομαι enter, go in, come in

"In due time the followers of Jesus would preach to people of any nation, but there was a proper order; here they were told to start with the Jews (cf. Paul's practice, Acts 13:46, and his theory Rom 1:16; 2:9-10)." Morris.
In particular, there are parallels between these verses and 28:18-20 – note the reference to 'authority.' It is only after Jesus' death and resurrection that the disciples are sent to 'all nations'; cf. 10:18; Acts 1:7-8.

Hagner comments, "We thus encounter in Matthew what may be called a salvation-history perspective, which sees a clear distinction between the time of Jesus' earthly ministry and the time following the resurrection and thus a movement from particularism to universalism: in the former only Israel is in view; in the latter the Gentiles are also in view... Why has Matthew (and he alone) preserved this obviously anachronistic material with its particularistic emphasis? Not merely for 'historical' reasons, or only because it was in the tradition available to him, but rather because of the special significance of this emphasis to his Jewish-Christian readers. The fact that Jesus came initially to Israel and only to Israel underlined the faithfulness of God to his covenant promises, the continuity of his purposes, and also the truth that the church, and not the synagogue, was to be understood as the true Israel. That is, in Jesus God was being preeminently faithful to Israel; and Jewish Christians, although they are united by faith with gentile believers, have in no way believed in or become part of something alien to Israel's hope. Jesus is first and foremost Israel's saviour; Israel is saved in and through the church."

Matthew 10:6

πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ.

πορευομαι go, proceed, travel
μαλλον adv more; rather, instead
προβατον, ου n see 9:36

Not to a particular group within Israel but to all, for all "like sheep have gone astray" (Is. 53:6).

ἀπολωλότα Verb, perf act ptc, n nom/acc pl
ἀπολλυμι destroy; perf ptc lost
οἶκος, ου m house, household, family

Matthew 10:7

πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι Ἦγγικεν ἡ βασιλεία τῶν οὐρανῶν.

πορευομαι go, proceed, travel
κηρυσσω preach, proclaim
ἤγγικεν Verb, perf act indic, 3 s ἐγγίζω
approach, draw near
οὐρανός, ου m heaven

"The fundamental object of the mission is the proclamation of the dawning of the kingdom of heaven... For the content of the proclamation, see 3:2 and 4:17, where the same words ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν ... are found verbatim... The four imperatives of v 8 are subordinate to the proclamation of the kingdom." Hagner.

Matthew 10:8

ἀσθενοῦντας θεραπεύετε, νεκρούς ἐγείρετε,
λεπρούς καθαρίζετε, δαιμόνια ἐκβάλλετε·
δωρεὰν ἐλάβετε, δωρεὰν δότε.

ἀσθενεω be sick, be ill

θεραπευω see 9:35

νεκρος, α, ον dead

ἐγειρω raise

C³ K L Γ Θ TR (sy^p) sa mae omit the words νεκρούς ἐγείρετε. A number of other MSS disagree on the position of the clause in the list.

καθαρίζω cleanse, make clean

ἐκβαλλω see 9:33

δωρεαν adv without cost, freely

ἐλάβετε Verb, aor act indic, 2 pl λαμβανω

δότε Verb, aor act imperat, 2 pl δίδωμι

They had freely received from Christ the power to heal, cast out demons etc. (10:1) and so they were to use these gifts, freely giving life and health to all. What we have received freely from Christ we also are to minister freely to others. With us this is not the power of healing but it is the gospel of grace.

Matthew 10:9

μη κτήσησθε χρυσὸν μηδὲ ἄργυρον μηδὲ
χαλκὸν εἰς τὰς ζώνας ὑμῶν,

κτήσησθε Verb, aor midd dep subj, 2 pl
κταομαι acquire, gain

Here this verb probably means 'get' or 'acquire' in the sense of spending time putting together all the resources that they might need for the mission. They are to be supported as they go along, not to have all that they need stored up before they begin.

χρυσος, ου m gold, gold coin

μηδε negative particle nor, and not; μηδε ...

μηδε neither ... nor

ἄργυρος, ου m silver, silver coin, money

χαλκος, ου m copper, copper coin

ζωνη, ης f belt, money belt

Matthew 10:10

μη πήραν εἰς ὁδὸν μηδὲ δύο χιτῶνας μηδὲ
ὑποδήματα μηδὲ ῥάβδον· ἄξιος γὰρ ὁ ἐργάτης
τῆς τροφῆς αὐτοῦ.

πηρα, ας f bag (either a traveller's or a
beggar's bag)

ὁδος, ου f way, path, road, journey

δυσ gen & acc δυο dat δυσιν two

χιτων, ωνος m tunic, shirt (generally of
garment worn next to the skin); pl.
clothes

ὑποδημα, τος n sandal

Meaning perhaps, not to take *an extra pair of sandals* (so also perhaps with the staff).

μηδε negative particle nor, and not, not
even; μηδε ... μηδε neither ... nor
ῥαβδος, ου f stick, staff

Used as an aid to walking and as a means of
defence.

ἄξιος, α, ον worthy, deserving

ἐργατης, ου m see 9:37

τροφη, ης f food, nourishment

"They are, in fact, to be totally committed to the cause and its urgency and, in that total, unrestricted commitment, to rely exclusively (cf. 6:25-34) on the provision the Lord will make through those who receive them... This instruction is in the same vein as that concerning the demands of discipleship in 8:20-22." Hagner.

Matthew 10:11

εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθητε,
ἐξετάσατε τίς ἐν αὐτῇ ἄξιος ἐστίν· κάκει
μείνατε ἕως ἂν ἐξέλθητε.

ἂν particle indicating contingency

πολις, εως f see 9:35

'Town or village' echoes the description of
Jesus' ministry in 9:35.

ἐξεταζω look for, search for, ask

ἄξιος, α, ον see v.10

The sense here is explained later, it means
'someone who is willing to welcome you'.

κάκει (και ἐκει) and there, there also

μείνατε Verb, aor act imperat, 2 pl μεινω
remain, stay

ἕως ἂν until

ἐξέλθητε Verb, 2 aor act subj, 2 pl ἐξερχομαι

Matthew 10:12

εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπάσασθε
αὐτήν·

οἰκια, ας f house, home, household

ἀσπαζομαι greet

Matthew 10:13

καὶ ἐὰν μὲν ἦ ἡ οἰκία ἄξια, ἐλθάτω ἡ εἰρήνη
ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ἦ ἄξια, ἡ εἰρήνη
ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω.

ἐὰν if

ἦ Verb, pres subj, 3s εἰμι

ἐλθάτω Verb, aor act imperat, 3 s ἐρχομαι

εἰρηνη, ης f peace

ἐπιστραφήτω Verb, 2 aor pass imperat, 3 s

ἐπιστρεφω turn back, return

"This εἰρηνὴ ... is a benediction or blessing (the שָׁלוֹם בְּרִיחַ *shalom lakem*), which cannot ultimately be separated from the deeper sense of well-being associated with the gospel and its reception. The peace that the disciples can bestow is not available where the gospel and its message are rejected. For the first time in this discourse (cf. 5:10-12), the resistance to the disciples' message is mentioned. This will loom larger as the discourse proceeds." Hagner.

Matthew 10:14

καὶ ὅς ἂν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι ἔξω τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν.

ὅς ἂν *whoever*
δέξεται *Verb, aor act subj, 3 s δεχομαι*
receive, accept, welcome
μηδε *see v.9*

The reference is not merely to the disciples but more particularly to their words. This "calls attention again to the primary importance of the proclamation of the gospel." Hagner.

ἔξω *out, outside*
ἐκεῖνος, ἡ, ο *demonstrative adj. that*
ἐκτινάξατε *Verb, aor act imperat, 2 pl*
ἐκτινασσω *shake off, shake out*
κονιορτος, ου *m dust*
πους, ποδος *m foot*

A kind of prophetic action, cf. Acts 13:51 also 18:6. Hagner remarks, "Jews shook the dust off their sandals when they returned from travelling in (unclean) gentile territory."

Matthew 10:15

ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῆ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ.

ἀνεκτοτερος, α, ον *more tolerable*
ἔσται *Verb, fut indic, 2 s εἶμι*
γῆ, γης *f earth*
Σοδομα, ων *n Sodom*
κρισις, εως *f judgement, act of judgement, condemnation, justice*
ἢ *or, than*

The rejection of a greater message will call forth a greater judgement (cf. 11:23-24 also Heb 2:1,2).

Matthew 10:16-23

Cf. Mark 13:9-13; Luke 21:12.

Matthew 10:16

Ἴδού ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις καὶ ἀκέραιοι ὡς αἱ περιστεραί.

ἀποστελλω *see 10:5*
προβατον, ου *n see 9:36*
μεσος, η, ον *middle; ἐν μ. in the middle, among*
λυκος, ου *m wolf*

Cf. Acts 20:29; John 10:12.

φρονιμος, ον *wise, sensible*

"If we are to be sheep among wolves – and this is Jesus' intention – then we should at least be smart sheep, sheep who use our heads, sheep who don't overestimate the benevolence of wolves." Bruner.

ὄφις, εως *m snake, serpent*

Cf. Gen 3:1; 2 Cor 11:3.

ἀκεραιος, ον *innocent, guiltless*
περιστερα, ας *f dove, pigeon*

Matthew 10:17

προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς·

προσεχω *be on guard, watch, watch out*
παραδωσουσιν *Verb, fut act indic, 3 pl*
παραδιδομι *hand over, deliver up*
συνεδριον, ου *n Sanhedrin (the highest Jewish council in religious and civil matters); pl local city councils*
μαστιγω *beat with a whip, punish*

Cf. 2 Cor 11:24

Matthew 10:18

καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν.

The focus in this verse moves from testimony among Jews to Gentiles.

ἡγεμων, ονος *m governor, ruler, prince*
βασιλευς, εως *m king*
ἀχθήσεσθε *Verb, fut pass indic, 2 pl ἀγω*
ἐνεκα (ἐνεκεν and εἵνεκεν) *prep with gen*
because of, for the sake of
μαρτυριον, ου *n testimony, witness*
ἔθνεσιν *Noun, dat pl ἔθνος, ους n nation, people; τα ἔ. Gentiles*

"The discourse addresses not just the mission of the twelve but also that of the later Church." Hagner.

Matthew 10:19

ὅταν δὲ παραδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσητε·

ὅταν when, whenever, as often as

παραδῶσιν Verb, aor act subj, 3 pl

παραδιδωμι see v.17

μεριμναω be anxious, worry

Cf. the commands of 6:25, 31, 34.

πῶς how?, in what way?

ἢ or

δοθήσεται Verb, fut pass indic, 3 s διδωμι

ἐκεῖνος, η, ο demonstrative adj. that

ὥρα, ας f hour, moment

Matthew 10:20

οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν.

πατήρ, πατρός m father

Cf. Exod 4:12, also Acts 4:8.

Matthew 10:21

παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατήρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς.

παραδώσει Verb, fut act indic, 3 s

παραδιδωμι

θάνατος, ου m death

τέκνον, ου n child

ἐπαναστήσονται Verb, fut midd dep indic, 3

pl ἐπανισταμαι turn against

γονεὺς, εως m parent

θανάτωω put to death, put in danger of death

The division among family members occurs again in vv 34-36.

Matthew 10:22

καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.

ἔσεσθε Verb, fut indic, 2 pl εἶμι

μισεω hate, despise

ὄνομα, τος n name

Cf. 24:9. "The name, of course, means all that the person is and stands for." Morris.

ὑπομείνας Verb, aor act ptc, m nom s

ὑπομενω endure

"It is important to make a commitment to follow Christ, but more than that is required. Jesus looks for continuance in the Christian way, a constancy in discipleship even when it is known that the most severe consequences may well ensue." Morris.

τελος, ους n end, conclusion

σωθήσεται Verb, fut pass indic, 3 s σωζω
save

"That the persecution and hatred of v 21 and the present verse are a part of the eschatological trouble is indicated by the words ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται ... words that appear again verbatim in 24:13. The point of the statement is clear: the one who faithfully endures this persecution εἰς τέλος, 'to the end' (i.e., the end of the person's life or the end of the persecution and hence of the age), will be saved (see 4 Ezra 6:25; 9:7-8; 2 Tim 2:12) and will enter finally into the blessed peace promised to the participants of the kingdom." Hagner.

Matthew 10:23

ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἑτέραν· ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου.

ὅταν when, whenever

διώκωσιν Verb, pres act subj, 3 pl διωκω

persecute, seek after

φευγω flee, run away from

ἕτερος, α, ον other, another, different

τελέσητε Verb, aor act subj, 2 pl τελεω

complete, finish

ἕως until

ἂν particle indicating contingency

The latter part of the verse presents some problems. Hagner says that it "constitutes one of the most difficult challenges to the interpreter of Matthew" and draws attention to the similar problems relating to 16:28 and 24:34.

It is not acceptable to follow Schweitzer in stating that Jesus (mistakenly) thought that the end of the age was very close. Hagner makes this point well, writing, "The classical meaning of the coming of the Son of Man, as, for example, found in 16:27-28 and 24:30, relies on Dan 7:13-14 and refers to the end of the present age and the parousia or second coming of Jesus. But we can hardly accept that meaning here since Matthew tells us in several places of a mission to the Gentiles that must take place before the end of the age (cf. 21:43; 24:14). That is, the mission to Israel cannot be interrupted before its conclusion by the parousia without the necessary negation of an important strand of unambiguous material in the Gospel (see too esp. 28:19). Thus the coming of the Son of Man here must refer to something else."

There are really two alternatives (though each has some variations):

i) The coming of the Son of Man spoken of here is Jesus' coming "in triumph immediately after his resurrection" (Tasker), when he commissioned the eleven to make disciples of all nations. (So also Jeremias, Barth, Stonehouse.) Morris favours this view, saying of Jesus' words here, "Perhaps there is most to be said for the view that they refer in an unusual way to the climax of Jesus' mission, his coming back from the dead after his rejection by the people ... There is a triumph in that coming and there is a further commission to the disciples to take the message over all the earth. On this understanding Jesus would be saying that the disciples are to carry on with the task to which he sent them, and further that they certainly would not have completed it before his work on earth had reached its climax."

ii) The reference is to Christ's act of judgement in the destruction of the temple in 70 AD (so Carson, Lenski and JAT Robinson). Hagner supports this second view, commenting, "Three important points argue in favour of this conclusion: (1) the destruction of Jerusalem foreshadows and is typologically related to the final judgment ... and hence can also be seen as the work of the Son of Man (cf. 24:27-31); (2) the destruction of Jerusalem symbolises the rejection of the gospel by the Jews and thus the shift of salvation-history from the Jews to the Gentiles, the former losing their priority; and (3) the abundant evidence of Jewish persecution of Christians prior to (as well as after) AD 70. According to this interpretation, the meaning of v 23b becomes the following: this exclusive mission of the twelve to Israel, which reflects their salvation-historical priority over the Gentiles, will not reach its completion before it is interrupted by the coming of the Son of Man in judgment upon Jerusalem, thus symbolising the time frame shift wherein the Gentiles, rather than the Jews, assume priority in the purpose of God. The mission to the Jews, reflecting their place in salvation-history, thus has a time of limitation, the end of which (but not of Jewish evangelism) will be marked by the coming of the Son of Man in judgment upon Israel."

Matthew 10:24

Οὐκ ἔστιν μαθητῆς ὑπὲρ τὸν διδάσκαλον οὐδὲ δούλος ὑπὲρ τὸν κύριον αὐτοῦ.

Cf. Lk 6:40; Jn 13:16.

μαθητης, ου m disciple, pupil
διδασκαλος, ου m teacher
δουλος, ου m slave, servant

Matthew 10:25

ἄρκετον τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δούλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν οἰκοδεσπότην Βεελζεβούλ ἐπεκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ.

ἄρκετος, η, ον enough; it is enough
γένηται Verb, aor subj, 3 s γινομαι
οἰκοδεσποτης, ου m householder, master
ἐπικαλεω call, name

Commenting on the origin of the name Beelzebul (or Beelzebub) Morris says "It seems likely that the Hebrews took the name of a heathen deity [Beelzebub, 2 Kings 1:2,3, 6, 16] that they could interpret contemptuously as 'lord of the flies' or 'lord of dung' [Beelzebul] and that they applied it to evil beings. In time it came to signify a very important demon, probably the being we call Satan. To apply this name to Jesus was to give him as deadly an insult as they could." Hagner thinks Beelzebul means 'Lord of the house' (*zebul* = 'height, abode, dwelling'), and "thus itself stands as a play on words opposite Jesus as 'Lord of the household.'"

ποσος, η, ον how much(?)
μαλλον adv more; rather
οικιακος, ου m member of a household

Cf. Jn 15:20.

Matthew 10:26-31

Cf. Luke 12:2-7.

Matthew 10:26

Μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ ἐστιν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν ὃ οὐ γνωσθήσεται.

φοβεομαι fear, be afraid (of)
οὐδεις, οὐδεμια, οὐδεν no one, nothing
κεκαλυμμένον Verb, perf pass ptc, m acc & n
nom/acc s καλυπτω cover, hide
ἀποκαλυφθήσεται Verb, fut pass indic, 3 s
ἀποκαλυπτω reveal, disclose
κρυπτος, η, ον hidden, secret, private

Cf. Mk 4:22.

Matthew 10:27

ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἶπατε ἐν τῷ φωτί· καὶ ὃ εἰς τὸ οὐκ ἀκούετε, κηρύξατε ἐπὶ τῶν δωματίων.

σκοτια, ας f darkness
εἶπατε Verb, aor act imperat, 2 pl λεγω
φως, φωτος n light

While concealment and secrecy will mark those who seek to oppose the Gospel, the Christian should not seek concealment but openly declare what God has done in Christ. The message we declare is to be solely the message we have received from him.

οὖς, ὠτος n ear, hearing
κηρύξατε Verb, aor act imperat, 2 pl
κηρυσσω preach, proclaim
δωμα, ατος n roof, housetop

A housetop in NT times would make a "fine platform for anyone who wanted to bring his message before a large number of people." Morris.

Hagner thinks that the contrast refers to the period after Jesus' resurrection: "The gospel, up till now veiled in a degree of secrecy, is to be made clear and plain through the preaching of the disciples and the Church... This full revelation and 'making known' in its contrast to the present time must refer to the Church's proclamation in the period following the resurrection (contra Luz). What Jesus speaks then 'in the darkness' ... and 'in the ear' ... privately among the disciples and in sometimes cryptic language, will be spoken ... 'in the light,' and proclaimed ... 'from the rooftops.' Thus the time following the resurrection will be a time of proclamation of the gospel in new strength, clarity and power. The contrast is between the darkness of the pre-Easter period and the light of the post-Easter period."

Matthew 10:28

καὶ μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι· φοβεῖσθε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ.

φοβεομαι see v.26
ἀποκτενόντων Verb, pres act ptc, gen pl
ἀποκτενω and ἀποκτενω, -ννω kill,
put to death
σῶμα, τος n body
ψυχη, ης f inmost being, 'soul'
μαλλον see v.25
ἀπολλυμι destroy, kill

Bruce thinks that Jesus is here speaking of Satan, but Morris and most others think that the reference is to God. McNeile points out that in the parallel passage (Luke 12:5), Jesus speaks of "authority" to cast into hell, an authority that belongs to God alone. Morris adds, "The Bible never says that believers are to be afraid of Satan" and Hagner comments, "It is thus God, the final judge of all, and not human beings, who alone is to be feared, that is, to be obeyed and trusted (cf. Ps 33:18) in the completion of the mission." Cf. Is 8:12-13.

γεεννα, ης f hell

"The reference to *hell* shows that we are not to understand *destroy* of annihilation. Jesus is speaking of the destruction of all that makes for a rich and meaningful life, not the cessation of life's existence." Morris.

Matthew 10:29

οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται, καὶ ἐν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν.

οὐχι (emphatic form of οὐ) not, no; used in questions expecting an affirmative answer.
δυο gen & acc δυο dat δυοισιν two
στρουθιον, ου n sparrow
ἀσσαριον, ου n assarion (Roman copper coin worth 1/16 denarius)
πωλεω sell, barter
εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one
πεσειται Verb, fut midd dep indic, 3 s πιτω
fall, fall down
γη, γης f earth
ἄνευ Preposition with gen. ἄνευ without,
apart from the knowledge and will of

Matthew 10:30

ὕμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἠριθμημέναί εἰσιν.

"If God is interested in the smallest of his created beings, he is also interested in the smallest details of the people he has made in his own image." Morris.

θριξ, τριχος f hair
κεφαλη, ης f head
ἠριθμημέναί Verb, perf pass ptc, f nom pl
ἄριθμεω count, number

What passes our attention (such as the number of hairs we lose in the comb when arranging our hair), is known to God. The perfect tense implies that God has *taken account* of even this matter.

Matthew 10:31

μη οὖν φοβεῖσθε· πολλῶν στρουθίων
διαφέρετε ὑμεῖς.

φοβεομαι see v.26

πολυσ, πολλη, πολυ gen πολλου, ης, ου much,
many

στρουθιον, ου n see v.29

διαφερω be worth more than, be superior
to

Cf. 12:12.

Matthew 10:32-33

Cf. Luke 12:8-9.

Matthew 10:32

Πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν
τῶν ἀνθρώπων, ὁμολογήσω καὶ ἐν αὐτῷ
ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς·

ὅστις, ἡτις, ὅτι who, whoever
ὁμολογεω confess, declare

Open or public declaration of allegiance.

ἐμοὶ Pronoun, dat s ἐγώ

ἔμπροσθεν before, in front of

καὶ γὰρ a compound word = καὶ ἐγώ

οὐρανος, ου m heaven

Matthew 10:33

ὅστις δ' ἂν ἀρνήσῃταί με ἔμπροσθεν τῶν
ἀνθρώπων, ἀρνήσομαι καὶ αὐτὸν ἔμπροσθεν
τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.

Cf. 2 Tim 2:12; Mark 8:38.

ἂν particle indicating contingency

ἀρνήσῃταί Verb, aor midd dep subj, 3 s

ἀρνεομαι deny, disown

"It is in the nature of things that a man cannot be on both sides at once. If he belongs to Jesus, is one of his friends, holds a place in his company, then it follows that he will admit and even proclaim his position. If he fails, then by that very act he excludes himself from the divine community whose essential bond is a common love and loyalty to Christ." Robinson.

Matthew 10:34-39

Cf. Luke 12:51-53; 14:25-27; 17:33.

Matthew 10:34

Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν
γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην ἀλλὰ
μάχαιραν.

νομίσητε Verb, aor act subj, 2 pl νομιζω
think, suppose, assume

ἦλθον Verb, aor act ind, 1s & 3 pl ἐρχομαι

βαλεῖν Verb, aor act infin βαλλω throw,
place

εἰρηνη, ης f peace

γη, γης f earth

"The form of the statement not to expect Jesus to bring peace ... suggests that this would have been the natural inclination of the disciples.

Was not the gospel a message of peace (cf. 5:9; 10:13)? Would not the age of the kingdom of God bring peace (εἰρηνην) with it (cf. Luke 1:79b; Isa 9:6; 11:9)? The answer must clearly be yes in its final realisation and even in some sense in the present (cf. John 14:27)." Hagner.

μαχαιρα, ης f sword, war, violent death

Symbol of conflict. "His coming presents a challenge to which people respond differently. And emotionally, for some who oppose Jesus do so passionately, as do those who become his followers. And where strong and opposed feelings are held, conflict is inevitable." Morris.

Matthew 10:35

ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς
αὐτοῦ καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς
καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς,

Cf. Micah 7:6 LXX.

διχάσαι Verb, aor act infin διχαζω turn
against

θυγατηρ, τρος f daughter

νυμφη, ης f bride, daughter-in-law

πενθερα, ας f mother-in-law

In NT culture the bride became part of the family of her husband and would be expected to look upon her mother-in-law as a mother, one to whom she turned for guidance and advice.

Matthew 10:36

καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ.

ἐχθρος, α, ον enemy, one hated

οικιακος, ου m member of a household

Matthew 10:37

ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστιν
μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ
ἐμὲ οὐκ ἔστιν μου ἄξιος·

φιλεω love, have deep feeling for, kiss

ἢ or

ἐμὲ Pronoun, acc s ἐγώ

ἄξιος, α, ον worthy, deserving, fitting

The second half of the verse is omitted by a few MSS, probably due to homoeoteuton (skipping from the ἄξιος at the end of the first clause to that at the end of the second clause).

Jesus claims a higher loyalty than that of family. "We must not forget that Jesus knew what it was to experience misunderstanding in the family, for his own thought him mad (Mark 3:21)." Morris. Cf. also 12:46-50; Jn 7:3-9.

Matthew 10:38

καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστιν μου ἄξιος.

σταυρος, ου m cross

ἀκολουθεω follow, accompany, be a disciple

ὀπισω after, behind

"Anyone condemned to be crucified was required to carry the cross beam to the place of execution... He was on a journey from which he could not turn back... The person who took up a cross had died to a whole way of life; Jesus demands from everyone who would follow him nothing less than a death to self." Morris.

"Taking up one's cross refers not to the personal problems or difficulties of life that one must bear, as it is sometimes used in common parlance, but to a radical obedience that entails self-denial and, indeed, a dying to self. To take up one's cross is to follow in the footsteps of Jesus, who is the model of such radical obedience and self-denial (cf. 4:1-11). Thus in a real sense v 39 is a kind of exegesis of v 38." Hagner. Cf. Mark 8:34-38.

Matthew 10:39

ὁ εὐρών τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὐρήσει αὐτήν.

Cf. 16:24-25.

ψυχη, ης f self, life, 'soul'

ἀπολέσει Verb, fut act indic, 3 s ἀπολλυμι destroy, lose

"It points to the total loss of the only life that is worth living in the empty pursuit of that which has no permanence; it cannot last beyond the fleeting hour." Morris.

ἀπολέσας Verb, aor act ptc, m nom s

ἀπολλυμι

ἕνεκα (ἕνεκεν and εἵνεκεν) prep with gen because of, for the sake of

"The way of the world – well illustrated in the incessant quest for 'self-actualisation' in contemporary pop psychology – leads only to a shallow and temporary fulfillment. The seeking of 'life' at this level has left many in frustration and disappointment. On the other hand, and strangely, those who give up this useless quest, who instead yield themselves fully to the service of God and the kingdom – who willingly follow in the steps of Jesus – these are the ones who paradoxically find life, i.e., fulfillment and deep, abiding joy. And though the best of this fulfillment awaits the eschaton, it is already experienced proleptically in the present. Thus those who do not seek self-actualisation as understood by the world, who love Jesus and the kingdom more than themselves (and in that sense alone 'hate' their own life [Luke 14:26]), are alone the ones who realise true and lasting self-actualisation and obtain personal fulfillment and the goal of their existence." Hagner.

Matthew 10:40

Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται, καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με.

δέχομαι receive, accept, welcome

"δέχεται ... means here not merely to welcome, e.g., into one's home, but to receive in a deeper sense (cf. v 13-14). It is to accept the message of the disciples and thus the message of Jesus and his person, which is inseparable from the disciples' message (cf. 18:5; John 12:44; 13:20; for a negative statement of the same point, see Luke 10:16). This message is in turn the gospel of God (Mark 1:14), so that to receive it is to receive the message of God and thus to accept the grace of God." Hagner.

ἐμὲ Pronoun, acc s ἐγώ

ἀποστείλαντά Verb, aor act ptc, m acc s

ἀποστελλω send, send out

"Notice again the thought of mission: Jesus had been *sent*. The thought is that of the outworking of one great divine purpose in which the Father, Jesus who had been sent by the Father, and the disciples who were being sent by Jesus all had their part. They were so clearly connected that any honour paid to the disciples had to be regarded as something that overflowed to Jesus and to the Father." Morris.

Matthew 10:41

Ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήμψεται, καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήμψεται.

ὄνομα, τος n name

μισθος, ου m pay, wages, reward

λήμψεται Verb, fut midd dep indic, 3 s
λαμβάνω
δικαιος, α, ον righteous, just

Not distinct groups of people but parallel descriptions of disciples.

Matthew 10:42

καὶ ὅς ἂν ποτίσῃ ἓνα τῶν μικρῶν τούτων
ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ,
ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν
αὐτοῦ.

Cf. 25:35, 40.

ὅς ἂν, ὅς ἔαν whoever
ποτίσῃ Verb, aor act subj, 3 s ποτιζῶ give
to drink

εἰς, μια, ἓν gen ἑνος, μιας, ἑνος one

"The disciples of Jesus are also referred to as 'little ones' (μικροί), perhaps 'unexperienced,' in 18:6, 10, 14 (cf Mark 9:42; Luke 17:2; and the reference to 'children' in Mark 10:24 and John 21:5) and as 'the least [ἐλάχιστος] of these' in 25:40, 45, perhaps as a mark of their humility (cf. 11:25)." Hagner. But see also 18:1-2.

ποτηριον, ου n cup
ψυχρος, α, ον cold; το ψ. cold water
μονον adv only, alone

μονον is missing from D syr^{sc}, probably influenced by Mark 9:41.

μαθητης, ου m disciple, pupil, follower

"That is, in recognition of the fact that these *little ones* are Christ's... For those who respond to the smallest needs of the humblest disciple there will be a reward." Morris.

ἀπολλυμι destroy, kill, lose

Matthew 11:1

Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσω
τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν
τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν
αὐτῶν.

"The clause with which this verse begins is the formula used by Matthew to mark the end of each of the five major teaching discourses of Jesus in the Gospel (see on 7:28)." Hagner.

ἐγένετο Verb, aor midd dep indic, 3 s γινομαι
ὅτε conj when, at which time
τελεῶ complete, finish, fulfill
διατασσω command, give instructions

τελεῶ is here followed by a participle of that which is completed. Burton calls this "the substantive participle" and points out that though it here agrees grammatically with the subject of the verb, it is logically the object.

δώδεκα twelve

μετέβη Verb, aor act indic, 3 s μεταβαινω
leave, move, go, cross over
ἐκεῖθεν from there

A general statement used in such transitional summaries (cf. 13:53-54; 19:1-2).

διδασκω teach
κηρυσσω preach, proclaim
πολις, εως f city, town

"... refers to the cities of Israel (Galilee); i.e., Jesus restricts his mission, like that of the disciples, to Israel. 'Their' (αὐτῶν) again reflects the hostility between Matthew's church and the contemporary synagogue (cf. 'their synagogues' and 'their scribes'; 4:23; 7:29; 9:35; 10:17)." Hagner.

Matthew 11:2-6

Cf. Luke 7:18-23.

Matthew 11:2

Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ
ἔργα τοῦ χριστοῦ πέμψας διὰ τῶν μαθητῶν
αὐτοῦ

δεσμωτηριον, ου n prison

Some MSS read Ἰησου rather than Χριστου, probably to make the verse more compatible with the uncertainty reflected in the question of v 3.

πεμπω send
μαθητης, ου m see 10:42

Matthew 11:3

εἶπεν αὐτῷ· Σὺ εἶ ὁ ἐρχόμενος ἢ ἕτερον
προσδοκῶμεν;

ἕτερος, α, ον another, different
προσδοκαω wait, wait for, expect

John had acknowledged Jesus at the beginning of Jesus' ministry but now he appears to express doubts. Morris discusses several suggested explanations and thinks it most likely that John was puzzled; he had prophesied that Jesus would bring judgement (cf. 3:11,12) but Jesus is preaching and doing good. Hagner comments, "John's doubts should not appear unreasonable, since he was obviously expecting an imminent end of the age involving the judgment of the wicked (3:12). And though he had heard rumours of messianic-like deeds performed by Jesus, his wicked captors had not yet been judged and he had not yet experienced the fulfillment of the messianic promise of 'liberty to the captives' (Isa 61:1; and even more vividly, Isa 42:7)... Since Jesus had not yet fulfilled John's expectation of apocalyptic judgment of the enemies of God (including Herod), John wonders whether another (ἕτερον) should be expected."

Matthew 11:4

καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς·
Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ ἀκούετε
καὶ βλέπετε·

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s
ἀποκρινομαι answer, reply
πορευομαι go, proceed
ἀπαγγελλω announce, proclaim
βλεπω see, look, be able to see, beware of

Matthew 11:5

τυφλοὶ ἀναβλέπουσιν καὶ χωλοὶ περιπατοῦσιν,
λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν, καὶ
νεκροὶ ἐγείρονται καὶ πτωχοὶ εὐαγγελίζονται·

τυφλος, η, ον blind
ἀναβλεπω regain one's sight, be able to see

"No miracle of the giving of sight to the blind is recorded throughout the whole of the Old Testament, nor is there any record of such a miracle being performed by Jesus' followers... [Paul's temporary blindness was not of the same kind]... But it is the most frequent healing of any kind among the works of Jesus.... Such healings point to Jesus' messiahship." Morris.

χωλος, η, ον lame, crippled
περιπατεω walk, walk about
καθαρίζω cleanse, make clean, purify

The NIV misses the point with its 'cured'; leprosy was not only a disease, it was also a defilement.

κωφος, α, ον dumb, mute, deaf
νεκρος, α, ον dead
ἐγειρω raise

πτωχος, η, ον poor, pitiful

Cf. 5:3.

εὐαγγελίζω act. and midd proclaim the good news

"Jesus' preaching had a special quality to it ... the news he brought was of particular comfort to people. John would have known that Jesus was doing these things; indeed, that was part of his problem. But Jesus is using words that will evoke recollection of messianic prophecy: the blind, the deaf and the lame (also the dumb) are the subject of prophecy (Isa 35:5-6), as are the poor (Isa 61:1). Clearly Jesus is drawing attention to wonderful deeds the Messiah would do and adding others (cleansing the lepers, raising the dead). We should also bear in mind that in the relevant scriptural passages there is the thought of judgment as well as that of blessing (Isa 35:4; 61:2). Judgment was not immediate, but it was not forgotten. If John were to consider these things carefully, he would have the answer to his question." Morris. See also Isa 29:18; 42:18; 26:19; Lk 4:18.

Matthew 11:6

καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῆ ἐν ἐμοί.

μακαριος, α, ον blessed, fortunate, happy

Cf. 5:3-11.

ὃς ἐὰν see 10:42

σκανδαλισθῆ Verb, aor pass subj, 3 s
σκανδαλιζω cause (someone) to sin,
cause (someone) to give up the faith

Cf. 13:57; 26:31,33; Jn 6:61.

"Jesus is speaking about the person who trusts him... and does not take offence at who he is and what he does." Morris.

Hagner concludes, "In short, John is meant to understand that he was correct in his recognition of Jesus as the promised one but that he must also be prepared to accept the fact that the kingdom Jesus brings does not, for the time being anyway, entail the judgment of the wicked. Indeed, on the contrary, the message of the kingdom goes precisely to the unrighteous (cf. 9:13). The personal consequences for John were to be significant: not only continued imprisonment but eventually a martyr's death. These too were not incompatible with the reality of the kingdom brought by Jesus.

"There is an important lesson to be learned here for those inclined to a triumphalism of an over-realised eschatology. Without question the kingdom brought by Jesus involves the experience of wonderful things, even if one does not experience the more spectacular miracles mentioned in v 5. Nevertheless, for all the joy and fulfillment available to the recipients of the kingdom in the present, there is at the same time the undeniable reality of the continued experience of the effects of evil in the world. When confronted by the latter, it is possible for Christians to 'take offence' at Jesus and the nature of the salvation he has brought. If Jesus has brought the kingdom and if Christians have begun to experience eschatological blessings through the ministry of the Holy Spirit, it is perhaps natural to expect and want the eschaton now. But that is precisely what Jesus does not offer. And thus in the present the disciple of Jesus must be prepared for something less – indeed, for the reality of suffering and death – while even confessing the messianic identity and authority of Jesus (cf. Acts 7:55-56), thereby expressing faith in the good news he has announced. John the Baptist was the first person who had to learn this paradox, and since John, the paradox of existence in an era of fulfillment that is nevertheless short of the consummation had to be learned by the apostles, by the members of Matthew's church, and by each Christian of every generation."

Matthew 11:7-13

Cf. Luke 7:24-28.

Matthew 11:7

Τούτων δὲ πορευομένων ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου· Τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον;

Jesus does not wish any to think that he has low views of John or of his ministry.

ἀρχῶ rule; midd begin
ὄχλος, ου m crowd, multitude
ἐξήλθατε verb, aor act indic, 2 pl ἐξερχομαι
ἐρημος, ου f deserted place, uninhabited region, desert
θεαομαι see, look at, observe
κάλαμος, ου m reed, rod, cane
ἀνεμος, ου m wind
σαλευω shake, disturb

"This metaphor (perhaps suggested by the tall cane grass that grew along the shores of the Jordan) suggests weakness and vacillation, characteristics one does not associate with John. The question implies the conclusion that John was, to the contrary, strong and fixed in his orientation." Hagner.

Matthew 11:8

ἀλλὰ τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἡμφιεσμένον; ἰδοὺ οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν.

ἰδεῖν Verb, aor act infin ὄραω see
μαλακος, η, ον soft, fancy, luxurious
ἡμφιεσμένον Verb, perf pass ptc, m acc & n
nom/acc s ἀμφιεννυμι clothe, dress

Cf. 3:4 for John's dress. "Again just the opposite of John's strong asceticism (cf. 3:4, where John is recorded as wearing 'a garment of camel's hair and a leather belt')." Hagner.

φορεω wear
βασιλευς, εως m king

Matthew 11:9

ἀλλὰ τί ἐξήλθατε; προφήτην ἰδεῖν; ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου.

ναί yes, yes indeed, certainly
περισσότερος, α, ον more, greater, much more, even more

The meaning of 'more than a prophet' is immediately spelled out in the next verse.

Matthew 11:10

οὗτός ἐστιν περὶ οὗ γέγραπται· Ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου.

γέγραπται Verb, perf pass indic, 3 s γραφω
write

"John's greatness arises because he is not only a prophet but himself the fulfilment of prophecy, the prophecy of Malachi 3:1 (cf also Exod 23:20)." Morris.

"The shift in the pronouns from μου, 'me,' to σου, 'you,' is undoubtedly the result of the application of the passage to Jesus (the μου, referred to God, the σου to the coming of God in Jesus). The repeated σου, 'your,' thus refers here to Jesus. John is accordingly identified as the one who prepares the way, identified later in Mal 4:5 as Elijah, as also in the present pericope (v 14; cf. 17:12). This indication of the great importance of John as one who is at the turning point of the aeons (vv 12-13) is at the same time, if indirectly, further evidence of the messianic identity of Jesus, whose way (cf. 21:32) had been prepared by John. Matthew pursues this theme further in the verses that follow." Hagner.

ἀποστελλω send, send out
 προσωπον, ου n face, presence
 κατασκευαζω prepare, construct
 οδος, ου f way, path, road, journey
 εμπροσθεν before, in front of

"We should not miss the application to Jesus of a passage originally speaking of Yahweh: Jesus is the manifestation of Yahweh." Morris.

Matthew 11:11

ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς
 γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ
 μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν
 μείζων αὐτοῦ ἐστιν.

ἐγήγερται Verb, perf pass indic, 3 s ἐγειρω
 raise

The verb is used here in the sense of raising up
of a prophet.

γεννητος, η, ου born
 γυνη, αικος f woman, wife
 μείζων, ου and μείζοτερος, α, ου (comp of
 μεγας) greater
 μικροτερος, α, ου smallest, least
 οὐρανος, ου m heaven

"Great though he was, John the Baptist belonged to the old order. He proclaimed the need for repentance in view of the coming of the Messiah, but his function was preliminary to the Christian era; he was not in that era and therefore was in some sense of lesser stature than those who are in it... This cannot mean in character or achievement; it refers to privilege and position." Morris.

"The thought is that it is better to enter the kingdom than to herald its coming." Allen.
 "In the dispensation of promise, his significance was unsurpassed. Nevertheless it was nothing compared to the message brought by the least of Jesus' disciples and followers in the dispensation of fulfilment." Ridderbos.

Matthew 11:12

ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ
 ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ
 βιασταὶ ἀρπάζουσιν αὐτήν.

ἄρτι now, at the present
 βιαζω exercise force (if midd); suffer
 violence (if pass); enter by force
 βιαστης, ου m violent or eager person
 ἀρπαζω take by force

There are several explanations of this verse. "The difficulty arises because of two variables, each of which can be taken positively or negatively (and with further differing nuances); (1) the verb βιάζεται and (2) the noun βιασταί, together with the following words ἀρπάζουσιν αὐτήν. βιάζεται, can be taken as a middle or passive form, the former giving the positive meaning 'come forcefully,' the latter giving the negative meaning 'suffer violence.' Similarly it is possible to take βιασταὶ ἀρπάζουσιν αὐτήν positively, meaning 'forceful people seize it' (thus referring to rigorous discipleship), or negatively, 'violent persons plunder it.' As a result, four options are possible for the meaning of the verse: both clauses of the verse can be taken (1) positively or (2) negatively, or (3) the first can be taken positively and the second negatively, or (4) the first negatively and the second positively... "Those who take both clauses positively (e.g., Zahn; Ladd, *Presence*) thus find a statement about the forceful coming of the kingdom in the ministry of Jesus and a coordinate description of the hard way of discipleship. Those who take both clauses negatively (e.g., Hill, Fenton, Green, Schweizer, Patte, Gundry, Gaechter, Maier, France, Mounce, Luz, Davies-Allison) understand the verse to refer to the persecution and difficulty faced by those who represent the kingdom. The violent people who plunder the kingdom are regarded variously as the Pharisees, Zealots, evil spirits, or even Herod Antipas. Among those who divide the clauses, the majority favour understanding the first negatively (the kingdom suffers violence) and the second positively (e.g., Dahl, Schlatter, Schniewind). A few argue for the first to be understood positively (the kingdom comes forcefully) and the second negatively (e.g., Carson, Pamment)." Hagner.
 Hagner himself favours taking both clauses negatively, commenting, "For all its greatness, the kingdom suffers violence and violent men plunder it. The kingdom involves suffering. In the same way, Matthew continues, so must the Son of Man suffer."

Matthew 11:13

πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως
Ἰωάννου ἐπροφήτευσαν·

νομος, ου m law
προφητεω prophesy

I.e. John is the last of the prophets of the Old Covenant.

Matthew 11:14

καὶ εἰ θέλετε δέξασθαι, αὐτός ἐστιν Ἠλίας ὁ
μέλλων ἔρχεσθαι.

θελω wish, will
δεχομαι receive, accept

A man imprisoned and facing death hardly seems to reflect the spirit of Elijah. It takes faith to see beyond appearance to the reality of things. Hence also the following verse. There may be an echo of John's doubts concerning Jesus.

Ἠλιας, ου m Elijah

Cf. Mal 4:5, Matt 17:10-13.

μελλω be going, be about

Matthew 11:15

ὁ ἔχων ὅτα ἀκουέτω.

οὖς, ὠτος n ear, hearing

The TR, following most MSS, includes ἀκουειν after ὅτα. The word is omitted by B D 700 it^{dk} syr^s. The shorter text is probably original with ἀκουειν added in imitation of the formula found elsewhere (cf. Mk 4:9, 23; Lk 8:8; 14:35; Rev 2:7 etc.).

Matthew 11:7-15 Postscript

"A correct assessment of the significance of John the Baptist can only be made in relation to Jesus and the kingdom he brings. If Jesus brings the era of the fulfillment of the OT promises, then John is by definition at the turning point of the aeons, the last and greatest of the old, announcing and preparing the way for the new kingdom of the messianic king. Thus the attention given to John as the forerunner, fulfilling the role of Elijah, serves at the same time a christological purpose. John cannot be Elijah if Jesus is not the Messiah. So wonderful is the new reality brought by Jesus that the least of its participants is greater even than John. To participate in this reality is to begin to experience all towards which the OT pointed. This is an era of incomparable fulfillment, and those who receive it experience incomparable privilege." Hagner.

Matthew 11:16-19

Cf. Luke 7:31-35.

Matthew 11:16

Τίτι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; ὁμοία
ἐστὶν παιδίοις καθήμενοις ἐν ταῖς ἀγοραῖς ἃ
προσφωνοῦντα τοῖς ἑτέροις

ὁμοιω make like; pass resemble
γενεα, ας f generation
ὁμοιος, α, ον like, of the same kind as
παιδιον, ου n child
καθημαι sit, sit down
ἀγορα, ας f market place
προσφωνεω call to
ἕτερος, α, ον other, another

Matthew 11:17

λέγουσιν· Ἡύλησαμεν ὑμῖν καὶ οὐκ
ὠρχήσασθε· ἐθρηνήσαμεν καὶ οὐκ ἐκόψασθε·

Jesus uses an illustration from children's games, playing at weddings and funerals.

αὐλεω play a flute
ὠρχήσασθε Verb, aor midd dep indic, 2 pl
ὀρχεομαι dance
θρηνεω mourn, weep

The majority of MSS include ὑμῖν after ἐθρηνήσαμεν. The longer text would appear to be an addition calculated to create an exact parallel with the first half of the couplet.

ἐκόψασθε Verb, aor midd indic, 2 pl κοπτω
cut; midd mourn, wail, lament

Matthew 11:18

ἦλθεν γὰρ Ἰωάννης μήτε ἐσθίειν μήτε πίνων,
καὶ λέγουσιν· Δαιμόνιον ἔχει·

μητε and not; μητε ... μητε neither ... nor
ἐσθιω and ἐσθω eat
πινω drink

Cf. 3:4; 9:14; Luke 1:15. "John's asceticism, which delivered him from the love of food that characterised all too many, was ridiculed as the meanderings of a maniac." Morris.

"The same expression ['he has a demon'] is used repeatedly of Jesus in John: 7:20; 8:48, 52; 10:20; cf. Matt 12:24 and Mark 3:22." Hagner.

Matthew 11:19

ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίειν καὶ πίνων,
καὶ λέγουσιν· Ἴδου ἄνθρωπος φάγος καὶ
οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν. καὶ
ἐδικαιώθη ἡ σοφία ἀπὸ τῶν ἔργων αὐτῆς.

φαγος, ου m glutton
οἰνοποτης, ου m drinker, drunkard

"Both words occur in the NT only here and in the parallel in Luke 7:34 (the same combination is found in Deut 21:20; cf. Prov 23:20). This caricature was perhaps caused by Jesus' frequent attendance at banquets." Hagner.

τελωνης, ου m tax collector
 φιλος, ου m friend, friendly
 αμαρτωλος, ου sinful, sinner

Cf. 9:10-13; Luke 15:2; 19:7.

εδικαιωθη Verb, aor pass indic, 3 s δικαιοω
 justify, acquit
 σοφια, ας f wisdom, insight, intelligence

"Many MSS, e.g., B² C D K L X Δ Θ Π TR read τεκνων, 'children,' probably by the influence of the Lukan parallel (7:35); some, furthermore, have παντων, 'all,' before των τεκνων ... for the same reason." Hagner.

"The wisdom Jesus taught was not meant as a topic for debate in religious or philosophical schools – it was something to be lived out and is *proved right* in the works his followers do." Morris.

Matthew 11:20

Τότε ηρξατο ονειδιζειν τας πολεις εν αις εγενοντο αι πλεισται δυνამεις αυτου, οτι ου μετενοησαν·

τοτε then, at that time
 αρχω rule; midd begin
 ονειδιζω reproach, insult, abuse
 πολις, εως f city, town
 εγενοντο Verb, aor midd dep indic, 3 pl
 γινομαι
 πλειστος, η, ον (superl. of πολυς) most, large
 μετανοεω repent, have a change of heart

"Jesus was not looking for amazement or admiration, but for repentance... He is calling for people to change their whole direction away from sin and towards God." Morris.

Matthew 11:21-24

Cf. Luke 10:12-15.

Matthew 11:21

Ουαι σοι, Χοραζιν· ουαι σοι, Βηθσαιδα· οτι ει εν Τυρω και Σιδωνι εγενοντο αι δυνამεις αι γενόμεναι εν υμιν, παλαι αν εν σακκω και σποδω μετενοησαν.

ουαι woe! how horrible it will be!

It is evident that Jesus did many things not recorded in the Gospels. Chorazin, a town a few miles north-west of the lake, is mentioned in the NT only here and in the parallel passage in Luke.

γενόμεναι Verb, aor mid dep ptc, f nom pl
 γινομαι
 παλαι adv long ago, formerly, all this time
 αν particle indicating contingency
 σακκος, ου m sackcloth, mourning dress
 σποδος, ου f ashes

Used in the OT to refer to the common signs of sorrow for one's sin and consequent repentance, cf. Dan 9:3; Jonah 3:6; Esth 4:3.

Matthew 11:22

πλην λεγω υμιν, Τυρω και Σιδωνι ανεκτοτερον εσται εν ημερα κρισεως η υμιν.

πλην but, yet, nevertheless, however

Tyre and Sidon had been vigorously denounced by the prophets for their wickedness (e.g. Is 23; Ezek 26; Joel 3:4-8; Amos 1:9-10).

ανεκτοτερος, α, ον more tolerable
 (comparitive of ανεκτος)
 εσται Verb, fut indic, 2 s ειμι
 κρισις, εως f judgement, act of judgement
 η or, than

Matthew 11:23

και συ, Καφαρναουμ, μη εως ουρανου υψωθηση; εως αδου καταβηση· οτι ει εν Σοδομοις εγενηθησαν αι δυνამεις αι γενόμεναι εν σοι, εμεινεν αν μεχρι της σημερον.

f¹³ TR and other MSS have η rather than μη after Capernaum, thus making a slight change of verb necessary and giving the translation, 'You, Capernaum, who are exalted up to heaven.' The μ of μη was lost through haplography because of the μ at the end of Capernaum.

υψωθηση Verb, aor pass ptc, f dat s υψωω
 exalt, lift up, raise
 αδης, ου m Hades, the world of the dead;
 Hell

Though Jesus spent much time in this town and walked its streets, that is no reason for its exultation but rather for its condemnation.

καταβαινω come or go down, descend

A number of MSS (x C L Θ f^{1,13} TR) read the passive, καταβιβασθηση.

"This is an allusion to the LXX of Isa 14:15: εἰς ὄδου καταβῆσθαι (cf. 14:11, which has only a slightly different word order). It is difficult to make the application of the first rhetorical phrase to Capernaum more precise, but it seems to refer to an unwarranted, prideful confidence in an exceptional degree of eschatological blessing. The imagery of v 23 is clearly borrowed from Isa 14:13-15 (for *sheol*, see too Ezek 26:20-21). The comparison with Sodom makes Jesus' indictment of Capernaum all the sharper." Hagner.

ἐγενήθησαν Verb, aor indic, 3 pl γινομαι
γενόμενοι see v.21
ἔμεινεν Verb, aor act indic, 3 s μένω trans
remain, stay
μέχρι and μέχρις until, to
σήμερον today

For the notorious wickedness of Sodom, see Gen 18:20-19:29; cf. Isa 1:9; Rom 9:29; 2 Pet 2:6-9; Jude 7.

Matthew 11:24

πλὴν λέγω ὑμῖν ὅτι γῆ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ σοί.

πλην see v.22
γη, γης f earth, land
ἀνεκτοτερος, α, ον see v.22 for this and remaining phrase

Matthew 11:25-30

Davies-Allison say of 11:25-30 that it is "a capsule summary of the entire gospel." For verses 25-27 cf. Luke 10:21-22. Of these verses Hagner writes, "The remarkable character of this passage and its similarity in tone to the Fourth Gospel have caused the passage to be variously described as a meteorite or thunderbolt from the Johannine sky... Johannine parallels abound: for the special authority given to Jesus (v 27), compare John 3:35; 13:3; 17:2 (in a prayer of Jesus similar to the present passage); for the intimate relationship and unique mutual knowledge of the Father and Son, compare John 7:29; 10:14-15; and 17:25 (again in the prayer of Jesus)."

Matthew 11:25

Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν· Ἐξομολογοῦμαι σοί, πάτερ κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἔκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις·

ἐκεῖνος, η, ο demonstrative adj. that
καιρος, ου m time
ἀποκριθεὶς Verb, aor pass dep ptc, m nom s
ἀποκρίνομαι answer, reply, say

ἐξομολογεω midd confess, praise, thank
γη, γης f earth
κρυπτω hide, conceal, cover
σοφος, η, ον wise, experienced
συνετος, η, ον intelligent, possessing
understanding
ἀποκαλυπτω reveal, disclose
νηπιος, α, ον baby, infant, child

Cf. 1 Cor 1:19, 21, 26-29. "This does not mean that none of the world's wise and clever people will come to know it. In every age there have been wise and clever people who have rejoiced in the revelation Jesus has made known. But the point is that they come to know it by their simple trust in Jesus, not by their intellectual skills and their knowledge of abstruse research methods. And that simple trust is open to the humblest of us all, to the *babies* among us." Morris.

"The need to become like a child to receive the kingdom is made clear in 18:1-4 (cf. 5:5). It is the simple, childlike who become the disciples of Jesus." Hagner.

Matthew 11:26

ναί, ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου.

ναι yes, yes indeed, certainly
οὕτως and οὕτω thus, in this way
εὐδοκία, ας f pleasure, desire
ἐγένετο Verb, aor midd dep indic, 3 s γινομαι
ἐμπροσθεν before, in front of

This has not come about by accident but by design.

Matthew 11:27

Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου, καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ, οὐδὲ τὸν πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱὸς καὶ ὃ ἔὰν βούληται ὁ υἱὸς ἀποκαλύψαι.

The context suggests that the 'all things' here refers to all truth or revelation. Cf. 28:18.

παραδίδωμι hand or give over, deliver up,
commit
οὐδεις, οὐδεμα, οὐδεν no one, nothing
ἐπιγινωσκω perceive, understand

"ὁ υἱὸς is used absolutely (i.e., without qualification), as it is in only one other place in the Synoptics (24:36 [= Mark 13:32]) and frequently in the Fourth Gospel... 'The Son' is to be equated with Matthew's Son of God Christology (cf. esp. 3:17; 14:33; 16:16; 17:5; 27:54). It is the 'Son of God' who is uniquely related to his Father." Hagner.

"The Son is not only the origin of revelation but is himself a mystery to be revealed; the knowledge of the Father and the knowledge of the Son are two sides of the same mystery, which is now revealed, and so the Father and the Son in fellowship with one another are both subject and object of revelation."

Stonehouse.

ὅς ἐαν whoever

βουλομαι want, desire, wish

ἀποκαλυπτω reveal, disclose

"This does not mean that those who receive the revelation know the Father in the same intimate way as the Son does. Knowledge that springs from community of nature is not the same as that which comes from revelation. It means rather that it is in him that they come to know God." Morris.

Matthew 11:28

Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς.

δευτε adv. come (of command or exhortation)

Δεῦτε πρὸς με echoes the cry of wisdom.

"Jesus thus speaks here in the way that Wisdom was regarded as speaking ... and we have here another important element in wisdom Christology (cf. on 11:19b; see too 23:34), where the Christ is identified with the Wisdom that existed with God from the beginning (cf. Prov 8:1-21, 32-36; 9:4-6)." Hagner.

πάντες Adjective, m nom pl πας

κοπιαω work hard, labour, become tired

πεφορτισμένοι Verb, perf pass ptc, m nom pl φορτιζω burden, load with burdens

"Jesus is calling anyone who is wearied with life's burdens" Morris. The reference may be particularly to those struggling under the burden of Pharisaic nomism, cf. 23:4.

κἀγὼ a compound word = καὶ ἐγὼ

ἀναπαυω give relief, refresh

Cf. Exod 33:14.

Matthew 11:29

ἄρατε τὸν ζυγὸν μου ἐφ' ὑμᾶς καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πραῦς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν.

ἄρατε Verb, aor act imperat, 2 pl αἶρω

take, take up

ζυγος, ου m yoke, balance scale

A 'yoke' is a mark of servitude (Jer 27:2-7; 28:10; Gal 5:1; 1 Tim 6:1). To own Jesus as Lord and to be bound to him as his servant is freedom and refreshment (cf. Ps 23:3).

"He invites them to follow his own teaching as the definitive interpretation of the law (see on 5:17-20). The same point is stressed in the next clause μάθετε ἀπ' ἐμοῦ, 'learn from me.'" Hagner.

μάθετε Verb, 2 aor act imperat, 2 pl μανθάνω learn, find out

To be a follower of Jesus is to be a disciple, a learner.

πραῦς, πραεια, πραῦ humble, gentle

ταπεινος, η, ον humble, lowly, poor

εὐρήσετε Verb, fut act indic, 2 pl εὕρισκω

ἀναπαυσις, εως f relief, rest

ψυχη, ης f self, life, 'soul'

Cf. Jer 6:16.

Matthew 11:30

ὁ γὰρ ζυγὸς μου χρηστὸς καὶ τὸ φορτίον μου ἐλαφρὸν ἐστίν.

ζυγος, ου m see v.29

χρηστος, η, ον kind, loving, good, merciful

φορτιον, ου n burden, load

ἐλαφρος, α, ον light, easy to bear, slight

Again, compare 23:4 for the 'heavy' burden imposed by the Pharisees.

"Jesus is not calling people to lives of careless ease. But it is service for which they will be glad. It will be a delight, not a painful drudgery." Morris.

"The fact that Jesus' yoke is kind and his burden is light must not be understood to mean that the discipleship and righteousness to which Jesus calls are easy and undemanding. Discipleship demands nothing less than life commitment and comprehensive self-denial. The righteousness described in the Sermon on the Mount penetrates to the inner world of thought and motive. For Jesus, 'the way that is easy' (7:13) leads to destruction, not to rest. In the last analysis it is only because of the dawning of the new era of grace and salvation, in Matthew's language 'the kingdom of heaven' of realised eschatology, that the possibility exists of a kind yoke, a light burden, and thus rest for those who have toiled in frustration. In these new circumstances, and here alone, 'his commandments are not burdensome' (1 John 5:3)." Hagner.

Matthew 12:1-12

Morris points out the contrast between Jesus' words concerning his yoke being easy and the oppressive traditions of the Pharisees as exemplified in the incidents that follow. For vv 1-8 (with the exception of 5-7 which are unique to Matthew) cf. Mark 2:23-38; Luke 6:1-5.

Matthew 12:1

Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπεινάσαν καὶ ἤρξαντο τίλλειν στάχυας καὶ ἐσθίειν.

For the opening phrase cf. 11:25.

ἐπορεύθη Verb, aor pass dep indic, 3 s
πορευομαι go, proceed, travel
σαββατον, ου n (often in pl) the seventh day, Sabbath

"The careful observance of the sabbath was regarded as of greatest importance in Judaism (cf. Isa 56:4-7). The sabbath was a time of rest (cf. the emphasis on rest in the preceding sentences, 11:28) and rejoicing." Hagner. Cf Ex 20:10; Deut 5:14.

σποριμα, ων n (only in pl) grainfields
μαθητης, ου m disciple, follower
πειναω be hungry
ἤρξαντο Verb, aor midd indic, 3 pl ἄρχω
rule; midd begin
τίλλω pluck, pick
σταχυς, υος m head of grain/wheat
ἐσθιω and ἐσθω eat, consume

Luke 6:1 refers to the disciples rubbing the heads of grain in their hands.

Matthew 12:2

οἱ δὲ Φαρισαῖοι ἰδόντες εἶπαν αὐτῷ· Ἰδοὺ οἱ μαθηταὶ σου ποιοῦσιν ὃ οὐκ ἔξεστιν ποιεῖν ἐν σαββάτῳ.

ἰδόντες Verb, aor act ptc, m nom pl ὄρω
see, observe, perceive
ἐξεστιν impersonal verb it is permitted, it is lawful, it is proper

"Travellers were permitted to eat grain from the fields they passed through (Deut 23:25); it was not the action that was the problem, but the fact that it was done on the Sabbath." Morris.

Matthew 12:3

ὁ δὲ εἶπεν αὐτοῖς· Οὐκ ἀνέγνωτε τί ἐποίησεν Δαυὶδ ὅτε ἐπεινάσεν καὶ οἱ μετ' αὐτοῦ;

ἀναγινωσκω read, read in public worship
ὅτε conj when, at which time

Matthew 12:4

πῶς εἰσηλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγον, ὃ οὐκ ἔξον ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσιν μόνοις;

Cf. 1 Sam 21:1-6.

ἄρτος, ου m bread, a loaf

προθεσις, εως f purpose, plan, will; ἄρτοι
της π. bread offered to God

ἔφαγον Verb, aor act indic, 1s & 3pl ἐσθιω

Most MSS read the singular ἔφαγεν. The plural is supported only by κ B 481 but the UBS committee considered that the singular was more likely to be a secondary harmonisation with the parallels in Mark 2:26 and Luke 6:4.

ἐξόν Verb, pres ptc, n nom/acc s ἐξεστιν
φαγεῖν Verb, aor act infin ἐσθιω
ἱερευς, εως m priest
μονος, η, ον only, alone

Cf. Ex 25:30; Lev 24:5-9. "David was not breaking the Sabbath; the relevance of what he did was that the need to satisfy hunger overrode a liturgical provision." Morris. The law of God is not to be reduced to a set of taboos.

Matthew 12:5

ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσιν καὶ ἀναίτιοί εἰσιν;

ἢ or

ἀναγινωσκω see v.3

νομος, ου m law

ἱερον, ου n temple, temple precincts

βεβηλωω desecrate

ἀναίτιος, ον not guilty, innocent

Cf. John 7:23. "The priests are about the work of God and thus are not bound by the normal regulations concerning the sabbath. So too it is implied by an *a fortiori* argument (or in rabbinic idiom, *qal wahomer*) that Jesus and his disciples constitute a special instance and thus are not bound. They preeminently are about the work of God. Although this point is implicit and not explicit, the next saying depends on just such a conclusion." Hagner.

Matthew 12:6

λέγω δὲ ὑμῖν ὅτι τοῦ ἱεροῦ μείζον ἐστιν ὧδε.

μείζων, ον greater, greatest

ὧδε here, in this place

"Some MSS read 'someone greater than the temple', but it appears that we should read *something greater*. Turner, however points out that the neuter can be used of persons "provided that the emphasis is less on the individual than on some outstanding general quality"... We should understand this to refer to the nature of the service and the person of Jesus as one sent to bring in the kingdom... What God was doing in the sending of Jesus far surpassed what he did in setting up the temple worship... Or, to put it another way, while it was true that God's presence was to be discerned in the offering of sacrifices in the temple, even more so and in a fuller and deeper way, his presence was to be discerned in the mercy and work of Jesus." Morris.

"Given the great importance of the temple, the place of God's presence and the performance of the cultus, this statement is utterly astonishing in its significance." Hagner.

Matthew 12:7

εἰ δὲ ἐγνώκετε τί ἐστίν· Ἔλεος θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους.

ἐγνώκετε Verb, pluperf act indic γινωσκω
 ἔλεος, ους n mercy, compassion
 θελω wish, will
 θυσια, ας f sacrifice, victim

Cf. Hos 6:6 and also Matt 9:13.

"The point here, as in 9:13, is that stringency of law observance must give way to the priority of the good news of the kingdom, which is aimed at human need and thus too the need of those who labour on behalf of the kingdom. In the showing of mercy to the needy, the law and the prophets find their fulfilment (cf. the supremely important love commandment in 7:12 and 22:39-40; see also 23:23, where Jesus faults the Pharisees for neglecting the weightier matter of mercy). Had the Pharisees understood (ἐγνώκετε) the meaning of Hosea, they would not have pronounced judgment upon the innocent (τοὺς ἀναιτίους). For Jesus' disciples are as innocent in their activity on the sabbath as are the priests in their labour on the sabbath (for whom the same word, 'innocent,' is used). Both fulfill the will of God despite their technical violation of the commandment." Hagner.

ἂν particle indicating contingency
 καταδικάζω condemn
 ἀναιτιος, ον not guilty, innocent

Matthew 12:8

κύριος γὰρ ἐστὶν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.

"This is obviously part of the larger fact, to which Matthew has already introduced the reader, that as the promised one, the Messiah, Jesus is the authoritative and definitive interpreter of the Torah. Thus the demands of the sabbath commandment, however they may be construed, must give way to the presence and purpose of Jesus, and not vice versa." Hagner.

Matthew 12:9-14

Cf. Mark 3:1-6; Luke 6:6-11.

Matthew 12:9

Καὶ μεταβάς ἐκεῖθεν ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν·

μεταβαίνω leave, move, go, cross over
 ἐκεῖθεν from there

Matthew 12:10

καὶ ἰδοὺ ἄνθρωπος χεῖρα ἔχων ξηράν. καὶ ἐπηρώτησαν αὐτὸν λέγοντες· Εἰ ἔξεστι τοῖς σάββασιν θεραπεύειν; ἵνα κατηγορήσωσιν αὐτοῦ.

χειρ, χειρος f hand, power
 ξηρος, α, ον dry, withered, paralyzed

"Besides the discomfort and unsightliness, this would have made it difficult for the man to earn a living." Morris.

ἐπηρώτησαν Verb, aor act indic, 3 pl
 ἐπερωτάω ask, interrogate, question

From the context (vv 2, 14), the subject of the verb is understood to be the Pharisees.

ἔξεστιν see v.2

θεραπεύω heal, cure; serve

"The rabbis permitted healing on the Sabbath if life was in danger" Morris.

κατηγορήσωσιν Verb, aor act subj, 3 pl
 κατηγορεῶ accuse, bring charges
 against

"The purpose of the question, ἵνα κατηγορήσωσιν αὐτοῦ, in order to accuse him,' is connected with the plot mentioned in v 14. The Pharisees were looking for evidence that could be used against Jesus." Hagner.

Matthew 12:11

ὁ δὲ εἶπεν αὐτοῖς· Τίς ἐστὶ ἐξ ὑμῶν ἄνθρωπος ὃς ἔξει πρόβατον ἓν, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγερεῖ;

ἔσται Verb, fut indic, 2 s εἶμι

ἔξει Verb, fut act indic, 3 s ἔχω

προβατον, ου n sheep
 εις, μια, εν gen ενος, μιας, ενος one, a
 εμπέση Verb, 2 aor act subj εμπιπω fall
 into
 βοθυνος, ου m ditch, pit
 ουχι (emphatic form of ου) not, no
 κρατω hold, hold fast, sieze, hold back
 εγερει Verb, fut act indic, 3 s εγειρω raise

Matthew 12:12

πόσω οὖν διαφέρει ἄνθρωπος προβάτου. ὥστε
 ἔξεστιν τοῖς σάββασιν καλῶς ποιεῖν.

ποσος, η, ον how much(?), how many(?)
 διαφερω be worth more than
 προβατον, ου n sheep
 ὥστε so that, with the result that
 καλως adv well

"καλῶς ποιεῖν ... is used because it is broad enough to include delivering a sheep from a pit and performing a healing (cf. Mark 7:37). Again Jesus challenges not the sabbath law itself but the interpretation of that law. And again the criterion of love becomes the determinative." Hagner.

Matthew 12:13

τότε λέγει τῷ ἀνθρώπῳ: Ἔκτεινόν σου τὴν
 χεῖρα· καὶ ἐξέτεινεν, καὶ ἀπεκατεστάθη ὑγιής
 ὡς ἡ ἄλλη.

τοτε then, at that time
 ἐκτεινόν Verb, aor act imperat, 2 s ἐκτεινω
 stretch out, extend

"Jesus' word of command was a word of healing." Morris.

ἀπεκατεστάθη Verb, aor pass indic, 3 s
 ἀποκαθιστημι restore, make well
 ὑγιης, ες sound, healthy, well, cured
 ἄλλος, η, ο another, other

Matthew 12:14

ἐξεληθόντες δὲ οἱ Φαρισαῖοι συμβούλιον
 ἔλαβον κατ' αὐτοῦ ὅπως αὐτὸν ἀπολέσωσιν.

ἐξεληθόντες Verb, aor act ptc, m pl nom
 ἐξερχομαι
 συμβουλιον, ου n plan, plot; council
 ὅπως (or ὅπως ἄν) that, in order that
 ἀπολλυμι destroy, kill

"It was a curious action for men who were so keen on keeping the Sabbath lawfully. But, of course, what Jesus did called into question their understanding of the law of God, and thus their whole theological position. If his popularity led people to follow him in this, then their leadership was threatened; they could lose everything. More was at stake than the health of an unknown cripple." Morris.

"The Pharisees were not really interested in Jesus' argument but in finding an excuse to plot against him. The obsession with the letter of the law apparently made it impossible for them to think of anything else, and so the miracle as a sign of the dawning of the kingdom and of the truth of Jesus' message was lost on them... The Pharisees know intuitively that he must be removed if their system is to remain intact. The tragedy is not the failure to accept Jesus' argument but the failure to be receptive to Jesus as the one who brings the kingdom." Hagner.

Matthew 12:15-21

"This passage bears a remarkable formal similarity to 8:16-17, where a reference to the healing ministry of Jesus (and where he healed 'all') is followed again by a fulfilment formula quotation from Isaiah (53:4). The only element lacking in this parallel passage is the warning not to make him known." Hagner.

Matthew 12:15

Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν. καὶ
 ἠκολούθησαν αὐτῷ πολλοί, καὶ ἐθεράπευσεν
 αὐτοὺς πάντας,

γνοὺς Verb, aor act ptc, m nom s γινωσκω
 ἀναχωρεω withdraw, go away
 ἐκειθεν from there

Jesus quietly withdrew from conflict. His time had not yet come.

ἀκολουθεω follow, accompany
 ὄχλος, ου m crowd, multitude

κ B have omit ὄχλοι. Metzger notes that although ὄχλοι could have been accidentally dropped because of homoioteleuton, it is "slightly more probable" that the word was added by scribes in imitation of the phrase in such passages as 4:25; 8:1; 13:2; 15:30; and 19:2.

πολυς, πολλη, πολυ gen πολλου, ης, ου much,
 many
 θεραπευω heal, cure; serve

Matthew 12:16

καὶ ἐπετίμησεν αὐτοῖς ἵνα μὴ φανερόν αὐτὸν
 ποιήσωσιν,

ἐπιτιμαω command, order
 φανερος, α, ον known, evident

Cf. 8:4; 9:30. "Jesus, while ready to heal any in need who came to him, did not want undue publicity." Morris.

"The key to the messianic secret is the fact that Jesus has come *not* as the widely expected triumphant Messiah, powerfully transforming the world order then and there, but as a servant Messiah to accomplish the will of his Father. The strange work of this Messiah explains his strange demeanour." Hagner.

Matthew 12:17

ἵνα πληρωθῇ τὸ ῥήθην διὰ Ἡσαΐου τοῦ προφήτου λέγοντος·

πληρωθῇ Verb, aor pass subj, 3 s πληρωο fill, make full, fulfill

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

Matthew 12:18-21

"Although Isa 42:1 is alluded to several times in the Synoptic tradition (cf. 3:17; 17:5; Luke 3:22; 9:35; 23:35), only here in Matthew do we find this quotation of the opening four verses of the chapter. Although the text of the quotation is in agreement with the LXX at a few points, for the most part it must be described as non-Septuagintal. On the other hand, it does not follow the Hebrew Masoretic Text closely either. Matthew may well have formed the translation from sources available to him (e.g., the Targums) or produced his original translation (so Davies-Allison) in order to suit his own purposes...

"The story of Jesus narrated in Matthew agrees exactly with Isaiah's portrait of the servant. And thus the unusual, apparently unassertive Messiah, who fails to bring judgment to the enemies of God's people and justice to the earth and who accordingly was unacceptable to his contemporaries, is shown to have been prophesied by the prophet. The one who was uniquely related to God as his chosen and beloved, upon whom the Spirit uniquely rested, came also as a servant who was ultimately to die, in agreement with Isaiah's last Servant Song (52:13-53:12). This strange sequence of events and this paradoxical Messiah are central to the Gospel as Matthew relates it." Hagner.

Matthew 12:18

Ἴδοὺ ὁ παῖς μου ὃν ἠρέτισα, ὁ ἀγαπητός μου εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου· θήσω τὸ πνεῦμά μου ἐπ' αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ.

"In popular expectation messiahs exercised their authority by crushing opposition, but Jesus showed his authority in his concern for the helpless and downtrodden." Morris.

παῖς, παιδος m & f servant, slave, child

"The fact that παῖς ... can be translated as either servant or son makes the application to Jesus even more effective." Hagner.

ἠρέτισα Verb, aor act indic, 1 s αἰρετιζω choose, appoint

A word that is found here only in the New Testament.

ἀγαπητός, η, ον beloved
εὐδοκεω be pleased, take delight/pleasure in

ψυχη, ης f self, life, 'soul'

Cf. 3:17; 17:5.

θήσω Verb, aor act subj, 1 s τιθημι place, set

"The placing of the Holy Spirit upon Jesus again recalls the baptism, where the Spirit descended upon Jesus to equip him for his mission (3:16; cf. Luke 4:18, where Isa 61:1 is cited)." Hagner.

κρίσις, εως f judgement, act of judgement

"That the word κρίσις should be taken in the positive sense of 'justice' rather than 'judgment' (contra Luz) seems clear from Matthew's inclusion of v 21 (Isa 42:4b)." Hagner.

ἔθνεσιν Noun, dat pl ἔθνος, ος n nation, people; τα ἔ. Gentiles

ἀπαγγελεῖ Verb, fut act indic, 3 s ἀπαγγελλω announce, proclaim

Matthew 12:19

οὐκ ἐρίσει οὐδὲ κραυγάσει, οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ.

ἐρίζω argue, quarrel

κραυγαζω call out, shout

πλατεια, ας f wide street

Matthew 12:20

κάλαμον συντετριμμένον οὐ κατεάξει καὶ λίνον τυφόμενον οὐ σβέσει, ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν.

καλαμος, ου m reed, rod, cane

συντετριμμένον Verb, perf pass ptc, m acc & n nom/acc s συντριβω crush, shatter, bruise

κατεάξει Verb, fut act indic, 3 s καταγνυμι break

"Reeds grew plentifully and were cheap... The natural thing was to discard an imperfect reed and replace it with a better one. But the Lord's servant does not discard those who can be likened to *shattered* reeds, earth's 'broken' ones. A perfect reed is at best fragile, so the imagery emphasizes weakness and helplessness." Morris.

λινον, ου n linen, flax, wick

τυφομαι smolder, smoke

σβέσει Verb, fut act indic, 3 s σβεννυμι
extinguish, put out
έως άν until
έκβαλλω throw out, expel, cast out

"This is an unusual use of έκβαλω which normally has a meaning like 'throw out, discard' or perhaps 'drive out,' often with the notion of force. Here the thought is rather 'to cause to proceed to its goal'." Morris.

νικος, ους n victory
κρισις, εως f judgement, act of judgement,
condemnation, justice

Matthew 12:21

και τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσιν.

ὄνομα, τος n name, person
ἔθνη Noun, nom & acc pl ἔθνος, ους n
nation, people
ἐλπίζω hope, hope for, hope in

"One of Matthew's purposes is to show not only that in Jesus God has been faithful to Israel but that the Gentiles are also to find salvation through him (cf. 8:11-12; 21:43; 24:14; 28:19). This development – that the Gentiles would place their hope in Isaiah's servant figure – was prophesied by Isaiah and finds its fulfilment through the work of Jesus. Almost this same language is found in the LXX of Isa 11:10 (quoted in Rom 15:12) in a messianic and apocalyptic context." Hagner. "With whatever vicissitudes along the way, in the end the peoples of the world will come to see that the one in whom they must put their hope is the servant of God, the emissary of love who effectively brings salvation to the downtrodden." Morris.

Matthew 12:22

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

τοτε then, at that time
προσηγήθη Verb, aor pass indic, 3 s
προσφερω present, bring, bring before
δαιμονίζομαι 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.

Matthew 12:23

και 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?"

Matthew 12:24-26

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

Matthew 12:24

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

έκβαλλω 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

Matthew 12:25

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

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

Cf. 9:4. A few MSS (p²¹ κ¹ 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
μερίζω divide

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself
ἐρημοομαι be made waste or desolate
πολις, εως f city, town

ἢ or
οἰκια, 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.

Matthew 12:26

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

Σατανας, α the Adversary, Satan

ἐκβάλλω see v.24

ἐμερίσθη Verb, aor pass indic, 3 s μερίζω

Matthew 12:27

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 εἰμι

Matthew 12:28

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 φθανῶ
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)."

Matthew 12:29

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

δήσῃ 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.

Matthew 12:30

ὁ μὴ ὄν μετ' ἐμοῦ κατ' ἐμοῦ ἔστιν, καὶ ὁ μὴ συνάγων 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.

Matthew 12:31-32

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

Matthew 12:31

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.

Matthew 12:32

καὶ ὅς ἐάν τις 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.

Matthew 12:33-35

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

Matthew 12:33

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 γινώσκειται.

ἢ οἱ, (ἢ ... ἢ either ... οἱ, 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

Matthew 12:34

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.

δυναμι 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

Matthew 12:35

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.

Matthew 12:36

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

ῥημα, ατος n word, thing, matter
 ἄργος, 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.

Matthew 12:37

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.

Matthew 12:38-42

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

Matthew 12:38

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

τοτε then, at that time
 ἀποκρinoμαι 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."

Matthew 12:39

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.

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

Matthew 12:40

ὥσπερ 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.

ὥσπερ as, even as, just as
κοιλία, ας f stomach, womb
κήτος, ος 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 εἶμι
καρδία, ας f see v.34
γῆ, γῆς 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.

Matthew 12:41

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
κήρυγμα, 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 κήρυγμα, "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."

πλεων, 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.

Matthew 12:42

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."

Matthew 12:43-45

Cf. Luke 11:24-26.

Matthew 12:43

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

Matthew 12:44

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

ἐπιστρεψω 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.

Matthew 12:45

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.

ἐκει there, in that place, to that place

ἔσχατος, η, ον adj last, final

ἐκεῖνος, η, ο demonstrative adj. that
χειρῶν, 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.

Matthew 12:46-50

Cf. Mark 3:31-35; Luke 8:19-21. On the attitude of Jesus' family towards him and his ministry, cf. John 7:5 and Mark 3:20,21.

Matthew 12:46

Ἔτι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις ἰδοὺ ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἰστήκεισαν ἔξω ζητοῦντες αὐτῷ λαλῆσαι.

ἔτι still, yet

λαλεω speak, talk

ὄχλος, ου m crowd, multitude

ἀδελφος, ου m brother

εἰστήκεισαν Verb, pluperfect act indic, 3 pl

ἵστημι stand, stop

ἔξω adv. out, outside

ζητοῦντες Verb, pres act ptc, m nom s ζητεω
seek, search for

"The impression Matthew gives is that the family felt that they had prior rights; they could interrupt him in the middle of a teaching session, and he should stop what he was doing and come to them." Morris. Mark 3:21 implies that Jesus' family were critical of his ministry (cf. Jn 7:5).

Matthew 12:47

εἶπεν δὲ τις αὐτῷ· Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἐστήκασιν, ζητοῦντές σοι λαλῆσαι.

ἐστήκασιν Verb, perf act indic, 3 pl ἵστημι

Some significant MSS (κ* B L Γ ff¹ k sy^{s,c} sa) omit this verse. Morris suggests that it may well have been omitted by the eye passing from the last word in verse 46 to the identical word at the end of verse 47 (i.e. homoioteleuton, so also Metzger).

Matthew 12:48

ὁ δὲ ἀποκριθεὶς εἶπεν τῷ λέγοντι αὐτῷ· Τίς ἐστὶν ἡ μήτηρ μου, καὶ τίνες εἰσὶν οἱ ἀδελφοί μου;

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

Matthew 12:49

καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν· Ἰδοὺ ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου·

ἐκτεινω stretch out, extend

χειρ, χειρος f hand, power

μαθητης, ου m disciple, follower

Matthew 12:50

ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς, αὐτός μου ἀδελφός καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

ὅστις, ἥτις, ὁ τι who, which, whoever,
whichever

θέλημα, ατος n will, wish, desire

οὐρανός, ου m heaven

ἀδελφῆ, ης f sister, female believer

Of ἀδελφῆ Hagner writes, "This is a particularly important modification by Jesus of the formula 'mother and brothers' of the preceding verses. It stands in noticeable tension with the contemporary Jewish perspective, in which women had no equal rights in the study of Torah or in the life of the religious community, and is consonant with the progressiveness of Jesus on the issue of women seen elsewhere in the Gospels."

"Jesus is not saying that earthly familial ties are unimportant, only that they are not all-important. Doing the will of God is all-important." Morris.

"The kingdom of God and its demands ... take priority over human relationships, even of the most intimate kind." Hagner.

Matthew 13:1-58

Cf. Mark 4:1-34. Concluding a brief section on the interpretation of parables Hagner writes, "Acceptance of valid insights of the newer trends in parable interpretation can be used to supplement and refine the importance and valuable work of Julicher, Dodd, and Jeremias, but need not cancel it out altogether. It is still useful to look for a single main point of a parable, without necessarily denying supporting allegorical elements. It is still mandatory to understand a parable in its historical contexts (both of Jesus and the evangelists), but without reducing the parable to historical information controlled by the interpreter. As the parables grabbed their initial hearers and readers, so must contemporary readers experience their power, understanding with the heart as well as with the head, responding not so much to historical information but to the call of God upon their lives."

Matthew 13:1-9

Cf. Mark 4:1-9; Luke 8:4-8.

Matthew 13:1

Ἐν τῇ ἡμέρᾳ ἐκεῖνῃ ἐξεληθὼν ὁ Ἰησοῦς τῆς οἰκίας ἐκάθητο παρὰ τὴν θάλασσαν·

ἐκεῖνος, η, ο see 12:45

ἐξεληθων Verb, aor act ptc, nom m s

ἐξερχομαι

καθημαι sit, sit down

θαλασσα, ης f sea

Matthew 13:2

καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι, καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει.

συνήχθησαν Verb, aor pass indic, 3 pl

συναγω gather, gather together

ὄχλος, ου m see 12:46

ὥστε so that, with the result that

πλοῖον, ου n boat, ship

ἐμβάντα Verb, aor act ptc, m acc s ἐμβαινω
get into, embark

αἰγιαλος, ου m beach, shore

εἰστήκει Verb, pluperf act indic, 3 s ἵστημι
stand

Spurgeon quaintly comments, "The teacher sat and the people stood: we should have less sleeping in congregations if this arrangement still prevailed."

Matthew 13:3

καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς λέγων· Ἰδοὺ ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν.

σπειρω sow

Matthew 13:4

καὶ ἐν τῷ σπείρειν αὐτὸν ἃ μὲν ἔπεσεν παρὰ τὴν ὁδὸν, καὶ ἐλθόντα τὰ πετεινὰ κατέφαγεν αὐτά.

ἔπεσεν Verb, aor act indic, 3 s πιπτω fall
ὁδος, ου f way, path, road

"It remains unclear ... whether the field would have been plowed before the sowing or *after*, which was apparently done on occasion... If the plowing in this instance is understood to have been done afterwards, then the sowing of seed upon the path and upon rocky ground (v 5) becomes perhaps a little easier to understand. The seed on the path becomes easy food for the birds and is thus prevented from producing fruit." Hagner.

ἐλθόντα Verb, aor act ptc, n nom/acc pl

ἐρχομαι

πετεινον, ου n bird

κατέφαγεν Verb, aor act indic, 3 s κατεσθω
and κατεσθω eat up, devour

"If truth does not enter the heart, evil influences will soon remove it." Spurgeon.

Matthew 13:5

ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθέως ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς.

πετρώδη Noun, nom/acc pl πετρωδες, ους n
rocky ground

ὅπου where

εἶχεν Verb, imperf act indic, 3 s ἔχω

γῆ, γῆς f earth

ἐξανέτειλεν Verb, aor act indic, 3 s

ἐξανατελλω sprout, spring up

δια το with the infinitive expresses cause.

βαθος, ους n depth, greatness

"The shallow soil would have warmed quickly and encouraged rapid growth." Morris.

Matthew 13:6

ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη.

ἡλιος, ου m the sun

ἀνατείλαντος Verb, aor act ptc, m gen s
ἀνατελλω rise, dawn, shine

ἐκαυματίσθη Verb, aor pass indic, 3 s

καυματιζω scorch, burn

ρίζα, ης f root

ἐξηράνθη Verb, aor pass indic, 3 s ξηραῖνω
dry up, scorch; pass wither

Matthew 13:7

ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αὐὶ ἄκανθαι καὶ ἐπνίζαν αὐτά.

ἄκανθα, ης f thorn-plant

ἀναβαινω go up, come up, ascend,
embark
ἐπιζαν Verb, aor act indic, 3 pl πιγω
choke

Cf. Job 31:40,

Matthew 13:8

ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν καὶ
ἐδίδου καρπὸν, ὃ μὲν ἑκατὸν ὃ δὲ ἐξήκοντα ὃ
δὲ τριάκοντα.

καλος, η, ον good, right, proper, fine
ἐδίδου Verb, imperf act indic, 3 s διδωμι

Note the continuous force of the imperfect.

καρπος, ου m fruit, grain, harvest
ἑκατον one hundred
ἐξηκοντα sixty
τριακοντα thirty

A normal yield in those days would have been
about tenfold.

Matthew 13:9

ὁ ἔχων ὄτα ἀκουέτω.

οὖς, ὠτος n ear, hearing

Some MSS (κ² C D W Z Θ f^{1,13} TR lat sy^{c,p,h}
co) insert ἀκουειν, probably because of the
influence of the parallel in Mark 4:9. Cf. v 43
and 11:15.

Matthew 13:10

Καὶ προσελθόντες οἱ μαθηταὶ εἶπαν αὐτῷ· Διὰ
τί ἐν παραβολαῖς λαλεῖς αὐτοῖς;

προσερχομαι come or go to
μαθητης, ου m disciple, pupil, follower

"Commentators differ as to whether parables
were meant to make the truth plain and simple
or whether they were a way of making a veiled
witness to the truth. Paradoxically there is truth
in both suggestions... If someone does not
know the great basic truth of the kingdom,
what is he to make of the parables that set it
forth or indeed of other parables? Commitment
to Jesus is the prerequisite for a true
understanding of his parabolic teaching."
Morris.

Matthew 13:11

ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ὅτι ὑμῖν δέδοται
γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν
οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται.

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s
ἀποκρινομαι answer, reply, say
δέδοται Verb, perf pass indic, 3 s διδωμι

"The doctrine of election lies behind these
words." Morris.

γινῶναι Verb, aor act infin γινωσκω

μυστηριον, ου n secret, mystery (of
something formerly unknown but now
revealed)

οὐρανός, ου m heaven

ἐκεῖνος, η, ο that, those

"The expression 'the mysteries of the kingdom
of heaven' refers to the meaning of Jesus'
teaching ... about the kingdom, i.e., particularly
its reality, yet its veiled existence in the present
as well as its future manifestation (cf. 'word of
the kingdom' in v 19)." Hagner.

Matthew 13:12

ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ
περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει
ἀρθήσεται ἀπ' αὐτοῦ.

Cf. 25:29; Mk 4:25; Lk 8:18; 19:26.

ὅστις, ἦτις, ὅ τι who, whoever
δοθήσεται Verb, fut pass indic, 3 s διδωμι
περισσευθήσεται Verb, fut pass indic, 3 s
περισσευω be more than enough,
abound, excel
ἀρθήσεται Verb, fut pass indic, 3 s αἶρω
take, take up, take away

"The problem of the apparent injustice of God
giving to those who have and taking away
from those who have not is alleviated when it
is realised that Jesus refers simply to
receptivity and unreceptivity. The one who
'has' (ἔχει) is the one who has welcomed the
message of the kingdom and has responded in
the appropriate commitment, i.e., who has
become a disciple of Jesus. It is this person
who has the key to further understanding of the
purpose and plan of God in the presently
dawning kingdom... The one who 'does not
have' (οὐκ ἔχει) is the person who has not
received or responded in commitment to the
proclamation of Jesus and the disciples. Of that
person it is said that καὶ ὃ ἔχει ἀρθήσεται ἀπ'
αὐτοῦ, 'even what that person has will be taken
away.' Having rejected the message of the
kingdom from the start, that person is unable to
penetrate to the truth of the parables of Jesus.
But even what such a person is inclined to fall
back on – say, trust in Jewishness and Judaism
– that too will be taken away (cf. 8:12;
21:43)." Hagner.

Matthew 13:13

διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι
βλέποντες οὐ βλέπουσιν καὶ ἀκούοντες οὐκ
ἀκούουσιν οὐδὲ συνίουσιν·

"The allusion to Isa 6:9 in this verse and the
full quotation that follows presuppose the
hardheartedness (cf. Mark 8:17b-18) and
culpability of the people being described."
Hagner. Cf. Jer 5:21; Ezek 12:2.

Some MSS (D Θ I^{1,13} it sy^{s,c}), apparently influenced by the parallel in Mark 4:12, have ἵνα in place of ὅτι and then have the following finite verbs in the subjunctive mood, down to and including μηποτε ἐπιστρέψωσιν.

βλεπω see, be able to see
 συνίουσιν Verb, pres act indic, 3 pl συνημι
 understand, comprehend

"They [the disciples] could understand the parables because of the insight that God gave them, but God did not give this insight to those who rejected Jesus. The word of God is always effective: it brings enlightenment or judgment – enlightenment to the disciples, judgment to those who rejected Jesus. It was in this sense that it was the divine purpose that they should not understand. If people rejected Christ and set themselves in opposition to God, how could they understand the teaching that came from God through Christ?" Morris.

Gutzwiller draws attention to Augustine's remarks about a man who looks at beautiful writing in a foreign tongue; he may admire the calligraphy, but the meaning he cannot appreciate. So when a person who rejects Jesus hears parables, he may find in them things he can appreciate and admire, but he cannot understand their essential meaning.

Matthew 13:14

καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἡσαΐου ἢ λέγουσα· Ἀκοῆ ἰκούσατε καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε.

ἀναπληρωῶ complete the full measure of;
 occupy, fill

"The only occurrence of ἀναπληροῦν in Matthew; perhaps ἀνα gives the connotation of 'completely fulfilled'." Hagner.

Cf. Isa 6:9-10, also similar language is found in Jer 5:21. See also Acts 28:26-27; John 12:39-40 as well as the parallels in Mark 4:12 and Luke 8:10b.

ἀκοη, ης f report, news, hearing
 συνῆτε Verb, aor subj, 2 pl συνημι
 ἴδητε Verb, aor act subj ὄραω see,
 observe, perceive, recognise

Matthew's quotation is in almost verbatim agreement with the LXX. "The syntax of the LXX here and in the following lines is rather different from that of the Hebrew text of Isa 6:9 with its imperatives, 'do not understand,' 'do not perceive.' Similarly in the opening lines of v 15, more scope is given to the responsibility of the Jews than is done in the Hebrew text. Thus the LXX avoids the Hebrew imperatives of Isa 6:10: 'make the heart of this people fat, and their eyes heavy, and shut their eyes.' Instead, the LXX describes conditions for which the people are responsible: 'the heart of this people has grown thick, with their ears they hear poorly, and they have shut their eyes.' It is the unbelieving people who have shut their own eyes. The reference to their heart growing thick indicates their insensitivity and their lack of understanding (cf. 15b)." Hagner.

Matthew 13:15

ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσίν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσίν ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν, καὶ ἰάσονται αὐτούς.

ἐπαχύνθη Verb, aor pass dep indic, 3 s
 παχνομαι grow dull or insensitive
 καρδία, ας f heart
 λαος, ου m people, a people
 οὖς, ὠτος n ear, hearing
 βαρεως with difficulty
 κάμνω close (of eyes)
 μήποτε lest, otherwise

A conjunction denoting a negative purpose: "in order that ... not".

"They do not understand what God is saying, partly, at least, because they do not want to hear. They are comfortable in their selfishness and do not want to be disturbed by the kind of thing God would say about them." Morris.

ἴδωσιν Verb, aor act subj, 3 pl ὄραω
 συνῶσιν Verb, aor act subj, 3 pl συνημι see
 v.14

ἐπιστρέφω turn back, turn round, turn
 ἰάσονται Verb, aor midd dep subj, 1 s ἰαομαι
 heal, cure, restore

"It remains true that Matthew emphasises the responsibility of those who reject the message. He provides an excellent example of the asymmetrical argument typical of the biblical writers: the understanding of the disciple is due to the grace of God; the failure to understand of the non-disciple is due to that person's rejection of the message. (That still leaves the deep mystery concerning why God does not by his grace make known the truth to all.) ... His immediate concern is the culpable unbelief of Israel, but as a good Jew he can do nothing other than at the same time accept the sovereign action of God behind that unbelief. The asymmetry of his argument ultimately explains Matthew's paradoxical explanation concerning the reason that Jesus taught in parables." Hagner.

Matthew 13:16

ὕμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ ὅτι βλέπουσιν, καὶ τὰ ὅρα ὑμῶν ὅτι ἀκούουσιν.

μακαριος, α, ον blessed, fortunate, happy

Matthew 13:17

ἀμὴν γὰρ λέγω ὑμῖν ὅτι πολλοὶ προφηταὶ καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν.

δικαιος, α, ον righteous, just

ἐπιθυμῶ long for, desire

ἰδεῖν Verb, aor act infin ὄραω

εἶδαν Verb, aor act indic, 3 pl ὄραω

"Jesus is saying that his mission in the world is the culmination of the purpose of God made clear in prophecies from of old. The servants of God in olden time may have looked for these days and desired to be involved in them. But that was not their privilege." Morris. Cf. Luke 10:24; Heb 11:13; 1 Peter 1:10.

Matthew 13:18-23

Cf. Mark 4:13-20; Luke 8:11-15.

Matthew 13:18

Ἐμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπειραντοῦ.

The initial ὑμεῖς "is emphatic and reinforces the privilege of the disciples alone to know the 'mysteries of the kingdom' (cf. 11, 16)." Hagner.

σπειρῶ see v.3

"The title of the parable, τὴν παραβολὴν τοῦ σπειραντοῦ ... does not point to the main subject of the parable but is an allusion to the opening words of the parable (the usual way of identifying passages and writings in the ancient world)." Hagner.

Matthew 13:19

παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος, ἔρχεται ὁ πονηρὸς καὶ ἀρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρεῖς.

What is sown by the sower is τὸν λόγον τῆς βασιλείας (cf. the note on v 11).

συνιέντος Verb, pres act ptc, m gen s συνιημι see v.13

Contrast verse 23 where the seed that falls into good soil represents those who *understand* the word. This *spiritual* understanding involves an appreciation of the meaning of God's word, and particularly of the Gospel, and its impact and demand on our lives.

πονηρος, α, ον evil, bad, wicked

ἀρπαζῶ take by force, take away, carry off

ἐσπαρμένον Verb, perf pass ptc, m acc & n nom/acc s σπειρῶ

ὁδος, ου f see v.4

σπαρεῖς Verb, aor pass ptc (irreg) m nom s σπειρῶ

Matthew 13:20

ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν,

πετρωδη Noun, nom/acc pl πετρωδες, ους n see v.5

εὐθὺς straightway, immediately, at once

χαρα, ας f joy, gladness

Happy but shallow enthusiasm.

Matthew 13:21

οὐκ ἔχει δὲ ρίζαν ἐν ἑαυτῷ ἀλλὰ πρόσκαιρός ἐστιν, γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζεται.

ρίζα, ης f see v.6

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

πρόσκαιρος, ον temporary, not lasting

θλιψις, εως f trouble, suffering

ἢ οἱ

διωγμος, ου m persecution

σκανδαλιζῶ cause (someone) to sin, cause (someone) to give up the faith

"The expectation of persecution has already been an important theme in Matthew (see esp. 5:11-12; 10:16-25). The follower of Jesus must be prepared for this eventuality and must endure through it to the end (cf. 23:34-36; 24:9-13)." Hagner.

Matthew 13:22

ὁ δὲ εἰς τὰς ἀκάνθας σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ ἡ μέριμνα τοῦ αἰῶνος τούτου καὶ ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον, καὶ ἄκαρπος γίνεται.

ἀκανθα, ης f see v.7

μεριμνα, ης f care, concern, anxiety

αἰων, αἰωνος m age, world order, eternity

ἀπατη, ης f deception

πλουτος, ου m & n riches, wealth

Cf. 6:19-34 also 19:23-24 and 1 Tim 6:10,17.

συμπνιγω choke, crowd around, crush
ἀκαρπος, ον barren, unfruitful

"The man who leads a double life – religion on Sunday and an irreligious life during the week – will soon discover that the 'worries of this life, the deceitfulness of wealth and the desire for other things' take over, so that his faith becomes worthless." Kistemaker.

Matthew 13:23

ὁ δὲ ἐπὶ τὴν καλὴν γῆν σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιείς, ὃς δὴ καρποφορεῖ καὶ ποιεῖ ὃ μὲν ἑκατὸν ὃ δὲ ἐξήκοντα ὃ δὲ τριάκοντα.

καλος, η, ον see v.8

"No heart of man is good by nature; the good Lord had made the plot into good ground." Spurgeon.

συνιείς Verb, pres act ptc, m nom s συνιημι
understand, comprehend

"The person receives the word with intelligent appreciation and acts upon it." Morris.

δη indeed, then, therefore, now

καρποφορεω bear fruit, be productive

"The fruit is probably to be understood as the pattern of conduct described in the Sermon on the Mount (chaps. 5-7), i.e., the living out of the kingdom of God here and now (cf. 5:13-16; 21:43)." Hagner.

Matthew 13:24-30

The parable of the weeds among the wheat needs to be understood in both literary and historical context. In literary context, verses 31-35, the parables of the seed growing by itself and of the yeast, is inserted between the parable of the weeds and wheat (vv 24-30) and its interpretation (vv. 36-43). The intervening parables contribute to an understanding of the parable of the weeds and wheat.

On the historical context Hagner comments, "This parable addresses a major concern of the whole discourse, namely, the delay of judgment – clearly one of the most innovative and difficult aspects of Jesus' doctrine of the kingdom. The immediate, natural reaction of the people to Jesus' proclamation of the presence of the kingdom was to wonder about the continuing presence of evil in the world, as manifested particularly in Roman rule over the people of God. The era of salvation was more or less equated with national-political deliverance. The remaining parables in the discourse deal with one aspect or another of the paradoxical nature of the presently dawning kingdom of God."

When Jesus spoke of the kingdom being 'like this' it was against the background of the Jews' expectation that the Romans to be uprooted from the promised land and the inheritance returned to Israel's children. Jesus tells a story which challenges their expectations and assumptions: the weeds are not so easily distinguished from the wheat. Who then are the children of the kingdom and who are the weeds? The day will declare it, and there may be some surprises in store. In the meantime, be assured that the kingdom is being established and nothing can stop it.

Matthew 13:24

Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων· Ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείραντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ.

ἄλλος, η, ο another, other

παρέθηκεν Verb, aor act indic, 3 s

παρατιθημι place before, put before

ὁμοιωθη Verb, aor pass indic, 3 s ὁμοιοω

make like; pass resemble, be like

καλος, η, ον see v.8

σπερμα, τος n seed

ἀγρος, ου m field, farm

Matthew 13:25

ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἐπέσπειρεν ζιζάνια ἀνὰ μέσον τοῦ σίτου καὶ ἀπῆλθεν.

καθευδω sleep, be dead

"Good easy men, they cannot believe that anyone would do harm to their master's field; besides, watching and driving away trespassers is unpleasant work. 'Heresy hunting' is the nickname for watchfulness." Spurgeon.

ἐχθρος, α, ον enemy, one hated
ἐπισπειρω sow in addition, oversow
ζιζανιον, ου n weed (resembling wheat)

Usually understood as darnel, a troublesome weed that resembles wheat.

μεσος, η, ον middle; ἀνα μεσον among
σιτος, ου m grain, wheat

Matthew 13:26

ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησεν, τότε ἐφάνη καὶ τὰ ζιζάνια.

ὅτε conj when, at which time
ἐβλάστησεν Verb, aor act indic, 3 s
βλαστανω and βλασταω sprout
χορτος, ου m grass, vegetation, shoot
καρπος, ου m fruit, grain, harvest
τοτε then, at that time
ἐφάνη Verb, aor pass indic, 3 s φαινω
shine; midd. and pass. appear, be seen,
be revealed

Matthew 13:27

προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ· Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῶ ἀγρῷ; πόθεν οὖν ἔχει ζιζάνια;

προσερχομαι come or go to, approach
δουλος, ου m slave, servant
οικοδεσποτης, ου m householder,
landowner, master
εἶπον Verb, aor act indic, 1s & 3pl λεγω
οὐχι (emphatic form of οὐ) not, no; used in
questions expecting an affirmative answer.
σος, ση, σον possessive adj. your, yours
ἀγρος, ου m see v.24
ποθεν interrog adv. from where, how

Matthew 13:28

ὁ δὲ ἔφη αὐτοῖς· Ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν. οἱ δὲ ἰδοῦλοι αὐτῷ λέγουσιν· Θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά;

ἔφη Verb, imperf act ind, 3s φημι say
θελω wish, will
ἀπελθόντες Verb, aor act ptc, m nom pl
ἀπερχομαι
συλλέξωμεν Verb, aor act subj, 1 pl συλλεγω
gather

Matthew 13:29

ὁ δὲ φησιν· Οὐ, μήποτε συλλέγοντες τὰ ζιζάνια ἐκριζώσητε ἅμα αὐτοῖς τὸν σῖτον·

φησιν Verb, pres indic, 3 s φημι

μηποτε lest, otherwise
ἐκριζω uproot
ἅμα at the same time, together
σιτος, ου m see v.25

"The problem lay not in the difficulty of distinguishing the two ... but rather in the fact that the weeds would be so closely intermingled with the wheat that some of the latter would inevitably be pulled up with the former and thus be destroyed. The roots of darnel are stronger and deeper than those of wheat, so that the removal of one would often result in the uprooting of the other." Hagner.

Matthew 13:30

ἄφετε συναζάνεσθαι ἀμφοτέρα μέχρι τοῦ θερισμοῦ· καὶ ἐν καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς· Συλλέξατε πρώτον τὰ ζιζάνια καὶ δήσατε αὐτὰ εἰς δέσμας πρὸς τὸ κατακαῦσαι αὐτά, τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.

ἀφημι allow, tolerate; leave
συναζάνεσθαι Verb, pres pass dep infin
συναζανομαι grow together
ἀμφοτεροι, αι, α both, all
θερισμος, ου m harvest, crop
καιρος, ου m time, appointed/proper time
ἐρῶ Verb, fut act indic, 1 s λεγω
θεριστης, ου m reaper
συλλέξατε Verb, aor act imperat, 2 pl
συλλεγω see v.28
πρωτον first, in the first place, first of all
δήσατε Verb, aor act imperat, 2 pl δεω
bind, tie
δεσμη, ης f bundle
κατακαῦσαι Verb, aor act infin κατακαιω
burn, burn up
συναγάγετε Verb, aor act imperat, 2 pl
συναγω gather, gather together
ἀποθηκη, ης f barn, granary

Carson issues a warning against those who apply this parable to the mixed nature of the church saying that Matthew nowhere equates the kingdom with the church. "The parable does not address the church situation at all but explains how the kingdom can be present in the world while not yet wiping out all opposition. That must await until the harvest. The parable deals with eschatological expectation, not ecclesiological deterioration."

Matthew 13:31-32

Cf. Mark 4:30-32; Luke 13:18-19.

Matthew 13:31

Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων· Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ·

For opening phrase, see v.24

ὁμοιος, α, ον like, of the same kind as
κοκκος, ου m seed, grain
σιναπι, εως n mustard
λαβων Verb, aor act ptc, m nom s λαμβανω
σπειρω sow
αγρος, ου m field, farm, countryside

Matthew 13:32

ὁ μικρότερον μὲν ἐστὶν πάντων τῶν σπερμάτων, ὅταν δὲ ἀξηθῆ μείζον τῶν λαχάνων ἐστὶν καὶ γίνεταί δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.

μικροτερος, α, ον smallest, least

The sense may be that it was the smallest of the seeds used by Palestinian farmers in that time.

"That mustard is *the smallest of seeds* does not mean that nowhere is there any smaller seed. It is a way of saying that among all the seeds mustard is a very small seed indeed." Morris.

σπερμα, τος n seed, offspring
ὅταν when, whenever, as often as
ἀξηθῆ Verb, aor pass subj, 3 s ἀύξανω
grow, increase, reach full growth
μειζων, ον greater, greatest
λαχανον, ου n garden plant, vegetable
δενδρον, ου n tree
ὥστε so that, with the result that
ἐλθεῖν Verb, aor act infin ἐρχομαι
πετεινον, ου n bird
κατασκηνοω nest, live, dwell
κλαδος, ου m branch

Cf. Dan 4:12,21; Ps 103:12 LXX (104:12 ET); Ezek 17:23.

"By means of the parable, Jesus teaches that God's kingdom may seem unimportant and insignificant, especially in Galilee of AD 28. But the gospel of the kingdom proclaimed by a carpenter-turned-preacher will have a tremendous impact on the world at large. Jesus' followers consisted of a few 'uneducated' fishermen who were told to make disciples of all nations. These followers set the world on fire with the message of salvation, which today is proclaimed in all the known languages of the world. The tiny seed sown in Galilee at the dawn of the new age of Christianity has become a tree which today provides shelter and rest for people everywhere. And yet the day is not spent...

The tree's branches must continue to grow and extend to those regions that still need the gospel so that multitudes may find refuge and rest. And when the gospel of God's kingdom has been preached to all the nations of the world, then the end will come (Matt 24:14) and the tree will be fully grown." Kistemaker.

Matthew 13:33

Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς· Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία ἕως οὗ ἐζυμώθη ὅλον.

Cf. Luke 13:20-21.

ζυμη, ης f yeast

Or more strictly, a piece of last week's dough. "Some exegetes hold that leaven must be taken as a symbol of evil on the grounds that this is the way it is understood in the Old Testament ... But this is not invariably the case, for leaven was sometimes specified for use in sacrificial offerings (Lev. 7:13; 23:17-18). That in some contexts it may be used as a symbol for evil forces does not mean that in others it cannot stand for what is good." Morris. The picture is used here simply of the spreading or 'infectious' quality of yeast.

λαβοῦσα Verb, aor act ptc, f nom s λαμβανω
γυνη, αικος f woman, wife
ἐγκρυπτω place or mix in
ἀλευρον, ου n wheat flour
σοτον, ου n saton (a dry measure of about 10 litres)
τρεις, τρια gen τριων dat τρισιν three
οὗ adv where; ἕως οὗ until
ζυμοω cause to rise
ὅλος, η, ον whole, all, complete, entire

"In the parable of the yeast, Jesus makes known the extent and outward spread of the kingdom. In the parable of the yeast, Jesus focusses attention on the internal power of the kingdom which leaves nothing unaffected." Kistemaker.

Matthew 13:34

Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς παραβολῆς οὐδὲν ἐλάλει αὐτοῖς·

Cf. Mark 4:33-34 also vv 3 and 13 above.

ὄχλος, ου m crowd, multitude
χωρις without, apart from
οὐδεις, οὐδεμα, οὐδεν no one, nothing;
οὐδεν not at all

Matthew 13:35

ὅπως πληρωθῆ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος· Ἀνοιξὼ ἐν παραβολαῖς τὸ στόμα μου, ἐρεύζομαι κεκρυμμένα ἀπὸ καταβολῆς.

ὅπως (or ὅπως ἄν) that, in order that
πληρωθῆ Verb, aor pass subj, 3 s πληρωω
fill, fulfill, accomplish

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

The quotation is from Psalm 78:2 (LXX 77:2), a psalm of Asaph.

Some MSS (א* Θ f^{1,13}) insert Ἡσαίου.

Hagner comments, "This incorrect ascription would ordinarily be favoured as the more difficult reading, which others corrected by omitting it. But it is perhaps even more probable that the original text had no name and that Isaiah was inserted (a well known practice among scribes)."

ἀνοιγῶ open

στόμα, τος n mouth

ἐρεύζομαι Verb, fut midd dep indic, 1 s

ἐρευγομαι declare, tell

κεκρυμμένα Verb, perf pass ptc, n nom/acc pl

κρυπτω hide, conceal

καταβολῆ, ης f beginning, creation

On the inclusion/omission of κόσμου Hagner comments concerning the UBS text, "The shorter reading would ordinarily be favoured, with the word κόσμου having been added in imitation of this common phrase (cf. 25:34; κόσμου is found in eight of the remaining nine NT occurrences). But because of the impressive MS evidence in favour of the inclusion of κόσμου [א*² C D L W Θ f¹³ lat sy^{p,h} co TR], the committee retains the word in brackets."

"Just as God's salvation was made clear in Asaph's interpretation of history, Matthew is saying, so is God's salvation brought out in the parables of Jesus." Morris.

"The final objective phrase κεκρυμμένα ἀπὸ καταβολῆς [κόσμου] ... can be coordinated easily with the belief of the evangelist and the early Church that the message and mission of Jesus were nothing other than the working out of God's plan of salvation from the beginning. The parables teach 'the mysteries of the kingdom of heaven' (v 11). That is, what Jesus' words were revealing was the design of God for the final and perfect redemption of his people (cf. 1 Cor 2:7; Col 1:26; Rom 9:23). The teaching of Jesus in parables is accordingly regarded by the evangelist as the fulfilment of OT prophecy and involves the revealing of the accomplishment of God's salvation in history in a way similar to, but more definitively than, what Ps 78:1-2 describes." Hagner.

Matthew 13:36

Τότε ἀφεις τοὺς ὄχλους ἦλθεν εἰς τὴν οἰκίαν. καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες· Διασάφησον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ.

τοτε then, at that time

ἀφεις Verb, aor act ptc, m nom s ἀφιμι

leave, forsake, let go

Cf. verse 1 where Jesus had gone out of the house.

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

προσερχομαι come or go to

μαθητης, ου m disciple, follower

διασαφειω explain; tell

Found in the NT only here and in 18:31.

ζιζανιον, ου n see v.25

ἀγρος, ου m see v.31

This marks a turning point in the Gospel.

Previous to this Jesus had largely been engaged in teaching the crowds. From this point, the focus is on instructing the disciples.

Matthew 13:37

ὁ δὲ ἀποκριθεὶς εἶπεν· Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου·

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s

ἀποκρινομαι answer, reply

σπειρω see v.31

σπερμα, τος n see v.24

Matthew 13:38

ὁ δὲ ἀγρὸς ἐστὶν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζανία εἰσιν οἱ υἱοὶ τοῦ πονηροῦ,

πονηρος, α, ου evil, bad, wicked

"It is interesting that *good seed* is not the words that tell of the kingdom, but *the sons of the kingdom*, the people who receive and respond to the word. They are characterized by their relationship to the kingdom; they belong to the kingdom. The weeds also belong – to the evil one! Jesus makes a sharp distinction: in the end people belong either to the kingdom or to Satan." Morris.

Matthew 13:39

ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτὰ ἐστὶν ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια αἰῶνός ἐστιν, οἱ δὲ θεριστὰὶ ἄγγελοι εἰσιν.

ἐχθρος, α, ου see v.25

σπείρας Verb, aor act ptc, m nom s σπειρω

διαβολος, ου m the devil

"The devil is the sower of evil men. There were none such until he came into Paradise." Spurgeon.

θερισμος, ου m see v.30
 συντελεια, ας f end, completion
 αιων, αιωνος m age, world order
 θεριστης, ου m see v.30

Morris comments on *angels* saying, "The construction here is a preceding anarthrous predicate that according to Colwell's rule will mean 'the angels' not 'angels' (JBL, LII [1933], pp 12-21). That is to say, it is 'the' angels as a definite group rather than beings who have the general quality of being angels."

Matthew 13:40

ὡσπερ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ καίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος·

ὡσπερ as, even as, just as
 συλλεγω see v.28
 πυρ, ος n fire
 κατακαιω see v.30
 οὕτως and οὕτω thus, in this way
 ἔσται Verb, fut indic, 2 s εἶμι

Matthew 13:41

ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν,

ἀποστελεῖ Verb, fut act indic, 3 s ἀποστελλω
 send, send out
 σκανδαλον, ου n that which causes sin/
 offence

"The things that trap people and lead them into captivity to sin." Morris. Cf. 18:6-7.

ἀνομία, ας f wickedness, lawlessness, sin

Matthew 13:42

καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

βαλοῦσιν Verb, fut act indic, 3 pl βαλλω
 καμινος, ου f furnace
 ἐκει there, in that place
 κλαυθμος, ου m bitter crying, wailing
 βρυγμος, ου m grinding, gnashing
 ὀδους, ὀδοντος m tooth

Cf. v 50 also 8:12; 22:13; 24:51; 25:30; Luke 13:28. Lenski quotes Trench saying that whatever the precise meaning of the words, "this at all events is certain, that they point to some doom so intolerable that the Son of God came down from heaven and tasted all the bitterness of death that he might deliver us from ever knowing the secrets of anguish which, unless God be mocking men with empty threats, are shut up in these terrible words."

Matthew 13:43

Τότε οἱ δίκαιοι ἐκλάμπουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. ὁ ἔχων ὄψα ἀκουέτω.

τοτε see v.36
 δικαιος, α, ον righteous, just
 ἐκλαμπω shine
 ἥλιος, ου m the sun

"The *righteous* are those accepted as righteous on the last great day; the term points to their acceptability, not to their meritorious achievement. *Shine* represents a verb found here only in the New Testament; the comparison to the sun brings out the radiance of the life to which they have come (cf. Dan 12:3)." Morris. Hagner comments, "This language is almost exactly the same as that used in describing the transfiguration of Jesus in 17:2 and suggests the experiencing of the glory of God."

οὖς, ὠτος n ear, hearing

As in 11:15, many MSS add ἀκουειν after ὄψα.

Matthew 13:44

Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὐρὼν ἀνθρωπος ἐκρυψεν, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πωλεῖ πάντα ὅσα ἔχει καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.

ὁμοιος, α, ον see v.31
 θησαυρος, ου m treasure store, treasure
 box

Here denotes the treasure itself rather than the place where the treasure is stored.

κεκρυμμένῳ Verb, perf pass ptc, m & n dat s
 κρυπτω hide, conceal

"This analogy ... suggests that something of tremendous worth can be present and yet not known to others who may have frequently traversed the same field. Similarly, the kingdom can be present and yet not perceived, because its present form does not overwhelm the world or overwhelm resistance to it. But the person who does discover the treasure goes with joy (*ἀπο της χαρας*; cf. v 20; elsewhere in Matthew, see 2:10; 28:8; cf. v 16) to sell everything in order to obtain that field and its hidden treasure." Hagner.

ἀγρος, ου m see v.31
 χαρα, ας f joy, gladness
 ὑπαγω go, go one's way, depart
 πωλεω sell, barter

"The friends and acquaintances of the two men in the parables must have shaken their heads when they saw that everything the men owned was for sale." Kistemaker.

ὅσος, ἡ, ον correlative pronoun, as much as,
how much

ἀγοράζω buy, redeem

Morris includes a helpful outline of the legal situation regarding ownership of 'treasure' in NT times. However, the point of the story is not to be missed through preoccupation with the niceties of legal arrangements in those days.

ἐκεῖνος, ἡ, ο demonstrative adj. that

Matthew Henry says that Christ is the true treasure of the Christian (cf. Col 2:3). The open field is the Gospel or the Scriptures in which this treasure is hid for any to find or to obtain. "Those who discern this treasure in the field and value it aright will never be easy until they have made it their own upon any terms." Spurgeon, in exhorting us to sell all for the treasure of Christ says, "so did Jesus himself, at the utmost cost, buy the world to gain his church, which was the treasure which he desired."

Matthew 13:45

Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν
ἀνθρώπῳ ἐμπόρῳ ζητοῦντι καλοὺς
μαργαρίτας·

Morris comments, "Whereas in the previous parable the man apparently stumbled across the treasure by accident when he had no such thing in mind, in this story the man knows quite well what he wants and is definitely on the lookout for the best in the way of pearls... Nevertheless there is still something unexpected in his discovery: 'This pearl he did not expect.' (Hamann)"

παλιν again, once more

ἐμπορος, ου m merchant

Cf. Rev 18:11-12.

ζητεω seek, search for, look for

καλος, ἡ, ον good, fine, beautiful, precious
μαργαρίτης, ου m pearl

"All the children of men are busy, *seeking goodly pearls*: one would be rich, another honourable, another would be learned: but the most are imposed upon, and take up with counterfeits for pearls... The true Christian is a spiritual merchant that seeks and finds this pearl of great price: that does not take up with anything short of an interest in Christ."
Matthew Henry.

Matthew 13:46

εὐρῶν δὲ ἓνα πολῦτιμον μαργαρίτην ἀπελθὼν
πέπρακεν πάντα ὅσα εἶχεν καὶ ἠγόρασεν
αὐτόν.

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one

πολυτιμος, ον of great value, very precious
πέπρακεν Verb, perf act indic, 3 s πιπρασκω
sell

εἶχεν Verb, imperf act indic, 3 s ἔχω

ἀγοράζω see v.24

"Those who would have a saving interest in Christ must be willing to put up with all for him, leave all to follow him. Whatever stands in opposition to Christ, or in competition with him ... we must cheerfully quit it, though ever so dear to us." Matthew Henry
"No cost is too great when it is a matter of gaining the kingdom." Morris.

Matthew 13:47

Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν
σαγήνῃ βληθείσῃ εἰς τὴν θάλασσαν καὶ ἐκ
παντὸς γένους συναγαγούσῃ·

σαγήνη, ης f dragnet (for fishing)

βληθείσῃ Verb, aor pass ptc, f dat s βαλλω
throw, throw down

θαλασσα, ης f sea

γενος, ους n race, people, sort, kind

συναγαγούσῃ Verb, aor act ptc, f dat s

συναγω gather, gather together

Matthew 13:48

ἦν ὅτε ἐπληρώθη ἀναβιβάσαντες ἐπὶ τὸν
αἰγιαλὸν καὶ καθίσαντες συνέλεξαν τὰ καλὰ
εἰς ἄγγη, τὰ δὲ σαπρὰ ἐξω ἔβαλον.

ὅτε conj when, at which time

πληρωω fill, make full

ἀναβιβάσαντες Verb, aor act ptc, m nom pl

ἀναβιβαζω draw or drag (nets ashore)

A word that occurs only here in the NT.

αἰγιαλος, ου m beach, shore

καθίζω sit down, sit

συνέλεξαν Verb, aor act indic, 3 pl συλλεγω

gather

καλος, ἡ, ον good, right, fine

ἄγγος, ους n container

σαπρος, α, ον bad, rotten, worthless

"It will mean fish whose use was prohibited (Lev 11:10-12), useless fish, fish unsuited for the market." Morris.

ἐξω out, outside, away

"In their proclamation of the kingdom, the disciples have become 'fishers of men and women' (ἀλιεις ἀνθρωπων; 4:19). Among those who respond are many who will not persevere in their individual commitment (cf. vv 3-8; 18-23); there will be those who do not live up to the standards of the Church (cf. 7:21-23; 18:17)." Hagner.

Matthew 13:49

οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος·
ἐξελεύσονται οἱ ἄγγελοι καὶ ἀφοριοῦσιν τοὺς
πονηροὺς ἐκ μέσου τῶν δικαίων

Cf. v 41.

οὕτως thus, in this way
ἔσται Verb, fut indic, 2 s εἰμι
συντελεια, ας f see v. 39

Cf. vv 39ff. for a parallel sending out of the
angels at the end of the age.

ἐξελεύσονται Verb, fut midd dep indic, 3 pl
ἐξερχομαι
ἀφοριοῦσιν Verb, fut act indic, 3 pl ἀφορίζω
separate, take away, set apart
πονηρος, α, ον evil, bad, wicked
μεσος, η, ον middle
δικαιος, α, ον righteous, just

"The righteous are those who are accepted by God, those who are adjudged as in the right when they are judged before the divine tribunal. It is easy to misinterpret this as though Jesus were talking of an ethical virtue and holding that those who have attained this virtue by their own efforts are righteous. But throughout this Gospel there is an emphasis on ... those who have no merit of their own ... Those who are finally *righteous* are those who realize their own shortcomings and rely on God's mercy." Morris.

Matthew 13:50

καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ
πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς
τῶν ὀδόντων.

βαλοῦσιν Verb, fut act indic, 3 pl βαλλω
καμινος, ου f for this and the remainder of
the verse, see v.42

Matthew 13:51

Συνήκατε ταῦτα πάντα; λέγουσιν αὐτῷ· Ναί.

συνήκατε Verb, aor act indic, 2 pl συνιημι
understand, comprehend

Cf. vv 10-17.

ναι yes, yes indeed, certainly

Matthew 13:52

ὁ δὲ εἶπεν αὐτοῖς· Διὰ τοῦτο πᾶς γραμματεὺς
μαθητευθεὶς τῇ βασιλείᾳ τῶν οὐρανῶν ὁμοίως
ἐστὶν ἀνθρώπῳ οἰκοδεσπότη ὅστις ἐκβάλλει ἐκ
τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.

γραμματευσ, εως m scribe, scholar

"The γραμματεὺς ... in Judaism was the Scripture scholar-teacher trained in the interpretation of the Torah." Hagner. Not that there should be a special class of Christians even as the 'Scribes' were a special class among the Jews, rather, all Christians, as disciples of Christ, need to be 'scholars' of the Scriptures, growing in understanding of the word of God.

μαθητευθεὶς Verb, aor act ptc, m nom s
μαθητεω make/be a disciple of
ὁμοιος, α, ον see v.31
οικοδεσποτης, ου m householder,
landowner, master
ὅστις, ἥτις, ὅ τι who, which
ἐκβάλλω throw out, cast out, bring out
θησαυρος, ου m treasure store, treasure
box
καινος, η, ον new
παλαιος, α, ον old

"It is the temptation of both the radical and the conservative to value the one too highly and the other too lightly. Jesus is pointing out that there are fresh insights that are of value and that there are also teachings that have stood the test of time." Morris.

This may also be an implied critique of the Jewish teachers. Jesus does not reject all that they say (cf. Matt 23:2) but he highlights their failure to acknowledge the new thing that God has done in sending his Son into the world. "The Christian Torah scholar or 'scribe' is one trained in the mysteries of the kingdom who is able to maintain a balance between the continuity and discontinuity existing between the era inaugurated by Jesus and that of the past. It is remarkable the extent to which NT theology is characterised by just this tension between the old and the new." Hagner.

Matthew 13:53

καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς
παραβολὰς ταύτας, μετῆρην ἐκεῖθεν.

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

Matthew 13:54-58

Cf. Mark 6:1-6a; Luke 4:16-30 also John 6:42
and 4:44.

Matthew 13:54

καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήσσεσθαι αὐτοὺς καὶ λέγειν· Πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις;

πατρις, ἰδος f native country, own city, own town

The parallel passage in Luke makes it clear that Nazareth is intended here.

διδασκω teach

"It was common for synagogue officials to invite visitors to teach, and they would certainly be interested to hear what one of their own people had to say." Morris.

ὥστε so that, with the result that
ἐκπλησσομαι be amazed
ποθεν interrog adv. from where, how
σοφια, ας f wisdom, insight, intelligence
δυναμις, εως f power, miraculous power, miracle

This "presents us with a problem because Jesus did not do many works in Nazareth (v.58) and none is recorded up to this point. It may be that Jesus did do something that astonished them (and which the Gospels do not record), or, more probably, they may be referring to what they had heard about him." Morris.

Matthew 13:55

οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσήφ καὶ Σίμων καὶ Ἰούδας;

τεκτων, ονος m wood-craftsman, carpenter

Some MSS read Ἰωσης rather than Ἰωσηφ. This reflects the Galilean pronunciation and is perhaps influenced by Mark 6:3.

Matthew 13:56

καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσιν; πόθεν οὖν τούτῳ ταῦτα πάντα;

ἀδελφη, ης f sister

οὐχι (emphatic form of οὐ) not, no; used in questions expecting an affirmative answer.

ποθεν see v.54

"In view of his family connections, they are reasoning, his rightful place was in their own community, doing the things that villagers did. He had no business teaching people and doing miracles. In their minds they cut him down to size." Morris. "They found it intolerable that Jesus spoke as he did with the undeniable implication of his own self-importance." Hagner. Cf. John 6:42; 7:15.

Matthew 13:57

καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.

σκανδαλιζω cause (someone) to sin/ give up the faith; anger, shock, offend

G Stählin points out that in the Gospels this verb is always used for "the reasons for going astray or falling, the reference in each case is to Jesus"; he goes on to say that the expression is the opposite of believing in him (TNDT).

προφητης, ου m prophet
ἀτιμος, ον unhonoured, dishonoured, despised

πατρις, ἰδος f see v.54

οικια, ας f house, home, household

"Although it was an inadequate view (cf. 16:14), Jesus was widely held to be a prophet (cf. 21:11, 46). The people of his own home town, however, and even his own household and family (cf. Mark 3:21) were outraged and indignant at the pretensions of one who was to them so familiar and hence thought to be ordinary (for the same point, but with a wider scope, see John 1:11)." Hagner. Hagner comments that a similar pattern may be observed in the Jews rejection of Jesus, who was not the Messiah they were looking for, and the contrasting acceptance of the Gospel by the Gentiles, cf. Rom 9:32-33.

Matthew 13:58

καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν.

ἐκει there, in that place, to that place
πολυς, πολλη, πολυ gen πολλου, ης, ου much, many

ἀπιστια, ας f unbelief, unfaithfulness

Cf. Mk 6:5 "Both Evangelists are saying that in his own home town Jesus met with unbelief and that he did not do many miracles, though he did some." Morris.

Matthew 14:1-12

Cf. Mark 6:14-24; Luke 9:7-9; 3:19-20.

Matthew 14:1

Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετραάρχης τὴν ἀκοὴν Ἰησοῦ,

ἐκεινος, η, ο demonstrative adj. that
καιρος, ου m time, season, age

Ἐν ἐκείνῳ τῷ καιρῷ "is Matthew's own transitional phrase here and has no chronological significance." Hagner.

τετρααρχης, ου m tetrarch

"*Tetrach* means strictly "ruler over a fourth part," but it was also used to denote petty rulers of various kinds (NEB has 'Prince Herod'). It denotes a status below that of an ethnarch (2 Cor 11:32, which in turn was below a king ... [Nevertheless] people in general may well have used the term 'king' of their ruler... (v.9)" Morris.

ἀκοη, ης f report, news, hearing

Matthew 14:2

καὶ εἶπεν τοῖς παισὶν αὐτοῦ· Οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής· αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ.

παις, παιδος m & f servant, slave, child
βαπτιστης, ου m Baptist, baptiser
ἠγέρθη Verb, perf pass indic, 3 s ἐγειρω
raise

νεκρος, α, ον dead

ἐνεργεω work, be at work (in)

"In answering the question of the source of Jesus' power (cf. 13:54, 56), Herod thus gives his own explanation, one caused very much by his own guilty conscience." Hagner.

Matthew 14:3

Ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην ἔδρασε αὐτὸν καὶ ἐν φυλακῇ ἀπέθετο διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ,

κρατεω hold, hold fast, sieze

δεω bind, tie

φυλακη, ης f prison, imprisonment

ἀπέθετο Verb, aor midd indic, 3 s ἀποτιθημι
throw off, throw (in prison)

γυνη, αικος f woman, wife

"This lady was the granddaughter of Herod the Great, being daughter of his son Aristobulus. She married her uncle Herod Philip (who is to be distinguished from the tetrach Philip, Luke 3:1), who was half brother to Herod Antipas. Herod Philip and Herodias had a daughter, Salome. Herod Antipas married a Nabatean princess (whose name is not known), the daughter of king Aretas, but he and Herodias fell in love. They agreed to marry and Herodias left his half-brother Herod Philip (as Matthew says, she was *the wife of his brother Philip*; she was also his niece). The daughter of Aretas got wind of what was happening and fled to her father, who promptly went to war with Herod and defeated him (which provoked Roman intervention). It was a tangled and complex situation, but what is clear is that the marriage of Herod Antipas and Herodias was contrary to Old Testament law (Lev 18:16; 20:21)." Morris.

On the complexities of marriage among the Herods, Morris adds, "Later Salome married Philip the tetrach, half brother to Herod Philip. She thus became both aunt and sister-in-law to her own mother!"

Matthew 14:4

ἔλεγεν γὰρ αὐτῷ ὁ Ἰωάννης· Οὐκ ἔξεστίν σοι ἔχειν αὐτήν·

ἔξεστιν impersonal verb it is permitted, it is lawful, it is proper

Note the imperfect. John continually declared this to Herod. Herod's family, "saw themselves as above the laws that governed their subjects. Not so John. This man boldly pointed out that the laws of God are binding on the highest in the land as on anyone else." Morris.

Matthew 14:5

καὶ θέλων αὐτὸν ἀποκτεῖναι ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον.

θελω wish, will

ἀποκτεῖναι Verb, aor act infin ἀποκτενω kill, put to death

"We should probably understand this of his initial reaction, for the whole of the present story, and especially verse 9, makes it clear that at this point he was very unwilling to have John executed." Morris. Cf. Mark 6:19-20.

ἐφοβήθη Verb, aor pass dep indic, 3 s

φοβεομαι fear, be afraid (of)

ὄχλος, ου m crowd, multitude

Cf. 3:5-6.

Matthew 14:6

γενεσίῳ δὲ γενομένῳ τοῦ Ἡρώδου ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ μέσῳ καὶ ἤρεσεν τῷ Ἡρώδῃ,

γενεσια, ων n pl birthday celebration

γενεσιοις γενομενοις is a dative absolute.

This is the only example of this construction in the New Testament.

"When Herod celebrated his birthday he was acting in accord with a Hellenistic custom; there is no evidence for the celebration of birthdays in Israel in pre-Hellenistic times." Knutson.

ὠρχήσατο Verb, aor midd dep indic, 3 s

ὀρχεομαι dance

θυγατηρ, τρος f daughter

μεσος, η, ον middle

ἤρεσεν Verb, aor act indic, 3 s ἄρεσκω
please

Matthew 14:7

ὅθεν μετὰ ὄρκου ὡμολόγησεν αὐτῇ δοῦναι ὃ ἐάν αἰτήσῃται.

ὅθεν from where, for which reason

ὄρκος, ου m oath, vow

ὁμολογῶ confess, declare

δοῦναι verb, aor act infin δίδωμι

ὃ ἐάν whatever

αἰτήσῃται Verb, aor midd subj, 3 s αἰτεῶ
ask; midd ask for oneself, request

Matthew 14:8

ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς·
Δός μοι, φησίν, ὧδε ἐπὶ πίνακι τὴν κεφαλὴν
Ἰωάννου τοῦ βαπτιστοῦ.

προβιβασθεῖσα Verb, aor pass ptc, f nom s

προβιβαζῶ prompt, urge, persuade

δός Verb, aor act imperat, 2 s δίδωμι

φησίν Verb, pres act indic, 3 s φημι say

ὧδε here, in this place

πίναξ, ακος f plate, platter, dish

πίναξ "properly signifies something flat, like a board; here a *plate* seems the meaning (cf. Luke 11:39)." Morris.

κεφαλὴ, ης f head

"That the request could have been made and granted at a banquet underlines the degradation of the royal court." Hagner.

Matthew 14:9

καὶ λυπηθεὶς ὁ βασιλεὺς διὰ τοὺς ὄρκους καὶ
τοὺς συνανακειμένους ἐκέλευσεν δοθῆναι,

λυπηθεὶς Verb, aor pass ptc, m nom s λυπεῶ

grieve; pass be sad, sorrowful

A number of MSS (8 C [L] W Z^{vid} TR lat sy co) read ἐλυπηθη ὁ βασιλεὺς, δια δε 'the king was distressed. But on account of ...' thereby relieving the ambiguity of the syntax as it stands in the UBS text, where διὰ τοὺς ὄρκους καὶ τοὺς συνανακειμένους could be linked with λυπηθεὶς rather than ἐκέλευσεν.

"Phillips brings out something of this consternation by translating, 'Herod was aghast at this'; alternatively we could understand the meaning as 'stricken with grief.' Clearly the request was totally unexpected and totally unwelcome." Morris.

βασιλεὺς, εως m king

"The title was probably used for Herod as ruler but was not strictly true." Hagner.

ὄρκος, ου m see v.7

συνανακειμαι sit at table with, eat with

κελευῶ order, command

δοθῆναι Verb, aor pass infin δίδωμι

Matthew 14:10

καὶ πέμψας ἀπεκεφάλισεν τὸν Ἰωάννην ἐν τῇ
φυλακῇ·

πέμψω send

ἀπεκεφαλίζω behead

φυλακῆ, ης f see v.3

"It was against Jewish law to execute a man without a trial, and beheading was not a Jewish form of execution, but Herod could be careless of Jewish law and customs." Morris.

Hagner comments, "In this instance, to be 'dead' is more blessed than to be 'alive'; for the one murdered truly lives, while those who murdered him are in reality the dead. As Jesus was soon to follow in John's path, so are his disciples also to be prepared for death (cf. 10:21-22, 39; 24:9)."

Matthew 14:11

καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι καὶ
ἐδόθη τῷ κορασίῳ, καὶ ἤνεγκεν τῇ μητρὶ
αὐτῆς.

ἠνέχθη Verb, aor pass indic 3 s φέρω bring,
carry

ἐδόθη Verb, aor pass indic, 3 s δίδωμι

κορασιον, ου n girl

ἤνεγκεν Verb, aor act indic, 3 s φέρω

Matthew 14:12

καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦσαν τὸ
πτῶμα καὶ ἔθαψαν αὐτόν, καὶ ἐλθόντες
ἀπήγγειλαν τῷ Ἰησοῦ.

προσερχομαι come or go to

μαθητης, ου m disciple, follower

αἶρω take, take up, take away

πτῶμα, τος n body, corpse

Some witnesses (W TR lat sy^h sa bo^{mss}) have the more common σῶμα.

θαπτῶ bury

ἀπήγγειλαν Verb, aor act indic, 3 pl

ἀπαγγελλῶ announce, proclaim

"Matthew may be saying that some at any rate of John's followers now considered Jesus to be their leader." Morris.

Matthew 14:13

Ἀκούσας δὲ ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν· καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ πεζῇ ἀπὸ τῶν πόλεων.

Ἀκούσας δὲ ὁ Ἰησοῦς "ties this passage to the end of the preceding one about the death of John the Baptist... The effect of this, however, is to ignore the fact that the story of John's death was a flashback and so to throw the entire sequence of narratives that follow back to that earlier time. Perhaps Matthew regarded John's death as having occurred only a few days earlier (thus McNeile). The suggestion that, given the parenthetical nature of vv 3-12, the object of ἀκούσας, 'having heard,' is Herod's evaluation of John in v 2 (Carson, Morris, Blomberg) ignores the placement of ἀκούσας immediately following the reference to the report of John's death to Jesus (v 22) [*stet* v.12?]. This verse is a counterpart to 4:12, which refers to Jesus' response to John's imprisonment using the same participle, ἀκούσας, 'having heard,' and main verb, ἀνεχώρησεν, 'he went away.' Presumably Jesus had gone εἰς ἔρημον τόπον κατ' ἰδίαν, 'privately to a deserted place,' in order to pray, the death of John perhaps turning his mind to his own approaching passion." Hagner.

ἀναχωρεῶ withdraw, go away
ἐκεῖθεν from there
πλοῖον, οὐ ν boat, ship
ἐρημος, οὐ φ deserted place, uninhabited region, desert; also ἔρμος, οὐ adj lonely, deserted, uninhabited, desolate
τόπος, οὐ μ place, opportunity
ἰδιος, α, οὐ ν one's own; κατ' ἰδίαν privately
ὄχλος, οὐ μ see v.5
ἀκολουθεῶ follow
πεζῇ on foot; by land
πολις, εως φ city, town

Matthew 14:14

καὶ ἐξελθὼν εἶδεν πολλὸν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς καὶ ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν.

ἐξελθὼν Verb, aor act ptc, nom m s
ἐξερχομαι

Morris thinks that the verb here means 'come ashore'

εἶδεν Verb, aor act indic, 3 s ὁραῶ see
ἐσπλαγχνίσθη Verb, aor pass dep indic, 3 s
σπλαγχνίζομαι be moved with pity or compassion, have compassion

Cf. 9:36; 15:32.

θεραπεύω heal, cure
ἀρρωστος, οὐ ν sick, ill

Matthew 14:15

ὀψίας δὲ γενομένης προσῆλθον αὐτῷ οἱ μαθηταὶ λέγοντες· Ἐρημός ἐστιν ὁ τόπος καὶ ἡ ὥρα ἤδη παρήλθεν· ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα.

ὀψια, ας φ evening
προσῆλθον Verb, aor act indic, 1 s & 3 pl
προσερχομαι come or go to, approach
μαθητης, οὐ μ see v.12

The disciples, like the crowds, must have walked to the spot.

ὥρα, ας φ hour, moment
ἤδη adv now, already
παρερχομαι pass, pass by, pass away

ὥρα ἤδη παρήλθεν 'it is now late'.

ἀπόλυσον Verb, aor act imperat, 2 s ἀπολυῶ
release, send away, dismiss
ἀπελθόντες Verb, aor act ptc, m nom pl
ἀπερχομαι
κωμη, ης φ village, small town
ἀγοράσωσιν Verb, aor act subj ἀγοράζω
buy
ἑαυτος, ἑαυτη, ἑαυτον him/her/itself
βρωμα, τος ν food, solid food

Matthew 14:16

ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐ χρειαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν.

χρεια, ας φ need, want
δότε Verb, aor act imperat, 2 pl διδομι

ὑμεῖς is added for emphasis.

φαγεῖν Verb, aor act infin ἐσθιω and ἐσθω
eat, consume

Matthew 14:17

οἱ δὲ λέγουσιν αὐτῷ· Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας.

ὧδε here, in this place
πεντε (indeclinable) five
ἄρτος, οὐ μ bread, a loaf

Small loaf – a bun/roll. Five of them with the two small fish would have been a packed lunch for one boy (cf. Jn 6:9).

δυο gen & acc δυο dat δυσιν two
ἰχθυς, υος μ fish

"At this point the story bears some intentional similarity to the comment of Elisha in the miraculous provision of food from twenty loaves of barley and the response of the man from Baal-shalishah (2 Kings 4:42-44; cf. John 6:9, 'but what are those among so many?')." Hagner.

Matthew 14:18

ὁ δὲ εἶπεν· Φέρετέ μοι ὧδε αὐτούς.

φέρω bring, carry, bear, lead

Matthew 14:19

καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοῦ χόρτου, λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κλάσας ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους οἱ δὲ μαθηταὶ τοῖς ὄχλοις.

κελευω order, command

ἀνακλιθῆναι Verb, aor pass infin ἀνακλινω
seat at table, recline

χόρτος, ου m grass, vegetation

λαβων Verb, aor act ptc, m nom s λαμβανω

ἀναβλεπω look up

οὐρανος, ου m heaven

εὐλογεω speak well of, bless

Here used simply of a prayer of thanksgiving. Jesus did not bless the bread, he thanked God for his goodness, maybe in words similar to those found in the Mishnah, "Blessed art thou who bringest forth bread from the earth."

κλαω break (only of bread)

ἔδωκεν Verb, aor act indic, 3 s δίδωμι

"The sequence of verbs or participles, i.e., λαμβανειν, 'take,' εὐλογειν, 'bless,' κλαν, 'break,' διδοναι, 'give,' is the same as in the account of the Last Supper (26:26-27), suggesting an inevitable association of the two stories (but cf. the similarity with the description of the ordinary meal in Acts 27:35)." Hagner. Cf. Lk 24:30.

Matthew 14:20

καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων δώδεκα κοφίνους πλήρεις.

ἔφαγον Verb, aor act indic, 1s & 3pl ἐσθιω

πάντες Adjective, m nom pl πας

χορταζω feed, satisfy

This was not merely a 'token meal'; the crowd were fully satisfied with what they received. Hagner says that this verb, "has already been used with clearly eschatological associations in 5:6. The miracle in this sense anticipates the messianic age in which the hungry are to be fed (cf. Luke 1:53; 6:21). Messianic blessing also appears to be intended in the overabundance of food... This miracle recalls God's miraculous, abundant provision of manna, 'bread,' ἄρτος in the LXX, in the wilderness (cf. Exod 16:13-35; Num 11:7-9, 31-32). The eschatological connotation of the manna miracle is evident in 2 *Apoc. Bar*: 29:8 (cf. Rev 2:17)." Hagner.

αἶρω take, take up, take away

περισσευω be left over

κλασμα, τος n fragment, piece

δώδεκα twelve

κοφινος, ου m basket

πληρης, ες (sometimes not declined) full,
complete

"The miracle typifies the full and complete blessing of humanity in the meeting of human need and the experience of ultimate well-being, universal shalom. The feeding of the multitude is thus the harbinger of good news for Matthew's church and for Christians of every era. At another level and in specific contrast to the feeding of the four thousand (which, as will be seen, points to the Gentiles), the symbolism of the twelve baskets suggests the special significance of this miracle for Israel. Messianic fulfillment means (and especially for Matthew!) that Jesus will provide for Israel before considering the Gentiles. And the feeding of the five thousand is an indication to the Jews that the Messiah is in their midst, offering to them – as in the miracle of manna in the wilderness – the reality of salvation, the fulfilment of the promises." Hagner.

Matthew 14:21

οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι χωρὶς γυναικῶν καὶ παιδίων.

ἄνηρ, ἄνδρος m man, husband

ὡσεὶ as, about, approximately

πεντακισχίλιοι, αι, α five thousand

χωρὶς without, apart from, besides

γυνη, αικος f woman, wife

παιδιον, ου n child

Matthew 14:22-33

Cf. Mark 6:45-52 also John 6:16-21.

Matthew 14:22

Καὶ εὐθὺς ἠνάγκασεν τοὺς μαθητὰς ἐμβῆναι εἰς πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύση τοὺς ὄχλους.

εὐθὺς is omitted from \aleph^* C^* $sy^{s,c}$. The UBS committee considered this an accidental omission.

ἀναγκαζω force, compel, urge

Some MSS read μαθητας αὐτου which the committee judged to have been introduced from the parallel in Mark 6:45.

ἐμβαινω get into, embark

πλοιον, ου n boat, ship

προαγω go before or ahead of

περαν beyond, across; το π. the other
side

οὗ adv where; ἕως οὗ until

ἀπολυω see v.15

The reasons for this hasty dismissal can be found in John 6:15 which tells us that some of the 5000 wanted to make Jesus their king.

Matthew 14:23

καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι. ὀψίας δὲ γενομένης μόνος ἦν ἐκεῖ.

ἀπολύσας Verb, aor act ptc, m nom s
ἀνέβη Verb, aor act indic, 3 s ἀναβαίνω go up

ὄρος, οὐς n mountain, hill
ἰδιος, α, ον one's own; κατ' ἰδίαν privately
προσεύχομαι pray

"The right relation between prayer and conduct is not that conduct is supremely important and that prayer may help it, but that prayer is supremely important and conduct tests it." William Temple.

ὄψια, ας f evening
μονος, η, ον adj only, alone
ἐκεῖ there, in that place

"The other references to Jesus praying (προσευχεσθαι) in Matthew are in 26:36, 39, 42, 44 (cf. Luke 9:28), all in connection with his own imminent suffering and death. In the present instance, the same thoughts may be presumed to be in Jesus' mind, prompted perhaps by the thought of John the Baptist's death (cf. the initial departure of Jesus into the wilderness privately in v 13 following the report referred to in v 12)." Hagner.

Matthew 14:24

τὸ δὲ πλοῖον ἤδη σταδίου πολλοὺς ἀπὸ τῆς γῆς ἀπεῖχεν, βασανιζόμενον ὑπὸ τῶν κυμάτων, ἦν γὰρ ἐναντίος ὁ ἄνεμος.

ἤδη now, already
σταδιοι, ων m (pl) stades, furlongs (about 200 metres)
γη, γης f earth, land

"John tells us that the disciples had gone 25 to 30 *stadia*. The greatest width of the lake is 61 *stadia* ... they were well into their journey, though with quite a way to go." Leon Morris.

ἀπεῖχεν Verb, imperf act indic, 3 s ἀπεχω be distant

Many MSS read μεσον της θαλασσης ἦν rather than σταδίου πολλοὺς ἀπὸ τῆς γῆς ἀπεῖχεν. The committee judged this reading to be a harmonisation with Mark 6:47.

βασανίζω torment, disturb
κύμα, ατος n wave
ἐναντίος, α, ον against, contrary to
ἄνεμος, ου m wind

Matthew 14:25

τετάρτη δὲ φυλακῆ τῆς νυκτὸς ἦλθεν πρὸς αὐτοὺς περιπατῶν ἐπὶ τὴν θάλασσαν.

τεταρτος, η, ον fourth
φυλακη, ης f prison, watch (of the night)
νυξ, νυκτος f night

Between 3 and 6 in the morning.

περιπατεω walk
θαλασσα, ης f sea

Matthew 14:26

οἱ δὲ μαθηταὶ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα ἐταράχθησαν λέγοντες ὅτι Φάντασμα ἔστιν, καὶ ἀπὸ τοῦ φόβου ἔκραξαν.

ἰδόντες Verb, aor act ptc, m nom pl ὁραω see, observe

ἐταράχθησαν Verb, aor pass indic, 3 pl
ταρασσω trouble, frighten
φαντασμα, τος n ghost, apparition
φοβος, ου m fear
κραζω cry out, call out

"OT symbolism concerning the mastery of God over the sea and specifically his walking upon it (e.g., Ps 77:16, 19; Job 9:8; 38:16; cf. wisdom in Sir 24:5), while significant in retrospect, could hardly have occurred to the disciples at the time, although for the evangelist and his readers it must have been suggestive." Hagner.

Matthew 14:27

εὐθὺς δὲ ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς λέγων· Θαρσεῖτε, ἐγὼ εἰμι· μὴ φοβεῖσθε.

εὐθὺς adv. straightway, immediately
λαλεω speak, talk

κ* D 084 sy^c sa bo omit ὁ Ἰησοῦς, other witnesses (C L W Θ 0106 f^{1,13} TR) place αὐτοῖς before ὁ Ἰησοῦς. Although the shorter reading may be original, it is also possible that the name dropped out through homoioteleuton. Hence the committee placed the name in brackets.

θαρσεω (only in imperat) Courage! Take courage! Cheer up!

On the expression ἐγὼ εἰμι Filson remarks that it "implies that the speaker had authority and embodies God's power and claim. Jesus brings the answer to their need if only they perceive and believe that in him God is at work to save them. Hill says it is "not 'It is I', but 'I AM', the Living One, master of wind and wave." Morris says "the expression has overtones of deity, and who but God could walk on the stormy waters?"

φοβεομαι fear, be afraid (of)

Matthew 14:28

Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπεν· Κύριε, εἰ σὺ εἶ, κέλευσόν με ἔλθειν πρὸς σὲ ἐπὶ τὰ ὕδατα·

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

κέλευω see v.19

ἐλθεῖν Verb, aor act infin ἐρχομαι

ὕδωρ, ὕδατος n water

It is difficult to know what lay behind Peter's request. It may have been that Peter wanted to participate with Jesus in this miracle as he had in the preceding one. Perhaps it was no more than impulsiveness or the desire to do something excitingly dangerous – to have a once-in-a-lifetime experience – which appealed to him. The impossible would be possible through the power of Jesus. Thus Peter's request is based upon faith in Jesus and not upon an uncertainty about whether the apparition really was Jesus (this really is assumed in the protasis of the condition)." Hagner.

Matthew 14:29

ὁ δὲ εἶπεν· Ἐλθέ. καὶ καταβὰς ἀπὸ τοῦ πλοίου Πέτρος περιπάτησεν ἐπὶ τὰ ὕδατα καὶ ἦλθεν πρὸς τὸν Ἰησοῦν.

ἐλθέ Verb, aor act imperat, 2 s ἐρχομαι
καταβαινω come or go down, descend

πλοῖον, ον n see v.22

περιπατεω see v.25

"We usually remember that Peter's faith failed and that Jesus drew attention to this. But we should bear in mind that it took courage for the apostle to venture on the water at all." Leon Morris.

Matthew 14:30

βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν ἐφοβήθη, καὶ ἄρξάμενος καταποντίζεσθαι ἔκραξεν λέγων· Κύριε, σῶσόν με.

βλεπω see, look

"The present participle βλέπων means something like 'as he saw'; the switch of attention from Jesus to the storm coincided with Peter's inability to stay on top of the water." Leon Morris.

ἄνεμος, ον m see v.24

ἰσχυρός, α, ον strong, mighty, powerful

Some important witnesses (⋈ B* 073 33 sa bo) omit ἰσχυρὸν, which may have been added to heighten the cause of Peter's fear (cf. the addition of σφοδρὰ in W). A majority of the committee, however, regarded the word as necessary to explain Peter's increased fear. Thus the word is enclosed in brackets.

ἐφοβήθη Verb, aor pass dep indic, 3 s
φοβεομαι see v.27

Phillips, "he panicked"

ἄρξάμενος Verb, aor midd ptc, m nom s
ἄρχω midd begin

καταποντίζομαι sink, be drowned

κραζω see v.26

σῶσόν Verb, aor act imperat, 2 s σωζω
save, rescue

Cf. 8:25.

Matthew 14:31

εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπέλαβετο αὐτοῦ καὶ λέγει αὐτῷ· Ὀλιγόπιστε, εἰς τί ἐδίστασας;

ἐκτεινω stretch out, extend

χειρ, χειρος f hand, power

ἐπιλαμβανομαι take, take hold of, sieze

ὀλιγοπιστος, ον of little faith

δισταζω doubt, be doubtful

"The leading apostle might have been expected to trust more wholeheartedly, more especially since he had already taken some steps in his alien environment. He was learning that problems arise when doubt replaces trust." Leon Morris.

"Here the object of the doubt is whether it was possible indeed to walk on the water and hence indirectly expresses a doubt concerning the power of Jesus. Peter was nevertheless saved. The underlying message here is as much for the disciples and for Matthew's church as it is for Peter himself." Hagner.

Matthew 14:32

καὶ ἀναβάντων αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ ἄνεμος.

ἀναβαινω go/come up, ascend, embark
κοπαζω cease, stop

"ἐκόπασεν ὁ ἄνεμος ... not apparently in response to a command of Jesus (as in 8:26) but simply in response to his presence in the boat." Hagner.

Matthew 14:33

οἱ δὲ ἐν τῷ πλοίῳ προσεκύνησαν αὐτῷ λέγοντες· Ἀληθῶς θεοῦ υἱὸς εἶ.

προσκυνεω worship, fall down and
worship, fall at another's feet

ἀληθῶς adv truly, in truth

Cf. the similar contrast with the ending of the similar story in 8:23-27. "... it is not easy to see precisely how they would have understood the expression at this time (after the resurrection it would have had fuller significance for all Christians). But at least they are saying more than that Jesus is one among many whose godliness entitles them to be addressed as 'sons of God.' They are saying that Jesus is uniquely related to the one God." Leon Morris.

"Here 'Son of God' is probably understood by the disciples as the unique messenger of God, God's messianic agent, and not, as the later church will make explicit, the actual incarnation of God. This conclusion has an inevitability about it, given the preceding two narratives. It strangely anticipates the answer given to the direct question of Jesus in 16:16, which gives the impression of being the first time the question has received this answer. Yet Matthew's Christology builds throughout the narrative of the words and deeds of Jesus that begins in chap. 5. The present passage and verse are a climactic point in the narrative thus far (cf. Mark 15:39; Matt 27:54). 16:16 is yet a higher climax and a turning point of the whole Gospel." Hagner.

Matthew 14:34-36

Cf. Mark 6:53-56; John 6:22-25.

Verse 34

Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν εἰς Γεννησαρέτ.

διαπεράσαντες Verb, aor act ptc, m nom pl
διαπεραω cross over
γη, γης f see v.24

"Gennesaret, or Gennesar, is either a village or a region (or both) that lies on the shore just a couple of miles southwest of Capernaum." Hagner.

Matthew 14:35

καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας,

ἐπιγινωσκω perceive, recognise
ἄνηρ, ἄνδρος m man, husband
τοπος, ου m place, opportunity
ἐκεινος, η, ο demonstrative adj. that
ἀποστελλω send, send out
ὅλος, η, ον whole, all, complete, entire
περίχωρος, ου f surrounding region,
neighbourhood
προσήνεγκαν Verb, aor act indic, 3 pl
προσφερω bring, bring before

κακῶς badly, severely; κακῶς ἔχω be sick

Matthew 14:36

καὶ παρεκάλουν αὐτὸν ἵνα μόνον ἄψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἦψαντο διεσώθησαν.

παρακαλεω exhort, encourage, urge
μονον adv only, alone
ἄψωνται Verb, aor midd subj, 3 pl ἄπτω
midd. take hold of, touch
κρασπεδον, ου n fringe, edge, tassel
ἱματιον, ου n garment, clothing, cloak

Cf. 9:20. "Jesus probably healed in his normal way, i.e., directly. But there were apparently so many people in need of healing that they pressed around him and begged (παρακαλουν; for the same use of the verb, cf. 8:5) to touch the hem of his garment (for this, see Comment on 9:20). Such is the power of Jesus that all who touched him on this occasion were instantly cured of their maladies." Hagner.

ὅσος, η, ον correlative pronoun, as much as;
pl. as many as, all
ἦψαντο Verb, aor midd indic, 3 pl ἄπτω
διεσωθησαν Verb, aor pass indic, 3 pl
διασωζω bring safely through, cure

The compound verb is not to be distinguished in meaning from the simple σωζω, cf. 9:21-22.

Matthew 15:1-11

Cf. Mark 7:1-15; Luke 11:37-41.

Matthew 15:1

Τότε προσέρχονται τῷ Ἰησοῦ ἀπὸ Ἱεροσολύμων Φαρισαῖοι καὶ γραμματεῖς λέγοντες

τοτε then, at that time
προσερχομαι come or go to

It would seem that they had come from Jerusalem to Galilee specifically to oppose Jesus.

γραμματεως, εως m scribe, expert in
Jewish law

Matthew 15:2

Διὰ τί οἱ μαθηταὶ σου παραβαίνουσιν τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς χεῖρας αὐτῶν ὅταν ἄρτον ἐσθίωσιν.

παραβαινω break, disobey
παράδοσις, εως f tradition
πρεσβυτερος, α, ον elder

"R. Akiba explained ... 'The tradition is a fence around the law.' ... The point of this is that the tradition was seen as a protection for the law; anyone who kept the tradition would not come anywhere near breaking the law. How false this view was is clear from the incident we are considering." Leon Morris.

νιπῶ wash; midd wash oneself
χειρ, χειρὸς f hand
ὅταν when, whenever, as often as
ἄρτος, οὐ m bread, food
ἐσθίω and ἐσθώ eat

"The particular tradition that they took up with Jesus was that concerned with the washing of hands before eating. This was not a matter of personal hygiene but of the removal of ceremonial defilement.... The Pharisees discerned a great number of 'unclean' things that one might encounter in the ordinary course of life that might easily be touched with the hands. The contact made the hands unclean, and if unclean hands touched food, that, too, became unclean. When it was eaten the whole person was made unclean. To avoid such a dreadful happening the strict upholders of the tradition had evolved a ritual washing that removed defilement, and they practiced it scrupulously before eating." Leon Morris.

Matthew 15:3

ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν;

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

Note the emphatic ὑμεῖς

ἐντολή, ης f command

"The very heart of Pharisaism, the tradition of the elders (= 'your tradition' ...) that was supposed to protect against the violation of the Torah, had in fact become responsible for (δια, 'because of') the grievous transgression of God's command. This accusation proves to be more devastating than that of the Pharisees against Jesus' disciples (v 2)." Hagner.

Matthew 15:4

ὁ γὰρ θεὸς εἶπεν· Τίμα τὸν πατέρα καὶ τὴν μητέρα, καὶ· Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω·

Some witnessed (κ^{*2} C L W 0106 TR f sy^h) read ἐνετειλατο λεγων rather than εἶπεν. This is probably a scribal expansion (cf. ἐντολὴν in v 3).

τιμᾶω honour, regard, reverence
κακολογεῶ speak evil of, curse
ἢ or

θανάτος, οὐ m death
τελευτάω die

Cf. Exod 20:12; 21:17; Deut 5:16.

Matthew 15:5

ὑμεῖς δὲ λέγετε· Ὅς ἂν εἴπη τῷ πατρὶ ἢ τῇ μητρὶ· Δῶρον ὃ ἐάν ἐξ ἐμοῦ ὠφελῆθῃς,

ὃς ἂν / ἐάν whoever
δῶρον, οὐ n gift, offering

Here the sense is 'a gift promised to God'.

ὠφελῆθῃς Verb, aor pass subj, 2 s ὠφελεῶ
gain, profit, benefit

"The son is vowing away all that he might have used to support his parents." Morris. Some contemporary evidence suggests that the son might not lose personal use of the wealth or property so vowed.

Matthew 15:6

οὐ μὴ τιμήσει τὸν πατέρα αὐτοῦ· καὶ ἠκυρώσατε τὸν λόγον τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν.

τιμήσει Verb, aor act subj, 3 s τιμᾶω

Some MSS (C L W Θ 0106 f¹ TR vg^{cl} sy^{p,h}) add ἢ τὴν μητέρα αὐτοῦ and others slight variants of the same. The phrase could have been added to bring about agreement with vv 4-5 and the parallel in Mark 7:12, or it could have accidentally been dropped because of the similar ending αὐτοῦ (or deliberately omitted for stylistic reasons). The committee omits the phrase on the weight of κ B D.

ἀκυροῶ cancel, disregard

κ^{*2} C 084 f¹³ read τον νομον; L W 0106 f¹ TR lat sy^h read την ἐτολην. The latter appears to be a harmonisation with v 3. While τον λογον could be caused by Mark 7:13, the committee preferred the weight of κ¹ B D.

Matthew 15:7

ὑποκριταί, καλῶς ἐπροφήτευσεν περὶ ὑμῶν Ἡσαΐας λέγων·

ὑποκριτής, οὐ m hypocrite
προφητεῶ prophetesy, speak God's message

Matthew 15:8

Ὁ λαὸς οὗτος τοῖς χεῖλεσίν με τιμᾷ, ἢ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ·

Cf. Isa 29:13.

λαὸς, οὐ m people, a people
χειλος, οὐς n lip
καρδία, ας f heart
πόρρω adv far away, far
ἀπεχω be distant

Matthew 15:9

μάτην δὲ σέβονταί με, διδάσκοντες
διδασκαλίας ἐντάλματα ἀνθρώπων.

ματην adv in vain, to no purpose

σεβομαι worship

διδασκω teach

διδασκαλια, ας f what is taught, doctrine

ἐνταλμα, τος n commandment, rule

Matthew 15:10

Καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς·
Ἀκούετε καὶ συνίετε·

προσκαλεσάμενος Verb, aor midd dep ptc, m

nom s προσκαλεομαι call to oneself,

summon

συνημι and συνιω understand,

comprehend

Matthew 15:11

οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν
ἄνθρωπον, ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ
στόματος τοῦτο κοινοῖ τὸν ἄνθρωπον.

εἰσερχομαι enter, go in, come in

στομα, τος n mouth

κοινοω defile, make unclean

ἐκπορευομαι go or come out

Cf. Eph 4:29; Jas 3:6. "Jesus is warning that defilement is not something that may be casually acquired by physical contact (and which may easily be removed by appropriate ritual practice). It is something that affects the person at the root of his or her being. When one is evil there, then the words that come out of the mouth reveal the inner corruption." Leon Morris.

"Matthew ... probably minimises the implicit revolutionary significance of 11a because he is writing to Jewish Christians (Mark on the other hand, writing to gentile Christians, maximises the point and makes it quite explicit with the editorial comment: 'Thus he declared all foods clean' [Mark 7:19]). Even so, Matthew has not totally suppressed the radical truth that Jesus' words open the door to a new evaluation of the dietary restrictions, i.e., to the commands of the written Torah itself. For Matthew, Jesus alone is the true interpreter and upholder of the ultimate meaning of the Torah. It should be no surprise that it took some time for the implicit teaching of Jesus to be fully understood and implemented in the early church, especially by Jewish Christians. Thus we see Peter struggling with the issue in Acts 10:10f. Yet even Jewish Christians such as Peter (Acts 10:28) and Paul, himself a former Pharisee, learn eventually that the distinctions of ritual purity have been done away with in Christ (Rom 14:14, 20). Matthew's conservative Jewish-Christian church may well have continued to observe the dietary laws as a matter of custom and to support their claim vis-à-vis the synagogue that they were the fulfilment of Judaism, but they would surely have been aware that their Christian counterparts in gentile communities and perhaps even other Jewish-Christian congregations had done away with such observances." Hagner.

Matthew 15:12-20

Cf. Mark 7:17-23.

Matthew 15:12

Τότε προσελθόντες οἱ μαθηταὶ λέγουσιν αὐτῷ·
Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον
ἐσκανδαλίσθησαν;

τοτε then, at that time

προσερχομαι see v.1

οἶδα (verb perf in form but with present
meaning) know, understand

σκανδαλιζω cause (someone) to give up
the faith; anger, shock, offend

G Stählin says that the verb here implies not merely "feeling hurt"; rather "the primary meaning is 'deep religious offence' at the preaching of Jesus, and this both causes and includes denial and rejection of Jesus." (TDNT)

Matthew 15:13

ὁ δὲ ἀποκριθεὶς εἶπεν· Πᾶσα φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος ἐκριζωθήσεται.

ἀποκριθεὶς see v.3

φυτεία, ας f plant

φυτεω plant

οὐράνιος, ον heavenly, in heaven

ἐκριζωθήσεται Verb, fut pass indic, 3 s

ἐκρίζω uproot

"So far from being reliable expositors of the kingdom of God, the Pharisees were not even in the kingdom." Morris.

Matthew 15:14

ἄφετε αὐτούς· τυφλοὶ εἰσιν ὁδηγοὶ τυφλῶν· τυφλὸς δὲ τυφλὸν ἐάν ὁδηγῇ, ἀμφοτέροι εἰς βόθυνον πεσοῦνται.

Cf. 23:16, 24; Luke 6:39.

ἀφημι leave, let go

Here means, 'leave them alone,' 'let them be.'

τυφλός, η, ον blind

ὁδηγός, ου m guide, leader

The shorter text is supported by B D 0237. There are also a number of other textual variants involving word order and/or the omission of the first τυφλοὶ. While recognising that, from the viewpoint of external evidence, the testimony of B and D is strong, the committee thought that the longer reading (κ* L Θ f¹ f¹³ *et al*) better explained the origin of the several variants.

ἐάν if

ὁδηγεω lead, guide

ἀμφοτέροι, αι, α both, all

βόθυνος, ου m ditch, pit

πεσοῦνται Verb, fut midd/pass dep indic, 3 pl

πιπτω fall, fall down

"We should not miss ... the force of Jesus' future tense, which gives the air of prophetic certainty." Morris.

Matthew 15:15

Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ· Φράσον ἡμῖν τὴν παραβολὴν ταύτην.

φράζω explain, interpret

κ B f¹ sa bo omit ταύτην. The word could have been deliberately omitted by scribes since the intended 'parable' or 'analogy' is not that which immediately precedes. Thus the word is placed in the text but in brackets.

"There is something so revolutionary in his [Jesus'] attitude that their minds have difficulty in following him." Dietrich.

Matthew 15:16

ὁ δὲ εἶπεν· Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε;

ἀκμην adv still, even now

ἀσυνετος, ον without understanding, dull

"The disciples had been with Jesus for quite some time, they had seen what he did and heard what he taught. They ought to have had more understanding than is implied in Peter's request." Leon Morris.

Matthew 15:17

οὐ νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ καὶ εἰς ἀφεδρῶνα ἐκβάλλεται;

νοεω understand, perceive, discern

στομα, τος n see v.11

κοιλια, ας f stomach

χωρεω go into

ἀφεδρων, ωνος m latrine

ἐκβαλλω throw out, expel, cast out

Matthew 15:18

τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται, κάκεινα κοινοῖ τὸν ἄνθρωπον.

ἐκπορευομαι see v.11

καρδια, ας f heart

κάκεινος, η, ο contraction of και ἐκεινος and that one, and he, that one also

'and it is these' κακεινος "can denote 'what is relatively more distant' or, as here, 'what is relatively closer' (BAGD)" Leon Morris.

κοινοω see v.11

Matthew 15:19

ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυρία, βλασφημία.

διαλογισμος, ου m thought, reasoning

πονηρος, α, ον evil, bad, wicked

φονος, ου m murder, killing

μοιχεια, ας f adultery

πορνεια, ας f sexual immorality

κλοπη, ης f theft

ψευδομαρτυρια, ας f false evidence or testimony

βλασφημια, ας f slander, blasphemy

"Matthew proceeds to a series of offences arranged in the order in which they come in the Ten Commandments." Leon Morris. However, it is not immediately obvious why Matthew omits Mark's 'covetousness,' i.e., the tenth commandment.

Transgression of God's commandments is what defiles a person.

Matthew 15:20

ταῦτά ἐστὶν τὰ κοινοῦντα τὸν ἄνθρωπον, τὸ δὲ ἀνίπτοις χερσὶν φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον.

ἀνίπτος, ον not washed according to ritual law

χειρ, χειρος f hand

φαγεῖν Verb, aor act infin ἐσθίω eat

"For the most part ceremonial defilement must have been accidental – people did not try to be defiled. But sins like those Jesus has just mentioned are done with serious intent or with loss of self-control. It is this kind of thing that really defiles... Jesus is drawing attention to the fact that wickedness takes its origin in our inmost being. He is warning his followers against letting their personal desires and lusts be the guide to their conduct." Leon Morris.
"The true problem of sin is not to be found in a failure to perform correctly some external minutiae of human making; sin is an interior matter that concerns the evil thought, words and deeds that come from the heart. Moral righteousness is thus far more important than ritual purity. The fundamental problem of humanity is more basic than the Pharisees dreamed. The Pharisees simply failed to address sin as a radical human problem. The overcoming of sin, however, was essential to the purpose and work of Jesus (cf. 1:21; 26:28)." Hagner.

Matthew 15:21-28

Cf. Mark 7:24-30. Note also the similarities between this story and that of the centurion's request in 8:5-13.

Matthew 15:21

Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος.

ἐξελθὼν Verb, aor act ptc, nom m s

ἐξέρχομαι

ἐκεῖθεν from there

ἀναχωρεῶ withdraw, go away

Cf. the similar phrase in 14:13.

μερος, ους n part, piece, in part, partly

First time wholly out of Jewish territory.

Matthew 15:22

καὶ ἰδοὺ γυνὴ Χαναναία ἀπὸ τῶν ὀρίων ἐκείνων ἐξελθοῦσα ἔκραζεν λέγουσα· Ἐλέησόν με, κύριε υἱὸς Δαβὶδ· ἡ θυγάτηρ μου κακῶς δαιμονίζεται.

γυνή, αικος f woman

Χαναναίος, α, ον Canaanite

ὄριον, ου n territory, region,

neighbourhood, vicinity

ἐκεῖνος, η, ο demonstrative adj. that

ἐξελθοῦσα Verb, aor act ptc, f nom s

ἐξέρχομαι

κραζῶ cry out, call out

"That she *shouted* probably means that she was agitated and spoke in an excitable way, while the imperfect tense indicates that she kept shouting." Leon Morris.

ἐλεᾶω and ἐλεεῶ be merciful, show kindness

θυγάτηρ, τρος f daughter

κακῶς badly, severely

κακῶς probably here means more than 'badly'. It may mean "cruelly demon-possessed" (NASB) or "wickedly possessed." Leon Morris.

δαιμονίζομαι be possessed by demons

Matthew 15:23

ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἠρώτουν αὐτὸν λέγοντες· Ἀπόλυσον αὐτήν, ὅτι κράζει ὀπισθεν ἡμῶν.

ἀπεκρίθη Verb, aor midd dep indic, 3 s

ἀποκρίνομαι answer, reply

προσερχομαι come or go to, approach

ἠρωτᾶω ask, request, beg, urge

ἀπόλυσον Verb, aor act imperat, 2 s ἀπολυῶ

send away, dismiss

May have implied "give her what she wants and send her off."

ὀπισθεν prep with gen behind, after

Matthew 15:24

ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ.

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

ἀπεσταλήν Verb, aor pass indic, 1 s

ἀποστελλῶ send, send out

εἰ μὴ except

προβατον, ου n sheep

ἀπολωλότα Verb, perf act ptc, n nom/acc pl

ἀπολλυμι destroy, lose; perf ptc lost

οἶκος, ου m house, household, people

Cf. 10:5-6. "There are mysteries here that we cannot solve, but while Jesus came to make that atonement for sin which would mean salvation for people in every place throughout the whole wide world, he did not come to engage in a worldwide mission of healing or the like. His earthly mission was to the Israelites, here described as *lost sheep* ... Jesus is saying that his mission was to the ancient people of God, and the Gospels show us quite clearly that this was the way it worked out. His contacts with Gentiles were very few, and his preachers went out only to Israel (10:5-6)." Leon Morris.

Matthew 15:25

ἡ δὲ ἐλθοῦσα προσεκύνει αὐτῷ λέγουσα·
Κύριε, βοήθει μοι.

ἐλθοῦσα Verb, aor act ptc, f nom s ἐρχομαι
προσκυνεω worship, fall down and
worship, fall at another's feet
βοηθεω help

The only occurrence of this verb in Matthew's gospel.

Matthew 15:26

ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐκ ἔστιν καλὸν λαβεῖν
τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς
κυναρίοις.

καλός, η, ον good, right, proper
λαβεῖν Verb, aor act infin λαμβανω
ἄρτος, ου m bread, food
τέκνον, ου n child

"points to the injustice if children are deprived of their food." Leon Morris.

βαλεῖν Verb, aor act infin βαλλω throw
κυναριον, ου n house dog, dog

The diminutive form here denotes a house dog as opposed to a wild street dog.

Matthew 15:27

ἡ δὲ εἶπεν· Ναί, κύριε, καὶ γὰρ τὰ κυνάρια
ἐσθίει ἀπὸ τῶν ψιγίων τῶν πιπτόντων ἀπὸ τῆς
τραπέζης τῶν κυρίων αὐτῶν.

"The Jews universally assumed that eschatological fulfilment belonged to Israel in an exclusive sense. Many also expected that the overflow of the abundant eschatological blessing of God would be made available to 'righteous' Gentiles (i.e., by keeping the Noachic laws [Gen 9:1-17 – particularly abstaining from blood, vv.4-6]). The woman seems to know of this widespread idea and thus that as a Gentile, though she has no right to the eschatological banquet itself, she might well be allowed to enjoy something of the overflow, here described in the image of 'the crumbs' (τῶν ψιγίων, a word occurring in the NT only here and in the Markan parallel) that fall from the table (cf. Luke 16:21) to the 'house dogs' (κυναριοις, again in the NT only in these verses and in the Markan parallel)." Hagner.

ναί yes, yes indeed, certainly
ἐσθίω and ἐσθῶ eat, consume
ψιγιον, ου n small crumb, scap (of food)
πιπτω fall, fall down
τραπέζα, ης f table

Jesus' use of the term signifying 'house dog' gives the woman an opportunity both to agree with his statement but also to assert that such dogs also have a place in the household and are fed from its provision.

Matthew 15:28

τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ· ὦ γύναι,
μεγάλη σου ἡ πίστις· γενηθήτω σοι ὡς θέλεις.
καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας
ἐκείνης.

τοτε then, at that time
ὦ O!

γύναι Noun, voc s γυνή, αικος f
μεγας, μεγαλη, μεγα large, great
πιστις, εως f faith, trust, belief

"Only she and another Gentile, the Centurion of Capernaum [8:10], are praised publicly for their faith by Jesus." Hamann.
Great faith is not great passivity. Great faith argues its cause with God and prevails.

"What becomes clear ... from the present passage is a basic principle: that it is ultimately receptive faith and not physical Jewishness that determines the blessing of God. Paul maximised this truth as apostle to the Gentiles. The latter can receive the privilege of the Jews through faith (cf. esp. Rom 4; Gal 3). Accordingly, the privilege of the Jews is no longer unique but is to be enjoyed by all who respond in faith (cf. 21:43)." Hagner.

γενηθήτω Verb, aor pass dep imperat, 3 s
γίνομαι

θέλω wish, will

ἰαομαι heal, cure, restore

θυγατηρ, προς f see v.22

ώρα, ας f hour, moment, instant

ἐκεῖνος, η, ο see v.22

"For him [Matthew] two things were important, the faith of the Canaanite woman and the immediacy of the cure of her daughter. As with another Gentile, the centurion whose slave was sick, there is healing at the request of another than the sufferer, healing at a distance, and a commendation of the Gentile's faith." Leon Morris.

"The eventual answering of the request of the Canaanite woman, as with the healing of the centurion's son (8:5-13), are exceptions in the ministry of Jesus that are at the same time anticipations of the ultimate goal of the mission of the Christ, which is to bring blessing to humankind universally." Hagner.

Matthew 15:29-31

"As in the similar sequence in 14:13-14, Jesus heals large numbers of people of a variety of maladies prior to the miraculous feeding of the multitude." Hagner.

Matthew 15:29

Καὶ μεταβάς ἐκεῖθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, καὶ ἀναβάς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ.

μεταβάς Verb, aor act ptc, m nom s

μεταβαίνω leave, move, cross over

ἐκεῖθεν from there

θάλασσα, ης f sea

Comparison with Mark (7:31) suggests that Jesus was travelling down the eastern shore of Galilee and that he remained in Gentile territory.

ἀναβαίνω go up, come up, ascend

ὄρος, ος n mountain, hill

καθῆμαι sit, sit down, live

ἐκεῖ there, in that place

ἐκάθητο ἐκεῖ "Very much as though he intended to teach (cf. 5:1) rather than to heal (teaching indeed may generally have preceded healing, and the fact that the crowd was with Jesus for three days suggests the same)." Hagner.

Matthew 15:30

καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ ἔχοντες μεθ' ἑαυτῶν κωφοῦς, τυφλοῦς, χωλοῦς, κυλλοῦς, καὶ ἑτέρους πολλοῦς, καὶ ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐθεράπευσεν αὐτούς·

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

προσερχομαι come or go to

ὄχλος, ου m crowd, multitude

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

χωλος, η, ον lame, crippled

τυφλος, η, ον blind

κυλλος, η, ον crippled

κωφος, α, ον dumb, mute, deaf

ἕτερος, α, ον other, another, different

ἔρριψαν Verb, aor act indic, 3 pl ῥίπτω

throw down, put down

πόδας Noun, acc pl πους, ποδος m foot

θεραπεύω heal, cure

Matthew 15:31

ὥστε τὸν ὄχλον θαυμάσαι βλέποντας κωφοῦς λαλοῦντας κυλλοῦς ὑγιεῖς καὶ χωλοῦς περιπατοῦντας καὶ τυφλοῦς βλέποντας· καὶ ἐδόξασαν τὸν θεὸν Ἰσραήλ.

ὥστε so that, with the result that

θαυμάσαι Verb, aor act infin θαυμαζω

wonder, be amazed

βλεπω see, be able to see

λαλεω speak, talk

ὑγιης, ες sound, healthy, well, cured

A few witnesses (κ f¹ lat sy^{sc} bo) omit κυλλοῦς ὑγιεῖς perhaps because it was thought to be redundant in light of the next clause concerning the lame walking, or because there are no other references to the healing of the deformed in the Gospels. On the other hand, the phrase could have been added to make the list of those cured more nearly parallel with the four categories of need mentioned in v 3. The broad character of witnesses containing the words favours their retention in the text.

περιπατεω walk, walk about, live

δοξάζω praise, honour, glorify, exalt

"This expression underlines God's faithfulness to his people and thus inevitably implies the fulfilment of prophecy (cf. the correspondence with Isa 35:5-6, where three of the four maladies are specifically mentioned; cf. too Isa 29:18-19), though this is not mentioned." Hagner.

Matthew 15:32-38

Cf. Mark 8:1-10.

Verse 32

Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν· Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσιν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν· καὶ ἀπολῦσαι αὐτοὺς νήστευς οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ.

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

μαθητης, ου m disciple, pupil, follower
σπλαγχνίζομαι be moved with pity or compassion, have compassion

ἤδη adv now, already

τρεις, τρια gen τριων dat τρισιν three

προσμενω remain, stay with

φάγωσιν Verb, aor act subj, 3 pl ἐσθιω eat

"The meaning is not that the crowds had fasted for those days, but that during that time they had exhausted their food supply." Leon Morris.

ἀπολυω release, send away, dismiss

νήστευς Noun, acc pl νηστις, ιδος m & f hungry, without food

θελω wish

μήποτε lest, otherwise

ἐκλυθῶσιν Verb, aor pass dep subj, 3 pl

ἐκλυομαι faint

ὁδος, ου f way, road, journey

Matthew 15:33

καὶ λέγουσιν αὐτῷ οἱ μαθηταί· Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι ὥστε χορτάσαι ὄχλον τοσοῦτον;

ποθεν interrog adv. from where

ἐρημία, ας f deserted place, uninhabited region, desert

ἄρτος, ου m bread, a loaf, food

τοσουτος, αυτη, ουτον so much, so great; pl so many

ὥστε so that, with the result that

χορτάσαι Verb, aor act infin χορταζω feed, satisfy

Matthew 15:34

καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Πόσους ἄρτους ἔχετε; οἱ δὲ εἶπαν· Ἐπτὰ, καὶ ὀλίγα ἰχθύδια.

ποσος, η, ον how much(?), how many(?)

ἑπτα seven

Cf. 16:9-10.

ὀλιγος, η, ον little, small; pl. few

ἰχθυδιον, ου n small fish, fish

Matthew 15:35

καὶ παραγγείλας τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τὴν γῆν

παραγγελλω command, instruct

Jesus takes command of the situation.

ἀναπεσεῖν Verb, aor act infin ἀναπιτω sit, sit at table

γη, γης f earth

Matthew 15:36

ἔλαβεν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας καὶ εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς οἱ δὲ μαθηταὶ τοῖς ὄχλοις.

ἔλαβεν Verb, aor act indic, 3 s λαμβανω ἰχθυς, υος m fish

When the disciples spoke of the fish they used the diminutive – in their estimation what they had was quite insignificant. No resource remains insignificant when placed in the hands of Jesus.

εὐχαριστεω thank, give thanks

κλαω break (only of bread)

ἐδίδου Verb, imperf act indic, 3 s διδομι

Again, as in 14:19, the sequence of verbs corresponds closely with that used in the institution of the Lord's Supper, cf. 26:26.

Matthew 15:37

καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, καὶ τὸ περισσεῦον τῶν κλασμάτων ἦραν ἑπτὰ σπυρίδας πλήρεις.

ἔφαγον Verb, aor act indic, 1s & 3pl ἐσθιω

πάντες Adjective, m nom pl πας

χορταζω see v.33

περισσευω be left over, be more than enough

κλασμα, τος n fragment, piece

αἶρω take, take up, take away

ἑπτα see v.34

σπυρις, ιδος f basket (larger than the κοφινος)

Morris says that, "the distinction between the two words is not that of size but of material; the earlier word [κοφινος] denoted a basket of some rigid material (wicker?) whereas that used here is of a more flexible material (perhaps hemp). Since we do not know how big any of the baskets was, we cannot compare the quantities of their contents."

πληρης, ες (sometimes not declined) full

Matthew 15:38

οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι ἄνδρες χωρὶς γυναικῶν καὶ παιδίων.

τετρακισχίλιοι, αι, α four thousand

χωρις without, apart from, besides

παιδιον, ου n child

Matthew 15:39

καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη εἰς τὸ πλοῖον,
καὶ ἦλθεν εἰς τὰ ὄρια Μαγαδάν.

ἀπολύσας Verb, aor act ptc, m nom s
ἀπολυω see v.32

ἐνέβη Verb, aor act indic, 3 s ἐμβαινω get
into, embark

πλοῖον, ου n boat, ship

ὄριον, ου n territory, region

There are a number of variant spellings of the name Μαγαδάν – many MSS read Μαγαδαλα.

Matthew 16:1-4

Cf. 12:38-39; Mark 8:11-13.

Matthew 16:1

Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ
Σαδδουκαῖοι πειράζοντες ἐπηρώτησαν αὐτὸν
σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδειῖσαι αὐτοῖς.

προσερχομαι come or go to, approach

The Pharisees and Sadducees are here closely linked with a single definite article. These two parties, traditional opponents, are here united in their opposition to Jesus.

πειράζω test, put to the test, tempt, attempt
ἐπηρώτησαν Verb, aor act indic, 3 pl
ἐπερωταω ask, interrogate

σημεῖον, ου n miraculous sign, sign

οὐρανος, ου m heaven

Cf 12:38,39 "They evidently thought that Jesus could not produce it [a sign], and their intention was not so much actually to see the sign as to show people that Jesus could not produce one... It might reasonably be argued that Jesus' miracles of healing were signs from heaven, but that was not the way his enemies saw them. They wanted something spectacular, not healings that others also claimed to do." Leon Morris.

ἐπιδειῖσαι Verb, aor act infin ἐπιδεικνυμι
show, point out

Matthew 16:2

ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ὁψίας
γενομένης λέγετε· Εὐδία, πυρράζει γὰρ ὁ
οὐρανός·

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

ὄψια, ας f evening

The long passage [from Ὁψίας γενομένης to the end of v.3] is omitted by important witnesses (⋈ B X Γ f¹³ sy^{s,c} sa mae bo^{pl}). It may have been inserted from Luke 12:54-56 (although the wording is very different) or from some other source. On the other hand, if original, it may have been deliberately omitted by copyists in regions where a red morning sky does not indicate a storm, as, for example, in Egypt, or it may have been omitted because it is not found in the Markan parallel or in the otherwise identical pericope in 12:38-39.

εὐδία, ας f fair weather

πυρράζω be red

Matthew 16:3

καὶ πρωῖ· Σήμερον χειμών, πυρράζει γὰρ
στουγνάζων ὁ οὐρανός. τὸ μὲν πρόσωπον τοῦ
οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα
τῶν καιρῶν οὐ δύνασθε.

πρωῖ adv early morning, in the early
morning, morning

σημερον today

χειμων, ωνος m winter, storm, bad
weather

στουγναζω be dark (of the sky)

προσωπον, ου n face, appearance

διακρινω judge, evaluate, discern

καιρος, ου m time (viewed as occasion
rather than an extent)

On 'signs of the times' cf. Is 10:3; Hos 9:7; Jer 10:15; 11:23. They failed to see "the signs in the ministry of Jesus marking the dawning of the messianic age... It is surprising that in a wide variety of different fields of knowledge human beings can be so knowledgeable and perceptive, yet in the realm of the knowledge of God exist in such darkness." Hagner.

δυναμαι can, be able to, be capable of

Matthew 16:4

Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ,
καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ
σημεῖον Ἰωνᾶ. καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν.

γενεα, ας f generation, age

πονηρος, α, ον evil, bad, wicked

μοιχαλις, ιδος f adulteress, unfaithful

A noun here used adjectivally.

ἐπιζητεω seek, desire, search for

δοθήσεται Verb, fut pass indic, 3 s διδομι

Ἰωνας, α m Jonah

Cf. 12:38-40.

καταλιπων Verb, aor act ptc, m nom s

καταλειπω leave, leave behind

Matthew 16:5-12

Cf. Mark 8:14-21; Luke 12:1.

Matthew 16:5

Καὶ ἐλθόντες οἱ μαθηταὶ εἰς τὸ πέραν
ἐπελάθοντο ἄρτους λαβεῖν.

μαθητης, ου m see 15:32

Many MSS add αὐτου after μαθηται.

περαν i) prep with gen beyond, across; ii)
το π. the other side

ἐπελάθοντο Verb, aor midd dep indic, 3 pl
ἐπιλανθανομαι forget, neglect, overlook

ἄρτος, ου m see 15:33

λαβεῖν Verb, aor act infin λαμβανω

Matthew 16:6

ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Ὁρᾶτε καὶ
προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ
Σαδδουκαίων.

ὄραω trans see; intrans make sure, see to

ὄραω can sometimes be used in the sense of
"look out", cf. 8:4.

προσεχω be on guard, watch out
ζυμη, ης f yeast

More properly 'leaven', a piece of last week's dough used to make this week's dough rise. "It lends itself to metaphorical use for something that works away unseen but in the end produces considerable effects. It may be used of a moral tendency, normally in the New Testament for an evil tendency (cf. 1 Cor. 5:6-8; Gal 5:9), although the parable of the leaven is an exception (13:33)." Leon Morris.

Matthew 16:7

οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες ὅτι
Ἄρτους οὐκ ἐλάβομεν.

διαλογίζομαι discuss, consider, reason

ἑαυτος, εαυτη, εαυτον him/her/itself

ἐλάβομεν Verb, aor act indic, 1 pl λαμβανω

Matthew 16:8

γνοὺς δὲ ὁ Ἰησοῦς εἶπεν· Τί διαλογίζεσθε ἐν
ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἐλάβετε;

γνοὺς Verb, aor act ptc, m nom s γινωσκω
ὀλιγοπιστος, ον of little faith

"In every instance of the use of this word in Matthew, it is addressed to disciples in a context where the question concerns their ultimate welfare and the reality of God's provision for them (cf. 6:30; 8:26; 14:31). The implication here seems to be that the disciples can trust God's provision for their physical need and that they ought not to be so distracted by their lack of bread that they miss altogether the point of an important spiritual warning Jesus gives them." Hagner.

Many MSS read ἐλάβετε rather than ἔχετε, conforming the verb to the previous verses.

Matthew 16:9

οὐπω νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε
ἄρτους τῶν πεντακισχιλίων καὶ πόσους
κοφίνους ἐλάβετε;

οὐπω not yet

Implies that they have now been with Jesus long enough that they should understand what he is saying to them.

νοεω understand, perceive, discern
μνημονευω remember, keep in mind
πεντε (indeclinable) five
πεντακισχιλιοι, αι, α five thousand
κοφινος, ου m basket

Matthew 16:10

οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων καὶ
πόσας σφυρίδας ἐλάβετε;

ἑπτα seven

τετρακισχιλιοι, αι, α four thousand

σφυρις, ιδος f basket (larger than the
κοφινος)

See note on 15:37.

Matthew 16:11

πῶς οὐ νοεῖτε ὅτι οὐ περὶ ἄρτων εἶπον ὑμῖν;
προσέχετε δὲ ἀπὸ τῆς ζύμης τῶν Φαρισαίων
καὶ Σαδδουκαίων.

νοεω see v.9

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

προσεχω see v.6

ζυμη, ης f see v.6

Matthew 16:12

τότε συνῆκαν ὅτι οὐκ εἶπεν προσέχειν ἀπὸ τῆς
ζύμης τῶν ἄρτων ἀλλὰ ἀπὸ τῆς διδαχῆς τῶν
Φαρισαίων καὶ Σαδδουκαίων.

τοτε then, at that time

συνῆκαν Verb, aor act indic, 3 pl συνημι
and συνιω understand, comprehend

A few MSS (κ* [33] ff¹ sy^c) have τῶν Φαρισαίων καὶ Σαδδουκαίων in place of τῶν ἄρτων, probably through the influence of the phrase in vv 6 and 11. Some other witnesses (D Θ Γ¹³ sy^s) have no modifier whatsoever, resulting in 'not to beware of leaven, but of the teaching of the Pharisees and Sadducees.' The modifier 'in bread' could be an expansion; on the other hand, if original, it may well have been deleted as superfluous.

διδαχῆ, ης f teaching, what is taught

διδαχῆ is in the singular, though the teaching of the Pharisees and Sadducees differed considerably. They are lumped together because what they had in common – their refusal to recognise Jesus for who he was – is more important than the many points over which they differed. Hagner comments, "The teaching of the Pharisees ... consisted essentially of the oral tradition constructed around the written Torah so as to insure obedience to it – the 'tradition of the elders' (15:2)... The teaching of the Sadducees, if one may indeed refer to their views as any kind of coherent teaching, consisted of a denial of the authority of the Pharisaic tradition and of any accretions, such as even the prophetic writings, to the five books of Moses, which were alone regarded by them as canonical. Most notorious in the NT is their disagreement with the Pharisees over the question of the resurrection of the dead (noted by Matthew in 22:23-33; cf. Acts 23:6-10). In terms of their essential religious perspectives, it thus makes no sense to speak of 'the teaching of the Pharisees and the Sadducees' (moreover, if the Pharisaic tradition is in view, the command stands in some tension with 23:2-3). But if instead we look for a particular 'teaching' held in common by the Pharisees and Sadducees, keeping in mind the immediately preceding passage (vv 1-4) and the unified front of the two groups against Jesus (cf. 22:34; Acts 5:17), it could be found in a preconception of the nature of the Messiah and messianic fulfilment – a fulfilment that of necessity would include a national-political dimension (cf. their inability to read the 'signs of the times' [v 3]). The 'teaching' would thus be that of the united front of Jewish leadership, which was also widely held by the masses (and even the disciples, hence the appropriateness of the warning here). It disqualified Jesus from any claim of being the agent of messianic fulfilment. This 'teaching' was indeed like leaven in that it affected all else and would ultimately bring Jesus to his death."

Matthew 16:13-20

Cf. Mark 8:27-30; Luke 9:18-21 also John 6:67-71.

"As it is in Mark and Luke, this passage in Matthew is clearly the climax of the first main part of the Gospel, devoted to the description of the Galilean ministry of Jesus (i.e., 4:17-16:20). It presents in a paradigmatic form an unequivocal and definitive confession of Jesus as the promised Messiah. This is the only adequate conclusion to the preceding, lengthy description of the deeds and words of Jesus. And without question, much in the preceding accounts has been anticipating this powerful confession. Thus we have repeatedly heard the question asked concerning the identity of the one who could speak and act in this unique way (cf. 8:27, 'What sort of man is this?'; 12:23, 'Can this be the Son of David?'). There have been intimations of his identity throughout, such as his authority (7:29; 9:8), his power to heal (cf. 15:31), and his uniqueness (9:33, 'Never was anything like this seen in Israel'). The demons know his identity as the 'Son of God' (8:29). And even the disciples in the excitement of the moment have already exclaimed 'Truly you are the Son of God' (14:33). But now in a private, peaceful, meditative setting, Jesus for the first time elicits from the disciples, represented by Peter, the reasoned and careful conclusion that he is indeed the Christ, the Messiah of promise." Hagner.

Matthew 16:13

Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων· Τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου;

μερος, ους n part

Cf. 2:22.

ἠρωταω ask, request, beg, urge

Many MSS add με before (and some after) λεγουσιν thus making it quite clear that Jesus is speaking about himself and not another.

εἶναι Verb, pres infin εἰμι

Matthew 16:14

οἱ δὲ εἶπαν· Οἱ μὲν Ἰωάννην τὸν βαπτιστὴν, ἄλλοι δὲ Ἠλίαν, ἕτεροι δὲ Ἰερεμίαν ἢ ἓνα τῶν προφητῶν.

εἶπαν Verb, aor act indic, 3 pl λεγω

The aorist of λεγω has two forms, the more common being ειπον (see v.16), the less common (as here) ειπα.

βαπτιστης, ου m Baptist, baptiser

Cf. 14:2.

ἄλλος, η, ο another, other
Ἠλιας, ου m Elijah

Cf. Mal 3:1; 4:5-6.

ἕτερος, α, ον other, another, different
ἢ or
εἷς, μια, ἐν γεν ἑνος, μιας, ἑνος one

Matthew 16:15

λέγει αὐτοῖς· Ὑμεῖς δὲ τίνα με λέγετε εἶναι;

Note the emphatic ὑμεῖς.

Matthew 16:16

ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν· Σὺ εἶ ὁ
χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος.

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s
ἀποκρινομαι answer, reply
ζῶ live, be alive

Cf. 2 Sam 7:14; Ps 2:6-8, 12.

"It may not be easy to understand precisely what Peter thought the Anointed One would be and do (even with his insight that he was God's Son), but he was certainly giving voice to an exalted view of Jesus. He could not have ascribed a higher place to him. His words bring out the essential being of our Lord in the most comprehensive expression in the Gospels." Leon Morris.

Matthew 16:17

ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ· Μακάριος
εἶ, Σίμων Βαριωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ
ἀπεκάλυψέν σοι ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς
οὐρανοῖς·

μακαριος, α, ον blessed, fortunate

"a word that signifies godly felicity" Leon Morris.

Βαριωνᾶ and Βαριωνας, α m Bar-Jona
σαρξ, σαρκος f flesh, human nature
αἷμα, ατος f blood

Cf. Gal 1:16.

ἀποκαλυπτω reveal, disclose

"It is important to realize that this knowledge is not due to human cleverness or even profound spiritual insight. Jesus says that it is the product of divine revelation (cf. 11:25-27)." Leon Morris.

Matthew 16:18

καὶ γὰρ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ
ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν
ἐκκλησίαν, καὶ πύλαι ᾗδου οὐ κατισχύσουσιν
αὐτῆς·

καὶ γὰρ a compound word = καὶ ἐγώ
πέτρα, ας f rock, solid rock
οἰκοδομεω build, build up
ἐκκλησία, ας f congregation, church

Davies-Allison comment that this verse is "among the most controversial in all of Scripture." What is 'this rock' on which Jesus builds his church? Morris comments, "the statement that the rock is Peter is true only as we keep in mind what the apostle has said; it is not Peter simply as Peter but Peter who has confessed Jesus as the Messiah who is the church's foundation on which the church is to be built." Hagner comments, "The point of the assertion is that Jesus, i.e., the risen Jesus, will build his new community in the first instance through the labour of the apostles (cf. Eph 2:20), and Peter has been designated as the leader of the apostles (cf. the early chapters of the book of Acts). The metaphorical use of 'build' (οἰκοδομησῶ) is appropriate to a community conceived of as a spiritual 'house' or 'temple' (cf. 'house of Israel' and note the description of the church as 'God's building' in 1 Cor 3:9; cf. Eph 2:19-21)."

πύλη, ης f gate, door
ᾗδης, ου m Hades, the world of the dead,
death

Cf. Isa 38:10 and the essentially synonymous 'gate of death' in Job 38:17; Pss 9:13; 107:18.

κατισχυω have strength, overcome,
prevail

"Jesus is ... saying that the gates of Hades are not strong enough to prevail against the church; that the church will never die. There may also be the thought that though Hades is strong and the dead do not come back from it, it is not strong enough to contain Jesus and it is not strong enough to contain the Christian dead. Whether we can understand all the detailed imagery or not, it is clear that Jesus is giving his followers the assurance that nothing in this world or the next can overthrow the church." Leon Morris.

Matthew 16:19

δώσω σοι τὰς κλεῖδας τῆς βασιλείας τῶν
οὐρανῶν, καὶ ὃ ἐὰν δήσης ἐπὶ τῆς γῆς ἔσται
δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσης
ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.

δώσω Verb, fut act indic, 1 s διδωμι
κλεις, ειδος f key

Cf. Rev 1:18. The Pharisees shut people out of the kingdom, cf. 23:13. "Peter, by contrast, was to open the way. We see him doing this in Acts 2 and 3 where his preaching brought many into the kingdom, and in Acts 10, where he opened the way for the Gentile Cornelius to come in. We should see another aspect of the use of the keys in Acts 8:20-23, where he is excluding an impenitent sinner." Leon Morris. See also 18:18 where the 'keys' are given to *all* the disciples.

ὅς εἰαν whoever, whatever

Morris, noting the neuter 'whatever' rather than 'whoever', suggests that "while the keys point to admission and exclusion ... the right to 'bind' and 'loose' refers primarily to the regulation of conduct." So also Hagner who says it "refers to the allowing and disallowing of certain conduct, based on an interpretation of the commandments of the Torah, and thus it concerns the issue of whether or not one is in proper relationship to the will of God (contrast the reference to the Pharisees' misuse of their authority [note implied keys!] in 23:13). In Matthew, Jesus is the true interpreter of Torah. His disciples will pass on that interpretation and extend it."

δήσῃς Verb, aor act subj, 2 s δεω bind, tie
γη, γῆς f earth
ἔσται Verb, fut indic, 2 s εἰμι
δεδεμένον Verb, perf pass ptc, m acc s δεω
λύσῃς Verb, aor act subj, 2 s λυω loose,
untie, allow

Chamberlain remarks: "This is wrongly translated 'shall be bound' and 'shall be loosed,' seeming to make Jesus teach that the apostles' acts will determine the policies of heaven. They should be translated 'shall have been bound' and 'shall have been loosed.' This makes the apostles' acts a matter of inspiration or heavenly guidance."

Hagner, while noting the tenses, comments, "The judgment of Peter, and by implication that of the church, reflects what is in accord with what is settled in heaven as the fully determined will of God... Whether this is already decreed in the will of God or subsequently ratified as the will of God is not the issue here. Peter's authority, in short, is such that he speaks on behalf of heaven (i.e., God)."

Matthew 16:20

τότε διεστειλάτο τοῖς μαθηταῖς ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός ἐστιν ὁ χριστός.

τοτε then, at that time

διεστειλάτο Verb, aor midd indic, 3 s

διαστελλομαι order, give strict orders

The only occurrence of this verb in Matthew.

μηδεις, μηδεμια, μηδεν no one, nothing
εἴπωσιν Verb, aor act subj, 3 pl λεγω

"To have proclaimed Jesus' messiahship would have been to invite misunderstanding." Leon Morris.

Matthew 16:21-23

Cf. Mark 8:31-33; Luke 9:22. "This is the first of three predictions (all of which are found also in Mark and Luke) of the suffering and death of Jesus (cf. 17:22-23; 20:17-19; cf. 26:2)." Hagner.

Matthew 16:21

Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς Ἱεροσόλυμα ἀπελθεῖν καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

τοτε see v.20

Ἀπὸ τότε signifies "that a major turning point in the narrative has been reached (cf. 4:17)." Hagner.

ἀρχω rule; midd begin

Implies sustained teaching, of which the following few words are only a summary.

The important witnesses \aleph^* and B^* (as well as sa^{mss} mae bo) add $\chi\rho\iota\sigma\tau\omicron\varsigma$. The addition is clearly caused by the preceding verse.

δεικνω show (more commonly in middle deponent δεικνυμι)

μαθητης, ου m see 15:32

δει impersonal verb it is necessary, must

Implies a divine necessity

παθεῖν Verb, aor act infin πασχω suffer

πρεσβυτερος, α, ον elder

ἀρχιερευς, εως m high priest, member of high priestly family

γραμματευς, εως m scribe

These groups together formed the Sanhedrin, the highest Jewish court. "The elders were those whose age, experience, and piety accorded to them the responsibilities of leadership. The chief priests were the intermediate hierarchy between the single high priest, the presiding officer of the Sanhedrin (see 26:62-68), and the priesthood generally (for the chief priests and the Sanhedrin, see 26:59). The scribes were the professional Torah scholars (cf. 2:4 and see *Comment* on 13:52). The three are mentioned together again only in 27:41 (though in a different order, i.e., 2, 3, 1), which records the partial fulfilment of the present prediction (cf. 26:57, where the scribes and elders are mentioned together with the high priest, Caiaphas). Most commonly linked in the passion narrative itself are the high priests [sic] and elders (cf. 26:3, 47; 27:1, 3, 12, 20; 28:11-12; outside the passion narrative, cf. 21:23). The chief priests and scribes are linked only in 2:4; in the third passion prediction, 20:18; and in 21:15." Hagner.

ἀποκτανθῆναι Verb, aor pass infin ἀποκτείνω
kill, put to death
τρίτος, η, ον third
ἐγείρω raise

The Father is most commonly viewed as the active party in the resurrection.

Matthew 16:22

καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ λέγων, Ἰλεως σοι, κύριε· οὐ μὴ ἔσται σοι τοῦτο.

προσλαβόμενος Verb, aor midd dep ptc, m
nom s προσλαμβάνομαι take aside
ἐπιτιμᾶω command, rebuke

Perhaps it was precisely because Jesus had spoken of Peter as having a position of leadership among the twelve that he felt it right to take Jesus on one side to speak with him. "Jesus' statement was fully incomprehensible to Peter. In no way did the messianic identity of Jesus fit the programme now laid out by Jesus. To Peter and the other disciples what Jesus now began to say to them seemed flatly contradictory of their confession of him as Messiah (cf. 1 Cor 1:23) and his unqualified acceptance of that confession." Hagner.

ἰλεως, ον merciful, ἰλεως σοι May God be merciful to you! or God forbid!
ἔσται Verb, fut indic, 2 s εἶμι

Note the emphatic double negative – "this will never happen to you."

Matthew 16:23

ὁ δὲ στραφεὶς εἶπεν τῷ Πέτρῳ· Ὑπάγε ὀπίσω μου, Σατανᾶ· σκάνδαλον εἶ ἐμοῦ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων.

στραφεὶς Verb, aor pass ptc, m nom s
στραφῶ intrans (mostly in pass) turn,
turn around

ὑπάγω go, depart
ὀπίσω after, behind, follow, away from
Σατανᾶς, α the Adversary, Satan

"We are to understand that Jesus' death was so central to God's plan that to try to avoid it was to do the work of none less than the evil one himself." Leon Morris. Hagner comments, "Peter was going *against* the will of God and had unwittingly taken a position identical with that of Satan, who early on in Matthew's narrative had attempted to sidetrack Jesus from his Father's will (see 4:1-11)."

σκάνδαλον, ου n that which causes sin/
offence, obstacle

Morris suggests that it is best to understand this word here in its original sense of 'a trap'. Hagner, however, comments, "The command to get 'behind me' (ὀπίσω μου) refers to the clearing of Jesus' path by the removal of an obstacle (and perhaps hints at the proper place for a disciple following Jesus; cf. esp. v 24; and 4:19; 10:38)."

φρονεῶ think, have in mind

Cf. Col 3:2.

Matthew 16:24-28

Cf. Mark 8:34-9:1; Luke 9:23-27.

Matthew 16:24

Τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ· Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτω μοι.

θέλω wish, will

ἐλθεῖν Verb, aor act infin ἐρχομαι

ἀπαρνησάσθω Verb, aor midd dep imperat, 3
s ἀπαρνεομαι disown, renounce claim
to

ἑαυτος, εαυτη, εαυτον him/her/itself

ἀράτω Verb, aor act imperat, 3 s αἰρῶ take,
take up

σταυρος, ου m cross

This demand is too often trivialised by being applied to the minor inconveniences of life. "Jesus is speaking about a death to a whole way of life; he was talking about the ultimate in self-sacrifice, a very death to selfishness and all forms of self-seeking." Morris.

ἀκολουθεῶ follow, accompany

Note the present tense suggesting ongoing practice.

Matthew 16:25

ὅς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὅς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὐρήσει αὐτήν.

ὅς ἐάν οἱ ὅς ἂν whoever, whatever
 ψυχή, ἡς f self, life, 'soul'
 σωζω save, rescue

The sense here is 'preserve.'

ἀπολέσει Verb, fut act indic, 3 s ἀπολλυμι
 destroy, kill, lose
 ἕνεκα (ἕνεκεν and εἵνεκεν) prep with gen
 because of, for the sake of

"He is not referring to someone who has such a poor self-esteem that his life crumbles. He is referring to the person who *loses his life for my sake*, the one who puts the service of God's Messiah before all else, who counts all well lost for Christ's sake and who consequently devotes all his time to serving Christ and other people for Christ's sake." Leon Morris. Of εὐρήσει αὐτήν Hagner comments, "Although it is difficult to articulate the concept of 'finding one's life' it is not very different from experiencing the well-being meant by the word 'salvation' (cf. *shalom*). The dying to self may or may not involve a literal martyr's death, but the person who dies to self in discipleship to Jesus (cf. 5:11; 10:18, 39; 19:29) will discover life in this fundamental sense. In sharp contrast, those persons who try selfishly to guard their existence will not know the full commitment of discipleship and will tragically end up losing the very thing they tried to protect (cf. Luke 12:33; John 12:25; Rev 12:11)."

Matthew 16:26

τί γὰρ ὠφεληθήσεται ἄνθρωπος ἐὰν τὸν κόσμον ὅλον κερδήσῃ τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῆ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;

A second reason (note the repetition of γὰρ) is now introduced.

ὠφελεω gain, profit, benefit
 ἐάν if, even if, though
 κόσμος, οὐ m world
 ὅλος, ἡ, ον whole, all, entire

"The reference to the possibility of gaining 'the whole world,' i.e., its wealth, is reminiscent of 4:8, where Satan offers Jesus 'all of the kingdoms of the world and their glory' if he will only worship him – i.e., if Jesus would look out for himself and avoid the path of obedience (suffering and death) God had marked out for him. It is hard to imagine a more powerful polemic against wealth that squeezes out discipleship (cf. 6:19-21)." Hagner.

κερδήσῃ Verb, aor act subj κερδαινω gain,
 win
 ζημιωθῆ Verb, aor pass subj, 3 s ζημιωω
 (only in pass) lose, suffer loss

Note, perhaps, the contrast with εὐρήσει in the previous verse.

ἢ οἱ
 δώσει Verb, fut act indic, 3 s διδομι
 ἀντάλλαγμα, τος n something offered in
 exchange

Found only here and in the Markan parallel.

Matthew 16:27

μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ τότε ἀποδώσει ἕκαστῳ κατὰ τὴν πράξιν αὐτοῦ.

μελλω (before an infin) be going, intend, be
 destined

μελλω may be used "to denote an action that necessarily follows a divine decree, *is destined, must, will certainly*." (BAGD)

δοξα, ἡς f glory

ἀγγέλων αὐτοῦ Hagner comments that, "The αὐτοῦ ... in the present reference to angels probably refers to the Son of Man (e.g., 13:41; 24:31, 2 Thess 1:7; so too perhaps 25:31; for OT background, cf. Zech 14:5)."

τοτε see v.20

ἀποδιδωμι give, give back, repay
 ἕκαστος, ἡ, ον each, every
 πράξις, εως f what one does, deed, action

"These words, which are cited elsewhere in the NT (Rom 2:6; cf. allusions in 2 Cor 11:15; 2 Tim 4:14; 1 Peter 1:17; Rev 2:23; 18:6; 20:12-13; 22:12), are in nearly verbal agreement with Ps 61:13 (LXX) [Eng. 62:12], where only the number of the verb (second person) differs and the final phrase is *κατα τα έργα αὐτου...* The identical words, however, are found also in Prov 24:12 (but where the verb is in the present tense, *ἀποδιδωσιν...* The concept is a common one in the OT (cf. Jer 17:10) and had by the NT era (as the above references show) become nearly proverbial in character... After his death and resurrection, Jesus will return in glorious manner as the apocalyptic Judge of humanity (cf. 7:22-23; 13:41-42; cf. 25:31-46). In light of this, one's decisions concerning one's *ψυχη*, 'very being,' become not only crucially important but also urgent." Hagner.

Matthew 16:28

ἀμὴν λέγω ὑμῖν ὅτι εἰσὶν τινες τῶν ὧδε ἐστῶτων οἵτινες οὐ μὴ γεύσονται θανάτου ἕως ἄν ἴδωσιν τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

ὧδε adv here, in this place

ἐστῶτων Verb, perf act ptc, gen pl ἵστημι stand

οἵτινες Pronoun, m nom pl ὅστις, ἥτις, ὅτι who, which, whoever, whichever

γεύσονται Verb, fut midd dep indic, 3 s

γευομαι taste, experience

θανατος, ου m death

ἕως until

ἴδωσιν Verb, aor act subj, 3 pl ὁραω see, observe, recognise

Cf. 10:23 and the notes on that verse.

Leon Morris comments, "Some interpreters have understood this to mean that the end of the age will come about during the lifetime of some of Jesus' hearers. But it seems unlikely that Jesus would mean this; he consistently refused to set dates, and in any case he said explicitly that he did not know when the end would come (24:36)." Morris then considers several alternative interpretations before concluding, "There is a good deal to be said for a reference to the events linked by the death and resurrection of Jesus and the coming of the Spirit that led to the preaching of the gospel and the growth of the church. That was the decisive coming, of permanent significance to the church."

Ridderbos reminds us that prophecy "often compresses the distinct phases of the future into a unity." He further points out that "whenever He (i.e. Jesus) told the disciples about His exaltation, He spoke *either* of His resurrection *or* of His coming reign." He holds that "coming in his kingdom" is a compressed way of referring to the whole exaltation and that it was not until after the resurrection that the disciples would see that there were two parts to this coming of the kingdom. They would see the early manifestation in the resurrection and what followed immediately, though the final fulfilment of the words is yet future. Some such understanding of Jesus' words is surely required." Hagner, having outlined various approaches to this verse suggests that Jesus may have been referring to the "the destruction of Jerusalem and the temple. From our perspective, because of the typological interconnection, the latter may be regarded as an anticipation of the final judgment. Given the unity of eschatology, the theological point remains justifiable; i.e., to see the destruction of Jerusalem was in a sense to see the coming of the Son of Man in his kingdom."

Matthew 17:1-8

Cf. Mark 9:2-8; Luke 9:28-39. "All three synoptic Gospels preserve the sequence of (1) the confession at Caesarea Philippi, (2) the announcement of Jesus' suffering and death (together with the subsequent saying about true discipleship), and (3) the transfiguration. Matthew and Mark include immediately after the present pericope (4) a repetition of the prophecy about the passion of the Son of Man. The logic of this sequence is clear. Jesus elicits the confession concerning his messiahship but then proceeds to instruct the disciples in the unexpected way of this strange Messiah and those who would follow him. It is for the purpose of confirming the truth of Jesus' identity as Messiah, the Son of God – despite the shocking and apparently contradictory revelation of his imminent suffering and death – that the inner circle of disciples is allowed a glimpse of the true glory of Jesus in his transfiguration before their eyes." Hagner.

Matthew 17:1

Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν.

ἕξ six

A deliberate and careful link with the preceding events. Hagner suggests that there may here be an allusion to Exod 24:12-18, "where Moses sees the glory of Yahweh on the mountain and on the seventh day hears the voice of God. Jesus took with him the inner circle of disciples, Peter, James and John (cf. Exod 24:1,9, where Moses takes three close co-workers with him, Aaron, Nadab and Abihu)."

παραλαμβάνω take, take along
 ἀναφέρω lead or take up
 ὄρος, οὐς n mountain, hill
 ὑψηλός, η, ον high
 ἰδιος, α, ον one's own; κατ' ἰδιαν privately

Matthew 17:2

καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμπεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς.

μετεμορφώθη Verb, aor pass indic, 3 s
 μεταμορφοῦμαι be changed in form, be transformed

ἔμπροσθεν before, in front
 λαμπῶ shine, give light
 πρόσωπον, ον n face, appearance
 ἥλιος, ον m the sun
 ἱμάτιον, ον n garment, clothing, robe
 ἐγένετο Verb, aor midd dep indic, 3 s γίνομαι
 λευκός, η, ον white, shining
 φῶς, φωτός n light

Cf. 13:43. "What is promised to the righteous in the new aeon ... happens already to Jesus in this world, not as one among many others, but as the bearer of a unique call." Behm. Cf. also Rom 12:2 and 2 Cor 3:18.

Matthew 17:3

καὶ ἰδοὺ ὤφθη αὐτοῖς Μωϋσῆς καὶ Ἡλίας συλλαλοῦντες μετ' αὐτοῦ.

ὤφθη Verb, aor pass indic, 3 s ὄραω see, observe; pass. appear
 Ἡλίας, ον m Elijah
 συλλαλέω speak with, talk with

"The two represent a way of saying that the whole of the Old Testament revelation found its fulfilment in Jesus." Morris. Hagner comments, "Both Moses and Elijah were associated with Mount Sinai, the mountain of revelation (for Elijah, 'Horeb, the mount of God' [1 Kings 19:8])."

Matthew 17:4

ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ· Κύριε, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσω ὧδε τρεῖς σκηνάς, σοὶ μίαν καὶ Μωϋσεὶ μίαν καὶ Ἡλίᾳ μίαν.

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

On Peter's state of mind, cf. Mark 9:6.

καλός, η, ον good, fine, precious
 ὧδε adv here, in this place
 εἶναι Verb, pres infin εἶμι
 θελω wish, will
 τρεῖς, τρία gen τριῶν dat τρισὶν three
 σκηνῆ, ης f tent, temporary shelter

"Clearly Peter was envisaging a lengthy stay on the mountain for the heavenly visitors and wished to provide suitable lodging places." Morris. Hagner, however, suggests that the proposed little huts of branches were "not for providing the hospitality of overnight lodging or to prolong the experience (which after all was terrifying) but possibly as a kind of honorary gesture, a commemoration of this remarkable event, i.e., three shrines or holy places, similar to the OT tent shrine itself, which would symbolise the remarkable communion between heaven and earth represented by these three figures. (Cf. the 'tent of meeting,' where Yahweh spoke with Moses [Exod 33:7-11; Numb 12:5-9].) God in this instance, however, would speak to the disciples without a tent of meeting."

εἰς, μια, ἐν gen ἑνός, μιας, ἑνός one

Matthew 17:5

ἔτι αὐτοῦ λαλοῦντος ἰδοὺ νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς, καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα· Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· ἀκούετε αὐτοῦ.

ἔτι still, yet
 λαλέω speak, talk
 νεφέλη, ης f cloud
 φωτεινός, η, ον full of light
 ἐπισκιάζω overshadow, fall upon

'covered them' would here be better than 'overshadowed them' since it was a bright cloud – NIV has 'enveloped them'. "This cloud symbolises the shekinah glory, the very presence of God (cf. Exod 40:35; *Odes Sol* 35:1, where the same noun and verb ἐπισκίαζειν ... [cf. Exod 19:18-19], are used to describe the presence of Yahweh in the tent-shrine). The future coming of the Son of Man will also be accompanied by clouds (cf. 16:27; 24:30; 26:64; for the expectation of a return of the Shekinah glory in the eschatological era, see 2 Macc 2:8; cf. Isa 4:5)." Hagner. Cf. also Rev 1:7.

ἀγαπητός, ἡ, ον beloved
εὐδοκεῶ be pleased, take delight/pleasure
in

Cf. 3:17. "At the very least it indicates warm approval and makes it clear that the Father is setting his seal of approval on the Son in his earthly mission." Morris. Hagner comments, "If the second clause contains an allusion to the suffering Servant of Isaiah (as argued there [3:17]), this now takes on enormously heightened significance, given the preceding announcement by Jesus of his suffering and death. Jesus is the Messiah in whom God delights (Isa 42:1) but also the suffering Servant upon whom 'the Lord has laid the iniquity of us all' (Isa 53:6). The divine voice thus identifies Jesus as the unique Son of God who possesses unique authority. Moses and Elijah are but his attendants." On 'listen to him' cf. Deut 18:15

Matthew 17:6

καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσαν ἐπὶ
πρόσωπον αὐτῶν καὶ ἐφοβήθησαν σφόδρα.
μαθητής, ον m disciple
ἔπεσαν Verb, aor act indic, 3 pl πιπῶ fall,
fall down
πρόσωπον, ον n see v.2
φοβεομαι fear, be afraid (of)
σφόδρα very much, very, greatly

Cf. 27:54.

Matthew 17:7

καὶ προσῆλθεν ὁ Ἰησοῦς καὶ ἀνάμενος αὐτῶν
εἶπεν· Ἐγέρθητε καὶ μὴ φοβεῖσθε.
προσερχομαι come or go to
ἀνάμενος Verb, aor midd ptc, m nom s ἀπτο
midd. take hold of, touch
ἐγέρθητε Verb, aor pass imperat, 2 pl ἐγειρω
raise

Cf. Rev 1:17.

Matthew 17:8

ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα
εἶδον εἰ μὴ τὸ αὐτὸν Ἰησοῦν μόνον.
ἐπάραντες Verb, aor act ptc, m nom pl
ἐπαίρω raise, lift up
οὐδεις, οὐδεμα, οὐδεν no one, nothing
εἶδον Verb, aor act ind, 1s & 3pl ὄραω see
v.3
μονος, ἡ, ον i) adj only, alone; ii) adv μόνον
only, alone

"The final verse serves not only to bring the account of the experience to an end but to emphasise the exclusive focus upon Jesus." Hagner.

Postscript

Having quoted G B Caird who wrote, "The whole history of Christian ethics could be written as a commentary on the transfiguration," Hagner concludes, "The present-day church needs once again to discover the absolute authority of the teaching of Jesus."

Matthew 17:9-13

Cf. Mark 9:9-13. See also 11:10, 14 on John the Baptist as Elijah.

Matthew 17:9

Καὶ καταβαίνοντων αὐτῶν ἐκ τοῦ ὄρους
ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς λέγων· Μηδενὶ
εἶπητε τὸ ὄραμα ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου
ἐκ νεκρῶν ἐγερθῆ.

καταβαίνω come or go down, descend
ὄρος, ος n see v.1
ἐνετείλατο Verb, aor midd dep indic, 3 s
ἐντελλομαι command, order
μηδεις, μηδεμα, μηδεν no one, nothing
εἶπητε Verb, aor act imperat, 2 pl λέγω

Moulton lists this use of the aorist imperative preceded by μη as one where the appropriate response would be "I will avoid doing so"; that is, the aorist means "Don't start" rather than "stop doing".

ὄραμα, τος n vision, sight, something
seen
οὗ adv where; ἕως οὗ until
νεκρος, α, ον dead
ἐγερθῆ Verb, aor pass subj, 3 s ἐγειρω
raise

"In this sense the transfiguration of Jesus was a foreshadowing of Jesus' glorious resurrection (cf. the appearance on the mountain in 28:16-20). When the resurrection became the centre of the early church's proclamation, then too the story of the transfiguration could be made known. But the disciples surely would have been hard pressed to comprehend at this point Jesus' intent (despite Matthew's omission of Mark 9:10)." Hagner.

Matthew 17:10

καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ λέγοντες·
Τί οὖν οἱ γραμματεῖς λέγουσιν ὅτι Ἠλίαν δεῖ
ἔλθειν πρῶτον;

ἐπηρωτησαν Verb, aor act indic, 3 pl
ἐπερωταω ask, interrogate, question

Many MSS add αὐτοῦ after μαθηταί.

γραμματεὺς, εως m scribe, expert in
Jewish law

δεῖ impersonal verb it is necessary, must
ἔλθειν Verb, aor act infin ἐρχομαι

πρωτον adv. first, first of all

Cf. Mal 4:5. The disciples still have fresh in their minds the vision of Elijah talking with Jesus. But now, as Jesus talks of his death and resurrection they are perplexed, they cannot fit together the prophecies and expectations concerning Elijah with what Jesus has now told them. Plummer conjectures further that the scribes may have used the absence of Elijah as an argument against Jesus' messiahship; they may have asked, "How can He be the Messiah, when Elijah, who is to precede the Messiah, is not yet come?"

Matthew 17:11

ὁ δὲ ἀποκριθεὶς εἶπεν· Ἡλίας μὲν ἔρχεται καὶ ἀποκαταστήσει πάντα·

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

"*Elijah indeed comes*' where the present tense is used to refer to something that is past; it brings out the continuing validity of the prophecy." Leon Morris.

ἀποκαταστήσει Verb, fut act indic, 3 s
ἀποκαθιστημι reestablish, restore

"The verb ἀποκαταστήσει ... is drawn verbatim from the LXX of Mal 3:23, where, however, the object clause is 'the heart of the father to the son and the heart of a man to his neighbour' (the Hebrew of Mal 4:6 is only slightly different)." Hagner.

"The thought is apparently that sin has corrupted and ruined the creation, but Elijah's function is to usher in the events that will (through the atoning work of Jesus) restore the pristine blessedness." Morris. Hagner says that John's was "a preparatory work of repentance and renewal (as in the Malachi passage; see especially Luke 1:17 and cf. Sir 48:10)."

Matthew 17:12

λέγω δὲ ὑμῖν ὅτι Ἡλίας ἤδη ἦλθεν, καὶ οὐκ ἐπέγνωσαν αὐτὸν ἀλλὰ ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν.

ἤδη adv now, already
ἦλθεν Verb, aor act indic, 3 s ἐρχομαι
ἐπιγινωσκω perceive, recognise
ὅσος, η, ον as much as, whatever
ἠθέλησαν Verb, aor act indic, 3 pl θελω
wish, will

οὕτως adv. formed from οὗτος thus
μέλλω be going, be about, be destined
πάσχω suffer, experience

"There is glory on the mountain of transfiguration, but it is a glory that meant suffering for the Baptist and would mean suffering for Jesus." Morris.

Matthew 17:13

τότε συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.

τοτε then, at that time
συνῆκαν Verb, aor act indic, 3 pl συνημι
understand, comprehend

"It is not easy for us to see how Jesus' words would convey to the disciples the information that he had been speaking of John the Baptist. Perhaps there had been no other religious figure of importance in recent times, at least among those known to the disciples, who had been mistreated in the way Jesus indicated. Or perhaps he said more than Matthew has recorded. Or the disciples may have recalled that Jesus had identified John with Elijah (11:14)." Morris.

Matthew 17:14-21

Cf. Mark 9:14-29; Luke 9:37-43.

Matthew 17:14

Καὶ ἐλθόντων πρὸς τὸν ὄχλον προσῆλθεν αὐτῷ ἄνθρωπος γονυπετῶν αὐτὸν

ἐλθόντων Verb, aor act ptc, gen pl ἐρχομαι
ὄχλος, ον m crowd, multitude
προσερχομαι come or go to, approach
γονυπετεω kneel

Matthew 17:15

καὶ λέγων· Κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιάζεται καὶ κακῶς πάσχει, πολλάκις γὰρ πίπτει εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὕδωρ.

ἐλεαω and ἐλεεω be merciful, show kindness

σεληνιαζομαι (lit be moonstruck, a lunatic), be an epileptic

κακως badly, severely

πασχω suffer, experience

A few MSS (κ B L Θ) read ἐχει rather than πασχει, reverting to the regular Greek idiomatic expression.

"Matthew often has κακως ἐχω (see on 4:24), but this expression occurs here only in the New Testament. It indicates not only that the ailment was severe but that the boy suffered a good deal." Leon Morris.

πολλάκις often, repeatedly, frequently

πιπτω fall, fall down

πυρ, ος n fire

ὕδωρ, ὕδατος n water

Matthew 17:16

καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι.

προσήνεγκα Verb, aor act indic, 1 s
προσφερω bring, bring before
ἠδυνήθησαν Verb, aor indic, 3 pl δυναμαι
can, be able to, be capable of
θεραπευω heal, cure

Matthew 17:17

ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Ὡ γενεὰ ἄπιστος καὶ διστραμμένη, ἕως πότε μεθ' ὑμῶν ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε.

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s
ἀποκρινομαι answer, reply
ὦ O!

γενεα, ας f generation, age
ἀπιστος, ον unfaithful, unbelieving
διστραμμένη Verb, perf pass ptc, f acc s
διαστρεφω pervert, turn away

Cf. Deut 32:5 – γενεα σκολια και διστραμμενη LXX.

πότε interrog adv. when? (ἕως ποτε how long?)

ἔσομαι Verb, fut indic, 1 s εἰμι
ἀνεχομαι endure, be patient with
φερω bring, lead
ὧδε adv here, in this place

"Jesus' lament here is addressed not so much to the man, who after all seems to believe in Jesus' power ... or to the disciples, as it is to the unbelieving crowd that had become involved (note the repeated plural ὑμῶν ... and the plural verb φερετε ... and the 'privately' of v 19)... There is an undeniable frustration in Jesus' questions – a frustration over the breakdown of the dawning of the kingdom in his absence, reflected in the powerlessness of the disciples. They appear themselves to have been affected by the unbelief of the crowd, and they will receive their rebuke in v 20. But here the hardheartedness of the crowd is primarily in view, and Jesus asks how long he will have to be with them (cf. John 14:9) and 'put up' with them (ἀνεχεσθαι occurs in Matthew only here). The whole episode seems to have reminded Jesus of Israel's unbelief. There was no doubt some impatience in Jesus when he ordered φερετέ μοι αὐτὸν ὧδε ... cf. the command of 14:18)." Hagner.

Matthew 17:18

καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον· καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης.

ἐπιτιμαω command, rebuke
δαιμονιον, ου n demon, evil spirit

ἐθεραπεύθη Verb, aor pass indic, 3 s
θεραπευω see v.16

παις, παιδος m & f servant, child
ώρα, ας f hour, moment, instant
ἐκεῖνος, η, ο demonstrative adj. that

"The lack of delay stresses Jesus' mastery over demons and disease." Morris.

Matthew 17:19

Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν εἶπον· Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;

τοτε then, at that time
προσερχομαι see v.14
ἰδιος, α, ον one's own; κατ' ἰδιαν privately

"Reflecting their embarrassment over the episode." Hagner.

εἶπον Verb, aor act indic, 1s & 3pl λεγω
ἠδυνήθημεν see v.16
ἐκβαλλω throw out, expel, cast out

Matthew 17:20

ὁ δὲ λέγει αὐτοῖς· Διὰ τὴν ὀλιγοπιστίαν ὑμῶν· ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ· Μετάβα ἐνθεν ἐκεῖ, καὶ μεταβήσεται, καὶ οὐδὲν ἀδυνατήσει ὑμῖν.

ὀλιγοπιστια, ας f littleness of faith

This is the only occurrence in the New Testament of this noun, though the adjective occurs 4 times in Matthew and once in Luke. Many MSS read ἀπιστιαν rather than ὀλιγοπιστιαν, substituting the more common word.

It is not the *amount* of faith that is in question (as the following words make clear) but its *quality*.

ἐὰν if, even if, though
πιστις, εως f faith, trust, belief
κοκκος, ου m seed, grain
σιναπι, εως n mustard

Cf. 13:31 "an expression that clearly had become proverbial for the smallest thing... It is not necessary to have great faith; even small faith is enough, as long as it is faith in the great God." Morris.

ἐρεῖτε Verb, fut act indic, 2 pl λεγω
ὄρος, ους n mountain, hill
μετάβα Verb, aor act imperat, 2s μεταβαινω
leave, move, go, cross over
ἐνθεν adv from here
ἐκεῖ there, in that place, to that place
μεταβήσεται Verb, fut midd dep indic, 3 s
μεταβαινω

Cf. 21:21 also 1 Cor 13:2. Morris says that "The moving of mountains was proverbial among the Jews for accomplishing something of great difficulty", and cites examples from rabbinic literature. He then adds, "Through the centuries pious souls have never been conspicuous for transferring physical objects such as literal mountains, but there are many instances on record where mountainous difficulties have been removed by the exercise of faith."

οὐδεις, οὐδεμα, οὐδεν no one, nothing
ἀδυνατει impers it is impossible

"Consideration of the context leads to the conclusion that the clause 'nothing will be impossible' refers to the signs of the kingdom which the disciples in their office were commissioned to perform in chap. 10."
Hagner.

Matthew 17:21

Several of the oldest manuscripts and versions omit verse 21 (*This kind does not come out except by prayer and fasting*). Metzger comments, "Since there is no good reason why the passage, if originally present in Matthew, should have been omitted, and since copyists frequently inserted material derived from another Gospel, it appears that most manuscripts have been assimilated to the parallel in Mk 9:29."

Matthew 17:22-23

Cf. Mark 9:30-32; Luke 9:43b-45.

Verse 22

Συστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων, συστρεφω gather, come together

Many witnesses (C D L W Θ f¹³ TR sa^{mss} mae bo) have ἀναστρεφομένων, 'living,' in place of the rare and more difficult συστρεφομένων, 'gathering around (him)' (κ B f¹), which is to be preferred.

μελλω be going, be about, be destined
παραδίδοσθαι Verb, pres pass infin
παραδιδωμι hand/give over, deliver up

"Now for the first time the important word παραδίδοσθαι, 'to hand over, be betrayed,' is used in referring to Jesus' death (cf. 20:18-19); and especially chaps 26-27, where it occurs no less than fifteen times, underlining the fulfillment of the predictions; Acts 3:13; Rom 4:25; 1 Cor 11:23; cf. Rom 8:32, where God is said to hand over his own Son). Possibly there is also an intended allusion to the verb in the LXX of Isa 53:6, 12." Hagner.

χειρ, χειρος f hand, power

Matthew 17:23

καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται. καὶ ἐλυπήθησαν σφόδρα.

ἀποκτενοῦσιν Verb, fut act indic, 3 pl
ἀποκτεινω kill, put to death
τρίτος, η, ον third
ἐγειρω raise
ἐλυπήθησαν Verb, aor pass indic, 3 pl λυπεω
pain, grieve; pass be sad, sorrowful,
grieve
σφόδρα very much, greatly

Matthew 17:24-27

These verses are unique to Matthew.

Matthew 17:24

Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοὺμ προσῆλθον οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ καὶ εἶπαν· Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ δίδραχμα;

ἐλθόντων Verb, aor act ptc, gen pl ἐρχομαι
προσῆλθον Verb, aor act indic, 1 s & 3 pl
προσερχομαι come/go to, approach
δίδραχμον, ου n two-drachma (Greek coin with the approximate value of two denarii; annual Temple-tax, required of each Jew)
διδασκαλος, ου m teacher
τελεω finish; pay (taxes)

A question expecting a positive answer. It amounts to a polite form of request for payment.

Matthew 17:25

λέγει· Ναί. καὶ ἐλθόντα εἰς τὴν οἰκίαν προέφθασεν αὐτόν ὁ Ἰησοῦς λέγων· Τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσιν τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν ἢ ἀπὸ τῶν ἀλλοτρίων;

ναι yes, yes indeed, certainly
οἰκια, ας f house, home
προφθानω come before

Jesus took the initiative and spoke to Peter before he could raise the subject of the Temple tax ('forestalled him' REB).

δοκεω think, suppose

βασιλευς, εως m king
γη, γης f earth
τελος, ους n conclusion; pl tax

"τελος means 'end', but it is also used, mostly in the plural, for customs duties, tolls levied for the passage of goods." Leon Morris.

ἡ ορ
κηνσος, ου m tax

"κηνσος is a loanword from the Latin *census* and refers to a poll tax, the payment of tribute" Morris.

ἄλλοτριος, α, ον belonging to another

"Kings regularly tax their citizens, not their families." Morris.

Matthew 17:26

εἰπόντος δέ· Ἀπὸ τῶν ἄλλοτρίων, ἔφη αὐτῷ ὁ Ἰησοῦς· Ἄρα γε ἐλευθεροί εἰσιν οἱ υἱοί.

εἰπόντος Verb, aor act ptc, m gen s λεγω

The unusual genitive absolute construction εἰποντος δε without the corresponding noun has given rise to a number of other readings. Many MSS, including TR, read λεγει αὐτῷ ὁ Πητρος.

ἔφη Verb, imperf act ind, 3s φημι say
γε enclitic particle adding emphasis to the word with which it is associated

ἐλευθερος, α, ον free, free person

"Since Jesus was in a special sense the Son of God, he was exempt from taxes to be paid to the Temple of God, and by extension his close servants were exempt too." Morris.

Matthew 17:27

ἵνα δὲ μὴ σκανδαλίσωμεν αὐτούς, πορευθεὶς εἰς θάλασσαν βάλε ἄγκιστρον καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἄρον, καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὐρήσεις στατήρα· ἐκεῖνον λαβὼν δὸς αὐτοῖς ἀντὶ ἑμοῦ καὶ σοῦ.

σκανδαλιζω cause (someone) to sin, cause offence

There is some controversy over the meaning of this verb here. "Most translators render it in some such way as 'lest we give offence to them.' But this verb has the idea of entrapment (see on 5:29). The thought is not that the tax collectors be offended but that they be tripped up, led into conduct that was sinful." Morris. Derrett suggests that, "Jesus saves the tax collectors from the sin of forcing him to pay when he need not."

However this verb is interpreted, it is evident that Jesus shows concern for the tax collectors – Green speaks of it as "pastoral concern".

πορευθεὶς Verb, aor pass dep ptc, m nom s
πορευομαι go, proceed
θαλασσα, ης f sea

βαλλω throw, throw down, place

ἄγκιστρον, ου n fishhook

ἀναβάντα Verb, aor act ptc, m acc s

ἀναβαινω go up, come up

πρῶτον first, first of all

ἰχθυς, υος m fish

ἄρον Verb, aor act imperat, 2 s αἶρω take, take up

ἀνοίγω open

στόμα, τος n mouth

εὐρήσεις Verb, fut act indic, 2 s εὕρισκω

στατήρ, ηρος m stater, four drachmas

"Derrett argues that the fish in mind would have been a catfish, which scavenges near landing places, is without scales, and thus is not to be eaten by Jews. It grows to a length of four feet or more. It has a large mouth and, according to Derrett, would be attracted to a bright disk, which when taken into the mouth 'might easily be caught in the framework of the hinder part of the mouth'." Morris.

ἐκεινος, η, ο demonstrative adj. that

λαβων Verb, aor act ptc, m nom s λαμβανω

δὸς Verb, aor act imperat, 2 s δίδωμι

ἀντι prep with gen for, in place of

"Matthew does not tell us that Peter actually caught the fish in this way and paid the tax... Thus Melinsky thinks that Jesus' words to Peter "may have been a humorous way of saying 'Get on with your fishing and the tax will look after itself'." But if this is what Matthew meant, he has recorded it in a very strange way. It is better to understand him to mean that there would be a real coin in the mouth of a real fish." Morris. Hagner comments, "The fulfilment of Jesus' directions and their truthfulness are not recorded but left unassumed. Thus the miraculous provision is itself de-emphasised in favour of the underlying lessons."

Postscript to Matthew 17:24-27

"The issue of the pericope concerns not the paying of taxes to the state, i.e., the secular authorities (this issue comes up specifically in 22:15-22), but a specifically religious tax for the maintenance of the temple and its ritual, wherein atonement for sins was made possible. Given the present situation of the dawning of the kingdom of God in the ministry and person of Jesus, the paying of the temple tax was or would be, strictly speaking, no longer a necessity (cf. 12:6). That nearness is an inescapable aspect of this pericope, given the larger context of the Gospel. Those who participate in this new reality are the children of the king and thus need not pay the tax to support what will after all soon belong to the old order (cf. the prophecy of the destruction of the temple [24:1-2]). Yet for Jesus more important things are at hand, and there is no point to make an issue out of this, thereby offending the Jewish authorities. And so Jesus chooses *not* to exercise his and Peter's rightful freedom as the children of God not to pay the tax, thereby anticipating what would become a basic principle of Pauline practice and the practice of all knowledgeable and 'stronger' Christians: the avoidance of unnecessary offence of the 'weaker.' At bottom here is love and concern for others rather than the use of one's rightful freedom. The two aspects of the pericope – loyalty to the temple together with freedom from the law of the temple tax – would have been particularly appropriate for those grappling with issues of continuity and discontinuity and, of course, would have had important ramifications for relationships with the Jewish community." Hagner.

Matthew 18

Hagner says, "It seems clear that Matthew meant this discourse, like the other discourses, to be a practical guide to the Christian community." He offers the following structural analysis:

- i) Greatness in the Kingdom (vv 1-4)
- ii) Warning against causing others or allowing oneself to stumble (vv 5-9)
- iii) The Father's concern that no disciple perish (vv 10-14) (with supporting parable, vv 12-14)
- iv) Handling matters of church discipline (vv 15-20)
- v) The necessity of forgiveness (vv 21-35) (with supporting parable, vv 23-35)

Matthew 18:1

Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες· Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;

For verses 1-2 cf. Mark 9:34-35; Luke 9:46-47.

ἐκείνος, η, ο see 17:27
ὥρα, ας f see 17:18

Filson draws attention to this link with what has immediately preceded and suggests that the question asked is, in effect, "if sons of the Kingdom are free and the full Kingdom will be so great a privilege, who will have top rank in it?"

προσῆλθον Verb, aor act indic, 1 s & 3 pl
προσερχομαι come/go to, approach
μείζων, ον and μείζοτερος, α, ον (comp of μεγας) greater, greatest

"The very fact that they asked that question showed that they had no idea at all what the Kingdom of Heaven was." Barclay.

Matthew 18:2

καὶ ἰπροσκαλεσάμενος παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν

προσκαλεσάμενος Verb, aor midd dep ptc, m
nom s προσκαλεομαι call to oneself
παιδίον, ον n child, little child

"παιδίον is strictly diminutive, but the word is used of children generally. Here, however, the child must have been a small one; a big child would have obscured the point Jesus is making." Leon Morris.

ἔστησεν Verb, aor act indic, 3 s ἵστημι set, place, stand
μεσος, η, ον middle; ἐν μ., εἰς μ. in the middle, among

Matthew 18:3

καὶ εἶπεν· Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

Cf. Mark 10:15.

ἐὰν μὴ unless
στραφῆτε Verb, aor pass subj, 2 pl στρεφω
intrans (mostly in pass) turn, turn around;
trans turn, change

Tasker objects to the translation "turn," maintaining that it is best to take στραφητε "as a strict passive, for the change that is necessary before a man becomes as a little child is not something that he can bring about by himself. It is in fact a new birth, which we are told in John 3:3-6 is supernatural." Morris.

γένησθε Verb, aor midd dep subj, 2 pl
γίνομαι
εἰσερχομαι enter, go in, come in

"He seems to be referring to the insignificance and unimportance of children as the ancient world saw them, perhaps also to qualities like trustfulness and dependence" Morris.

"From Jesus' point of view, the disciples were so fundamentally on the wrong track in their admiration of, and quest of, what *they* considered to be greatness that it was questionable whether they really understood the kingdom he proclaimed and, in particular, that its basis lay in God's free grace (cf. Mark 10:15). The status of the disciples before God was like that of dependent little children, and their corresponding attitude was to be a childlike humility, not pride of position or power (cf. 1 John 2:16-17)." Hagner.

Matthew 18:4

ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν·

ὅστις, ἥτις, ὁ τι who, whoever
ταπεινω humble

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

"In Western societies children are often seen as important, but in first century Judaism they were not." Morris.

μειζων, ον see v.1

"The kingdom of heaven is not like earthly kingdoms. In earthly kingdoms military might or earthly wealth is what counts. It is the ability to overthrow others or to outsmart them or to outbid them that matters. The person who asserts himself is the one who gets on. But Jesus' kingdom is quite different.

Paradoxically it is the person who is like the little child who is the greatest. Being in the kingdom does not mean entering a competition for the supreme place, but engaging in lowly service. True greatness consists not in receiving service but in giving it. The genuinely humble person is *the greatest*.

"We should not overlook the fact that this implies reliance on the love and grace of God. Jesus does not emphasize these qualities at this point, but they are implied. The little child can do nothing to bring about his status; all that the child is and has comes from someone else. Jesus' followers are not great achievers who carve out for themselves a niche (or a cave!) in the kingdom of heaven. For all that they have and all that they are depend on the heavenly Father." Morris.

Matthew 18:5-9

Cf. Mark 9:45-50; Luke 17:1-2. Hagner argues that verse 5 marks the beginning of a new pericope rather than belonging with v 4.

Matthew 18:5

καὶ ὅς ἐάν δέξηται ἐν παιδίον τοιοῦτο ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται.

ὅς ἐάν / ὅς αν whoever

δέξηται Verb, aor act subj, 3 s δεχομαι
receive, accept, welcome

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

Hagner argues that this verse is not about children "but about welcoming the disciple of Jesus, who for the moment in this transitional verse is referred to as ἐν παιδίον τοιουτο ... the disciple who has become childlike." Cf. ἐνα τῶν μικρῶν τούτων in vv 6, 10, 14.

τοιούτο Pronoun, n nom/acc s (variant form)
τοιουτος, αυτη, ουτον correlative pronoun
and adjective such, of such kind, similar,
like

"It is the habit of the world to serve the great and the popular, but for the follower of Jesus the priority must be to receive and welcome the world's little people." Morris.

ὄνομα, τος n name

ἐμὲ Pronoun, acc s ἐγώ

i.e. doing as Jesus would do, acting in accordance with his character.

Matthew 18:6

Ὅς δ' ἂν σκανδαλίση ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ, συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος ὄνικος εἰς τὸν τράχηλον αὐτοῦ καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης.

σκανδαλιζω cause (someone) to sin, cause
(someone) to give up the faith
μικρος, α, ον little, small; of least
importance

πιστεω believe (in), have faith (in)

This phrase is probably intended to include all 'lowly believers' whether children or those who are older in years. Morris speaks of such as "God's little people"

συμφερω usually impersonal it is better

κρεμασθῇ Verb, aor pass subj, 3 s

κρεμαννυμι hang

μυλος, ου m mill; millstone (μ. ὄνικος large
millstone drawn by a donkey)

ὄνικος, η, ον of a donkey

τραχηλος, ου m neck

καταποντισθῇ Verb, aor pass subj, 3 s

καταποντιζομαι sink, be drowned

πελαγος, ους n depths (of the sea); sea,
open sea

Only here and Acts 27:5.

θαλασσα, ης f sea

Matthew 18:7

οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γὰρ ἔλθειν τὰ σκάνδαλα, πλὴν οὐαὶ τῷ ἀνθρώπῳ δι' οὗ τὸ σκάνδαλον ἔρχεται.

οὐαὶ interj. woe! how horrible it will be!

"An expression of regret and compassion" Leon Morris.

σκανδαλον, ου n that which causes sin/offence, obstacle

ἀνάγκη, ης f necessity

ἔλθειν Verb, aor act infin ἐρχομαι

πλὴν conj. but, yet, nevertheless

Many MSS include ἐκείνω after ἀνθρώπῳ, cf. 26:24.

Matthew 18:8

Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοὶ ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν κυλλὸν ἢ χωλόν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον.

On the following words, cf. 5:29-30.

χεὶρ, χειρος f hand, power

ἢ or

πούς, ποδος m foot

σκανδαλιζῶ see v.6

σε Pronoun, acc s συ

ἐκκοπτῶ cut off, remove

βαλλῶ throw

καλός, η, ον good, right, proper, fine

"An example of the positive used in the sense of the comparative." Morris.

εἰσερχομαι enter, go in

ζωή, ης f life

κυλλός, η, ον crippled

ἢ or, than

χωλός, η, ον lame, crippled

δύο gen & acc δύο dat δυσὶν two

βληθῆναι Verb, aor pass infin βαλλῶ

πῦρ, ος n fire

αἰώνιος, ον eternal, everlasting

"Eternal fire is, of course, used metaphorically in an expression that brings out the painfulness of the lost in their eternal lostness." Morris.

Matthew 18:9

καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοὶ ἐστὶν μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμούς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός.

ἔξελε Verb, 2 aor act imperat ἐξαιρέω pull out

μονόφθαλμος, ον one-eyed

γεεννα, ης f hell

Matthew 18:10

Ὅρατε μὴ καταφρονήσητε ἐνὸς τῶν μικρῶν τούτων, λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντός βλέπουσι τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.

ὄραω see; make sure, see to

καταφρονήσητε Verb, aor act subj, 2 pl

καταφρονέω despise, treat with contempt, think nothing of

εἰς, μια, ἐν gen ἐνός, μιας, ἐνός one

οὐρανός, ου m heaven

διὰ παντός always

βλεπῶ see, look

πρόσωπον, ου n face

Morris discusses the difficulties surrounding these words and concludes, "We can say no more than that the passage looks like a reference to guardian angels but comes short of proof, and in any case we have no further information on who such angels are or what they do..." He suggests in any case that the phrase 'guardian angel' may be misleading.

"The angels of which Jesus speaks do not 'guard' the little ones, but bring their situation before God. He is using picturesque language to bring out the truth that God in heaven is aware of the situation here on earth of even the lowliest of his people."

Hagner comments, "The point here is not to speculate on the *ad hoc* role of angels in aiding disciples of Jesus but rather simply to emphasise the importance of the latter to God. If the very angels of God's presence are concerned with the 'little ones,' how much more then should also fellow Christians be for one another! They are to be received and esteemed; special care must furthermore be taken not to cause them to stumble."

Matthew 18:11

On this verse Metzger comments, "There can be no doubt that the words ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σωσαὶ τὸ ἀπολωλός are spurious here, being omitted by the earliest witnesses representing several text types ... and manifestly borrowed from Luke 19:10."

Matthew 18:12-14

Cf. Luke 15:3-7.

Matthew 18:12

τί ὑμῖν δοκεῖ; ἐὰν γένηται τινὶ ἀνθρώπῳ ἑκατὸν πρόβατα καὶ πλανηθῇ ἓν ἐξ αὐτῶν, οὐχὶ ἀφήσει τὰ ἐνενήκοντα ἐννέα ἐπὶ τὰ ὄρη καὶ πορευθεὶς ζητεῖ τὸ πλανώμενον;

δοκεῶ think, suppose

ἐὰν if, even if, though

γένηται Verb, aor midd subj, 3 s γίνομαι

ἑκατον one hundred
 προβατον, ου n sheep
 πλανηθη̅̅̅ Verb, aor pass subj, 3 s
 πλαναω
 lead astray

Cf. Ezek 34, esp 34:6.

οὐχι (emphatic form of οὐ) not, no; used in questions expecting an affirmative answer.
 ἀφημι leave, forsake
 ἐνενηκοντα ninety
 ἕννεα nine
 ὄρος, ους n mountain, hill
 πορευθεις̅̅̅ Verb, aor pass dep ptc, m nom s
 πορευομαι go, proceed, travel
 ζητω seek, search for, look for

Present tense implies 'keep looking'

Matthew 18:13

καὶ ἐὰν γένηται εὐρεῖν αὐτό, ἀμὴν λέγω ὑμῖν ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνενηκοντα ἕννεα τοῖς μὴ πεπλανημένοις.

γένηται see v.12

χαίρω rejoice, be glad

μᾶλλον adv more

ἢ see v.8

πεπλανημένοις Verb, perf pass ptc, m & n dat pl
 πλαναω

Matthew 18:14

οὕτως οὐκ ἔστιν θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς ἵνα ἀπόληται ἐν τῶν μικρῶν τούτων.

οὕτως and οὕτω adv thus, in this way
 θέλημα, ατος n will, wish, desire
 ἔμπροσθεν before, in front of

A reverent form of expression, equivalent to "God does not will."

Some MSS (B N Γ Θ Γ¹³ sy^{s,h} co) read μου in place of ὑμων (so κ D [*ἡμων] K L W Δ Γ¹ latt sy^{c,p,hmg}), probably through the influence of v 10 (cf. v 35).

ἀπόληται Verb, aor midd subj ἀπολλυμι
 destroy, lose; midd be lost, perish, die

"As the shepherd would not lose one sheep, so it is the will of the Father that not one of these little ones perish. If this is so, then the demeanour of disciple to disciple in the community is a matter of grave importance. Human beings must not be allowed to overturn the saving purpose of God. And thus a disciple must esteem every other disciple in the same way that God esteems them all." Hagner.

Matthew 18:15

Ἐὰν δὲ ἀμαρτήσῃ εἰς σὲ ὁ ἀδελφός σου, ὑπάγε· ἔλεγεσον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου. ἐὰν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου·

Cf. Luke 17:3.

ἐὰν see v.12

ἀμαρτανω sin, commit sin

"There is a difficult textual problem as to whether we should read *against you* or omit the words. εἰς σε is read by MSS like D K L X Δ Θ etc., but is omitted by κ B f1 etc. The words may have been omitted by scribes who wanted to make the passage apply to all sin, or they may have dropped out by accident. But it is also possible that they were not originally in the text and were put in by scribes who wanted something parallel to verse 21. Metzger's committee enclosed the words within square brackets, and most students would think that fair enough. It is impossible to be sure of the original reading." Leon Morris.

ὑπάγω go

ἔλεγεσον Verb, aor act imperat, 2 s ἐλεγχω
 show (someone his) fault, rebuke

Try to get the person to see his sin for what it is. "The meaning here is not to scold someone or to abuse them verbally for their conduct but rather to bring the offensive matter to their attention in the hope that they will repent of their actions and be restored to the community. The same verb occurs in the LXX of Lev 19:17... It is also to be seen in passages reflecting the practice of the church (e.g., 1 Tim 5:20; 2 Tim 4:2; Titus 2:15; cf also Gal 6:1; Titus 3:10). This first stage is to be done strictly in private, μεταξὺ σοῦ καὶ αὐτοῦ μόνου ... so as to avoid spreading unnecessary knowledge of the person's sin." Hagner. Cf. also Jas 5:19-20.

μεταξυ̅̅̅ prep with gen between, among
 μονος, η, ον adj only, alone

ἐκέρδησας Verb, aor act indic, 2 s κερδαινω
 gain, win

"The offender is thus like the stray sheep of the preceding passage, who must be brought back to the fold." Hagner.

Matthew 18:16

ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἔτι ἓνα ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα·

παράλαβε Verb, aor act imperat, 2 s

παραλαμβανω take

ἔτι still, yet, moreover

εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one

δυο gen & acc δυο dat δυσιν two

στομα, τος n mouth, utterance

μαρτυς, μαρτυρος dat pl μαρτυσιν m
witness

τρεις, τρια gen τριων dat τρισιν three
σταθῆ Verb, aor pass subj, 3 s ἵστημι pass
stand, be established

ῥημα, ατος n word, thing, matter

Morris believes that there is a reference to Deut 19:15 which regulates evidence in a court of law but he makes the point, "Jesus is not, of course talking about a trial ... Jesus is saying that the church must not apply less stringent tests than the courts. It must not be slipshod."

Matthew 18:17

ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὸν τῇ ἐκκλησίᾳ·
ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω
σοι ὡσπερ ὁ ἐθνικός καὶ ὁ τελώνης.

παρακουω refuse to listen; pay no
attention to

Shows that the two or three are not simply to act as witnesses; their prime role is as helpers in winning back the brother. The same is true of the role of the church.

ἐκκλησία, ας f congregation, church
ἔστω Verb, pres act imperat, 3s εἰμι
ὡσπερ as, even as, just as
ἐθνικός, η, ον pagan, heathen, Gentile
τελώνης, ου m tax collector

A figurative expression for those outside of the people of God.

Hagner writes, "At this point it is felt that enough opportunity for repentance has been given, and that if the person has failed to respond appropriately, the only course of action that remains is ostracism from the community... (The Pauline admonitions of 1 Cor 5:9-13 and 2 Thess 3:14-15 are similar in effect; cf. Titus 3:10.)" Hagner goes on to comment, "Excommunication or ostracism today has nowhere near the same effect as it did in the first century. That is, in Matthew's day to be cast out left one with no other options for Christian community. Today a person may simply walk down the street to the next church or next denomination. This is not to say that the church must give up on the possibility of church discipline but simply to say that the process will take on its own character appropriate to the present-day situation. It is also worth pointing out that the notion of an 'isolated, individual Christian' (e.g., a 'TV' Christian) was not then considered a possibility. The Christian is always to be accountable to a community."

Matthew 18:18

ἀμὴν λέγω ὑμῖν, ὅσα ἐὰν δῆσητε ἐπὶ τῆς γῆς
ἔσται δεδεμένα ἐν οὐρανῷ καὶ ὅσα ἐὰν λύσητε
ἐπὶ τῆς γῆς ἔσται λελυμένα ἐν οὐρανῷ.

Cf. notes on 16:19.

"The [following] words are very similar to those in 16:19, except that there the verbs are in the singular since they are addressed to one individual, Peter, while here they are in the plural, embracing believers as a whole, the entire church. As we observed in the earlier passage, the probability is that we should understand the 'binding' and 'loosing' as declaring forbidden or permitted. That would certainly fit this context, where the church in the last resort has to say whether what the offender has done is forbidden to the Christian or whether it is permitted."

Morris continues by drawing attention to the perfect tenses and says, "Jesus is not giving the church the right to make decisions that will then become binding on God. Such a thought is alien from anything in his teaching. He is saying that as the church is responsive to the guidance of God it will come to the decisions that have already been made in heaven."

The verse underlines the power and vitality of the corporate life of the people of God – in contrast to modern individualism.

ὅσος, η, ον correlative pronoun, as much as,
how much; ὅσος ἂν, ὅσος ἐὰν whoever,
whatever

δήσητε Verb, aor act subj, 2 pl δεω bind,
tie

γη, γης f earth

ἔσται Verb, fut indic, 2 s εἰμι

δεδεμένα Verb, perf pass ptc, n nom/acc pl
δεω

λυω loose, untie, allow

Matthew 18:19

Πάλιν ἀμὴν λέγω ὑμῖν ὅτι ἐὰν δύο
συμφωνήσωσιν ἐξ ὑμῶν ἐπὶ τῆς γῆς περὶ
παντὸς πράγματος οὗ ἐὰν αἰτήσωνται,
γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου τοῦ ἐν
οὐρανοῖς.

παλιν again, once more

συμφωνεω agree with, be in agreement
with, agree

πραγμα, τος n matter, thing, event, deed
ὅς ἐὰν whoever, whatever

αἰτήσωνται Verb, aor midd subj, 3 pl αἰτεω
ask; midd ask for oneself, request

Morris believes that a new subject, namely that of prayer is being dealt with. However, he states that "This is disputed by J D M Derrett ... He points out that the context deals with offences, not prayer, and argues that the 'two or three' are arbitrators, one from each of the opponents in the dispute and the third from the church if the two could not resolve the dispute." Morris rejects this view stating, "there is nothing to indicate that the passage refers to a judicial dispute. The verb 'ask' is often used of asking in prayer (7:7-11; 21:22 etc.)" Hagner also disagrees with Derrett saying, "In instances of discipline, the community leaders will 'ask' (αἰτησονται) for guidance; where two (δυο; cf. v 16) are agreed (συμφωνησωσιν; the verb occurs again in Matthew only in 20:2, 13), they can be assured of God's guidance in their decisions."

παρα preposition with gen from

"Prayer is effective, not because of the power of the number of praying people, but because the answer is given by 'my Father who is in heaven' Prayer is offered to a mighty God, one who commonly does his greatest works on earth in response to the prayers of his humble people." Morris.

Matthew 18:20

οὗ γάρ εἰσιν δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἕμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν.

γάρ introduces the reason

οὗ adv where

συνηγμένοι Verb, perf pass ptc, m nom pl

συναγω gather, gather together

ἔμος, η, ον 1st pers possessive adj my, mine

ὄνομα, τος η name

ἐκεῖ there, in that place

μεσος, η, ον middle; ἐν μ., εἰς μ. in the middle, among

"This presence of Jesus should not be understood as a metaphor (as in the case of Paul's statement in 1 Cor 5:4) but is the literal presence of the resurrected Christ, in keeping with the promise to be articulated in 28:20 (cf. 1:23b). The community founded by Jesus (16:18) is assured that he will be present in that community until the close of the age." Hagner.

Matthew 18:21

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

"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?

ἁμαρτανω sin, commit sin

ἐμὲ Pronoun, acc s ἐγώ

ἀφήσω Verb, fut act indic, 1 s ἀφημι

cancel, forgive

ἕως until, as far as

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

ἑπτάκις 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.

Matthew 18:22

λέγει αὐτῷ ὁ Ἰησοῦς· Οὐ λέγω σοι ἕως ἐπτάκις ἀλλὰ ἕως ἑβδομηκοντάκις ἑπτὰ.

ἑβδομηκοντακις seventy times

ἑπτα 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)."

Matthew 18:23

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

ὁμοιωθῆ Verb, aor pass indic, 3 s ὁμοιωσῶ
make like; pass resemble, be like
βασιλευς, εως m king
θελῶ wish, will
συνᾶραι Verb, aor act infin συναίρω 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 κύριος ... although they are left implicit at this point." Hagner.

δουλος, ου m slave, servant

Matthew 18:24

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
ταλαντων, 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 commentators suggest that 'a billion' would give the thrust of it." Morris.

Matthew 18:25

μη ἔχοντος δὲ αὐτοῦ ἀποδοῦναι ἐκέλευσεν αὐτὸν ὁ κύριος πρᾶθῆναι 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 ἀποδίδωμι
give back, repay

κελευῶ order, command
πρᾶθῆναι Verb, aor pass infin πιπρασκῶ
sell, sell as a slave
γυνή, 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 ἀποδίδωμι

"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.

Matthew 18:26

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

πεσων Verb, aor act ptc, m nom s πιπτῶ
fall, fall down

προσκυνεῶ worship, fall at another's feet

Many MSS (x L W f^{1,13} TR it sy^{p,h} 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^{s,c} arm geo).

μακροθύμησον Verb, aor act imperat, 2 s
μακροθυμῶ be patient, wait patiently

Matthew 18:27

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

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

ἐκεῖνος, η, ο demonstrative adj. that
ἀπολυῶ release, set free, send away

δανειον, ου n debt

ἀφῆκεν Verb, aor act indic, 3 s ἀφίημι
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.

Matthew 18:28

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

ἐξελθων Verb, aor act ptc, nom m s

ἐξερχομαι

ἐκεῖνος, ἡ, ο demonstrative adj. that

εἷς, μια, ἓν 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

Matthew 18:29

πεσὼν 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 (C² W I¹³ TR sy^{p,h} 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

Matthew 18:30

ὁ δὲ οὐκ ἠθέληεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἕως οὗ ἀποδῶ 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

ἀποδῶ Verb, 2 aor act subj, 3 s ἀποδιδωμι

Matthew 18:31

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 ὁραω

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.

διασαφεω explain; tell, report

Matthew 18:32

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.

ἐκεῖνος, ἡ, ο see v.28

ἀφήκᾳ Verb, aor act indic, 1 s ἀφιημι

cancel, forgive

ἐπει since, because, for

παρακαλεω see v.29

Matthew 18:33

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

ἔδει Verb, imperf indic, 3 s (impers) δει

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

Matthew 18:34

καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς ἕως οὗ ἀποδῶ 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

ἀποδῶ see v. 30

Many MSS add αὐτῷ after ὀφειλομενον.

Matthew 18:35

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.

έκαστος, η, ον each, every
καρδια, ας f heart

Many MSS (C W f¹³ TR^{sy(p),h}) add τα παραπτώματα 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.

Matthew 19:1

Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετήρην 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
μετήρην Verb, aor act indic, 3 s μεταρω go
away, leave

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

ὄριον, ον n territory, region
Ἰουδαίος, α, ον a Jew, Jewish, Judean
πέραν prep with gen beyond, across
Ἰορδάνης, ον 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.

Matthew 19:2

καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτούς ἐκεῖ.

ἀκολουθεω follow, accompany
ὄχλος, ον 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.

Matthew 19:3-9

Cf. Mark 10:2-12.

Matthew 19:3

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
πειραζω 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^c) substitute ἀνδρῖ, through the influence of Mark 10:2. The UBSGNT 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, αικος 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.

Matthew 19:4

ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐκ ἀνέγνωτε ὅτι ὁ κτίσας ἀπ' ἀρχῆς ἄρσεν καὶ θήλυ ἐποίησεν αὐτούς

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

Many MSS (⋈ C D [L] W Z f¹³ TR lat sy) have ποιησας, probably to harmonise the text with the LXX of Gen 1:27 (quoted immediately following).

ἀρχη, ης f beginning
 ἀρσην, 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.

Matthew 19:5

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 εἰνεκεν) 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 δυσιν two
 σαρξ, σαρκος f flesh, physical body,
 human nature
 εἰς, μια, ἐν gen ἐνος, μιας, ἐνος one, single

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

Matthew 19:6

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."

Matthew 19:7

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, ⋈ B C W f¹³ TR sy^{p,h}; for omission, D L Z Θ f¹ lat. The word can have been added to complete the sense or deleted through the influence of Mark 10:4.

Matthew 19:8

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

γέγονεν 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.

Matthew 19:9

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

ὃς ἂν whoever

πορνεία, 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.

γαμήσῃ Verb, aor act subj, 3 s γαμεω marry
ἄλλος, η, ο another, other
μοιχασμαι commit adultery

Several different readings exist for the ending of the verse. In place of the final μοιχᾶται, C* N (the latter also omits καὶ γαμήσῃ ἄλλην, B f¹ bo have ποιῆσεν αὐτὴν μοιχευθῆναι, almost certainly from 5:32. For μὴ ἐπὶ πορνείᾳ a number of MSS (B D f^{1,13} it [sy^c] sa mae bo) read παρεκτος λογου πορνείας, again by assimilation to the text of 5:32. In favour of the adopted reading are κ C³ L (W) Z Θ TR vg sy^{s,p,h}.

Many MSS (B C* W Θ f^{1,13} TR lat sy^{p,h} bo) add to the verse καὶ ὁ ἀπολελυμένην [γαμων γαμήσας, B TR] μοιχᾶται, again almost certainly an assimilation to 5:32.

Matthew 19:10

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

P^{71vid} κ B Θ sa^{ms} mae omit αὐτου, perhaps because of the preceding αὐτων. For its inclusion are P²⁵ C D L W Z f^{1,13} TR lat sy sa^{ms} 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.

Matthew 19:11

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 f¹ bo^{ms}) omit τουτον In favor of its inclusion are κ C D L W Z f^{1,3} TR; lat sy co. The ambiguity of the pronoun may have caused its deletion.

δέδοται Verb, perf pass indic, 3 s διδωμι

Matthew 19:12

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.

εὐνουχος, ου m eunuch

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

κοιλία, 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*."

Matthew 19:13

Τότε προσηνήχθησαν αὐτῷ παιδιά ἵνα τὰς χεῖρας ἐπιθῆ αὐτοῖς καὶ προσεύξηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.

τοτε then, at that time

προσηνήχθησαν 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

προσεύξηται 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.

Matthew 19:14

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

ἀφιημι 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."

Matthew 19:15

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.

Matthew 19:16-22

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

Matthew 19:16

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 f³ TR lat sy sa mae bo^{pt}) 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^a bo^{pt}.

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.

Matthew 19:17

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

ἐρωτῶ ask

ἀγαθος, η, ον good, useful, fitting

Many MSS (C [W] f¹³ TR sy^{p,h} sa bo^{ms}) have τι με λεγει ἀγαθον; οὐδεὶς ἀγαθος εἰ μὴ εἰς ὁ θεός. 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 (f¹) (lat, sy^{s,c,hmg}) mae bo.

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

θέλω 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.

Matthew 19:18

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

ποιός, 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.

φονεῶ murder, put to death

μοιχεύω commit adultery

κλεπῶ steal

ψευδομαρτυρεῶ give false evidence or testimony

Matthew 19:19

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

τιμαω 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

Matthew 19:20

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

ἔτι 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 τι ἔτι ὑστερῶ: " Hagner.

Matthew 19:21

ἔφη αὐτῷ ὁ Ἰησοῦς· Εἰ θέλεις τέλειος εἶναι, ὑπάγε πώλησόν σου τὰ ὑπάρχοντα καὶ δός πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανοῖς, καὶ δεῦρο ἀκολούθει 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).

δός Verb, aor act imperat, 2 s δίδωμι

πτωχος, η, ον poor

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

ἔξεις 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

Matthew 19:22

ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπῆλθεν
λυπούμενος, ἦν γὰρ ἔχων κτήματα πολλά.

νεανίσκος, ου m see v.20

B it sy^{s,c,p} mae bo^{mss} have τὸν λόγον τουτου; & L Z, on the other hand, omit τὸν λόγον altogether. In favor of the accepted text are C D W Θ f^{1,13} TR lat sy^h 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.

Matthew 19:23-26

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

Matthew 19:23

Ὁ δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ· Ἀμὴν λέγω ὑμῖν ὅτι πλούσιος δύσκολως
εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν·

πλουσιος, α, ου rich, well-to-do
δυσκολως 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.

Matthew 19:24

παλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστιν
κάμηλον διὰ τρυπήματος ῥαφίδος εἰσελθεῖν 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)
ραφης, 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

Matthew 19:25

ἀκούσαντες δὲ οἱ μαθηταὶ ἐξεπλήσσοντο
σφοδρὰ 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.

Matthew 19:26

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, ον impossible

δυνατος, η, ον possible, able

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

Postscript to Matthew 19:23-26

"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.

Matthew 19:27

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 ἀφημι
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.

Matthew 19:28

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

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

καθίση 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)."

Matthew 19:29

καὶ πᾶς ὅστις ἀφήκεν οἰκίας ἢ ἀδελφούς ἢ
ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ γυναῖκα ἢ τέκνα
ἢ ἀγροὺς ἕνεκεν τοῦ ὀνόματός μου,
ἐκατονταπλασίονα λήμψεται καὶ ζῶην αἰώνιον
κληρονομήσει.

ὅστις, ἡτις, ὅ τι who, whoever

The promise is not just for the twelve.

ἀφήκεν see v.27

οἰκια, ας f house, home, household

ἀδελφη, ης f sister, female believer

A large number of MSS (κ C* C³ L W Θ f⁴³ TR lat sy^{(c).p.h} sa mae bo) add ἡ γυναῖκα after ἡ μητέρα probably through the influence of the parallel in Luke 18:29. Some other MSS (f¹) substitute ἡ γονεῖς 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.

ἐνεκα (ἐνεκεν and εἰνεκεν) 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.

ἑκατονπλασιων, ον a hundred-fold

Some MSS (B L sa mae) substitute πολλαπλασιονα, 'many times over,' for ἑκατονπλασιονα again perhaps an assimilation to the parallel in Luke 18:30 (cf. the Western text of Luke, however, with the further reduction to ἑπταπλασιονα, '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

αἰωνιος, ον eternal, everlasting

κληρονομεω receive, inherit

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

Matthew 19:30

πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι.

ἔσονται Verb, fut indic, 3 pl εἶμι

πρωτος, η, ον first

ἔσχατος, 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.

Matthew 20:1-8

On this parable in its context, Carr comments "Not only would the disciples not be the only ones called, but they may not reach a higher place or a higher reward than some who follow them at apparent disadvantage...

[Furthermore] they must beware of a spirit very prevalent among hard workers, and not think too much of their own labours, or be displeased because others are equally rewarded." Leon Morris.

Matthew 20:1

Ὅμοία γὰρ ἔστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότη ὅστις ἐξῆλθεν ἅμα πρῶτῳ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ.

ὁμοιος, α, ον like, of the same kind as

Cf. Matt 13:31, 33, 44, 45, 47.

οικοδεσποτης, ου m householder,
landowner, master

ὅστις, ἡτις, ὅ τι who, which

ἅμα adv. at the same time, together
πρωι adv early morning, in the early morning

Moule remarks that ἅμα πρωι "makes ἅμα practically equivalent to a preposition and πρωι practically equivalent to a noun." He understands the meaning to be "at dawn".

μισθωσασθαι Verb, aor midd dep

infin μισθοομαι hire

ἐργατης, ου m labourer, workman

ἀμπελων, ωνος m vineyard

When the grapes were ripe, many hands would be required for the harvesting. The day labourers used were viewed as the lowest class in society, only a little above a slave. "They depended for their livelihood on being hired each day." Morris. The vineyard of God is a frequent OT symbol for Israel; cf. Isa 5:1-7; Jer 12:10.

Matthew 20:2

συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ.

συμφωνήσας Verb, aor act ptc, m nom s

συμφωνεω agree with

δηναριον, ου n denarius

The normal daily wage (equivalent to a drachma).

ἀπέστειλεν Verb, aor act indic, 3 s

ἀποστελλω send, send out

Matthew 20:3

καὶ ἐξελθὼν περὶ τρίτην ὥραν εἶδεν ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἄργους·

ἐξελθων Verb, aor act ptc, nom m s

ἐξερχομαι

τριτος, η, ον third

ώρα, ας f hour, period of time

The day, from sunrise to sunset, was divided into twelve 'hours', the duration of which varied with the length of a day. This would be about 9.00 am.

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

ἄλλος, η, ο another, other

ἐστῶτας Verb, perf act ptc, m acc pl ἵστημι
stand

ἀγορα, ας f market place

ἄργος, η, ον idle, unemployed

We are not told why they remained 'idle' in the marketplace and so should not draw any conclusions. The reason for them not yet having been hired is not material to the parable.

Matthew 20:4

καὶ ἐκεῖνοις εἶπεν· Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὁ ἐὰν ᾗ δίκαιον δώσω ὑμῖν·

ἐκεῖνος, η, ο demonstrative adj. that, those
ὑπαγω go

ὅς ἐαν whoever, whatever

ᾗ Verb, pres subj, 3s εἰμι

δικαιος, α, ον righteous, just

δώσω Verb, fut act indic, 1s διδωμι

"There is no suggestion that they haggled; they apparently simply wanted a job and agreed to work for whatever was right. Barclay remarks, 'A man is not a Christian if his first concern is pay. That is what Peter asked: "What do we get out of it?" The Christian works for the joy of working and the joy of serving God and his fellow-man. That is why the first will be last and the last will be first.'" Morris.

Matthew 20:5

οἱ δὲ ἀπῆλθον. πάλιν ἐξελθὼν περὶ ἕκτην καὶ ἐνάτην ὥραν ἐποίησεν ὡσαύτως.

ἀπῆλθον Verb, aor act ind, 1s & 3pl
ἀπερχομαι

παλιν again, once more

ἕκτος, η, ον sixth

ἐνάτος, η, ον ninth

At noon and at three in the afternoon.

ὡσαυτως adv in the same way, likewise

Matthew 20:6

περὶ δὲ τὴν ἑνδεκάτην ἐξελθὼν εὗρεν ἄλλους ἐστῶτας, καὶ λέγει αὐτοῖς· Τί ὧδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί;

ἑνδεκατος, η, ον eleventh

I.e. about five in the afternoon. This may indicate he wished to complete his grape harvest that day.

ὧδε adv here, in this place

ἐστήκατε Verb, perf act indic, 2 pl ἵστημι

ὅλος, η, ον whole, all, complete, entire

ἀργος, η, ον see v.3

Matthew 20:7

λέγουσιν αὐτῷ· Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. λέγει αὐτοῖς· Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα.

οὐδεὶς, οὐδεμία, οὐδεν no one, nothing

ἐμισθώσατο Verb, aor midd indic, 3s

μισθοομαι see v.1

"Jesus does not explain how they had come to miss the householder with his continuing offers of work, but the point of the story is not that. It is rather that right up to the eleventh hour the man was ready to take on workmen and that at that very time he sent those he found back into the vineyard." Morris.

Hagner comments, "The purpose of this insertion, which breaks the pattern of the previous hirings, is apparently to underline the fact that these are the ones rejected by other employers as unworthy. These 'last' ones assume particular importance in the second half of the parable (cf. vv 8–9, 12, 14, 16). They are analogous to the tax collectors and the harlots invited into the kingdom by Jesus (see esp. 21:31). To these workers, regarded as undesirable by others, the master gives the invitation 'even you [καὶ ὑμεῖς] go into the vineyard' – the same invitation given to the earlier groups."

Matthew 20:8

ὄψιας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ· Κάλεσον τοὺς ἐργάτας καὶ ἀπόδος αὐτοῖς τὸν μισθὸν ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων.

ὄψια, ας f evening

ἐπιτροπος, ου m steward, foreman

"The man who had responsibility of looking after the day-to-day business of running the vineyard (and possibly other affairs of the owner)." Morris.

ἀπόδος Verb, aor act imperat, 2s ἀποδιδωμι
give, pay

μισθος, ου m pay, wages

In compliance with Lev 19:13; Deut 24:15.

ἀρξάμενος Verb, aor midd ptc, m nom s

ἀρχω midd begin

ἐσχατος, η, ον adj last, final

πρωτος, η, ον first

Matthew 20:9

καὶ ἐλθόντες οἱ περὶ τὴν ἑνδεκάτην ὥραν ἔλαβον ἀνὰ δηνάριον.

ἑνδεκατος, η, ον see v.6

ἀνα prep used distributively with acc. each, each one

Kistemaker makes the point that the labourers were paid not in accordance with the hours that they had worked but in accordance with their need. Part of a denarius would not have been sufficient for them to provide for themselves and their families.

Matthew 20:10

καὶ ἐλθόντες οἱ πρῶτοι ἐνόμισαν ὅτι πλεῖον λήμψονται· καὶ ἔλαβον τὸ ἀνά δηνάριον καὶ αὐτοί.

πρωτος, η, ον see v.8

νομίζω think, suppose, assume

πλειων, πλειον or πλεον more

λήμψονται Verb, fut midd dep indic, 3 pl

λαμβάνω

Matthew 20:11

λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότητος

γογγυζω grumble, complain, mutter

The imperfect denotes a continuing grumbling.

οἰκοδεσποτης, ου m see v.1

Matthew 20:12

λέγοντες· Οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους αὐτοὺς ἡμῖν ἐποίησας τοῖς βαστάσασι τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα.

ἔσχατος, η, ον see v.8

εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one

ἴσος, η, ον equal, the same

βαστάσασι Verb, aor act ptc, dat pl βασταζω

carry, bear, endure

βαρος, ους n burden, weight

καυσων, ωνος m (scorching) heat

"The thrust of the complaint is ... twofold: the labourers did very little work, and what they did they did under the best conditions in the cool of the day... It wasn't fair." Leon Morris. Hagner comments, "Should not they who had worked so long and hard have been paid more than the latecomers (who in any case, not having been hired by others, were not as worthy)? The parable resembles that of the prodigal son and the reaction of the elder brother."

Matthew 20:13

ὁ δὲ ἀποκριθεὶς ἐνὶ αὐτῶν εἶπεν· Ἐταῖρε, οὐκ ἀδικῶ σε· οὐχὶ δηναρίου συνεφώνησάς μοι;

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s

ἀποκρινομαι answer, reply, say

ἑταιρος, ου m friend, companion

ἀδικεω wrong, treat unjustly, harm

σε Pronoun, acc s συ

οὐχι (emphatic form of οὐ) not, no; used in questions expecting an affirmative answer.

συμφωνεω see v.2

"Their discontent was due to envy, not to the overlooking of any of their rights." Morris.

Matthew 20:14

ἄρον τὸ σὸν καὶ ὑπαγε· θέλω δὲ τούτῳ τῷ ἔσχατῳ δοῦναι ὡς καὶ σοί·

ἄρον Verb, aor act imperat, 2 s αἶρω take, take up, take away

σος, ση, σον possessive adj. your, yours

ὑπαγω go, go one's way

θελω wish, will

δοῦναι verb, aor act infin δίδωμι

"θέλω points to the action of the will; this is what the man has set himself to do. And he says he wants *to give* (δοῦναι), not 'to pay'." Morris. Hagner comments, "There is a distinct note of grace ... in this second statement."

Matthew 20:15

οὐκ ἔξεστίν μοι ὃ θέλω ποιῆσαι ἐν τοῖς ἐμοῖς;

ἢ ὁ ὀφθαλμὸς σου πονηρὸς ἐστίν ὅτι ἐγὼ

ἀγαθὸς εἰμι;

ἢ or, than

B D L Z Θ sy^{s,c} omit ἢ. Favouring its inclusion are κ C W f^{1,13} TR lat sy^{ph} co. The word could have been accidentally dropped because of the similar sounding σοι just ahead of it (itacism).

ἔξεστιν impersonal verb it is permitted, it is lawful, it is proper

ποιῆσαι Verb, aor act infin ποιεω

ἐμος, η, ον 1st pers possessive adj my, mine

πονηρος, α, ον evil, bad, wicked

On this use of 'eye' cf. 6:22-23.

ἀγαθος, η, ον good

The parable is about the *goodness* of God.

Matthew 20:16

οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι.

οὕτως and οὕτω adv. thus, in this way

ἔσονται Verb, fut indic, 3 pl εἰμι

Many MSS (C D W Θ f^{1,13} TR latt sy mae bo^{pl}) add πολλοὶ γὰρ εἰσὶν κλητοὶ, ολιγοὶ δὲ ἐκλεκτοί, 'for many are called, but few are chosen,' words found verbatim in 22:14. The words, which are lacking in κ B L Z sa bo^{pl}, could accidentally have dropped out through homoioteleuton (ἔσχατοι – ἐκλεκτοί), but in the opinion of the UBSGNT committee were more probably added later.

"Because God acts in grace and we so easily think in terms of merit, there will be many surprises for us all in the end when God's will is seen in its final working out. Human rankings will avail nothing at that time, and there will be those we have made *last* who will be *first*." Morris.

Hagner comments, "Although nothing in the context suggests this ... Matthew's church possibly identified those who worked the whole day with Israel and those who came last with the Gentiles, thus understanding the parable to signify the equality of gentile Christians with Jewish Christians."

Matthew 20:17-19

Cf. Mark 10:32-34; Luke 18:31-34.
This is the fourth time Jesus speaks to the disciples concerning his death (cf. 16:21; 17:12, 22-23 also 10:38).

Matthew 20:17

Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα παρέλαβεν τοὺς δώδεκα μαθητὰς κατ' ἰδίαν, καὶ ἐν τῇ ὁδῷ εἶπεν αὐτοῖς·

ἀναβαινω go up, come up
παρέλαβεν Verb, aor act indic, 3 s
παραλαμβάνω take
δώδεκα twelve

Some MSS (κ D L Θ f^{d,13} sy^{s,c} bo) omit μαθητὰς perhaps through assimilation to the synoptic parallels (Mark 10:32; Luke 18:31). On the other hand, μαθηταί is often added by scribes to the simple οἱ δώδεκα. The text with μαθητὰς is witnessed to by B C W TR lat sy^h sa^{mss} mae.

ἰδιος, α, ον one's own; κατ' ἰδίαν privately
ὁδος, ου f way, path, road, journey

Many others would have been travelling up to Jerusalem for the Passover.

Matthew 20:18

Ἴδου ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν, καὶ κατακρινούσιν αὐτὸν θανάτῳ,

παραδοθήσεται Verb, fut pass indic, 3 s
παραδίδωμι hand/give over, deliver up
ἀρχιερεὺς, εως m high priest, member of high priestly family
γραμματεὺς, εως m scribe
κατακρινω condemn
θανάτος, ου m death

Matthew 20:19

καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖζειν καὶ μαστιγῶσαι καὶ σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.

ἔθνεσιν Noun, dat pl ἔθνος, ους n nation, people; τα ἔ. Gentiles
ἐμπαίζω ridicule, make fun of
μαστιγῶω beat with a whip
σταυροῶ crucify

"Matthew is the only one of the Evangelists who tells us that Jesus specifically prophesied that he would be crucified. This was a form of death normally reserved for slaves, criminals, and other despised people (a Roman citizen was not crucified)." Leon Morris.

τρίτος, η, ον third

Cf. 12:40.

ἐγειρω raise

Matthew 20:20-28

Cf. Mark 10:35-45.

Matthew 20:20

Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς προσκυνούσα καὶ αἰτοῦσά τι παρ' αὐτοῦ.

τοτε then, at that time
προσερχομαι come or go to, approach
προσκυνεω worship, fall at another's feet
αἰτεω ask, request

Morris says of this woman, "She may have been the sister of Mary the mother of Jesus, in which case she would probably have been arguing the claims of family." He adds the following explanation in a footnote, "At the crucifixion Matthew mentions Mary Magdalene, Mary the mother of James and Joses, and the mother of Zebedee's sons (27:56). Mark has Mary Magdalene, Mary the mother of James and Joses, and Salome (Mk 15:40). John has the mother of Jesus, her sister, Mary the wife of Cleopas, and Mary Magdalene (John 19:25). A comparison of Matthew and Mark makes it likely that the mother of Zebedee's sons was called Salome, and John's account makes it seem that this lady was the sister of Jesus' mother. If this is the way the passage should be understood, James and John would be cousins of Jesus. J.A.T. Robinson says, 'This cannot be more than a hypothesis,' but that it is supported by the fact that on the cross Jesus committed Mary to the care of the Beloved Disciple."

Matthew 20:21

ὁ δὲ εἶπεν αὐτῇ· Τί θέλεις; λέγει αὐτῷ· Εἰπέ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου εἰς ἐκ δεξιῶν σου καὶ εἰς ἐξ εὐωνύμων σου ἐν τῇ βασιλείᾳ σου.

θελω wish, will
καθίσωσιν Verb, aor act subj, 3 pl καθίζω sit down, sit, take one's seat
δυο gen & acc δυο dat δυσιν two
εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one
δεξιός, α, ον right
εὐωνυμός, ον left (hand side)

"We must deplore the self-seeking implicit in their desire to get the chief places for themselves, but at the same time we should appreciate their deep conviction that in the end Jesus would certainly establish his kingdom." Morris.

Matthew 20:22

ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Οὐκ οἶδατε τί αἰτεῖσθε· δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν; λέγουσιν αὐτῷ· Δυνάμεθα.

ἀποκριθεὶς see v.13

οἶδα (verb perf in form but with present meaning) know, understand

αἰτεῶ see v.20

δυναμαί can, be able to, be capable of

πιεῖν Verb, aor act infin πινῶ drink

ποτήριον, οὐ n cup

μέλλω (before an infin) be going, be about, be destined

"Cup is used in the Old Testament with association of suffering and sometimes of the wrath of God (e.g. Ps 75:8; Isa 51:17,22; Jer 25:15-16). All four Gospels use the term when they are recording what Jesus said of his sufferings in Gethsemane and at the time of his arrest (26:39; Mk 14:36; Lk 22:42; Jn 18:11)." Leon Morris.

Many MSS (C W TR sy^{p,h} bo^{pl}) add ἡ το βαπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι (and add a similar phrase after πιεσθε in the following verse), through the influence of the parallel in Mark 10:38.

The answer of James and John demonstrates their lack of understanding.

Matthew 20:23

λέγει αὐτοῖς· Τὸ μὲν ποτήριόν μου πιεσθε, τὸ δὲ καθίσει ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἠτοίμασται ὑπὸ τοῦ πατρὸς μου.

πιεσθε Verb, fut midd dep indic, 2 pl πινῶ

"Jesus responds with what amounts to a prophecy that the brothers will suffer and/or be martyred for their association with him: they will drink his cup. The martyrdom of James is recorded in Acts 12:2; for the suffering of John, who was apparently not a martyr; cf. John 21:20-23." Hagner.

καθίζω see v.21

ἐμός, ἡ, οὐ 1st pers possessive adj my, mine

δοῦναι verb, aor act infin διδῶμι

ἠτοίμασται Verb, perf pass indic, 3 s

ἔτοιμαζω prepare, make ready

Matthew 20:24

Καὶ ἀκούσαντες οἱ δέκα ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν.

δέκα ten

ἀγανακτεῶ be indignant, be angry

δύο gen & acc δύο dat δυσὶν two

"Probably what bothered them was not so much the impropriety of the request but rather that the two had made an attempt to gain for themselves alone the highest places in the eschatological kingdom. Thus Jesus calls together not just the two but all the disciples to give them further teaching on this subject." Hagner.

Matthew 20:25

ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν· Οἶδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν.

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

ἄρχων, οντος m ruler, official

ἔθνος, ους n nation; τα ἐ. Gentiles

Here, nations generally.

κατακυριεῦω have power over; try to show one's authority over

μεγας, μεγαλη, μεγα large, great

κατεξουσιαζω rule over

Matthew 20:26

οὐχ οὕτως ἔσται ἐν ὑμῖν· ἀλλ' ὃς ἂν θέλη ἐν ὑμῖν μέγας γενέσθαι ἔσται ὑμῶν διάκονος,

οὕτως and οὕτω adv. thus, in this way

ἔσται Verb, fut indic, 2 s εἶμι

The future tense carries the force of a command.

ὃς ἂν / ὃς ἔαν whoever

θελω wish, will

διακονος, ου m & f servant, minister

Matthew 20:27

καὶ ὃς ἂν θέλη ἐν ὑμῖν εἶναι πρῶτος ἔσται ὑμῶν δοῦλος·

εἶναι Verb, pres infin εἶμι

πρῶτος, η, ον first, leading

δουλος, ου m slave, servant

"This does not, of course, mean that among the followers of Christ there are to be no leaders, none in high places. It means that those who take the lead among them are to be humble, people seeking not personal success but the opportunity of doing lowly service." Morris.

Greatness in Jesus' kingdom is defined in a manner very different from that found in the kingdoms of this world – it is modelled on Christ himself, v 28.

Matthew 20:28

ὡσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἤλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντι πολλῶν.

ὡσπερ as, even as, just as

διακονηθῆναι Verb, aor pass infin διακονεω serve, wait on

Cf. Phil 2:7.

δοῦναι verb, aor act infin δίδωμι

ψυχη, ης f self, life, 'soul'

λύτρον, ου n means of release, means of redeeming

"The word *ransom* took its origin from the practices of warfare, where it was the price paid to buy a prisoner of war out of his captivity. It was used of sacred manumission of slaves, a process wherein the slave went through the solemn rigmarole of being sold to a god 'for freedom.' In effect that meant that, while the slave technically belonged to the god, as far as people were concerned he or she was free. This forms a vital illustration of one aspect of Christ's saving work. Sinners have been slaves of sin (Jn 8:34), and they cannot break free. But Christ has paid their ransom price, and now they are free indeed." Morris.

ἀντι prep with gen for, in place of

"Robertson says that this passage and Mark 10:45 'teach the substitutionary conception of Christ's death, not because ἀντι of itself means 'instead,' which is not true, but because the context renders any other resultant idea out of question.' ... Many commentators assert that 'many' here is equivalent to 'all,' but the absence of the article is perhaps against this." Morris. Hagner thinks that the language here (including 'many') echoes Isaiah 53:10-12.

Matthew 20:29-34

Leon Morris discusses the differences between Matthew's account and those of Mark and Luke. Mark has only one blind man, named Bartimaeus and this has led some to suggest that Matthew's account is an unreliable later elaboration. Morris states that, "Tasker holds it 'equally probable that two men were in fact given back their sight, but that the Petrine tradition of the story known to Mark concentrated solely on one of the beneficiaries, who may have been personally known to Peter'... It might support this that the name Bar-Timaeus is given only in Mark." Cf. also Matt 9:27-31.

Hagner comments, "The present miracle has the effect of confirming the messianic identity of Jesus as the Son of David. With sovereign power he brings sight to the blind, and they respond by following him in discipleship – all this in strong contrast to the way he will be received by the Jerusalem authorities."

Matthew 20:29

Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἰεριχῶ ἠκολούθησεν αὐτῷ ὄχλος πολὺς.

ἐκπορευομαι go or come out

ἀκολουθεω follow, accompany

On the apparent conflict with Luke, who records this event happening as Jesus was *arriving* at Jericho, Morris points out that there were two cities, the old city overthrown in OT times and the new city nearby. "It is not impossible that the miracle was performed as Jesus was leaving one Jericho and approaching the other."

ὄχλος, ου m crowd, multitude

πολὺς, πολλῆ, πολὺ gen πολλοῦ, ης, ου much, many, great

"The crowd of this passage anticipates the excitement and jubilation of 21:8–11. It is not difficult to imagine the eager anticipation of the crowd concerning Jesus' arrival in Jerusalem and the confrontation between Jesus and the Romans that was sure to take place there." Hagner.

Matthew 20:30

καὶ ἰδοὺ δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραζαν λέγοντες· Κύριε, ἐλέησον ἡμᾶς, υἱὸς Δαβὶδ.

δύο see v.21

τυφλος, η, ον blind

καθημαι sit, sit down

ὁδος, ου f see v.17

Taking the opportunity to beg from crowds going up to Jerusalem for the feast.

παραγω pass by

κραζω cry out, call out

ἐλεαω and ἐλεεω be merciful, show kindness

ⲛ D Θ f³ it sy^c mae omit κυριε, perhaps through the influence of the parallel in 9:27. On the other hand, the word could be an insertion to bring about exact accord with v. 31. Since the position of κυριε in the word order also varies, the UBSGNT committee puts the word in brackets. Supporting the text are P^{45vid} C W f¹ TR sy^{p,h} sa^{ms}.

Shows knowledge of Jesus and some insight into his character. "The request of the disciples (for top places in the kingdom) shows their blindness: the request of the blind men shows their vision – of who Jesus is and what he can do." Michael Green. Hagner comments, "The use of the title anticipates the cry of the crowds in Jerusalem (21:9, 15) as well as Jesus' discussion of the title in 22:42–45. The blind men believe in the power of the Son of David, who was to bring the fulfillment of the messianic age, to heal them of their blindness (Isa 29:18; 35:5; cf. Matt 11:5)."

Matthew 20:31

ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν· οἱ δὲ μείζον ἐκραζαν λέγοντες· Κύριε, ἐλέησον ἡμᾶς, υἱὸς Δαυὶδ.

ἐπιτιμαω command, order, rebuke
σιωπαω be silent, be quiet
μειζων, ον and μειζοτερος, α, ον greater, greatest; adv. μείζον all the more

"They knew that at that moment a unique opportunity presented itself to them, and they would not be silenced." Hagner.

Matthew 20:32

καὶ στᾶς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς καὶ εἶπεν· Τί θέλετε ποιήσω ὑμῖν;

στᾶς Verb, aor act ptc, m nom s ἵστημι
stand, stop, stand still
φωνεω call, call out
θελω see v.14

"What do you want me to do for you?" is not for information but to provide an opportunity for the blind men to express their faith through their request." Hagner.

Matthew 20:33

λέγουσιν αὐτῷ· Κύριε, ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν.

ἀνοιγῶσιν Verb, aor pass subj, 3 pl ἀνοίγω
open

Matthew 20:34

σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἤνατο τῶν ὀμμάτων αὐτῶν, καὶ εὐθέως ἀνέβλεψαν καὶ ἠκολούθησαν αὐτῷ.

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

Used three other times in Matthew of Jesus' compassion but in those instances it is in reference to the crowds.

ἄπτω midd. take hold of, touch
ὄμμα, τος n eye
εὐθέως straightway, immediately

ἀναβλεπω regain one's sight, be able to see
ἀκολουθεω see v.29

Matthew 21:1-11

For verses 1-9, cf. Mark 11:1-10; Luke 19:28-40; John 12:12-19. Morris draws attention to John's account of the days before Jesus' arrival at Jerusalem. He points out that Jesus went up to aid his friends Mary and Martha when Lazarus was sick and died. His raising of Lazarus at Bethany excited the crowds who were ready to welcome Jesus when he entered Jerusalem and perhaps make a political Messiah out of him. His entrance on a donkey was an acted parable showing that he had not come to overthrow Rome but had come as Prince of Peace.

Matthew spells out the significance of the scriptural allusions in Mark, making it clear that Jesus, by his actions, revealed himself as the Messiah and that he was acclaimed as such. Hagner comments, "This pericope describing the actual arrival in the holy city presents a poignant mixture of truth and irony. Jesus is welcomed for what he in truth is, the Son of David, the Messiah of Israel, yet it is precisely as such that he will be rejected by the people. For the moment, however, Jesus will receive the acclaim of the people, and Matthew will record the impact of his arrival in Jerusalem. But when Jesus shows that he is a different kind of Messiah than that of the popular expectation, the people will no longer support him. Paradoxically they will send the one they now receive with such jubilation to his death on the cross. Thus the triumphal entry is a prelude to the passion."

Matthew 21:1

Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα καὶ ἤλθον εἰς Βηθφαγή εἰς τὸ ὄρος τῶν Ἐλαιῶν, τότε Ἰησοῦς ἀπέστειλεν δύο μαθητὰς

ὅτε conj when, at which time
ἐγγιζω approach, draw near
ἤλθον Verb, aor act ind, 1s & 3 pl ἔρχομαι
ὄρος, ος n mountain, hill
ἐλαια, ας f olive tree

Cf. Zech 14:4 which popular Jewish belief connected with the coming of the Messiah.

τοτε then, at that time
ἀπέστειλεν Verb, aor act indic, 3 s
ἀποστελλω send, send out

Matthew 21:2

λέγων αὐτοῖς· Πορεύεσθε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθέως εὐρήσετε ὄνον δεδεμένον καὶ πῶλον μετ' αὐτῆς· λύσαντες ἀγάγετέ μοι.

πορευομαι go, proceed, travel
 κώμη, ης f village, small town
 κατεναντι prep with gen opposite, before
 εὐρήσετε Verb, fut act indic, 2 pl εὐρισκω
 ὄνος, ου m & f donkey
 δεδεμένην Verb, perf pass ptc, f acc s δεω
 bind, tie
 πωλος, ου m colt, young donkey

Lindars suggests that the presence of the two animals is not a misunderstanding of a Hebrew parallelism (as is commonly thought), but a means of emphasising the immaturity of the colt (cf. Mk 11:2) in that it was not yet separated from its mother. A similar point is made by Hagner, "Clearly the key to the problem lies in the fact that an unbroken colt (note Mark 11:2, 'upon which no one had sat,' which is known to Matthew although omitted by him) was usually introduced into service while accompanied by its parent... And the tumult with which Jesus would enter Jerusalem would make such accompaniment all the more necessary... There is thus an *ipso facto* probability that historically two animals were involved in the entry of Jesus into Jerusalem. Matthew, either deducing this fact from general probability or possibly knowing from an eyewitness tradition that there were two animals ... maximizes the correspondence with a somewhat unnatural interpretation of Zechariah that finds reference to two animals. This is precisely the detailed kind of agreement, however, that would impress and delight the rabbinical taste and inclinations of both Matthew and his readers."

λυω loose, untie, release
 ἀγάγετέ Verb, aor act imperat, 2 pl ἀγω

Matthew 21:3

καὶ ἂν τις ὑμῖν εἴπῃ τι, ἐρεῖτε ὅτι Ὁ κύριος αὐτῶν χρεῖαν ἔχει· εὐθὺς δὲ ἀποστελεῖ αὐτούς.

εἶπῃ Verb, aor act subj, 3 s λεγω
 ἐρεῖτε Verb, fut act indic, 2 pl λεγω
 χρεῖα, ας f need, want
 εὐθὺς adv. straightway, immediately
 ἀποστελεῖ Verb, fut act indic, 3 s ἀποστελλω

"None of the Evangelists gives any indication who the owners were or how the arrangement was made. But that it was made shows clearly that Jesus had had more dealings in and around Jerusalem than Matthew has so far indicated." Leon Morris. Morris also draws attention to John's narrative with its reference to periods of ministry at Jerusalem.

Matthew 21:4

Τοῦτο δὲ γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος·

γέγονεν Verb, perf act indic, 3s γινομαι
 πληρωθῇ Verb, aor pass subj, 3 s πληρωω
 fulfill, bring about
 ῥηθὲν Verb, aor pass ptc, n nom/acc s λεγω

Note that the aorist passive of λεγω is quite different in form from the aorist active.

προφητης, ου m prophet

Matthew 21:5

Εἶπατε τῇ θυγατρὶ Σιών· Ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοι πραῦς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ ἐπὶ πῶλον υἱὸν ὑποζυγίου.

εἶπατε Verb, aor act imperat, 2 pl λεγω
 θυγατηρ, τρος f daughter

'Daughter of Zion' is an expression meaning 'inhabitants of Jerusalem.'

βασιλευς, εως m king
 πραῦς, πραεια, πραῦ humble, gentle
 ἐπιβεβηκὼς Verb, perf act ptc, m nom s
 ἐπιβαινω go on board; mount (a donkey)
 ὄνος, ου m & f donkey
 πωλος, ου m colt, young donkey
 ὑποζυγιον, ου n donkey

The quotation is an amalgamation of Is 62:11 and Zech 9:9. "His actions proclaimed boldly to all who had eyes to see it that Jesus was indeed the Messiah, but a Messiah of a very different stamp from any that the deliriously happy crowd had imagined." Morris. "It is clear that the prophecy of the arrival of the messianic king was that he would arrive in meekness (πραυς ... cf. Jesus' application of this word to himself in 11:29), riding not the white stallion of a conqueror but in servant fashion riding the lowly and ordinary beast of burden, the ass, and thus bringing peace (cf. Zech 9:10) rather than war." Hagner.

Matthew 21:6

πορευθέντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες καθὼς συνέταξεν αὐτοῖς ὁ Ἰησοῦς

πορευομαι see v.2
 καθως as, just as
 συντασσω direct, instruct, order

Matthew 21:7

ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπ' αὐτῶν τὰ ἱμάτια, καὶ ἐπεκάθισεν ἐπάνω αὐτῶν.

ἤγαγον Verb, aor act indic, 1 s & 3 pl ἄγω
ὄνος, ου m & f see v.2

πῶλος, ου m see v.2

ἐπέθηκαν Verb, aor act indic, 3 pl ἐπιτιθημι
place on, place, put

ἱματιον, ου n garment, robe, cloak

Cloaks used as a makeshift saddle.

ἐπεκάθισεν Verb, aor act indic, 3 s ἐπικαθίζω
sit, sit on

ἐπάνω prep with gen. on, upon

"When Jesus sat upon 'them,' we are probably to understand simply that Jesus sat upon the colt with the ass just beside it." Hagner.

Matthew 21:8

ὁ δὲ πλεῖστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ, ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων καὶ ἐστρώννουν ἐν τῇ ὁδῷ.

πλεῖστος, η, ον (superl. of πολυς) most,
large

ὄχλος, ου m crowd, multitude

ἔστρωσαν Verb, aor act indic, 3 pl

στρώννυμι spread, make one's bed

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

ὁδος, ου f way, path, road

ἄλλος, η, ο another, other

κοπῶ cut

κλάδος, ου m branch

δένδρον, ου n tree

Cf. 2 Kings 9:13, the acknowledgement of Jehu as king of Israel. "Although the king rides into the city humbly upon the lowly colt of an ass, the crowds bring him into the city with a public demonstration befitting a king." Hagner.

Matthew 21:9

οἱ δὲ ὄχλοι οἱ προάγοντες αὐτὸν καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες· Ὡσαννὰ τῷ υἱῷ Δαυὶδ· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· Ὡσαννὰ ἐν τοῖς ὑψίστοις.

προαγω go before or ahead of

ἀκολουθεω follow, accompany

κραζω cry out, call out

The imperfect has the force of 'kept on shouting.'

ὡσαννα hosanna (in Aramaic), an exclamation of praise literally meaning,

"Save, I pray"

εὐλογεω speak well of, bless

ὄνομα, τος n name

The quotation is from Ps 118:25,26 (LXX 117:25). This Psalm was used liturgically at the feasts of Tabernacles, Dedication and Passover. "Here the one 'who comes in the name of the Lord' is not simply a pilgrim approaching the temple during a festival (as the language was normally used) but none other than that promised descendant of David who would bring the promised blessing of that kingdom. The same line is quoted verbatim again in 23:39 where, however, it refers to the proper eschatological coming of Jesus (for ὁ ἐρχόμενος, 'the coming one,' cf. 3:11; 11:3; John 1:15; 11:27; Acts 19:4)." Hagner.

ὑψιστος, η, ον highest, most high

"It is an enthusiastic cry and probably means that Jesus is to be praised everywhere, right up to heaven itself." Leon Morris.

Matthew 21:10

καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα ἐσειέσθη πᾶσα ἡ πόλις λέγουσα· Τίς ἐστὶν οὗτος;

εἰσελθόντος Verb, aor act ptc, m gen s

εἰσερχομαι enter, go in, come in

ἐσειέσθη Verb, aor pass indic, 3 s σειω

shake; stir up (a city)

πολις, εως f city, town

Matthew 21:11

οἱ δὲ ὄχλοι ἔλεγον· Οὗτός ἐστιν ὁ προφήτης Ἰησοῦς ὁ ἀπὸ Ναζαρεθ τῆς Γαλιλαίας.

The imperfect, ἔλεγον, suggests the question and the answer were being repeated around the crowds.

"Jesus had been in the capital city a number of times (as John in particular makes clear). But clearly Jesus was not as well known in that city as he was among the Galilean pilgrims... The crowds were ready to respond, and they spoke of their hero as 'the prophet Jesus.' They may have meant the great prophet like Moses who was to arrive in the last time (Deut 18:15), and that this prophet was Jesus." Morris.

Postscript

"Jesus enters Jerusalem humbly, seated upon a lowly beast of burden, while being acclaimed the messianic king of the line of David and accepting this acclaim. The arrangements for the entry are made under divine superintendence and in fulfillment of prophecy. Yet in spite of this the crowds hardly understood the significance of this humble entry of Jesus into the capital. Their thoughts concerning the messianic king, the Son of David, were dominated by ideas of power, glory, the overthrow of the Roman authorities, and the establishment of a national-political kingdom. It was precisely for this reason that earlier Jesus tried to keep his messianic identity a secret (which was now no longer necessary). If the crowds' identification of Jesus as the Davidic king was correct, they missed the paradoxical character of that kingship. The irony was that the king, who really was the promised Messiah, came to Jerusalem not as a warrior upon a stallion but humbly as a servant – indeed, as the servant who had come to die. The goal was a more fundamental salvation and a kingdom that was universal in scope, one that far transcended the limited horizon of the crowds." Hagner.

Matthew 21:12-17

Cf. Mark 11:15-17; Luke 19:45-46. The many differences from the account in John 2:13-17 "make it unlikely that the Synoptists and John are describing the same event." Leon Morris. Hagner, on the other hand, argues that "The differences between the Johannine and synoptic accounts hardly need point to two separate occurrences. It is highly unlikely that such a dramatic event occurred twice. And given the obvious freedom of the evangelists to order their materials and shape them in keeping with their purposes, it is also unnecessary to conclude that there were two separate cleansings of the temple." One's approach to this question will depend on the extent to which one believes that John provides a historical framework to Jesus' ministry. The purification of Jerusalem and the temple featured in Jewish expectations (see *Ps Sol* 17:30; also *Mal* 3:1-5). The action of Jesus poses the question of his eschatological authority over the Holy Place. It was a highly provocative act.

Matthew 21:12

Καὶ εἰσῆλθεν Ἰησοῦς εἰς τὸ ἱερόν, καὶ ἐξέβαλεν πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς,

εἰσερχομαι enter, go in, come in
ἱερον, ου n temple, temple precincts

Many MSS (C D W f¹ TR lat sy) add του θεου, an insertion that emphasizes the sanctity of the temple and thus the appropriateness of Jesus' response to the activities there.

ἐκβαλλω throw out, expel, cast out

πωλεω sell, barter

ἀγοραζω buy, redeem

The trade took place in the outer court of the Gentiles.

τραπεζα, ης f table

κολλυβιστης, ου m money-changer

The only legal tender in the temple was the Tyrian tetradrachma. It was therefore possible to make a profitable business from the exchange of currency.

καταστρεφω overturn

καθεδρα, ας f seat, chair

περιστερα, ας f dove, pigeon

Required by the poor for sacrifices of purification, Lev 1:14; Lk 2:24.

Matthew 21:13

καὶ λέγει αὐτοῖς· Γέγραπται· Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται, ὑμεῖς δὲ αὐτὸν ποιεῖτε σπήλαιον ληστῶν.

γέγραπται Verb, perf pass indic, 3 s γραφω
write

οικος, ου m house

προσευχη, ης f prayer

Matthew may have deleted the last three words of the quotation, πασιν τοις ἔθνεσιν, from his Markan source "because he sees no continuing or eschatological significance of the temple for the Gentiles." Hagner.

κληθησεται Verb, fut pass indic, 3 s καλεω

Cf. Is. 56:7; Jer 7:11.

σπηλαιον, ου n cave, hideout (for robbers)

ληστης, ου m robber

"The point does not concern the impropriety of the sacrifices (defended by Isa 56:7, just prior to the quoted words) or profiteering by the temple businessmen, despite the fact that they probably *were* profiteers, or the corruption of the priesthood but the failure to understand the fundamental significance of the temple... Consequently, the temple cleansing is followed by the cursing of the fig tree, which dramatically symbolizes judgment upon Israel for her failure (vv 18–19). Thus the Son of David's clearing of the temple symbolizes a broader failure of Israel to realize God's purposes and will." Hagner.

Matthew 21:14

Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς.

προσῆλθον Verb, aor act indic, 1 s & 3 pl
προσερχομαι come/go to, approach
τυφλος, η, ον blind
χωλος, η, ον lame, crippled
θεραπευω heal, cure

Pharisaic oral law excluded the blind and the lame from 'appearing before the Lord in the temple' and from making sacrifices (cf. Deut 16:16; 2 Sam 5:8?). "The Messiah thus manifests the blessings of the kingdom precisely in the precincts of the temple ... which is thereby transformed from a commercial centre to a place of healing (one cannot but think of Matthew's earlier citation of Hos 6:6 [Matt 9:13; 12:7])." Hagner.

Matthew 21:15

ιδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας τοὺς κρᾶζοντας ἐν τῷ ἱερῷ καὶ λέγοντας· Ὡσαννά τῷ υἱῷ Δαβὶδ, ἠγανάκτησαν

ιδόντες Verb, aor act ptc, m nom pl ὄρω
see, observe
ἀρχιερεως, εως m high priest, member of high priestly family
γραμματεως, εως m scribe
θαυμασιος, η, ον marvellous, wonderful; extraordinary, astonishing
παις, παιδος m & f child
κραζω cry out, call out
ἀγανακτεω be indignant, be angry

"They had no criticism of the unholy traders who defiled the sacred place, but they objected to the praises of children." Morris.

Matthew 21:16

καὶ εἶπαν αὐτῷ· Ἀκούεις τί οὗτοι λέγουσιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς· Ναί. οὐδέποτε ἀνέγνωτε ὅτι Ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον;

ναι yes, yes indeed, certainly
οὐδέποτε never
ἀναγινωσκω read, read in public worship
στομα, τος η mouth
νηπιος, α, ον baby, infant, child
θηλαζω nurse (of a mother feeding her child at the breast); ὁ θ. unweaned child)
καταρτιζω act & midd make, prepare
αινος, ου m praise

Cf. Ps 8:2. "God does not need the choirs of mighty temples or the gifts of outstanding musicians (though of course, he accepts these when offered in the spirit of devotion and lowliness). The praise of little ones is perfect praise." Morris.

Matthew 21:17

καὶ καταλιπὼν αὐτούς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ ἠύλισθη ἐκεῖ.

καταλιπων Verb, aor act ptc, m nom s
καταλειπω leave, leave behind
ἐξω out, outside
πολις, εως f city, town
ἠύλισθη Verb, aor pass dep, 3 s αὐλιζομαι
spend the night
ἐκει there, in that place, to that place

During the Passover festival (and other festivals) many pilgrims had to lodge outside the crowded city. Jesus may have stayed with Mary, Martha and Lazarus – though cf. Lk 21:37.

Matthew 21:18-22

Cf Mark 11:12-14, 20-26. "In its context immediately following the cleansing of the temple, the withering of the fig tree serves as an enacted parable of judgment upon unfruitful Israel. Only when understood as an anticipation of the destruction of the temple (24:2, 15) and the end of national Israel (cf. 23:38) does the miracle make sense." Hagner.

Matthew 21:18

Πρωὶ δὲ ἐπανάγων εἰς τὴν πόλιν ἐπεινασεν.

πρωι adv early morning, in the early morning
ἐπαναγω return
πειναω be hungry

Matthew 21:19

καὶ ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ' αὐτήν, καὶ οὐδὲν εὔρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον, καὶ λέγει αὐτῇ· Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα· καὶ ἐξηράνθη παραχρῆμα ἡ συκὴ.

ἰδων Verb, aor act ptc, m nom s ὄραω see
 συκη, ης f fig tree
 εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one, a
 ὁδος, ου f see v.8
 οὐδεις, οὐδεμα, οὐδεν no one,
 εὔρεν Verb, aor act indic, 3s εὔρισκω
 φυλλον, ου n leaf
 μονον adv only, alone

Morris says that this is unusual and quotes R.K.Harrison, "When the young leaves are appearing in the spring, every fertile fig will have some *taksh* on it, even though the season for edible figs (Mk 11:13 AV) has not yet arrived. When the leaves are fully developed the fruit ought to be mature also. But if a tree with leaves has no fruit, it will be barren for the entire season." *Taksh* is "underdeveloped fruit" that nevertheless "is often gathered for sale in the markets."

μηκετι no longer
 καρπος, ου m fruit, harvest
 γένηται Verb, aor subj, 3s γινομαι
 αἰων, αἰωνος m age
 ἐξηράνθη Verb, aor pass indic, 3s ξηραίνω
 dry up, scorch; pass wither
 παραχρημα immediately, at once

"We should understand this story as an acted parable: the fig tree in leaf gave promise of fruit but produced none. The result was that it was accursed. Those who profess to be God's people but live unfruitful lives are warned." Morris. Matthew is not concerned with the precise details of time but with the immediacy of the effect.

Hagner comments, "Luke's parable of the fig tree (Luke 13:6-9) makes, in its way, the same point as the present enacted parable. For the unfruitful fig tree as a symbol for Israel, see esp. Jer 8:13; Mic 7:1 (cf. Isa 5:1-7; Hos 9:10, 16)."

Matthew 21:20

καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες· Πῶς παραχρῆμα ἐξηράνθη ἡ συκὴ;

ἰδόντες Verb, aor act ptc, m nom pl ὄραω
 θαυμαζω wonder, be amazed

Matthew 21:21

ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ καὶ τῶ ὄρει τούτῳ εἴπητε· Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται·

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s
 ἀποκρινομαι answer, reply
 ἐαν if
 πιστις, εως f faith, trust, belief
 διακριθῆτε Verb, aor pass subj, 2 pl διακρινω
 judge; midd & aor pass doubt, hesitate
 καν (καὶ ἐαν) even if, and if, even
 ὄρος, ους n mountain, hill
 ἄρθητι Verb, aor pass imperat, 2s αἶρω
 take, take up, take away, raise
 βλήθητι Verb, aor pass imperat, 2s βαλλω
 throw, throw down
 θαλασσα, ης f sea

Cf. 17:20 and the note there.

Matthew 21:22

καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες λήμψεσθε

ὅσος, η, ον as much as, how much, how far, ὅσος ἂν, ὅσος ἐαν whoever; pl. as many as, all
 αἰτεω ask, request
 προσευχη, ης f prayer
 πιστεω believe (in), have faith (in)
 λήμψεσθε Verb, fut midd dep indic, 2 pl λαμβανω

Cf. John 14:13-14; 15:7; 16:23. "Jesus does not offer his disciples magical power to do whatever they please or to perform extraordinary feats for their own sake, such as the withering of a fig tree. All must be related to the purpose of God that is in the process of being realized." Hagner.

Matthew 21:23-27

Cf. Mark 11:27-33; Luke 20:1-8.

Matthew 21:23

Καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερὸν προσήλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες· Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;

ἱερων, ου n see v.12
 προσήλθον see v.14
 διδάσκοντι Verb, pres act ptc, m dat s
 διδασκω teach

"No reference is given to the content of the teaching of Jesus at this point, but it would be a fair assumption that he was again proclaiming the dawn of the kingdom of God (cf. εὐαγγελιζομένου ... in Luke 20:1)."

ἀρχιερεὺς, εὼς m see v.15
πρεσβύτερος, α, ον elder
λαός, ου m people, a people

I.e. representatives of the Sanhedrin. Cf. 26:3, 47; 27:1, 3, 12, 20.

ποιός, α, ον what, of what kind
ἐξουσία, ας f authority, right, power

'These things' would probably include the triumphant entry, Jesus' driving out of the traders and his healing and teaching in the temple.

ἔδωκεν Verb, aor act indic, 3 s δίδωμι

"It was a day when originality was not highly prized. In the rabbinic schools it was necessary to cite some previous rabbi if one wished to obtain a hearing. Authority was always clothed with some external justification for him to do this. He had no authority that they could discern, and they were the people who authorised teachers. So they asked him for his credentials." Leon Morris. Cf. Acts 4:7.

Matthew 21:24

ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς·
Ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἓνα, ὃν ἂν εἴπητέ μοι κἀγὼ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ·

ἀποκριθεὶς see v.21
ἐρωτάω ask, request
κἀγὼ a compound word = καὶ ἐγὼ
εἰς, μια, ἐν gen ἓνος, μιας, ἓνος one, a
ἐὰν if
εἴπητέ Verb, aor act subj, 2 pl λέγω
ἐρῶ Verb, fut act indic, 1 s λέγω

To answer with another question was typical of Rabbinic debate. It was not necessarily a means of avoiding the issue but could be an attempt to extract the right answer.

"This was not a red herring to lead them away from their question, for if they had answered it honestly they would have had the answer to their own since John had borne witness to Jesus." Morris.

Matthew 21:25

τὸ βάπτισμα τὸ Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες· Ἐὰν εἴπωμεν· Ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν· Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ;

πόθεν interrog adv. from where
οὐρανός, ου m heaven
ἢ or

διαλογίζομαι discuss, consider, reason
ἑαυτός, ἑαυτή, ἑαυτόν him/her/itself

"Their reasoning covers the consequences of each of the possible answers, and they give no attention whatever to the actual source of John's baptism." Morris.

εἴπωμεν Verb, aor act subj, 1 pl λέγω
ἐρεῖ Verb, fut act indic, 3 s λέγω
πιστεύω see v.22

Matthew 21:26

ἐὰν δὲ εἴπωμεν· Ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον, πάντες γὰρ ὡς προφήτην ἔχουσιν τὸν Ἰωάννην.

φοβεομαι fear, be afraid (of)
ὄχλος, ου m crowd, multitude

Matthew 21:27

καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπαν· Οὐκ οἶδαμεν. ἔφη αὐτοῖς καὶ αὐτός· Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

οἶδα (verb perf in form but with present meaning) know

"It was not that they were ignorant of what was involved, nor that they did not have a strong opinion of their own about John. It was that neither answer was practical politics. Jesus had challenged them and they had declined the challenge." Morris.

"Actually this is no escape from their dilemma, for they thereby confess incompetence to judge one who except for Jesus had been the most prominent preacher of their day. If they cannot tell whether God was at work in John the Baptist, they are not competent to question and judge Jesus." Filson.

ἔφη Verb, imperf act ind, 3s φημι say

Matthew 21:28-32

This parable of the two sons is unique to Matthew. It is the first in a series of three parables about Jesus' rejection by those who ought to receive him.

Matthew 21:28

Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχεν τέκνα δύο. προσελθὼν τῷ πρώτῳ εἶπεν· Τέκνον, ὑπάγε σήμερον ἐργάζου ἐν τῷ ἀμπελῶνι.

δοκεῶ think, suppose
εἶχεν Verb, imperf act indic, 3 s ἔχω
τέκνον, ου n child

Cf. Luke 15:11-32.

προσερχομαι come or go to, approach
πρώτος, η, ον first
ὑπάγω go, depart
σήμερον today
ἐργάζομαι work, do, perform

ἀμπελων, ωνος m vineyard

Matthew 21:29-31

Verses 29-31 are marked by some peculiar textual variants. Manuscripts fall into three basic categories:

- i) The first son says 'No' but later repents. When asked who did the will of the father, the answer given is 'the first'.
- ii) The first son says 'No' but later repents. When asked who did the will of the father, the answer given is 'the last'.
- iii) The first son says 'Yes' but then does nothing, the second says 'No' but later repents. When asked who did the will of the father, the answer given is 'the second' (or some variant such as 'last').

Some critics favour the second reading because it does not make sense and explains the origin of the others. Westcott and Hort suggest that a primitive error is responsible for the second of the above and that this then gave rise to the variants. Metzger prefers the first reading while Nestle prefers the third.

Matthew 21:29

ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐ θέλω· ὕστερον δὲ μεταμεληθεὶς ἀπήλθεν.

ἀποκριθεὶς see v.21

θέλω wish, will

ὕστερον afterwards, later

μεταμεληθεὶς Verb, aor pass dep ptc, m nom s μεταμελομαι change one's mind

Can also bear the sense 'repent.'

Matthew 21:30

προσελθὼν δὲ τῷ δευτέρῳ εἶπεν ὡσαύτως· ὁ δὲ ἀποκριθεὶς εἶπεν· Ἐγώ, κύριε· καὶ οὐκ ἀπήλθεν.

ἕτερος, α, ον other

ὡσαύτως adv in the same way, likewise

ἐγώ is short for ἰδου ἐγώ, 'Here I am.'

Matthew 21:31

τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρός; λέγουσιν· Ὁ πρῶτος. λέγει αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν λέγω ὑμῖν ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ.

θέλημα, ατος n will, wish, desire

τελωνης, ου m tax collector

πορνη, ης f prostitute

προαγω go before or ahead of

"The conventionally religious who cause no scandal and go through the outward motions of religious observances can fail to respond to the demand for wholehearted repentance and complete dedication to the service of God that Jesus demanded." Leon Morris.

"The contrast noted here between the receptivity of sinners and the hardheartedness of the Jewish religious leadership in relation to the message of Jesus is a common motif in the Gospel tradition (cf. 9:10-13; Luke 7:29-30, 35-50; 18:9-14; John 7:48). The connection between John the Baptist and Jesus is such that those who reject John also reject Jesus." Hagner.

Matthew 21:32

ἦλθεν γὰρ Ἰωάννης πρὸς ὑμᾶς ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐδὲ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ.

ὁδος, ου f way, path

δικαιοσυνη, ης f righteousness

πιστεω see v.22

ἰδόντες Verb, aor act ptc, m nom pl ὁραω see, observe

The change in the lives of these people was evident – it could be seen.

μετεμελήθητε Verb, aor pass dep indic, 2 pl μεταμελομαι see v.29

ὕστερον see v.29

"Doing the will of the Father, for Jesus, is more than simply a matter of words; it is always a matter of deeds (cf. esp. 7:21-27; 25:31-46)." Hagner.

Matthew 21:33-46

Cf. Mark 12:1-12; Luke 20:9-19. Green comments on the different emphases of Mark and Matthew: "For Mark the point of the parable is not that the vineyard was unfruitful but that the tenants were wicked and killed the owner's son. For Matthew it is rather that those who originally worked the vineyard did not produce the fruit expected of them no matter who came to demand it, and therefore it must be handed over to those who will. As usual, Mark's interest is Christological, Matthew's is ecclesiological."

Matthew 21:33

Ἄλλην παραβολὴν ἀκούσατε. Ἄνθρωπος ἦν οἰκοδεσπότης ὅστις ἐφύτευσεν ἀμπελῶνα καὶ φραγμὸν αὐτῷ περιέθηκεν καὶ ὄρυξεν ἐν αὐτῷ ληνὸν καὶ ὠκοδόμησεν πύργον, καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.

ἄλλος, η, ο another, other

οικοδεσποτης, ου m householder,
landowner, master

Cf. 20:1-16.

όστις, ήτις, ό τι who, which
φυτευω plant
άμπελων, ωνος m vineyard
φραγμος, ου m fence, wall, hedge
περιέθηκεν Verb, aor act indic, 3 s
περιτιθημι put around
όρυσσω dig, dig a hole in
ληνος, ου f wine press
οικοδομεω build, build up
πυργος, ου m tower, watchtower
έξέδετο Verb, aor midd dep indic, 3 s
έκδιδομαι let out, lease, rent
γεωργος, ου m farmer, tenant farmer
άποδημεω go on a journey, go away

Cf. Is 5:1f for Israel similarly pictured as a vineyard.

Matthew 21:34

ότε δε ήγγισεν ό καιρός τών καρπών,
άπέστειλεν τούς δούλους αυτού πρός τούς
γεωργούς λαβείν τούς καρπούς αυτού.
ότε conj when, at which time
έγγιζω approach, draw near
καιρος, ου m time
καρπος, ου m fruit, harvest

"Points to the decisive time when God will reckon with his people." Hill.

άπέστειλεν Verb, aor act indic, 3 s
άποστελλω send, send out
δουλος, ου m slave, servant
λαβείν Verb, aor act infin λαμβανω

Matthew 21:35

και λαβόντες οι γεωργοι τούς δούλους αυτού
ον μεν εδειραν, ον δε άπεκτειναν, ον δε
έλιθοβόλησαν.

εδειραν Verb, aor act indic, 3 pl δερω beat,
strike
άποκτεινω kill, put to death
λιθοβολεω stone, throw stones at

Cf. 23:37. "The persecution of the prophets is a familiar theme in the OT; cf. Jeremiah, who was beaten, according to Jer 20:2, and Uriah the prophet, killed in Jer 26:21-23; Zechariah is stoned in 2 Chr 24:21; cf. the general reference to the killing of the prophets in Neh 9:26." Hagner.

Matthew 21:36

παλιν άπέστειλεν άλλους δούλους πλείονας
των πρώτων, και έποίησαν αυτοίς ώσαύτως.
παλιν again, once more
άλλος, η, ο see v.33
πλειων, πλειον or πλεον more

πρωτος, η, ον first, earlier
ώσαυτως adv in the same way, likewise

Matthew 21:37

ύστερον δε άπέστειλεν πρός αυτούς τον υιον
αυτου λέγων· Έντραπήσονται τον υιον μου.

ύστερον adv afterwards

Cf. Heb 1:1-2.

έντραπήσονται Verb, fut pass indic, 3 pl
έντρεπω make ashamed; pass respect,
regard

Matthew 21:38

οι δε γεωργοι ιδόντες τον υιον ειπον εν
εαυτοις· Ουτός εστιν ό κληρονόμος· δευτε
άποκτεινωμεν αυτον και σχώμεν την
κληρονομίαν αυτου·

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

ειπον Verb, aor act indic, 1s & 3pl λεγω
εαυτος, εαυτη, εαυτον him/her/itself
κληρονομος, ου m heir
δευτε adv. come (of command or
exhortation)

άποκτεινω see v.35

σχωμεν Verb, aor act subj, 1 pl έχω
κληρονομια, ας f inheritance

Green comments that in Jewish law, three successive failures on the part of the owner to collect his share of the annual harvest gave tenants a case for claiming that the vineyard was their own. Their case would be strengthened in practice (though hardly in law) if they could dispose of the heir for whose benefit the property was being developed.

Matthew 21:39

και λαβόντες αυτον εξεβαλον εξω του
άμπελωνος και άπεκτειναν.

A few MSS representing the Western text (D Θ it) reverse the order of the casting out of the vineyard and the killing of the son, with the result that the son is first killed and then cast out of the vineyard. This is probably due to the harmonization of the sequence with the Markan parallel (Mark 12:8).

έκβαλλω throw out, cast out
έξω adv. out, outside

"They would claim that the dead man had come to make an unjust claim to their vineyard and that all they had done was to repel a robber." Leon Morris.

"In v. 39 Matthew, altering the Markan order, has the son first cast out of the vineyard and then killed (so too Luke 20:15). This reversal shows beyond doubt that Matthew has the death of Jesus in mind since Jesus was in fact killed outside the city walls (the same point is emphasized in Heb 13:12; cf. John 19:20). McNeile notes that if the parable had been created by the early church, some allusion to the resurrection of Jesus would almost certainly have been included." Hagner.

Matthew 21:40

ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις;

ὅταν when, whenever, as often as

"The coming of the master of the vineyard to punish the tenants of the vineyard suggests a judgment that is eschatological in tone." Hagner.

ἐκεῖνος, ἡ, ο demonstrative adj. that, those

Matthew 21:41

λέγουσιν αὐτῷ· Κακοὺς κακῶς ἀπολέσει αὐτούς, καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν.

κακός, ἡ, ον evil, bad

κακῶς badly, severely

ἀπολέσει Verb, fut act indic, 3 s ἀπολλυμι
destroy, kill

It is suggested that κακοὺς κακῶς ἀπολεσθαι is a literary phrase which had become idiomatic. It is difficult to translate, being a combination of "he will bring those bad men to a bad end" and "he will utterly destroy those evil men". NEB translates, "he will bring those wretches to a wretched end." Hagner comments that there may be an allusion to the destruction of Jerusalem.

ἐκδώσεται Verb, fut midd dep indic, 3 s

ἐκδιδομαι let out, lease, rent

ἄλλος, ἡ, ο another, other

οἵτινες Pronoun, m nom pl ὅστις, ἡτις, ὅ τι
who, which

ἀποδώσουσιν Verb, fut act indic, 3 pl

ἀποδιδωμι give, pay, render

καρπός, ον m see v.34

A verbal echo of Ps 1:3.

Matthew 21:42

Λέγει αὐτοῖς ὁ Ἰησοῦς· Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς· Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ κυρίου ἐγένετο αὕτη, καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

οὐδέποτε never

ἀναγινωσκω read

γραφῆ, ἡς f writing, Scripture

Cf. 12:3, 5; 19:4; 21:16; 22:31. The quotation which follows is from Ps 118:22f. This quotation is found not only in the three Synoptics at this point but also in Acts 4:11 & 1 Peter 2:7.

λίθος, ον m stone

ἀποδοκιμαζω reject (after testing)

οικοδομεω build, build up, encourage

ἐγενήθη Verb, aor indic, 3 s γινομαι

κεφαλῆ, ἡς f head

γωνία, ας f corner; κεφαλὴ γωνίας main
corner stone, keystone

Seems to be a large stone laid in the foundations of a building at the corner of two walls. In such a place it would provide the key point from which those walls would be constructed and thereby the whole building. Alternatively, it could refer to the keystone or capstone at the top of the arch of a doorway (so Jeremias).

θαυμαστός, ἡ, ον marvellous, wonderful

Matthew 21:43

διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ θεοῦ καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς.

διὰ τοῦτο It is relationship to Jesus which defines the people of God.

ἀρθήσεται Verb, fut pass indic, 3 s αἶρω

take, take away

δοθήσεται Verb, fut pass indic, 3 s δίδωμι

ἔθνος, οὗς n nation, people

"The words foreshadow the appearance of the Christian church." Leon Morris. "This setting aside of the privilege of Israel as the unique people of God in favour of another people, namely, the church ... is of course nothing short of revolutionary. The singular ἔθνος, which means 'people' or 'nation,' inevitably alludes to the eventual mission to the Gentiles, the ἔθνοι, plural of the same word (cf. 12:21; 24:14; 28:19). The word in the singular here need not be thought of as excluding Jews, however, since the new nation, the church (cf. 16:18), consists of both Jews and Gentiles (and Jews are included in 28:19)... The emphasis on this new group producing the appropriate fruit (cf. v. 41) is thoroughly consonant with Matthew's frequent stress on the righteousness of the kingdom (e.g., 5:20; 6:33) that Jesus embodies and brings." Hagner.

Matthew 21:44

Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον
συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ λικμήσει
αὐτόν.

There are doubts regarding the authenticity of this verse. It is missing from many manuscripts and the evidence is very evenly divided. It could have been incorporated from Luke 20:18 or the careless eye of a copyist might have slipped from αὐτης at the end of v43 to αὐτον at the end of the disputed verse, so resulting in its omission.

πεσῶν Verb, aor act ptc, m nom s πιπτω
fall, fall down

συνθλαομαι be broken in pieces
ὅς ἂν whoever

πέσῃ Verb, aor act subj, 3 s πιπτω
λικμῶ crush

"Here it is the rejected stone – now the cornerstone (Ps 118:22 in v. 42) – who becomes to those who have rejected him either the stone of stumbling or the stone that crushes, in both cases bringing ruin to them. This sober judgment oracle may thus be thought of not as out of place but as supplementing v. 43, which spoke only of the kingdom being taken away, and as corresponding to the judgment referred to in v. 41." Hagner.

Matthew 21:45

Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι
τὰς παραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν
λέγει·

ἀρχιερεὺς, εὼς m see v.15
ἔγνωσαν Verb, aor act indic, 3 pl γινωσκω

"The self-recognition shows the effectiveness of the parables as a means of disclosure." Hagner.

Matthew 21:46

καὶ ζητοῦντες αὐτὸν κρατῆσαι ἐφοβήθησαν
τοὺς ὄχλους, ἐπεὶ εἰς προφήτην αὐτὸν εἶχον.

ζητοῦντες Verb, pres act ptc, m nom s ζητεω
seek, look for, attempt
κρατεω hold, sieze, arrest
φοβεομαι trans fear, be afraid of,
reverence; intrans be afraid

Cf. v.26.

ἐπεὶ since, because, for

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.

Matthew 22:1

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.

πάλιν again, once more

Matthew 22:2

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
βασιλεὺς, εὼς m king
ὅστις, ἥτις, ὅτι who, which
γάμος, οὐ 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.

Matthew 22:3

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.

ἔλθεῖν Verb, aor act infin ἐρχομαι

Matthew 22:4

πάλιν ἀπέστειλεν ἄλλους δούλους λέγων·
Εἶπατε τοῖς κεκλημένοις· Ἴδου τὸ ἄριστόν μου
ἡτοιμάκα, 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
ἡτοιμάκα Verb, perf act indic, 1 s ἐτοιμαζω
prepare, make ready

ταυρος, ου m bull

σιτιστος, η, ον fattened (τα σ. fattened
calves)

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

ἔτοιμος, η, ον ready, prepared

δευτε adv. come (of command or
exhortation)

Matthew 22:5

οἱ δὲ ἀμελήσαντες ἀπῆλθον, ὃς μὲν εἰς τὸν
ἴδιον ἀγρὸν, 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.

Matthew 22:6

οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ
ὑβρισαν καὶ ἀπέκτειναν.

λοιπος, η, ον rest, remaining, other

κρατήσαντες Verb, aor act ptc, m nom pl
κρατεω see 21:46

ὑβρισαν Verb, aor act indic, 3 pl ὑβριζω
treat shamefully, insult, mistreat

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

ἀποκτενω kill, put to death

"The applicability of the language to the fate of
John the Baptist, Jesus (the verb ὑβριζειν, '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.

Matthew 22:7

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

ὀργιζομαι be furious, be angry

πεμπω 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

ἐμπιπρημι 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."

Matthew 22:8

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

Matthew 22:9

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

πορευομαι go, travel

διεξοδος, ου f (doubtful meaning) δ. των

ὁδων 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 ἔαν whoever; pl. as many as, all

εὔρητε Verb, aor act subj, 2 pl εὕρισκω

Matthew 22:10

καὶ ἐξελθόντες οἱ δοῦλοι ἐκεῖνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας οὓς εὔρον, πονηροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων.

ἐξελθόντες Verb, aor act ptc, m pl nom
ἐξερχομαι

ἐκεῖνος, η, ο that, those

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

συναγω gather, gather together

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

πονηρός, 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

ἀγαθός, η, ον good, useful, fitting

ἐπλήσθη Verb, aor pass indic, 3 s πιμπλημι
fill

In place of γάμος & 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.

Matthew 22:11-14

These verses, unique to Matthew, indicate that while the messianic banquet is open to all (cf. v 10 πονηροὺς τε καὶ ἀγαθοὺς), 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.

Matthew 22:11

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

εἰσερχομαι enter, go in, come in

θεασομαι see, look at, observe

εἶδεν Verb, aor act indic, 3 s ὄραω 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 [τα δικαιώματα] 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.

Matthew 22:12

καὶ λέγει αὐτῷ· Ἐταίρε, 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 φιμοω

silence; pass. be silent

Matthew 22:13

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

ἐκβαλλω throw out, expel, cast out

σκοτος, ους n darkness, evil

ἐξωτερους, α, ον outer, outmost

Cf. 8:12.

ἐκεῖ see v.11

ἔσται Verb, fut indic, 2 s εἶμι

κλαυθμος, ου m bitter crying, wailing

βρυγμος, ου m grinding, gnashing

ὀδους, ὀδοντος m tooth

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

Matthew 22:14

πολλοὶ γὰρ εἰσὶν 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.

Matthew 22:15

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

Matthew 22:16

καὶ ἀποστέλλουσιν 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
Ἡρωδιανοι, ον 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, οὐδεμα, 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.

Matthew 22:17

εἰπὸν 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 δίδωμι
κηνσος, ου m tax, poll tax
ἢ οὐ

"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.

Matthew 22:18

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

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

Matthew 22:19

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

Matthew 22:20

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.'

Matthew 22:21

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

τοτε then, at that time

ἀποδίδωμι 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.

Matthew 22:22

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.

Matthew 22:23-33

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

Matthew 22:23

Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν

ἐκεῖνος, η, ο demonstrative adj. that προσῆλθον 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 Θ^f , 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

ἐπερωτάω ask, question

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

Matthew 22:24

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

διδάσκαλος, ου m see v.16

ἐάν if

ἀποθνήσκω die

τέκνον, ου n child

ἐπιγαμβρεύω marry (according to levirite 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.

Matthew 22:25

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 levirite marriage was not generally observed in the first century.

ἑπτα seven
 πρωτος, η, ον first
 γήμας Verb, aor act ptc, m nom s γαμεω
 marry
 τελευταω die
 ἀφῆκεν Verb, aor act indic, 3 s ἀφημι leave

Matthew 22:26

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

ὁμοίως likewise, in the same way
 δευτερος, α, ον second
 τρίτος, η, ον third
 ἑπτα seven

Matthew 22:27

ὑστερον δὲ πάντων ἀπέθανεν ἡ γυνή·

ὑστερον afterwards, later, finally; ὑ.
 παντων last of all
 ἀπέθανεν Verb, aor act indic, 3s ἀποθνησκω
 see v.24

Matthew 22:28

ἐν τῇ ἀναστάσει οὖν τίνος τῶν ἑπτὰ 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

Matthew 22:29

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.

Matthew 22:30

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.

Matthew 22:31

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

νεκρος, α, ον dead
 ἀναγινοσκω read
 ρηθὲν Verb, aor pass ptc, n nom/acc s λεγω

Matthew 22:32

Ἐγὼ εἰμι ὁ θεὸς Ἀβραάμ καὶ ὁ θεὸς Ἰσαὰκ καὶ 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.

Matthew 22:33

καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

ὄχλος, ου m crowd, multitude
 ἐκπλησσομαι be amazed
 διδαχη, ης f teaching, what is taught

Cf. 7:28.

Matthew 22:34-40

Cf. Mark 12:28-34; Luke 10:25-28.

Matthew 22:34

Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους συνήχθησαν ἐπὶ τὸ αὐτό.

φίμωω silence, put to silence

συνήχθησαν Verb, aor pass indic, 3 pl

συναγῶ gather, gather together, assemble

ἐπὶ τὸ αὐτό is used in the sense of 'together' as in Acts 1:15. Hagner comments, "the identical phrase occurs in the LXX of Ps 2:2 in a context of opposition against the Lord's 'anointed.'"

Matthew 22:35

καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν νομικὸς περᾶζων αὐτόν·

ἐπερωτῶ ask, question

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one

νομικος, η, ον pertaining to the law; ὁ v. lawyer

Though only a few manuscripts omit νομικος Metzger argues that the word is not original. He suggests that, "Internal considerations of the most compelling kind make it altogether likely that all of the Uncials and almost all of the minuscules are wrong in reading νομικος"

i) Except for this passage, Luke alone of the evangelists uses this word.

ii) There would have been no reason to omit the word if genuine, but strong temptation to add it from the parallel passage in Luke 10:25.

Morris disagrees saying, "the attestation is strong, and there is no reason why Matthew should not use a word once only. It should be accepted."

περᾶζω test, put to the test

Matthew 22:36

Διδάσκαλε, ποία ἐντολή μεγάλη ἐν τῷ νόμῳ;

διδασκαλος, ου m teacher

ποιος, α, ον interrog pro. what, which

ἐντολή, ης f command

μεγας, μεγαλη, μεγα large, great

μεγαλη this Semitic construction means 'great as compared to the other commandments,' 'the greatest.'

νομος, ου m law

A trick question in that it was calculated to provoke controversy as this was a hot topic in rabbinic discussion.

Matthew 22:37

ὁ δὲ ἔφη αὐτῷ· Ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου·

ἔφη Verb, imperf act ind, 3s φημι say

ἀγαπήσεις Verb, fut act indic, 2 s ἀγαπαω love

ὅλος, η, ον whole, all, complete, entire

ψυχη, ης f self, inmost being, 'soul'

διανοια mind, thought, understanding

The quotation is from Dt 6:5 with the exception that the final 'with all your might' is changed to 'with all your mind'. Cf. Josh 22:5.

Matthew 22:38

αὕτη ἐστὶν ἡ μεγάλη καὶ πρώτη ἐντολή.

πρωτος, η, ον first, leading, foremost

"This commandment from Deut 6:5 can easily be recognized as a kind of elaboration on the first commandment of the Decalogue: 'I am the Lord your God ... you shall have no other gods besides me.'" Hagner.

Matthew 22:39

Δευτέρα δὲ ὁμοία αὐτῇ· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

δευτερος, α, ον second

ὁμοιος, α, ον like, of the same kind as

πλησιον i) prep with gen near; ii) ὁ π. neighbour, fellow man.

σεαυτου, ης reflexive pronoun yourself

Cf. Lev 19:18,34. See also Matt 5:43; 19:19; Rom 13:9; Gal 5:14; Jas 2:8.

"It seems that the Jews tended to understand by the *neighbour* one's fellow Jew and to leave open the possibility of a thoroughgoing hatred to 'lesser breeds without the law.' But there cannot be the slightest doubt that Jesus is extending the term as widely as it can be extended; he is saying that one must love one's fellow human being. The two great commandments go together (if anyone says he loves God and hates his brother he is a liar, 1 John 4:20)." Leon Morris. The quotation from 1 John no doubt refers primarily to a fellow *believer*, but it should not be limited to care for believers.

Matthew 22:40

ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ προφῆται.

δυο gen & acc δυο dat δυσιν two

κρέμαται Verb, pres pass indic, 3 s

κρεμαννυμι hang, midd intrans. hang

Cf. 7:12; Rom 13:10. "This does not ... mean that all other commandments may be ignored and that all that one must do is love. The commandments of God are serious and must be observed. But Jesus is saying that it is only when we love that we can truly obey them and that without love we do not really understand what the commandments mean. In one way or another all the commandments are expressions of God's love. Love is the thrust of them all, and it is only as we love that we fulfil them." Morris.

Matthew 22:41-46

Cf. Mark 12:35-37a; Luke 20:41-44.

Matthew 22:41

Συνηγμένων δὲ τῶν Φαρισαίων ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς

συνηγμένων Verb, perf pass ptc, gen pl
συναγω see v.34

ἐπερωταω ask, interrogate, question

Matthew 22:42

λέγων· Τί ὑμῖν δοκεῖ περὶ τοῦ χριστοῦ; τίνας υἱὸς ἐστίν; λέγουσιν αὐτῷ· Τοῦ Δαβὶδ.

"The question asked by Jesus must have seemed very easy to the Pharisees. It was common knowledge that the promised Messiah ... was to be of the lineage of David (cf. John 7:42; for OT background, see 2 Sam 7:12-13; Ps 89:4; Jer 23:5; cf. *Ps. Sol* 17:21). Conversely, throughout the Gospel the references to Jesus as the Son of David (e.g., 1:1, 20; 9:27; 12:23; 15:22; 20:30-31; 21:9) amount to assertions of his messianic identity." Hagner.

δοκεω think, suppose

Matthew 22:43

λέγει αὐτοῖς· Πῶς οὖν Δαβὶδ ἐν πνεύματι καλεῖ αὐτὸν κύριον λέγων·

πως how(?)

"See the opening words of Ps 110. It is astonishing that David should call his son 'my lord'; by Jewish standards of familial respect, it is rather the son who might refer to his father as 'my lord.'" Hagner.

Matthew 22:44

Εἶπεν κύριος τῷ κυρίῳ μου· Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου;

κάθου Verb, pres midd/pass dep imperat, 2 s
καθημαι sit, sit down

δεξιός, α, ον right, δεξια right hand
ἕως ἂν until

θῶ Verb, aor act subj, 1 s τιθημι place
ἐχθρός, α, ον enemy
ὑποκάτω prep with gen under, beneath
ποὺς, ποδός m foot

"The prophecy refers to the Messiah as sitting at the right hand of God, that is, in the highest place of all... And while he sits there, God himself will defeat all his enemies." Leon Morris. Morris goes on to point out that by this, Jesus challenged their notion that the Messiah would be a warrior king, just like David. "It was fundamentally because they had a wrong conception of the Messiah, thinking of him as a human warrior rather than a divine Saviour, that they failed to see Him in Jesus." Tasker.

Matthew 22:45

εἰ οὖν Δαβὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστίν;

See v.43.

"The point of the question addressed to the Pharisees is apparently to elevate the concept of Messiah from that of a special human being to one who uniquely manifests the presence of God – and thus one whom David has also to address as his Lord. This pericope serves thus in one sense as a kind of justification for the extravagant claims made by Jesus, or concerning him, earlier in the Gospel (e.g., 10:32-33, 40; 11:27; 14:33; 16:16). As in Peter's confession, so here, the Christ, the Son of David, is to be recognized as uniquely 'the Son of the living God'... He is the living Lord of the church ... who sits at God's right hand. The Pharisees accordingly reject Jesus at their very great peril. They have rejected not merely a human messianic claimant but the unique emissary of God, whom even David had called 'my lord.'... So too today repeated attempts are being made to explain Jesus in strictly human categories. Yet if we limit our understanding of Jesus to analogies that from the beginning rule out the supernatural and the divine, we will never arrive at an adequate view of Jesus. This is the very point the Gospel desires to press home to its readers. Jesus' question to the Pharisees – How then does David call him 'my lord'? – must also be asked of those modern scholars who allow Jesus to be no more than a human teacher. The burning question 'Who do you say I am?' (16:15) has only one adequate answer." Hagner.

Matthew 22:46

καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ λόγον,
οὐδὲ ἐτόλμησέν τις ἀπ' ἐκείνης τῆς ἡμέρας
ἐπερωτῆσαι αὐτὸν οὐκέτι.

οὐδεὶς, οὐδεμία, οὐδεν no one, nothing
δυναμαὶ can, be able to, be capable of
ἀποκριθῆναι Verb, aor pass dep infin

ἀποκρινομαι answer, reply
οὐδε and not, neither
τολμαω dare, be brave
ἐκεῖνος, η, ο demonstrative adj. that
ἐπερωταω see v.41
οὐκετι adv no longer, no more

Matthew 23:1

Τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς
μαθηταῖς αὐτοῦ

τοτε then, at that time
λαλεω speak, talk
ὄχλος, ου m crowd, multitude
μαθητης, ου m disciple, follower

Morris comment that, in the following verses
Jesus, "is not so much criticizing [the
Pharisees] as drawing his hearers' attention to
the kind of lives they should be living."

Matthew 23:2

λέγων· Ἐπὶ τῆς Μωϋσέως καθέδρας ἐκάθισαν
οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι.

καθεδρα, ας f seat, chair

'Chair' refers here to teaching office. "This
means that as the custodians of Moses'
teaching they share in his authority and are
accordingly to be respected." Hagner.

καθίζω sit, take one's seat
γραμματεὺς, εως m scribe, expert in
Jewish law

Matthew 23:3

πάντα οὖν ὅσα ἐὰν εἴπωσιν ὑμῖν ποιήσατε καὶ
τηρεῖτε, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε,
λέγουσιν γὰρ καὶ οὐ ποιοῦσιν.

ὅσος, η, ον as much as, how much; ὅσος
ἐὰν whoever, whatever
εἴπωσιν Verb, aor act subj, 3 pl λεγω
τηρεω keep, observe

Some (Carson, Jeremias) hold these words of
Jesus to be irony and sarcasm. Morris
however, believes that Jesus is drawing
attention to the difference between the words
and the deeds of the Pharisees. Bengal and
Gundry point out that it is only when and
insofar as they expound Moses that their words
demand attention, not when they add and
develop their own traditions. Hagner, while
suggesting that the words might be put in
inverted commas since they reflect the
Pharisees view of themselves, also sees this as
part of "Matthew's concern to affirm Jesus'
loyalty to the righteousness of the Torah"
rather than the statement being ironic or
sarcastic.

Matthew 23:4

δεσμεύουσιν δὲ φορτία βαρέα καὶ ἐπιτιθέασιν
ἐπὶ τοὺς ὄμους τῶν ἀνθρώπων, αὐτοὶ δὲ τῷ
δακτύλῳ αὐτῶν οὐ θέλουσιν κινῆσαι αὐτά.

δεσμευω tie (up), bind
φορτιον, ου n burden, load
βαρέα Adjective, n nom/acc pl βαρὺς, εια, υ
heavy
δυσβαστακος, ον hard to carry

καὶ δυσβάστακτα is lacking in L^f it sy^{s,c,p} bo;
after φορτια κ has simply μεγαλα βαρεα. The
omission can have been caused by
homoioteleuton, i.e., the skipping of the eye
from the και to the και following the adjective.
Favouring the text are B D W Θ f⁴³ TR lat sy^h
sa (mae). Metzger thinks that the words are an
interpolation from Luke 11:46 and should not
be considered a part of the original text. If they
were original, he asks, why are they omitted
"from such a rich variety of witnesses"?

ἐπιτιθημι place on, place, add
ὄμος, ου m shoulder

"The Pharisees, in a well-motivated but misled
attempt to protect the obedience of the written
Torah, had built up an elaborate fence around
the Torah through the detailed stipulations of
their special tradition (which in tragic irony
had the effect of canceling out what it had been
intended to explicate; cf. 15:3, 6). This they
firmly imposed on others, without being
willing to make adjustments to the burden, not
even by so slight an exertion as the moving of
a finger." Hagner.

"The regulations they evolved for ritual purity
were much harder for people in trades and
similar walks of life than for the more leisured
and scholarly Pharisees." Morris.
Cf. 11:30 for the contrasting 'burden' of Jesus.

δακτυλος, ου m finger
θελω wish, will
κινεω move, remove

Matthew 23:5

πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ
θεαθῆναι τοῖς ἀνθρώποις· πλατύνουσι γὰρ τὰ
φυλακτήρια αὐτῶν καὶ μεγαλύνουσι τὰ
κράσπεδα,

θεαθῆναι Verb, aor pass infin θεαομαι see,
look at, observe

Cf. 6:1-6.

πλατύνω enlarge, widen
φυλακτήριον, ου n phylactery

A small case containing scripture verses, worn
on the arm and forehead by the Jew while
praying, as commanded in Dt 6:8.

μεγαλύνω enlarge, magnify
κράσπεδον, ου n fringe, edge, tassel

"Tassels attached to the outer garment to
remind people to follow God's commandments
(Num 15:37-38)." Morris.

Matthew 23:6

φιλοῦσι δὲ τὴν πρωτοκλισίαν ἐν τοῖς δεῖπνοις
καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς

φιλεω love
πρωτοκλισια, ας f place of honour
δειπνον, ου n feast, banquet

I.e. being seated at the right hand of the host or
the master of the house. Cf. Luke 14:7-14.

πρωτοκαθεδρια, ας f place of honour

"There appear to have been some seats behind
the officiants, facing the congregation, for
people not leading the service, and, if so, they
would have been regarded as important
places." Morris.

Matthew 23:7

καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ
καλεῖσθαι ὑπὸ τῶν ἀνθρώπων· Ῥαββί.

ἀσπασμος, ου m greeting
ἀγορα, ας f market place

"In Oriental etiquette, the inferior had the prior
obligation to greet the superior with a
salutation whose length indicated the superior's
importance." Meier.

Ῥαββι rabbi, teacher, master

"To be called 'Rabbi' in public meant that there
was open recognition of the status of the man
so honoured; he was regarded as an
outstanding teacher of the law." Morris.
Many MSS (D W J³ TR sy^{s,c,h}) repeat the word
ῤαββι which is probably a scribal heightening.

Matthew 23:8

ὁμοῖοι δὲ μὴ κληθῆτε· Ῥαββί, εἷς γὰρ ἐστὶν
ὁμοῖος ὁ διδάσκαλος, πάντες δὲ ὁμοῖοι ἀδελφοί
ἐστε·

κληθῆτε Verb, aor pass subj, 2 pl καλεω
εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one
διδασκαλος, ου m teacher

"Although the 'one teacher' is not specified
here, there can be no doubt that he is the same
as the one tutor of v. 10, i.e., the Christ. The
point here is not to deny that the Christian
community has teachers but rather to put up a
barrier against the elevation of some above
others and the pride that so naturally
accompanies such differentiation. The stress
thus falls on the egalitarian statement 'all
[παντες] of you are brothers and sisters.' All
are equally dependent upon the single
authoritative teacher of the community,
Jesus... Behind this emphasis lies a polemic
against the de facto authority of the Pharisees
and scribes. Possible eschatological overtones,
in the context of the announcement of the new
covenant, are found in Jeremiah's declaration
that no one will need teaching because they
will all know the Lord directly (Jer 31:34)."
Hagner.

Matthew 23:9

καὶ πατέρα μὴ καλέσητε ὁμοῖος ἐπὶ τῆς γῆς, εἷς
γὰρ ἐστὶν ὁμοῖος ὁ πατήρ ὁ οὐράνιος·

γη, γης f earth
οὐράνιος, ου heavenly, in heaven

"The sense of spiritual 'father' in 1 Cor 4:14–
15 is rather different from what is entailed
here." Hagner.

Matthew 23:10

μηδὲ κληθῆτε καθηγηταί, ὅτι καθηγητὴς ὁμοῖος
ἐστὶν εἷς ὁ χριστός·

μηδε negative particle nor, and not
καθηγητης, ου m teacher, leader, master

Do we take seriously this warning against the use of titles among the people of God? Jesus prohibits such titles because they reflect a wrong view of the Christian's relationship with God. The Christian had an immediate relationship with God through Christ: God is their Father and Christ their teacher and Lord by virtue of the Spirit dwelling within them (cf. 1 Jn 2:27). This 'priesthood of all believers' means that there can be no spiritual hierarchy in the church but only a community of brothers and sisters who encourage one another. There may be some with special spiritual gifts (see Ephesians 4:11), but even here they are not to be viewed as spiritual superiors but as members of the body given and gifted for the health of the whole.

Matthew 23:11

ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος.

μειζων, ον greater, greatest
ἔσται Verb, fut indic, 2 s εἶμι
διάκονος, ου m & f servant

Cf. 20:26-28.

Matthew 23:12

ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται, καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται.

ὅστις, ἡτις, ὁ τι who, which, whoever
ὑψωω exalt, lift up, raise
ἑαυτος, ἑαυτη, ἑαυτον him/her/itself
ταπεινωω humble

"Such a reversal is already anticipated in the OT (cf. Prov 29:23; Job 22:29; Ezek 17:24; 21:26) and is taken up in the NT, probably in dependence upon the teaching of Jesus (cf. Jas 4:10; 2 Cor 11:7; the pattern is seen even in Jesus' own mission as described in Phil 2:8-9). The very close parallels in Luke 14:11; 18:14, although slightly different in form, reflect the same symmetrical parallelism of Matthew's logion." Hagner. See also 1 Sam 2:8; Ps 18:27; Prov 3:34; Ezek 21:26; Lk 1:52 etc.

Matthew 23:13-33

Cf. Luke 11:39-52. Matthew has seven woes against the scribes and Pharisees rather than the six in Luke. Hagner says that this is "significant symbolism, pointing to a fulness of corruption." He adds, "The first six woes appear to be linked in pairs, with the seventh serving as a climax: the first and second (vv 13-15) concern the effect of the scribes and Pharisees on their disciples; the third and fourth (vv 16-24) concern their teaching; the fifth and sixth (vv 25-28) concern the problem of externalism; the seventh the rejection of those sent by God."

On the application of these woes, Hagner comments, "There is today only one proper Christian use of the woe sayings of this pericope. It is found not primarily in the application of the passage to the historical Pharisees, and even less to modern Judaism as a religion, but in the application of the passage to members of the church. Hypocrisy is the real enemy of this pericope, not the scribes, the Pharisees, or the Jews. If, on the model of this pericope, a bitter woe is to be pronounced against anyone today, it must be directed *solely* against hypocrisy in the church (cf. 1 Peter 2:1)."

Matthew 23:13

Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελεθεῖν.

οὐαὶ woe! how horrible it will be!

"The woe saying is a painful statement of displeasure involving an implied judgment ... hence it serves as the opposite of the beatitude. Woe sayings are found elsewhere in Matthew (11:21; 18:7; 24:19; 26:24), but the seven woes of the present pericope form a distinctive set (all are identical with the present formula [cf. vv 15, 23, 25, 27, 29] except for v. 16). Woe sayings are not uncommon in the OT, and a piling up of a succession of woe oracles is occasionally also found (cf. Isa 5:8-22 for a series of six; Hab 2:6-20 for five)." Hagner.

ὑποκριτης, ου m hypocrite
κλειω shut, shut up, lock
ἔμπροσθεν before, in front
εἰσερχομαι enter, go in, come in
ἀφιημι allow, tolerate

Matthew 23:14

Most ancient MSS omit this verse. It would appear to be an interpolation from Mk 12:40 or Lk 20:47.

Matthew 23:15

Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἓνα προσήλυτον, καὶ ὅταν γένηται ποιεῖτε αὐτὸν υἱὸν γεέννης διπλοτέρου ὑμῶν.

περιαγω go around, travel over
θάλασσα, ης f sea
ξηρος, α, ον dry
ποιῆσαι Verb, aor act infin ποιεω
εἷς, μια, ἐν one, a, an, single
προσηλυτος, ου m proselyte (a convert to Judaism)

ὅταν when, whenever
 γένηται Verb, aor subj, 3 s γινομαι
 γεεννα, ης f hell
 διπλοτερος, α, ον twice as much, much
 more (comp. of διπλους)

Matthew 23:16

Οὐαὶ ὑμῖν, ὀδηγοὶ τυφλοὶ οἱ λέγοντες· Ὅς ἂν ὁμότης ἐν τῷ ναῷ, οὐδὲν ἐστίν, ὅς δ' ἂν ὁμότης ἐν τῷ χρυσῷ τοῦ ναοῦ ὀφείλει.

ὀδηγος, ου m guide, leader
 τυφλος, η, ον blind
 ὅς ἂν whoever
 ὁμότης Verb, aor act subj, 3 s ὁμνυω and
 ὁμνυμι swear, vow, make an oath
 ναος, ου m temple, sanctuary
 οὐδέν Adjective, n nom & acc s οὐδεις,
 οὐδεμα, οὐδεν no one, nothing
 χρυσος, ου m gold, gold coin, gold image
 ὀφείλω be bound or obligated

Matthew 23:17

μωροὶ καὶ τυφλοὶ, τίς γὰρ μείζων ἐστίν, ὁ χρυσὸς ἢ ὁ ναὸς ὁ ἀγιασας τὸν χρυσόν;

μωρος, α, ον foolish
 μείζων, ον greater, greatest
 ἢ or
 ἀγιαζω sanctify, make holy

"The point is not that the Pharisees simply had matters reversed but that an oath must in every case be regarded as binding... The supposed exceptions allowed by the Pharisees were deceiving and as such were disallowed by Jesus." Hagner.

Matthew 23:18

καί· Ὅς ἂν ὁμότης ἐν τῷ θυσιαστηρίῳ, οὐδὲν ἐστίν, ὅς δ' ἂν ὁμότης ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ ὀφείλει.

θυσιαστηριον, ου n altar (of incense)
 δωρον, ου n gift, offering
 ἐπάνω prep with gen. on, upon

Matthew 23:19

τυφλοὶ, τί γὰρ μείζων, τὸ δῶρον ἢ τὸ θυσιαστήριον τὸ ἀγιάζον τὸ δῶρον;

Many MSS read μωροὶ καὶ τυφλοὶ after the pattern of v 17. Metzger comments, "No good reason can be found to account for their deletion if they had been original."

Matthew 23:20

ὁ οὖν ὁμότης ἐν τῷ θυσιαστηρίῳ ὁμνύει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ· ὁμότης Verb, aor act ptc, m nom s ὁμνυω

Matthew 23:21

καὶ ὁ ὁμότης ἐν τῷ ναῷ ὁμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι αὐτόν· κατοικεω live, inhabit

Matthew 23:22

καὶ ὁ ὁμότης ἐν τῷ οὐρανῷ ὁμνύει ἐν τῷ θρόνῳ τοῦ θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.

οὐρανός, ου m heaven
 θρόνος, ου m throne
 καθημαι sit, sit down

Matthew 23:23

Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἀνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν· ταῦτα ἔδει ποιῆσαι κάκεινα μὴ ἀφιέναι.

For opening phrase, see v.13

ἀποδεκατω give a tenth, tithe
 ἡδυοσμον, ου n mint
 ἀνηθον, ου n dill (a seasoning plant)
 κύμινον, ου n cummin (aromatic plant)

Cf. Lev 27:30; Deut 14:22-23 also Luke 11:42 and 18:12.

ἀφήκατε Verb, aor act indic, 2 pl ἀφημι
 leave, forsake
 βαρύτερος, α, ον more weighty, more
 serious, more important
 νομος, ου m law

"The context favours translating την πιστιν as 'faithfulness' rather than 'faith'." Hagner. Cf. Mic 6:8.

κρισις, εως f judgement, justice
 ἔλεος, ους n mercy, compassion
 πιστις, εως f faith
 ἔδει Verb, imperf indic, 3 s (impers) δεῖ
 impersonal verb it is necessary, must,
 should, ought
 ποιῆσαι Verb, aor act infin ποιεω
 κάκεινος, η, ο contraction of καὶ ἐκεῖνος
 and that one, and those
 ἀφιέναι Verb, pres act infin ἀφημι

There is nothing wrong with attention to the minute details of the law – detailed obedience is to be commended. "The trouble was that in their concern that these small matters be properly attended to, the Pharisees neglected weightier matters that were much more important. These more important duties were made much more plain in Scripture than the minutiae on which the Pharisees concentrated their attention." Morris.

"His reasoning appears to be: If the Pharisees wish to tithe even the smallest herbs, well and good – let them, as long as they give attention at the same time to the most important items of the law, items that bear directly on the welfare of others around them. Here Jesus strikingly resembles the OT prophets." Hagner.

Matthew 23:24

ὀδηγοὶ τυφλοί, οἱ διῶλιζοντες τὸν κώνωπα τὴν δὲ κάμηλον καταπίνοντες.

ὀδηγος, ου m guide, leader
τυφλος, η, ον blind

Cf. v.16.

διῶλιζω strain out, filter out
κωνωψ, ωπος m gnat, mosquito

Such insects would have been considered unclean, cf. Lev 11:23 – as also is the camel, Lev 11:4!

καμηλος, ου m & f camel
καταπινω swallow, swallow up

Matthew 23:25

Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι καθαρίζετε τὸ ἐξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ ἀκρασίας.

καθαρίζω cleanse, make clean
ἐξωθεν adv outside; το ἐ. the outside
ποτηριον, ου n cup
παροψις, ιδος f plate, dish
ἔσωθεν adv. within, inside
γεμω be full, be covered with
ἀρπαγη, ης f greed, violence, robbery
ἀκρασια, ας f self-indulgence, lack of self-control

Morris thinks this refers literally to what they ate and drank, as GNB "full of what you have obtained by violence and selfishness."
"These people ate and drank luxuriously things which they secured by acts of violence and wrong. What they put in their cups was contaminated by the source from which it had come, and it was useless to polish the outside of the vessel, and so meet the demands of the traditional law." Robinson.
Hagner thinks that Jesus is using the cup as a picture of their persons.

Matthew 23:26

Φαρισαῖε τυφλέ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτοῦ καθαρὸν.

τυφλος, η, ον see v.24
καθάρισον Verb, aor act imperat, 2 s
καθαρίζω
πρωτον first, in the first place, first of all

ἐντος prep within; το ἐ. what is inside
γένηται Verb, aor subj, 3 s γινομαι
ἐκτος prep outside; το ἐ. the outside

Many MSS (κ B C L W f¹³ TR lat sy^{p,h} co) add καὶ τῆς παροψίδος, perhaps influenced by the words in the preceding verse. Omitting the words are D Θ f¹ sy^s. Despite the relatively weak attestation of the shorter text, the UBS editors favour it because of the instances supporting the singular αὐτου in the following clause. In favour of the singular αὐτου are B^s D Θ f^{1,13} sy^s; many MSS (κ B² C L W TR sy^{p,h}) have the plural αὐτων agreeing with an immediately preceding reference to both the cup and the dish (X lat mae lack any pronoun).

καθαρος, α, ον pure, clean

"The Pharisees are being taught that their method is all wrong. In the case of a person, to concentrate on the outward does nothing for the inward, whereas to make sure that the inward is clean means that the outward will also be clean. That follows inevitably." Morris.

Matthew 23:27

Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεκονιαμένοις, οἵτινες ἐξωθεν μὲν φαίνονται ὡραῖοι ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας.

For opening phrase, see v.13

παρομοιάζω be like, resemble
ταφος, ου m grave, tomb
κεκονιαμένοις Verb, perf pass ptc, m & n dat
pl κονιαω whitewash

The only other NT occurrence is in Acts 23:3.

οἵτινες Pronoun, m nom pl ὅστις, ἥτις, ὅ τι
who, which
ἐξωθεν see v.25
φαινω shine; midd. and pass. appear
ὡραιος, α, ον beautiful, attractive, pleasant
ἔσωθεν see v.25
γεμω see v.25
ὀστεον, ου and ὀστουν, ου n bone
νεκρος, α, ον dead
ἀκαθαρσια, ας f impurity, uncleanness

"People were not necessarily buried together in cemeteries; isolated graves might be found in all sorts of places. A grave might not be well kept after a lapse of time... and the grave could easily become inconspicuous. People not familiar with the locality but passing through on the way up to Jerusalem for a feast might well accidentally make contact with such a grave, and the contact would make them ceremonially unclean (see Num 19:11-22 ...). As help for such pilgrims (and others), tombs were whitewashed on the fifteenth of the month Adar, a month before Passover; the tombs would then be conspicuous and anyone passing through would be warned (see Mishnah *Ma'as* Sh 5:1; *Sheqal* 1:1 etc.), even though they had little local knowledge. The care with which such tombs were whitewashed made them *beautiful*, but it did nothing for the fact that inside such tombs were *dead people's bones and all uncleanness*." Morris.

Matthew 23:28

οὕτως καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ ἐστε μεστοὶ ὑποκρίσεως καὶ ἀνομίας.

οὕτως adv. thus, in this way
 δίκαιος, α, ον righteous
 μεστός, η, ον full
 ὑποκρισις, εως f hypocrisy, pretence
 ἀνομία, ας f wickedness, lawlessness, sin

Despite their emphasis on detailed law-keeping, inside they are lawless. They fail to keep the heart of the matter – justice, mercy and love. Cf. Mic 6:8.

Matthew 23:29

Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων,

οἰκοδομεῶ build, build up, encourage
 τάφος, ου m see v.27
 κοσμεῶ adorn, decorate, put in order
 μνημεῖον, ου n grave, tomb, monument

Matthew 23:30

καὶ λέγετε· Εἰ ἤμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἤμεθα αὐτῶν κοινωνοὶ ἐν τῷ αἵματι τῶν προφητῶν·

ἂν particle indicating contingency
 κοινωνός, ου m partner, sharer
 αἷμα, ατος f blood

Matthew 23:31

ὥστε μαρτυρεῖτε ἑαυτοῖς ὅτι υἱοὶ ἐστε τῶν φονευσάντων τοὺς προφήτας.

ὥστε so that, with the result that

μαρτυρεῶ bear witness, testify
 ἑαυτός, ἑαυτή, ἑαυτόν reflexive pronoun,
 himself, herself, itself
 φονευσάντων Verb, aor act ptc, gen pl
 φονεῶ murder, put to death

Cf. Lk 11:47,48. Though they thought to align themselves with the prophets yet their hypocrisy, and their rejection of God's message, is just such as the prophets denounced. Hence in their maintenance of the tombs of the prophets they are demonstrating their solidarity with those who killed them, not with the prophets themselves. "No rejection of God's messengers is more grievous than the Pharisees' rejection of God's supreme messenger, Jesus." Hagner. Cf. Matt 21:35-39.

Matthew 23:32

καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν.

πληρώσατε Verb, aor act imperat, 2 pl
 πληρῶω fill, make full
 μέτρον, ου n measure, quantity

This is seen particularly in the Pharisees opposition to Jesus, the word made flesh, and in their plots to kill him.

Matthew 23:33

ὄφεις γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης;

ὄφις, εως m snake, serpent
 γεννημα, τος n offspring
 ἐχίδνα, ης f snake, viper

Cf. 3:7. "The whole expression means 'snakes and sons of snakes'; the words and works of the Pharisees of Jesus' day show their genuine kinship with the *vipers* who had put the prophets to death in earlier days." Morris. "The application of this kind of language to the representatives of Israel is shocking in the highest degree." Hagner.

φύγητε Verb, aor act subj, 2 pl φευγῶ flee,
 avoid
 πῶς how(?)
 κρίσις, εως f judgement, condemnation
 γεέννα, ης f hell

Matthew 23:34-36

Cf. Luke 11:49-51.

Matthew 23:34

διὰ τοῦτο ἰδοὺ ἐγὼ ἀποστέλλω πρὸς ὑμᾶς
προφήτας καὶ σοφοὺς καὶ γραμματεῖς· ἐξ
αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ
αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν
καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν·

δια τουτο here probably 'accordingly' or 'in
keeping with this.'

ἀποστελλω send, send out
σοφος, η, ον wise

"Given the future tenses that follow, προφήτας
καὶ σοφοὺς καὶ γραμματεῖς must refer to
Christian 'prophets and wise men and scribes'
(the model of the sending of God's messengers
and their rejection is, to be sure, the same as in
the OT; cf. Jer 7:25–26; 25:4 among many
passages). In view are those 'sent' by Jesus to
carry on his work, that is, his 'apostles' and
their associates, the leadership of the new
community." Hagner.

γραμματεως, εως m scribe, expert in
Jewish law, scholar

ἀποκτενεῖτε Verb, fut act indic, 2 pl
ἀποκτεινω kill, put to death

σταυρωω crucify

μαστιγωω beat with a whip

διωκω persecute, pursue

πολις, εως f city, town

Matthew 23:35

ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον
ἐκχυννόμενον ἐπὶ τῆς γῆς ἀπὸ τοῦ αἵματος
Ἄβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου
υἱοῦ Βαραχίου, ὃν ἐφρονεύσατε μεταξὺ τοῦ
ναοῦ καὶ τοῦ θυσιαστηρίου.

ὅπως (or ὅπως ἂν) that, in order that

"Indicates that the divine purpose will be
worked out in and through this human
rejection of God's messengers." Morris.

αἷμα, ατος f see v.30

δικαιος, α, ον see v.28

ἐκχεω and ἐκχυννω pour out, shed (blood)

"Through the ages God has sent his prophets,
sages, and the like, and he will continue this
through the ministry of the apostles and other
Spirit-led people in the church. But the high
point of it all is in the sending of his Son. This
means that those who reject him will be guilty
of an especially serious sin; this is the climax
of all the opposition to the messengers of
God." Morris.

Βαραχίας, ου m Barachiah

φρονεω see v.31

μεταξυ prep with gen between

ναος, ου m temple, sanctuary, inner part
of Jewish Temple

θυσιαστηριον, ου n altar (of incense)

This would appear to be the death recorded in
2 Chron 24:20,21. Thus Jesus is citing the first
and last of such recorded deaths in the Hebrew
Bible (in which 2 Chronicles is the last book).
"There is a difficulty in that in 2 Chronicles
Zechariah is said to be the son of Jehoiada;
therefore a number of other Zechariahs have
been suggested. But none of them has any
plausibility. It seems better to think of this
Zechariah as being named from his grandfather
rather than his father. That this was sometimes
done is clear from the fact that the prophet
Zechariah is called 'the son of Berachiah, son
of Iddo' in Zechariah 1:1, but the same man is
also named from his grandfather; he is 'the son
of Iddo' in Ezra 6:14. Apparently the same
procedure is followed in the case of the
Zechariah of this passage also." Morris.
Another view is that Jehoiada also had the
name Barachiah (Luther, Lenski, Ryle).

Matthew 23:36

ἀμὴν λέγω ὑμῖν, ἥξει ταῦτα πάντα ἐπὶ τὴν
γενεὰν ταύτην.

ἥκω come

γενεα, ας f generation, age

Matthew 23:37-39

Cf. Luke 13:34-35.

Matthew 23:37

Ἰερουσαλήμ Ἰερουσαλήμ, ἡ ἀποκτείνουσα
τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς
ἀπεσταλμένους πρὸς αὐτήν – ποσάκις
ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν
τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία αὐτῆς ὑπὸ
τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε;

"In the opening of the lament, the poignant
repetition 'Jerusalem, Jerusalem' is directed
primarily to the inhabitants of Jerusalem (cf.
Luke 19:41–44), represented especially by the
religious leadership criticized earlier in the
chapter. By extension the lament may point
also to Jerusalem as representative of the
Jewish nation." Hagner.

ἀποκτεινω see v.34

λιθοβολεω stone, throw stones at

Cf. 21:35. "The present participle points not to
an occasional aberration, but to the continuing
practice." Morris.

ποσακις adv how often?

θελω wish, will

ἐπισυναγαγεῖν Verb, 2nd aor act infin

ἐπισυναγω gather, gather together

"Jesus' longing can only belong to Israel's
Saviour, not to one of her prophets." Carson.

τεκνον, ου n child

τροπος, ου m way, manner; ὁν τ. in the same way as, as, like
 ὄρνις, ιθος f hen
 νοσσιον, ου n young bird (pl brood)
 πτερυξ, υγος f wing

"The image of a mothering bird who gathers her young under her wings suggests such things as security, nurture, and well-being (cf. Ruth 2:12; Pss 17:8; 36:7; Isa 31:5 among many OT examples). It points to the experience of fulfillment and salvation." Hagner.
 "When matters got serious they did not will to seek the shelter that he offered them. They preferred to send him to the cross." Morris.

Matthew 23:38

ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος.
 ἀφίημι leave, forsake

"ὁ οἶκος ὑμῶν refers in the first instance to the temple (for 'house' meaning the temple, cf. 1 Kgs 9:7–8; Isa 64:10–11; Jer 12:7) as the center of the people's religious faith but may also allude to the city (cf. Tob 14:4) and the nation, i.e., the people themselves. The statement is based on OT models (see esp. Jer 22:5 [cf. Jer 12:7], with its references to the house becoming a 'desolation'; LXX uses the cognate noun ἐρημωσιν). The passive verb ἀφίεται ... both connotes abandonment by God and alludes to the future destruction of the temple. Very similar language occurs in Ezekiel anticipating the destruction of the first temple (e.g., Ezek 8:6, 12; 9:3, 9; 11:23; cf. Bar 4:12). The destruction of Jerusalem and the temple becomes a major subject in the discourse that follows (cf. 24:2, 15; Acts 6:14)." Hagner.

ἔρημος, ου f desert; also ἐρημος, ου adj deserted, uninhabited, desolate

"That it is *desolate* means more than that there is widespread desolation; it means that God has forsaken it. He no longer dwells with a people who persistently refused him." Morris.

A few MSS (B L sy^s sa bo^{pl}) omit ἐρημος perhaps through the influence of the parallel in Luke 13:35 or because the word was thought redundant following ἀφίεται. It is possible, but less likely, that ἐρημος was added to produce agreement with Jer 22:5; the external evidence overwhelmingly supports the presence of the word.

Matthew 23:39

λέγω γὰρ ὑμῖν, οὐ μή με ἴδητε ἀπ' ἄρτι ἕως ἂν εἴπητε· Εὐλόγημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

ἴδητε Verb, aor act subj ὄραω see
 ἀρτι now, at the present
 ἕως ἂν until
 εὐλόγωω speak well of, bless
 ὄνομα, τος n name

Morris argues that it is best to take these words as referring to some future happening, "an eschatological reality. When the final kingdom is set up in all its glory."

Matthew 24 – Overview

For this chapter, cf. Mark 13 and Luke 21. Carson argues that the discourse in this chapter refers to the entire period from the first to the second advent; the whole of this period is one of tribulation and of evangelism (vv.4-14). But within this period, there is one particular time of distress, or birth pang, which is of peculiar severity. This is the fall of Jerusalem which is the subject of vv 15-21. In v.22, these days, refers not to the fall of Jerusalem, but to the greater time of distress. It cannot easily be made to refer to the fall of the temple since Christians escaped from this and did not suffer great hardship. Verses 22-31 look forward to Christ's second coming. In verse 33 Jesus is pictured standing at the door. The fall of Jerusalem is the last eschatological sign before Christ's coming. Hence it is this same generation (or age) which will witness that coming (v.34). Morris speaks about the "theological unity between the two judgements," namely the fall of Jerusalem and the last judgement. France takes verses 1-35 to apply to the judgement on Jerusalem and verses 36-51 to apply to the parousia. J Marcellus Kik takes verse 34 as the point of division: everything up to that point he sees as referring to the generation that heard Jesus speak and everything after this verse to the second coming. Morris says that it is doubtful whether the chapter can be divided up quite so neatly and refers to Carson as providing a useful analysis of the problem.

Hagner highlights the contrast between Matthew 24 and apocalyptic writings, saying, "The discourse does not attempt to provide a timetable for the end time. Information concerning the time of the parousia is conspicuously absent, denied even to Matthew's central figure, the Son of Man himself (24:36). Indeed, the thrust of the material is in quite another direction. The discourse does not intend to inflame the expectation of an imminent end, or even a predictable end. If anything, it cools such ideas. Tribulations that might have been thought to indicate an imminent end are described as 'but the beginning of the birth pangs' (24:8). All that is assured in the discourse is the *fact* of the end. The time is deliberately left indeterminate, thus focusing on the need to be ready at any time. Consequently, the discourse retains its relevance in every Christian generation. It is addressed as much to the church as to the disciples. The one exception to this general indeterminacy is the significant time marker 'immediately' (εὐθεως) of v. 29, a redactional insertion of the evangelist, which along with the redaction of the disciples' question in v. 3 clearly indicates that the evangelist shared the undoubtedly common view that the destruction of Jerusalem and the temple would mean the end of the age and the coming of the Son of Man."

Matthew 24:1

Καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ ἐπορεύετο, καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδειξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ·

ἐξελθων Verb, aor act ptc, nom m s
ἐξερχομαι
ἱερον, ου n temple, temple precincts
πορευομαι go
προσῆλθον Verb, aor act indic, 1 s & 3 pl
προσερχομαι come or go to, approach
μαθητης, ου m disciple
ἐπιδειξαι Verb, aor act infin ἐπιδεικνυμι
show, point out
οικοδομη, ης f building, structure

Herod's temple was a remarkably beautiful building with overlays of white marble and of gold.

Matthew 24:2

ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Οὐ βλέπετε ταῦτα πάντα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῆ ὧδε λίθος ἐπὶ λίθον ὃς οὐ καταλυθήσεται.

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s
ἀποκρίνομαι answer, reply, say
βλεπω see, look, be able to see

ἀφεθῆ Verb, aor pass subj, 3 s ἀφιμι leave
ὧδε adv here, in this place
λίθος, ου m stone, precious stone
καταλυθήσεται Verb, fut pass indic, 3 s
καταλω destroy, tear down

"Jesus is making clear that, while the temple was undoubtedly a wonderful building, the disciples should not be beguiled by its beauty. What matters is that God's people should live godly lives. When they do not, disaster in some form is inevitable. For the Jews that was going to include the destruction of their beautiful place of worship." Morris.
"This prophecy will later, in distorted form, be directed against Jesus by his opponents (cf. 26:61; 27:40)." Hagner.

Matthew 24:3

Καθημένον δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν Ἐλαιῶν προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν λέγοντες· Εἶπὸν ἡμῖν πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας καὶ συντελείας τοῦ αἰῶνος.

καθημαι sit, sit down, live
ὄρος, ους n mountain, hill
ἐλαια, ας f olive tree

Cf. Zech 14:4.

προσῆλθον see v.1
ἴδιος, α, ον one's own; κατ' ἰδίαν privately
πότε interrog adv. when?
ἔσται Verb, fut indic, 2 s εἰμι
σημειον, ου n miraculous sign, sign
σος, ση, σον possessive adj. your, yours
παρουσια, ας f coming, arrival, presence
συντελεια, ας f end, completion
αἰων, αἰωνος m age, world order

The disciples' question indicates that Jesus had spoken more about eschatology than is recorded in the Gospels. It also indicates that the disciples thought that what Jesus had said of the destruction of the temple must be connected with his return and the end of the age. In their minds it is a single question, but in reality it demands a complex answer.

Matthew 24:4

καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Βλέπετε μὴ τις ὑμᾶς πλανήσῃ·

ἀποκριθεὶς see v.2
πλαναω lead astray, mislead, deceive

A warning against eschatological speculations or readings of events that can so easily deceive.

Matthew 24:5

πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες· Ἐγὼ εἰμι ὁ χριστός, καὶ πολλοὺς πλανήσουσιν.

ἐλεύσονται Verb, fut midd dep indic, 3 pl
ἐρχομαι
ὄνομα, τος n name

Matthew 24:6

μελήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων· ὁρᾶτε, μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι, ἀλλ' οὐπω ἐστὶν τὸ τέλος.

μελλῶ (before an infin) be going, be about, be destined

πόλεμος, ου m war, battle, strife, conflict

ἀκοη, ης f report, news

ὄραω see; intrans make sure, see to it

θροεῖσθε Verb, pres pass imperat, 2 pl

θροεομαι be alarmed or startled

δεῖ impersonal verb it is necessary, must

Implies that God is in control and that even in this he is working out his purposes.

Some MSS add πάντα before γενεσθαι (so also TR), others add ταυτα. The simple δεῖ γαρ γενεσθαι is to be preferred.

οὐπω not yet

τελος, ους n end

It is dangerous to argue from dramatic happenings that 'the end is nigh'. "The eschatological discourse, given in response to the disciples' question, begins with the assertion that the world will yet experience much trouble before the coming of the final or eschatological judgment. The effect of this emphasis, although left implicit, is to make possible a separation of the destruction of the temple from the experiencing of the end of the age. In connection with the troubles to be experienced, messianic claimants will appear. But none of them is the Messiah; it is not yet the end of the age. This emphasis occurs repeatedly in this chapter as a kind of leitmotif (cf. vv 11, 23–36)." Hagner.

Matthew 24:7

ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, καὶ ἔσονται λιμοὶ καὶ σεισμοὶ κατὰ τόπους·

ἐγείρω raise

ἔθνος, ους n nation, people

βασιλεια, ας f kingdom

ἔσονται Verb, fut indic, 3 pl εἰμι

λιμος, ου m & f famine, hunger

σεισμος, ου m earthquake

τοπος, ου m place

Matthew 24:8

πάντα δὲ ταῦτα ἀρχὴ ὧδίνων.

ἀρχη, ης f beginning

ὧδιν, ινος f birth-pains, suffering

"The signs point to and warn of the reality of future judgment, but not its time. Despite the emphasis of this passage, well-meaning but misled and misleading teachers have not resisted the temptation to interpret contemporary catastrophes as indicators of the imminence of the end. The apostle Paul had already to guard against this problem (2 Thess 2:2–3). 'The godly are always prone to think that evils have reached their utmost limit' (Bengel). Things that may for the moment look out of control are nevertheless within God's purposes and providence. The time of the end is in God's hands alone." Hagner.

Matthew 24:9-14

Cf. Mark 13:9-13, also Matthew 10:17-22.

"The close similarity between this pericope and 10:17–22 suggests that the mission described in chap. 10 will extend even to the end of the age. Thus the tribulation described in chap. 10 is essentially the same as that described here (cf. esp. vv 9–10, 13 with 10:17, 22). And as the distress in chap. 10 occurs in connection with the proclamation of the kingdom (10:7), so too the references to anticipated sufferings in the present passage conclude with the note that the gospel of the kingdom must be preached throughout the world before the end comes." Hagner.

Matthew 24:9

Τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου.

τοτε then, at that time

παραδωσουσιν Verb, fut act indic, 3 pl

παραδιδομι hand over, deliver up

θλιψις, εως f trouble, suffering

ἀποκτενοῦσιν Verb, fut act indic, 3 pl

ἀποκτεινω kill, put to death

ἔσεσθε Verb, fut indic, 2 pl εἰμι

μισεω hate, despise, be indifferent to

ἔθνος, ους n see v.7

ὄνομα, τος n see v.5

Matthew 24:10

καὶ τότε σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους παραδώσουσιν καὶ μισήσουσιν ἀλλήλους·

τοτε see v.9

σκανδαλισθήσονται Verb, fut pass indic, 3 pl

σκανδαλιζω cause (someone) to sin, cause (someone) to give up the faith

Morris refers to the basic meaning of this verb which is to trap. He says, "These people will encounter disaster: they had professed to be Christian because of the peace and joy they sought in a difficult world, and instead they find persecution. In such a situation nominal Christians readily find the faith a trap and seek to get out of it promptly."

ἄλληλων, οἰς, οὐς reciprocal pronoun one another

μισέω see v.9

A picture of hate and betrayal. "Those who had been taught to love as Christ had loved them will degenerate into living in hatred." Morris.

Matthew 24:11

καὶ πολλοὶ ψευδοπροφήται ἐγερθήσονται καὶ πλανήσουσιν πολλούς·

ψευδοπροφήτης, οὐ μ false prophet

ἐγείρω see v.7

πλαναῶ see v.4

Matthew 24:12

καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγήσεται ἡ ἀγάπη τῶν πολλῶν.

πληθυνθῆναι Verb, aor pass infin πληθυνῶ grow, increase in number

ἀνομία, ας f wickedness, lawlessness, sin

ψυγήσεται Verb, fut pass dep indic, 3 s

ψυχομαί grow cold, die out (of love)

"Real love is impossible for the lawless person. By definition the lawless person is motivated by personal, selfish concerns, not by any regard for others." Morris.

"The failure of love refers more likely to love for others (hence, cancelled by the treachery and hatred mentioned in the preceding verses) rather than a failure of love in relation to the truth (as in 2 Thess 2:10) or God (as in 2 Tim 3:4; cf. Rev 2:4), although these contexts too refer to the increase of iniquity. One must remember that love, for Matthew, is the summary of the law (cf. 22:36–40)." Hagner.

Matthew 24:13

ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.

Cf. 10:22b.

ὑπομείνας Verb, aor act ptc, m nom s

ὑπομένω endure, remain

τέλος, οὐς n end, conclusion

σωθήσεται Verb, fut pass indic, 3 s σωζώ

save

"Saving faith is known not by some firm declaration or a well-intentioned beginning, but by endurance." Morris.

Matthew 24:14

καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν, καὶ τότε ἔξει τὸ τέλος.

κηρυχθήσεται Verb, fut pass indic, 3 s

κηρυσσω preach, proclaim

βασιλεία, ας f see v.7

ὅλος, η, ον whole, all, complete, entire

οἰκουμένη, ης f world, inhabited earth

μαρτυριον, ου n testimony, witness

"This era is obviously to be sharply distinguished from the time of Jesus himself, when the mission of the twelve was explicitly restricted to Israel (10:5–6). This new time frame is inaugurated in the risen Jesus' commissioning of his disciples in 28:19 (cf. Luke 24:47; and the apocalyptic universalism of Rev 14:6)." Hagner.

ἦκω come, have come, be present

Hagner comments, "The end of the present age, concerning which the disciples inquire in the question of v. 3, cannot come immediately but must be preceded by a period of universal evangelization... The parousia must therefore be delayed." Cf. 2 Peter 3:9. Hagner adds, "This is not to say, however, that the coming of the end remains contingent on the evangelizing of every last tribe on the earth, as though it is in the power of the disciples to hasten or delay the coming of the end by their obedience or lack of obedience to the command to evangelize. In view, rather, is the widespread proclamation of the message of the kingdom without geographical or racial restriction. In this regard, for example, even though Paul had not reached the unevangelized territory of Spain (cf. Rom 15:20–24), he can speak of the spread of the gospel in the most comprehensive language (cf. Rom 10:18, where Ps 19:4 is quoted by analogy). Through the missionary work of the apostles, the gospel has 'gone out to all the earth.' This conclusion of course in no way weakens the continuing force of the missionary mandate throughout the interim period. But 'the end' *could* already have come in the first century. The required conditions were all present. All the sufferings in vv 5–12 were experienced in the years prior to A.D. 70 and the fall of Jerusalem, and in varying degree they have been signs experienced by the church down to the present era. The signs of the end have been present to every Christian generation."

Matthew 24:15-22

Cf. Mark 13:14-20. The focus now shifts to those events accompanying the destruction of the temple at Jerusalem. "These verses, referring to the destruction of Jerusalem, correspond specifically to the initial prophecy of v. 2, and to the question, or at least part of the question, of v. 3." Hagner.

Matthew 24:15

Ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου ἐστὸς ἐν τόπῳ ἁγίῳ, ὁ ἀναγινώσκων νοεῖτω,

ὅταν when

ἴδητε Verb, aor act subj ὄραω see, observe, recognise

βδέλυγμα, τος n something detestable

ἐρημωσις, εως f desolation, destruction

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

Cf. Dan 8:13; 9:27; 11:31; 12:11. "In Dan 9:27; 11:31; 12:11 the expression 'abomination of desolation' (i.e., 'that makes desolate') apparently refers to a specific historical event: the erection by Antiochus IV ... of an altar of Zeus upon the altar of Yahweh in the temple in 167 B.C. Antiochus conquered Jerusalem. This is explicitly confirmed by the use of the same expression in 1 Macc 1:54 (cf. 1:59). So horrific was this event, however, that it became a convenient and elastic symbol for the great evils that were to engulf the people in the future, evils that could point to the struggles prior to the eschatological era itself. Thus, when in A.D. 40 the Roman emperor Caligula proposed setting up his own image in the temple, the Danielic language came immediately to mind. When Jesus prophesied the destruction of Jerusalem, he used the same symbolic language. So too in 2 Thess 2:4 Paul depends on the prophecy of Jesus, employing the same Danielic symbol, when he refers to the antichrist to come... If Matthew means by the 'abomination that desolates' something to be accomplished by the Romans in A.D. 70, that does not prevent the elastic symbol from also being applied to something lying in the future. But that possibility is not in the evangelist's mind." Hagner.

ἐστὸς Verb, perf act ptc, m nom s ἵστημι pf stand, stand firm

τοπος, ου m place, opportunity

ἅγιος, α, ον holy, consecrated

ἀναγινώσκω read

νοεω understand, discern, consider

Matthew 24:16

τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ τὰ ὄρη,

τοτε see v.9

φευγω flee, run away from, avoid

ὄρος, ος n mountain, hill

Of the events of 70 AD Hagner comments, "Perhaps in response to this remembered logion, much of the Christian community fled Judea for the mountains or foothills of the Transjordanian mountains (many settled eventually in Pella in the northern region; cf. Eusebius, *Historia Ecclesiastica* 3.5.3)."

Matthew 24:17

ὁ ἐπὶ τοῦ δώματος μὴ καταβάτω ἄραι τὰ ἐκ τῆς οἰκίας αὐτοῦ,

δωμα, ατος n roof, housetop

καταβάτω Verb, aor act imperat, 3 s

καταβαινω come or go down, descend

αἶρω take, take up, take away

οἰκία, ας f house, home

Carson thinks that the meaning is that the man is to run from rooftop to rooftop to get out of the city with the utmost speed (Josephus speaks of people avoiding the streets by leaping from roof to roof, *Ant.* 13.140).

Matthew 24:18

καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ.

ἀγρος, ου m field, farm, countryside

ἐπιστρεψάτω Verb, aor act imperat, 3 s

ἐπιστρεφω turn back, return

ὀπίσω adv back, behind

ἱμάτιον, ου n garment, clothing, cloak

Matthew 24:19

οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.

οὐαὶ woe! how horrible it will be!

γαστρὶ Noun, dat s γαστήρ, τρος f womb;

ἐν γαστρὶ ἔχω be pregnant

θηλαζω nurse (of a mother feeding her child at the breast)

ἐκεῖνος, η, ο demonstrative adj. that, those

Matthew 24:20

προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος μηδὲ σαββάτω·

προσευχομαι pray

γένηται Verb, aor subj, 3 s γινομαι

φυγή, ης f flight

χειμῶν, ονος m winter

Hagner says of the winter time, "flooding wadis and muddy hillsides could be dangerous (let alone a fording of the swollen Jordan) and bitter cold nights uncomfortable."

μηδε negative particle nor, and not, neither

The point is not that the Christians would have had scruples about travelling on the Sabbath, but that flight on the Sabbath would have presented special difficulties. Robert Banks mentions difficulties caused by "shutting of gates of the cities, difficulty in procuring provisions, etc." E. Hirsch says "A Christian congregation fleeing on the Sabbath would have been as recognisable as a spotted dog"; there would be danger "from the side of the hate-charged Jews."

Hagner, however, quotes Wong who says, "at least some of the members of the Matthean community (probably some of the conservative Jewish Christians who still behave according to their tradition) would hesitate to flee on a Sabbath." Hagner adds the following comment of his own, "A flight on the sabbath could have divided members of the community with disastrous consequences."

Matthew 24:21

ἔσται γὰρ τότε θλίψις μεγάλη οἷα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν οὐδ' οὐ μὴ γένηται.

ἔσται Verb, fut indic, 2 s εἶμι

θλίψις, εὼς f see v.9

μεγας, μεγαλη, μεγα large, great

οἷος, α, ον relative pronoun such as

γέγονεν Verb, perf act indic, 3s γινομαι

ἀρχη, ης f beginning, origin

γένηται Verb, aor subj, 3 s γινομαι

Hagner comments, "This is without question also the formulaic language of eschatological judgment (cf. Dan 12:1; Joel 2:2). In the present passage, we must conclude one of the following: the language (1) is used hyperbolically in reference to the fall of Jerusalem (there is no question concerning the horrible extent of the suffering; cf. Jos., *J.W.* 5.10.1 §§420–23; 5.11.3–4 §§460–72), (2) refers literally to the eschatological judgment of the end of the age, or (3) uses the destruction of Jerusalem as a type of foreshadowing of the last judgment, thereby applying to the former language strictly proper to the latter." Hagner tends to prefer the first of these while recognising that the third also has some merit (cf. his comments on v 15).

Matthew 24:22

καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· διὰ δὲ τοῦς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι.

ἐκολοβώθησαν Verb, aor pass indic, 3 pl

κολοβωω shorten, cut short

ἐκεῖνος, η, ο see v.19

ἂν particle indicating contingency

σωζω save, rescue, heal

σαρξ, σαρκος f flesh, physical body

ἐκλεκτος, η, ον chosen

κολοβωθήσονται Verb, fut pass indic, 3 pl

κολοβωω

"God's people bring a certain mercy to the people around them; while the unrepentant do not share in the ultimate salvation, yet something of good comes to them because of the presence of the elect in their communities." Morris.

Postscript on Matthew 24:15-22

"A problem sometimes mentioned concerning understanding vv 15–22 as referring to the fall of Jerusalem is the lack of exact correspondence between what is described here and what actually occurred. It is hardly likely, for example, that Titus erected a statue of himself on the site of the destroyed temple. As Beasley-Murray points out, 'there is not a syllable which reflects knowledge of events which took place in the Jewish War, still less of the actual destruction of the city and temple' (*Jesus and the Last Days*, 407). This may provide confirmation that the passage reflects genuine prophecy of the events of A.D. 70 rather than having been written *ex eventu*." Hagner.

Matthew 24:23-25

Cf. Mark 13:21-23.

Matthew 24:23

τότε εἰάν τις ὑμῖν εἴπῃ· Ἴδού ὧδε ὁ χριστός, ἢ Ὡδε, μὴ πιστεύσητε·

τοτε see v.9

εἰάν if, even if, though

ὧδε adv here, in this place

ἢ or

πιστεύσητε Verb, aor act subj, 2 pl πιστεωω
believe (in), have faith (in)

"The discourse continues with the motif with which it began in v. 4, namely, the coming of messianic pretenders who will attempt to mislead the community of the faithful (cf. too v. 11). The repetition of this theme here has the effect of emphasizing that the desecration of the temple just referred to does not entail the immediate dawning of the eschaton. This catastrophic event together with the destruction of Jerusalem, although a typological anticipation of the final judgment, is merely one event among many that must yet happen before the end of the age." Hagner.

Matthew 24:24

ἐγερθήσονται γὰρ ψευδόχριστοι καὶ
ψευδοπροφήται, καὶ δώσουσιν σημεῖα μεγάλα
καὶ τέρατα ὥστε πλανῆσαι εἰ δυνατόν καὶ τοὺς
ἐκλεκτούς·

ἐγειρω raise

ψευδοχριστος, ου m false Christ, one who
falsely claims to be the Christ

ψευδοπροφητης, ου m see v.11

"While this is the only occurrence of
ψευδοχριστος ... in Matthew (the Markan
parallel provides the only other NT
occurrence; cf. the equivalent, ἀντιχριστος ...
in 1 John 2:18, 22; 4:3; 2 John 7),
ψευδοπροφητης ... occurs also in v.11 and
earlier in 7:15. There is no clear distinction
between the words in this chapter: in each
instance the verb πλαναν, 'lead astray,' is used
(vv 5, 11, 24). So too in 1 John 4:1 false
prophets are not distinguished from
antichrists." Hagner.

δώσουσιν Verb, fut act indic, 3 pl δίδωμι
σημειον, ου n miraculous sign, miracle
μεγας, μεγαλη, μεγα large, great
τερας, ατος n wonder, object of wonder
ὥστε so that, with the result that
πλαναω see v.4

δυνατος, η, ον possible

ἐκλεκτος, η, ον chosen

Emphasises the 'impressive' character of the
signs performed by these charlatans. Cf. Rev
19:20.

Matthew 24:25

ἰδοὺ προεῖρηκα ὑμῖν.

προεῖρηκα Verb, perf act indic, 1 s προλεγω
say beforehand, warn in advance

"Cf. John 13:19 where, however, a
christological point is made of such
foreknowledge." Hagner.

Matthew 24:26

ἐὰν οὖν εἴπωσιν ὑμῖν· Ἴδου ἐν τῇ ἐρήμῳ ἐστίν,
μὴ ἐξέλθητε· Ἴδου ἐν τοῖς ταμείοις, μὴ
πιστεύσητε·

εἴπωσιν Verb, aor act subj, 3 pl λεγω

ἐρημος, ου f uninhabited region, desert

ἐξέλθητε Verb, 2 aor act subj, 2 pl ἐξερχομαι
ταμειον, ου n inner room, private room,
storeroom

πιστεύσητε Verb, aor act subj, 2 pl πιστευω

Jesus' followers must not be led astray in this
way.

Matthew 24:27

ὡσπερ γὰρ ἡ ἀστραπή ἐξέρχεται ἀπὸ
ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως
ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου·

ὡσπερ as, even as, just as

ἀστραπη, ης f lightning

ἀνατολη, ης f rising sun, east

φαινω shine, give light

δυσμη, ης f west (always pl.)

οὕτως thus, in this way

ἔσται Verb, fut indic, 2 s εἰμι

παρουσια, ας f coming, arrival, presence

"The coming of the Son of man ... will be open
and public; nobody will need to be told about
it." Morris. "As the evangelist next indicates,
the return of the Son of Man will need no
human heralds and will rest on no doubtful
human claims." Hagner.

Matthew 24:28

ὅπου ἐὰν ᾗ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ
ἀετοί.

Cf. Luke 17:37b.

ὅπου adv. where; ὅπου ἐὰν wherever,
whenever

ᾗ Verb, pres subj, 3s εἰμι

πτώμα, τος n body, corpse

ἐκεῖ there, in that place, to that place

συναχθήσονται Verb, fut pass indic, 3 pl

συναγω gather, gather together

ἀετος, ου m eagle, vulture

There is a dramatic and impressive form of
religion that is calculated to attract the crowds,
but that in itself is no indicator of life.

Matthew 24:29-36

Cf. Mark 13:24-32. "After the extended
discussion in vv 4–28 of the era preceding the
coming of the Son of Man, with its full
complement of trial and suffering leading the
unknowledgeable to the hasty and mistaken
conclusion that these events themselves
marked the end, the discourse finally turns to
the climactic event that *alone* signals the end
of the age: the coming of the Son of Man on
the clouds of heaven. This is described using
apocalyptic imagery that emphasizes the
gathering of the elect, while the concomitant
judgment is left implicit (v. 30). The pericope
contains a striking juxtaposition of stress on
imminence and reference to the indeterminacy
of the time of the parousia of the Son of Man."
Hagner.

Matthew 24:29

Εὐθέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.

θλιψις, εως f see v.9
ἐκεινος, η, ο that, those

Hagner comments, "The meaning of τὴν θλίψιν τῶν ἡμερῶν ἐκείνων, 'the tribulation of those days,' is much debated. Two major possibilities present themselves: (1) the words refer to the desecration of the temple and the destruction of Jerusalem prophesied in v. 2 and probably referred to in vv 15–22 if not also vv 23–28 (see Comment for these two passages) or (2) a yet future experience of great suffering, an intensification of the suffering of the interim era, to be experienced just prior to the parousia, of which the judgment of Jerusalem is only a foreshadowing. The first interpretation would seem to have the clear advantage, given the context, were it not for the decidedly complicating presence of Matthew's added εὐθέως, 'immediately.'" Hagner suggests that Jesus clearly distinguished between the imminent destruction of the Temple and the more distant parousia, the time of which is unknown. For the disciples, however, the two were so closely connected in their thinking that Matthew has added εὐθέως, reflecting his own understanding that the parousia will follow immediately upon the destruction of Jerusalem. This, Hagner argues, is evidence that Matthew's gospel was written before 70 AD. Others, such as Morris, Carson and Blomberg, argue that the 'tribulation' referred to is of some later period just before the end or that it refers to the entire interadvent period.

ἥλιος, ου m the sun
σκοτισθήσεται Verb, fut pass indic, 3 s
σκοτιζομαι be or become darkened
σεληνη, ης f moon
φεγγος, ους n light

Cf. Isa 13:10; Ezek 32:7; Joel 2:10

ἀστηρ, ερος m star
πεσοῦνται Verb, fut midd/pass dep indic, 3 pl
πιπτω fall, fall down
οὐρανος, ου m heaven

Cf. Isa 34:4.

σαλευθήσονται Verb, fut pass indic, 3 pl
σαλευω shake, disturb

Cf. Joel 2:10; Isa 13:13; Hag 2:6, 21. "Jesus is saying that, whatever the powers of the heavens may be, they are subject to God, and that at this time, that of the return of the Son of man to this earth, their power will be disturbed." Morris.

Matthew 24:30

καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ, καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς·

τοτε then, at that time
φανήσεται Verb, fut pass indic, 3 s φαινω
shine; midd. and pass. appear, be seen,
be revealed

The 'sign of the Son of Man' may refer to a trumpet call.

κοπτω cut; midd mourn, wail, lament
φυλη, ης f tribe, nation, people
γη, γης f earth

Cf. Zech 12:10-14. A recognition that the time for judgement has arrived.

ὄψονται Verb, fut midd dep indic, 3 pl ὁραω
see, observe, recognise
νεφελη, ης f cloud

Cf. Dan 7:13, also Matt 26:64.

δυναμις, εως f power
δοξα, ης f glory, splendour
πολυς, πολλη, πολυ gen πολλου, ης, ου i)
much, many

Matthew 24:31

καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος μεγάλης, καὶ ἐπισυναξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρων οὐρανῶν ἕως τῶν ἄκρων αὐτῶν.

ἀποστελεῖ Verb, fut act indic, 3 s ἀποστελλω
send, send out

Cf. 25:31; 2 Thess 1:7

σαλπιξ, ιγγος f trumpet; trumpet blast

Many MSS (B^{f13} TR sa) add φωνης or της φωνης (D lat), perhaps through the influence of Exod 19:16.

μεγας, μεγαλη, μεγα see v.24

Cf. 1 Cor 15:52; 1 Thess 4:16

ἐπισυναγω gather, gather together
ἐκλεκτος, η, ον see v.24
τεσσαρες neut τεσσαρα gen τεσσαρων four
ἀνεμος, ου m wind
ἄκρον, ου n boundary, extreme limits

"A part of the end-time expectation of Israel was the gathering of the dispersed people of God from the four corners of the earth (see, e.g., Deut 30:4; Isa 60:4; Jer 32:37; Ezek 34:13; 36:24)... The gathering of the ἐκλεκτους ... (see too 22:14; 24:22, 24), refers here not simply to the gathering of Israel but to the gathering of Christian disciples, both Jews and Gentiles. The reference to the blowing of a great σαλπιγγος ... (the word occurs in Matthew only here), in connection with the gathering of the righteous is found in Isa 27:13 (in the NT a reference to the eschatological trumpet occurs in conjunction with the descent of the Lord from heaven in 1 Thess 4:16; there as in 1 Cor 15:52 the trumpet is associated with the resurrection of the dead, which Matthew makes no mention of here)." Hagner. "Jesus' followers are encouraged by the certainty that, on the last day, not one of God's people will be missing." Morris.

Matthew 24:32

Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολὴν· ὅταν ἦδη ὁ κλάδος αὐτῆς γένηται ἀπαλὸς καὶ τὰ φύλλα ἐκφύη, γινώσκετε ὅτι ἐγγὺς τὸ θέρος·

συκη, ης f fig tree
 μάθετε Vverb, 2 aor act imperat, 2 pl
 μανθανω learn, find out
 ὅταν when, whenever
 ἦδη adv now, already
 κλάδος, ου m branch
 γένηται Verb, aor subj, 3 s γινομαι
 ἀπαλος, η, ον putting out leaves
 φύλλον, ου n leaf
 ἐκφύω put out (leaves)
 ἐγγυς adv near
 θερος, ους n summer

Matthew 24:33

οὕτως καὶ ὑμεῖς, ὅταν ἴδητε πάντα ταῦτα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις.

οὕτως see v.27
 ἴδητε Verb, aor act subj ὄραω see
 θυρα, ας f door, gate

Hagner suggests that the meaning is that once the destruction of Jerusalem has taken place, "all is in readiness. The coming of the Son of Man may occur at any time."

Matthew 24:34

ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα ταῦτα γένηται.
 παρέλθῃ Verb, aor act subj, 3 s παρερχομαι
 pass, pass away
 γενεα, ας f generation, age
 ἕως ἂν until

γένηται Verb, aor subj, 3 s γινομαι

Morris discusses the various interpretations of the phrase, 'this generation'. He says that on the surface it seems to suggest that Jesus expected to return during the lifetime of the people then living. This is the interpretation adopted by some commentators but it seems to be in conflict with Jesus' own words in verse 36. A second view is that 'this generation' refers to those living through the final distress spoken of. This seems an unnatural interpretation in context. Morris favours understanding 'generation' to mean type of person, such as "the generation of the righteous" (Ps 14:5) or "the generation of those who seek him" (Ps 24:6). The term is used in this sense also of the wicked (Ps 12:7; Jer 7:29). "If this is the meaning, Jesus is saying that this kind of person, 'this generation', will not cease until the fulfilment of his words ... Mounce draws attention to the phenomenon of multiple fulfilment. He points out that 'the abomination of desolation' had one fulfilment in the desecration effected by Antiochus Epiphanes and another in the destruction of Jerusalem by the Roman armies. 'In a similar way, the events of the immediate period leading up to the destruction of Jerusalem portend a greater and more universal catastrophe when Christ returns in judgement at the end of time.' Right up to the time when *all these things happen* there will be people of the same stamp as those who rejected Jesus while he lived on earth." Morris also draws attention to the similar way in which Jesus spoke of his contemporaries as those who killed the prophets (23:35). Hagner prefers to take the phrase 'this generation' more literally and argues that with the destruction of the Temple and the first century spread of the Gospel all the precursors to the parousia had occurred (see the note on the previous verse).

Matthew 24:35

ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν.

παρελεύσεται Verb, fut midd dep indic, 3 s
 παρερχομαι
 παρέλθωσιν Verb, aor act subj, 3 pl
 παρερχομαι

Jesus' words here imply far-reaching claims about his person.

Matthew 24:36

Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατὴρ ὁ μόνος.

ὥρα, ας f hour, moment

οὐδεις, οὐδεμα, οὐδεν no one, nothing
οἶδα (verb perf in form but with present
meaning) know, understand

"No day is named, that every day may be hallowed by the sense of possibility of its being the day of His Advent. It helps to hallow each day of life, to realize that before its close we may be in the presence of Christ's glory." Glover.

"The information that *is* available to us is intended not for its own sake, or to satisfy our curiosity about the future, or to enable us to relax until just before the event. Instead, what we can know, the signs that we *can* discern – everything that points to the apparent imminence of the end – all of this is meant, as the following pericopes will show, to motivate us to appropriate conduct in the present. NT teaching about eschatology finds its proper outcome in ethical living rather than in the speculations of so-called prophecy conferences." Hagner.

οὐδε and not, neither; οὐδε ... οὐδε
neither ... nor

οὐδε ὁ υἱός is omitted from a number of MSS. Metzger comments, "The omission of the words because of the doctrinal difficulty they present is more probable than their addition by assimilation to Mk 13:32."

μονος, η, ον adj only, alone

Matthew 24:37-25:13

"Departing from Mark, Matthew now adds three pericopes (vv 37–44; 45–51; 25:1–13) that serve to illustrate the truth of the centrally important logion of v. 36. The motif throughout these passages is the uncertainty of the time of the parousia and the accompanying end of the age. As Blomberg astutely observes, in the first parable (vv 37–41) the return of Christ is completely unexpected, while in the second (vv 45–51) the return is sooner than expected and in the third (25:1–13) it is later than expected. Since the time of the coming of the Son of Man cannot be known, Christians are called to be in a state of continuous readiness. Thus the burden of the eschatological discourse becomes the motivation of the Christian's conduct. This ethical emphasis dominates to the end of the discourse." Hagner.

For verses 37-44, cf. Luke 17:26-35; 12:39-40, 42-46.

Matthew 24:37

ὡσπερ γὰρ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου·

ὡσπερ as, even as, just as

οὕτως thus, in this way
ἔσται Verb, fut indic, 2 s εἰμι
παρουσία, ας f see v.27

"we get the picture of a long time of waiting and of a sudden act at the conclusion." Morris.

Matthew 24:38

ὡς γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες, ἄχρι ἧς ἡμέρας εἰσηλθεν Νῶε εἰς τὴν κιβωτόν,

κατακλυσμος, ου m flood, deluge

τρωγω eat

πινω drink

γαμew marry

γαμιζω give (a bride) in marriage

Matthew does not allude to the particular sinfulness of Noah's generation but only to the normal activities of everyday life. The point is that there will be nothing extraordinary about the days immediately preceding Christ's coming – it will be 'business as usual' right up to the end.

ἄχρι prep with gen until, as far as
κιβωτος, ου f ark, ship, box

Matthew 24:39

καὶ οὐκ ἔγνωσαν ἕως ἦλθεν ὁ κατακλυσμός καὶ ἦρεν ἅπαντας, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

ἔγνωσαν Verb, aor act indic, 3 pl γινωσκω

ἕως until

ἦρεν Verb, aor act indic, 3 s αἰρω take,
take away

ἅπας, ασα, αν (alternative form of πας) all,
whole; pl everyone, everything

Matthew 24:40

τότε δύο ἔσονται ἐν τῷ ἀγρῷ, εἷς παραλαμβάνεται καὶ εἷς ἀφίεται·

τοτε then, at that time

δυο gen & acc δυο dat δυσιν two

ἔσονται Verb, fut indic, 3 pl εἰμι

ἄγρος, ου m field, farm, countryside

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one

παραλαμβάνω take

ἀφιημι leave, forsake

Matthew 24:41

δύο ἀλήθουσαι ἐν τῷ μύλῳ, μία παραλαμβάνεται καὶ μία ἀφίεται.

ἀληθω grind (of grain)

μυλος, ου m mill; millstone

"The reference is to a hand mill that the women used each day to grind the grain required for the day's food." Morris.

"They are going about their normal activities, unaware of what is about to befall them, when suddenly one of them is taken and the other is left. Presumably those who are 'taken' are among the elect whom the angels of the Son of Man are to gather at his coming (v. 31), while those who are left await the prospect of judgment. The application of these verses is made clear in the exhortation that follows (note the οὖν, 'therefore,' in the next verse)." Hagner.

Matthew 24:42

γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποία ἡμέρα ὁ κύριος ὑμῶν ἔρχεται.

γρηγορεω be or keep awake, be alert

Present tense implies 'keep on watching'. "γρηγορεῖτε, 'watch,' connotes not simply looking for but being prepared for the coming of the Son of Man. Thus the watching involves an active dimension, namely, the faithful, righteous conduct of the disciples (cf. v. 46) that becomes the focus of the end of the discourse (cf. 25:14–46). For this sense of spiritual vigilance, cf. the use of γρηγορεῖν in 1 Cor 16:13; 1 Thess 5:6; 1 Peter 5:8; Rev 3:2–3; 16:15." Hagner.

ποιος, α, ον interrog pro. what, which

Matthew 24:43

ἐκεῖνο δὲ γινώσκετε ὅτι εἰ ἦδει ὁ οἰκοδεσπότης ποία φυλακῆ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν καὶ οὐκ ἂν εἴασεν διορυχθῆναι τὴν οἰκίαν αὐτοῦ.

ἦδει Verb, pluperf act indic, 3 s οἶδα (verb perf in form but with present meaning)
know

οἰκοδεσποτης, ου m householder
φυλακη, ης f prison, watch (of the night)

"A *watch* would be about three hours on the Jewish system and about four hours as the Romans ordered things." Morris.
"Matthew's noun φυλακη, 'watch' (cf. 14:25), fits particularly well with the verb ἐγρηγόρησεν ἂν, 'he would have watched.'" Hagner.

κλεπτης, ου m thief

"From this logion of Jesus is drawn the image of his return as a thief in the night, where the point of comparison is, of course, only the sudden unexpectedness of his coming (cf. 1 Thess 5:2; 2 Peter 3:10; Rev 3:3; 16:15)." Hagner.

γρηγορεω see v.42

ἂν particle indicating contingency

εἴασεν Verb, aor act indic, 3 s εἰω allow, permit

διορυχθῆναι Verb, aor pass infin διορυσω dig through, break in

Matthew 24:44

διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἔτοιμοι, ὅτι ἢ οὐ δοκεῖτε ὥρα ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

ἔτοιμος, η, ον ready, prepared
δοκεω think, suppose

Matthew 24:45-51

Cf. Luke 12:42-46.

Matthew 24:45

Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ τοῦ δοῦναι αὐτοῖς τὴν τροφήν ἐν καιρῷ;

πιστος, η, ον faithful, trustworthy, reliable
δουλος, ου m slave, servant
φρονιμος, ον wise, sensible
καθιστημι and καθιστανω put in charge
οικετεια, ας f household (of slaves)
δοῦναι verb, aor act infin διδομι
τροφη, ης f food, nourishment
καιρος, ου m time, appointed time

"It will be noticed that the lesson is most practical. The servant is not required to abstract himself from all business and stand day and night looking at the road." Robinson.

Matthew 24:46

μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει οὕτως ποιῶντα.

μακαριος, α, ον blessed, fortunate, happy

Matthew 24:47

ἀμὴν λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.

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

"The reward for faithful service is the opportunity of serving in a higher and more responsible place (not ease for evermore)." Morris.

Matthew 24:48

ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρονίζει μου ὁ κύριος,

κακος, η, ον evil, bad
χρονιζω spend a long time, delay

Matthew 24:49

καὶ ἄρξεται τύπτειν τοὺς συνδούλους αὐτοῦ, ἐσθίη δὲ καὶ πίνη μετὰ τῶν μεθύοντων,

ἄρχω rule; midd begin
τυπτω beat, strike, wound, injure
συνδουλος, ου m fellow-slave, fellow-servant
ἐσθιω and ἐσθω eat, consume

πινω drink
μεθω be drunk, drink freely

"Cf. 1 Thess 5:7, where the 'drunk' are contrasted with the sober and watchful (in a context stressing the sudden coming of the Lord)." Hagner.

Matthew 24:50

ἤξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν ᾧ ἡ οὐ γινώσκει,
ἦκω come, have come, be present

Delay does not mean cancellation.

προσδοκᾶω wait for, expect

"Matthew returns here to the central point of this section of the discourse: the unknown time of the parousia of the Son of Man (cf. vv 36, 39, 42, 44; 25:13). That the time remains unknown should have motivational power for ethical living in the present." Hagner.

Matthew 24:51

καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

διχοτομῶ cut in pieces, punish severely
μερος, ους n part, piece
ὑποκριτης, ου m hypocrite
θήσει Verb, fut act indic, 3 s τιθημι place, appoint

ἐκεῖ there, in that place, to that place
ἔσται Verb, fut indic, 2 s εἶμι
κλαυθμος, ου m bitter crying, wailing
βρυγμος, ου m grinding, gnashing
ὀδους, ὀδοντος m tooth

A picture of "the anguish and suffering of those who are finally lost (see on 8:12)." Morris. Cf. also 13:42, 50; 22:13; 25:30.

Matthew 25:1

Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας ἑαυτῶν ἐξῆλθον εἰς ὑπάντησιν τοῦ νυμφίου.

τοτε then, at that time

A link with the context spoken of previously i.e. the time of Christ's return.

ὁμοιωῶ make like; pass resemble, be like

This phrase is similar to that of 13:24; 18:23; 22:2 "but employs the future tense because of its eschatological orientation (cf. 7:24, 26)." Hagner.

βασιλεια, ας f see 24:7

δεκα ten

παρθενος, ου f virgin, unmarried girl

ὅστις, ἣτις, ὅ τι who, which

λαβοῦσαι Verb, aor act ptc, f nom pl
λαμβανω

λαμπας, αδος f lamp, lantern

Morris suggests that this is not a lamp (which would be λυχνος), but a 'torch'. He cites evidence to suggest that these may have been sticks with cloth wrapped around the top of them and soaked in olive oil.

ἑαυτος, εαυτη, εαυτον him/her/itself
ὑπαντησις, εως f meeting (εις ὑ to meet)
νυμφιος, ου m bridegroom

Some MSS (D Θ^f lat sy) add και της νυμφης 'and the bride,' perhaps because copyists had in mind the bridegroom bringing the bride to his home for the wedding.

Our understanding of what is going on here is hampered by lack of detailed knowledge of wedding customs of the first century. It would seem that the ten girls belonged to the bride's party and were to go and meet the bridegroom's party. The girls would then have taken their place in the procession to the bridegroom's home for the feast.

Matthew 25:2

πέντε δὲ ἐξ αὐτῶν ἦσαν μωραὶ καὶ πέντε φρόνιμοι.

πεντε (indeclinable) five

μωρος, α, ον foolish

φρονιμος, ον wise, sensible

Matthew 25:3

αἱ γὰρ μωραὶ λαβοῦσαι τὰς λαμπάδας αὐτῶν οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον·

λαβοῦσαι see v.1

ἔλαιον, ου n olive oil, oil

"Jeremias points out that it was necessary to pour oil on the rags at the end of the torches to get them to burn brightly, but these girls had not bothered to bring the necessary oil. He says, 'their negligence can no longer be judged as lack of foresight excusable by the unexpectedly long delay of the bridegroom. It must be judged as inexcusable, punishable carelessness.' The rags would have been oily to start with, but in a society where people set little store on punctuality and where preparations for a wedding were extensive and time-consuming, this might well not be enough. It was foolish to think that the amount of oil the rags in a torch could hold would be sufficient." Morris.

Trench comments, "By the foolish virgins are meant, not hypocrites, nor self-conscious dissemblers, much less openly profane and ungodly, but the negligent in prayer, the slothful in work, and all those whose scheme of a Christian life is laid out rather to satisfy the eyes of men than to please him that seeth in secret. Nor is it that they are wholly without oil; they have some, but not enough ... it was not that there was no faith, but only that *fides temporaria* which could not endure temptation, nor survive delay." Trench likens the foolish virgins to those in the parable of the sower who lacked depth of soil.

Hagner comments, "The parable should not be allegorized to the extent that an equivalent to the oil is pursued (contra Garland, who follows Donfried in understanding the oil as referring to good works). The focus of the parable is the simple matter of preparedness versus unpreparedness and the tragic character of the latter."

Matthew 25:4

αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις μετὰ τῶν λαμπάδων ἑαυτῶν.

ἀγγειον, ου n container, vessel

Matthew 25:5

χρονίζοντος δὲ τοῦ νυμφίου ἐνόσταζαν πᾶσαι καὶ ἐκάθευδον.

χρονίζω spend a long time, delay

νυμφιος, ου m see v.1

ἐνόσταζαν Verb, aor act indic, 3 pl νυσταζω grow drowsy

καθευδω sleep

Of the sleeping, Morris says, "This is not to be regarded as reprehensible; Jesus speaks no word of blame for the sleepers. In the circumstances to sleep was a good idea. All their preparations had been made, and from the time the bridegroom made his appearance they would be kept busy for a long time. To sleep while they could was an opportunity not to be missed." Hagner similarly comments, "No fault is attached to the wise for falling asleep (elsewhere 'sleep' stands in obvious tension with 'watching'; cf. 26:38–41; Mark 13:36; 1 Thess 5:6, but note v. 10). Their preparedness lies in their having brought sufficient oil for their lamps."

Matthew 25:6

μέσης δὲ νυκτὸς κραυγὴ γέγονεν· Ἴδου ὁ νυμφίος, ἐξέρχασθε εἰς ἀπάντησιν αὐτοῦ.

μεσος, η, ον middle

νυξ, νυκτος f night

κραυγη, ης f shout, cry

γέγονεν Verb, perf act indic, 3s γινομαι

Someone had seen the bridegroom's party in the distance and had raised a cry.

νυμφιος, ου m see v.1

ἀπαντησις, εως f meeting

Literally, 'go out for meeting of him' i.e. 'go out to meet him'. This noun is used of the official welcome of dignitaries.

Matthew 25:7

τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖνα καὶ ἐκόσμησαν τὰς λαμπάδας ἑαυτῶν.

τοτε see v.1

ἠγέρθησαν Verb, aor pass indic, 3 pl ἐγειρω raise

ἐκεινος, η, ο that, those

κοσμεω adorn, put in order

The charred ends of the rag or reed wick would be trimmed and further oil added.

λαμπας, αδος f see v.1

Matthew 25:8

αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπαν· Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται.

μωρος, α, ον see v.2

φρονιμος, ον see v.2

δοτε Verb, aor act imperat, 2 pl διδομι

ἐλαιον, ου n see v.3

σβέννυνται Verb, pres pass indic, 3 pl

σβεννυμι extinguish, put out

Morris says that it is not necessary to hold that the torches had been kept going while they slept. Rather, as they got their torches ready, so those with no oil could not get them to burn effectively – they kept going out.

Matthew 25:9

ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγουσαι·

Μήποτε οὐ μὴ ἀρκέση ἡμῖν καὶ ὑμῖν·

πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς.

ἀποκρινομαι answer, reply, say

μηποτε lest, otherwise

There are some textual differences here. The clause is introduced with μηποτε, but this is followed either by the simple negative οὐκ (with κ A L Z f13 etc.) or the more emphatic double negative οὐ μη (B C D K etc.). On μηποτε Baur, Arndt and Gingrich's Dictionary says, "Sometimes the negation is weakened to such a degree that μηποτε introduces something conjectural *probably, perhaps*." This suggests that with the reading οὐκ the translation should be "perhaps there may not be enough." But if the reading with the double negative οὐ μη is accepted, "The tone is sharper"; it translates "certainly there would never be enough." This difference is reflected in the translations.

ἀρκέση Verb, aor act subj, 3 s ἀρκέω be enough, be sufficient

πορευομαι go

μαλλον adv rather, instead

πωλεω sell, barter

ἀγοραζω buy

To speculate over whether the wise should have shared their oil with the foolish is to miss the point of the parable which is focussed on the need for readiness.

Matthew 25:10

ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἤλθεν ὁ νυμφίος, καὶ αἱ ἕτοιμοι εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα.

ἕτοιμος, η, ον ready, prepared, present

εἰσερχομαι enter, go in, come in

γάμος, ου m wedding, wedding feast

ἐκλείσθη Verb, aor pass indic, 3 s κλειω

shut, shut up, lock

θυρα, ας f door, gate

Trench quotes the author of an ancient homily on this parable who states that this door, "is now open to those coming from the east and from the west, that they may now sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" It is "that Door which saith, him that cometh to Me I will in no wise cast out. Behold how it is now open, which shall then be closed evermore. Murderers come, and they are admitted; publicans and harlots come, and they are received; unclean and adulterers and robbers, and whosoever is of this kind, come, and the door doth not deny itself to them; for Christ, the Door, is infinite in pardon, reaching beyond every degree and every amount of wickedness. But then, what saith He? 'The door is shut.' No one's penitence, no one's prayer, no one's groaning shall any more be admitted. That door is shut which received Aaron after his idolatry, which admitted David after his adultery, after his homicide, which did not repel Peter after his threefold denial." Cf. Isa 22:22; Luke 13:35; Rev 3:7.

Matthew 25:11

ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγουσαι· Κύριε κύριε, ἄνοιξον ἡμῖν·

ὕστερον adv afterwards, then, later

λοιπος, η, ον rest, remaining, other

ἀνοιγω open

"They have no lack of desire to be numbered among the guests." Morris.

For Κύριε κύριε see 7:21-22.

Matthew 25:12

ὁ δὲ ἀποκριθεὶς εἶπεν· Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς.

Cf. 7:23.

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

οἶδα know

"If we reason that no bridegroom would say that he did not know some of the invited guests, we miss the sting in the story. Jesus is not telling a story about something that actually happened; he is warning people of the dreadful fate of those who know that they should be watching for the coming of the Son of man but do not do this. Thereby they exclude themselves from any place among the people of God. The Saviour cannot recognise them among the saved." Morris.

Ridderbos similarly says that the language is of a disowning of those who, at the last, are 'outside'; "He will deny that there is any bond, any personal relationship, between Him and them ... He has nothing to do with them."

Matthew 25:13

γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν
οὐδὲ τὴν ὥραν.

γρηγορεω be or keep awake, be alert
ώρα, ας f hour, moment

Many MSS (C³ f¹³ TR vg^{mss}) add ἐν ἧ ὁ υἱὸς τοῦ
ἀνθρώπου ἐρχεται an obvious conforming of
the text to 24:44.

Matthew 25:14-30

There are similarities with the parable in Luke 19:11-27, but also significant differences. It is best to see them as two distinct parables but with a similar theme. N.T. Wright (*Jesus and the Victory of God*) comments, "It is highly likely that Jesus used such stories like this on numerous occasions (not just 'twice', as cautious conservative exegetes used to suggest). There is no reason whatever to insist that either Matthew's or Luke's version was 'derived' from the other, or both from a single original." For further notes on Wright's approach to this parable, see extensive notes at the head of Luke 19:11. Wright argues that these parables are not about Jesus departure for glory and eventual second coming but are about YHWH's return to Zion, now being acted out in Jesus' approach to Jerusalem.

Matthew 25:14

Ὅσπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεισεν
τοὺς ἰδίους δούλους καὶ παρέδωκεν αὐτοῖς τὰ
ὑπάρχοντα αὐτοῦ,

ὡσπερ as, even as, just as

An abrupt introduction meaning, "the
Kingdom of heaven is like ..."

ἀποδημεω leave (home) on a journey, go
away

ἴδιος, α, ον one's own

παραδίδωμι hand or give over

ὑπαρχω be at one's disposal (τα ὑ.
possessions).

Matthew 25:15

καὶ ᾧ μὲν ἔδωκεν πέντε τάλαντα ᾧ δὲ δύο ᾧ δὲ
ἓν, ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν, καὶ
ἀπεδήμησεν. εὐθέως

ἔδωκεν Verb, aor act indic, 3 s δίδωμι

πεντε (indeclinable) five

ταλαντον, ου n talent

The 'talent' is a measure of weight, the largest weight in normal use (see 18:24). It is difficult to be certain of its monetary value (it would depend on the material concerned) but it was a considerable sum. Hagner suggests that one talent may have been about 6,000 denarii, i.e. 20 years wages of a common labourer.

The contemporary use of the word *talent* to mean a gift or ability would seem to be derived from this parable.

δύο gen & acc δύο dat δυσιν two

εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one

ἐκάστος, η, ον each, every

δυναμῖς, εως f power, strength, ability

The master gave no specific instructions to the servants. He left their stewardship to their own initiative. But he clearly expected them to carry on his business. This too is part of the discipline of discipleship: we do not have detailed daily instructions from heaven.

εὐθέως adv straightway, immediately

MSS punctuation (which is non-original) and commentators differ as to whether εὐθέως belongs at the end of the preceding sentence (AV) or at the beginning of the next (NIV). Metzger points out that elsewhere in Matthew εὐθέως (or εὐθὺς) always goes with what follows. Morris adopts this view. Jesus is telling us that the first servant immediately set to work with what he was given. So Hagner who comments that it "indicates the proper urgency with which the first disciple goes about his business."

Matthew 25:16

πορευθεὶς ὁ τὰ πέντε τάλαντα λαβὼν
ἤργασατο ἐν αὐτοῖς καὶ ἐκέρδησεν ἄλλα
πέντε·

πορευθεὶς Verb, aor pass dep ptc, m nom s
πορευομαι go

λαβὼν Verb, aor act ptc, m nom s λαμβανω

ἤργασατο Verb, aor midd dep indic, 3 s

ἐργάζομαι work, do, perform

We are not told what he did. The important point is that he put the money to work. In doing so he may have risked loss as well as gain.

ἐκέρδησεν Verb, aor act indic, 3 s κερδαίνω
gain, win, profit

Matthew 25:17

ὡσαύτως ὁ τὰ δύο ἐκέρδησεν ἄλλα δύο·

ὡσαντως adv in the same way, likewise

Many MSS (A C³ W Θ f^{1,13} TR sy^h and D, but before the verb) add καὶ αὐτοῦ after ἐκέρδησεν

Matthew 25:18

ὁ δὲ τὸ ἐν λαβῶν ἀπελθὼν ὄρουξεν γῆν καὶ ἔκρυψεν τὸ ἀργύριον τοῦ κυρίου αὐτοῦ.

ὄρουσσω dig, dig a hole in

γῆ, γῆς f earth

κρυπτῶ hide, conceal, cover

ἀργύριον, οὐ n silver coin, money, silver

"The important thing for the man was that the money was secure and that he could produce it when the time came. Keeping it in this way meant that there was no possibility of loss, but it also meant that there was no possibility of gain." Morris.

It is not sufficient to be a *conservative* Evangelical: not sufficient merely to keep or to maintain the faith. The Gospel is to be propagated rather than merely being preserved.

Matthew 25:19

μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων καὶ συναίρει λόγον μετ' αὐτῶν

πολὺς, πολλῆ, πολὺ gen πολλοῦ, ἡς, οὐ i) much, many

χρονος, οὐ m time, period of time

μετὰ δὲ πολὺν χρόνον "gives the servants sufficient time to work with the money but also reflects the delay of the parousia of the Son of Man, also the topic of 24:48; 25:5." Hagner.

ἐκεῖνος, ἡ, ο demonstrative adj. that, those
συναίρω settle; σ. λογον settle accounts

Matthew 25:20

καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβῶν προσήνεγκεν ἄλλα πέντε τάλαντα λέγων· Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε ἄλλα πέντε τάλαντα ἐκέρδησα.

προσερχομαι come or go to, approach
λαβῶν Verb, aor act ptc, m nom s λαμβανω

προσήνεγκεν Verb, aor act indic, 3 s

προσφερω offer, present, bring

ἄλλος, ἡ, ον another, other

παρέδωκας Verb, aor act indic, 2 s

παραδίδωμι see v.14

Matthew 25:21

ἔφη αὐτῷ ὁ κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.

ἔφη Verb, imperf act ind, 3s φημι say
εὖ adv well; well done!

"Or we could understand it as an interjection, 'Bravo!'" Morris.

ἀγαθος, ἡ, ον good, useful, fitting

πιστος, ἡ, ον faithful, trustworthy, reliable

Cassirer translates "excellent and trustworthy servant."

ὀλιγος, ἡ, ον little, small; pl. few

The servant may not have thought 100 years wages of a labouring man a 'small thing'!

ἦς Verb, imperfect indic, 2 s εἶμι

σε Pronoun, acc s συ

καταστήσω Verb, fut act indic, 1 s καθιστημι
put in charge, appoint

Maybe, in context, to take the ten talents to the market.

εἴσελθε Verb, aor act imperat, 2 s εἰσερχομαι
enter, go in, come in

χαρα, ας f joy, gladness

Could be, "Share your master's joy." Cf. Heb 12:22.

Matthew 25:22

προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα εἶπεν· Κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε ἄλλα δύο τάλαντα ἐκέρδησα.

See v.20

Matthew 25:23

ἔφη αὐτῷ ὁ κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.

See v.21

Though he had gained only two talents he receives identical praise. "The outward size of their gain was not as important as the fact that each had doubled the amount entrusted to him." Morris.

Matthew 25:24

προσελθὼν δὲ καὶ ὁ τὸ ἐν τάλαντον εἰληφὼς εἶπεν· Κύριε, ἔγνων σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας καὶ συνάγων ὅθεν οὐ διεσκόρπισας·

εἰληφως Verb, perf act ptc, m nom s

λαμβάνω

ἔγνων Verb, aor act indic, 1 s γινωσκω

σε Pronoun, acc s συ

σκληρος, α, ον hard, stern

"The expansion he gives of this description fits closely with what we know of ancient landowning aristocracies, such as those that held sway in first-century Palestine, as well as with what we know of the behaviour of ruthless and greedy men in every generation." Stephen Wright, *Tales Jesus Told*.

θερίζω reap, harvest

ὅπου adv. where

σπειρω sow

συναγω gather

όθεν where, from where
διασκορπίζω scatter

Probably a parallel phrase.

Matthew 25:25

καὶ φοβηθεὶς ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῆ· ἴδε ἔχεις τὸ σόν.

φοβηθεὶς Verb, aor pass dep ptc, m nom s
φοβεομαι fear, be afraid (of)
κρυπτω see v.18
γη, γης f earth
σος, ση, σον possessive adj. your, yours

"To do no harm is the praise of a stone, not of a man." Richard Baxter.

Matthew 25:26

ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ· Πονηρὲ δοῦλε καὶ ὀκνηρὲ, ἦδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα καὶ συνάγω ὅθεν οὐ διεσκόρπισα;

πονηρος, α, ον evil, bad, wicked
ὀκνηρος, α, ον lazy
ἦδεις Verb, pluperf act indic, 2 s οἶδα

"It may well be that he is not saying that he really is the kind of man he has been said to be, but saying that if the third servant really thought that he was like that he would have acted in a different manner." Morris.

Matthew 25:27

ἔδει σε οὖν βαλεῖν τὰ ἀργύριά μου τοῖς τραπεζίταις, καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ.

ἔδει Verb, imperf indic, 3 s (impers) δεῖ it is necessary, should, ought
βαλεῖν Verb, aor act infin βαλλω throw, throw down, place
ἀργυριον, ου n see v.18
τραπεζιτης, ου m banker

The word comes from the Greek for 'table' and is derived from the practice of bankers working while seated behind a table.

ἐκομισάμην Verb, aor midd indic, 1 s κομιζω
midd receive, be paid back
ἂν particle indicating contingency
ἐμος, η, ον 1st pers possessive adj my, mine
τοκος, ου m interest (on money)

This would have demanded little initiative or effort on the servant's part.

Matthew 25:28

ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα·

ἄρατε Verb, aor act imperat, 2 pl αἶρω
take, take away
δότε Verb, aor act imperat, 2 pl δίδωμι

δέκα ten

The point is that it should now be given to someone who will make good use of it.

Matthew 25:29

τῷ γὰρ ἔχοντι παντὶ δοθήσεται καὶ περισσευθήσεται· τοῦ δὲ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.

δοθήσεται Verb, fut pass indic, 3 s δίδωμι
περισσευθήσεται Verb, fut pass indic, 3 s
περισσευω increase, abound, have plenty

ἔχοντος Verb, pres act ptc, m gen s ἔχω
ἀρθήσεται Verb, fut pass indic, 3 s αἶρω

Cf. 13:12. "Jesus is not countenancing business practices that enable the wealthy to become wealthier at the expense of the deserving poor. He is laying down a principle for the spiritual life, a principle of great importance. Anyone who has a talent (using the word in the modern sense) of any kind and fails to use it, by that very fact forfeits it. By contrast, anyone who has a talent and uses it to the full finds that that talent develops and grows." Morris. Hagner comments, "Faithfulness provides more blessing; unfaithfulness results in loss even of one's initial blessings."

On the other hand, Stephen Wright lays great stress on reading the details of the story in the context of *the story*. He writes, "Retainers of the rich who play the rich men's game may not, indeed, *possess* riches as a result, but they will enhance their status and security. Those who do not play along will find that they lose what status and security they had."

Matthew 25:30

καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

ἀχρεῖος, ον worthless
ἐκβάλετε Verb, aor act imperat, 2 pl
ἐκβαλλω throw out, cast out
σκοτος, ους n darkness, evil
ἐξωτερος, α, ον outer, outmost

Cf. 8:12; 22:13.

ἐκεῖ there, in that place

For the remaining phrase, see 24:51. The phrase "stands for complete and final rejection and of unceasing sorrow and regret." Morris.

Matthew 25:31-46

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.

Matthew 25:31

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

Matthew 25:32

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

ἔμπροσθεν 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

ἄλληλων, οἰς, ους reciprocal pronoun one another

ὡσπερ as, just as

ποιμην, ενος m shepherd

προβατον, ου n sheep

ἐριφον, ου n goat, kid

Matthew 25:33

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

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

δεξιως, α, ον right, δεξια right hand

εὐωνυμος, ον left (hand side)

Matthew 25:34

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.

ετοιμαζω 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.

Matthew 25:35

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; ὁ ξ. stranger, foreigner

ἤμην Verb, imperf act indic, 1s εἰμι

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

Matthew 25:36

γυμνὸς καὶ περιεβάλετέ με, ἠσθένησα καὶ ἐπεσκέψασθέ με, ἐν φυλακῇ ἤμην καὶ ἤλθατε 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

ἤλθατε Verb, aor act indic, 2 pl ἔρχομαι

Matthew 25:37

τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι λέγοντες·
Κύριε, πότε σε εἶδομεν πεινῶντα καὶ
ἐθρέψαμεν, ἢ διψῶντα καὶ 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 or

"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.

Matthew 25:38

πότε δέ σε εἶδομεν ξένον καὶ συνηγάγομεν, ἢ
γυμνὸν καὶ περιεβάλομεν;

Matthew 25:39

πότε δέ σε εἶδομεν ἀσθενοῦντα ἢ ἐν φυλακῇ
καὶ ἤλθομεν πρὸς σε;

Matthew 25:40

καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς· Ἀμὴν
λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐνὶ 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

εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one
ἐλαχιστος, η, ον (superl of μικρος) least,
insignificant

'least of these my brothers' suggests that the test 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 ἐγω

Matthew 25:41

τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων· Πορεύεσθε
ἀπ' ἐμοῦ οἱ καταραμένοι εἰς τὸ πῦρ τὸ αἰώνιον
τὸ ἠτοιμασμένον τῷ διαβόλῳ καὶ 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

αἰώνιος, 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.

Matthew 25:42

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

See verse 35

Matthew 25:43

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

See vv 35,36

ἀσθενης, ες sick, weak, helpless

Matthew 25:44

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 Κύριε 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.

Matthew 25:45

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

See v 40

Matthew 25:46

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

ἀπελεύσονται Verb, fut midd dep indic, 3 pl
ἀπερχομαι

κολασις, εως f punishment

δικαιος, α, ον see v.37

ζωη, 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 Matthew 25:31-46

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.

Matthew 26:2-5

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

Matthew 26:2

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 δύο 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 σταυροῦ
crucify

Matthew 26:3

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

τοτε then

"Matthew's introductory τότε, '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.

Matthew 26:4

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

Matthew 26:5

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.

Matthew 26:6-13

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.

Matthew 26:6

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."

Matthew 26:7

προσηλθεν αὐτῷ γυνή ἔχουσα ἀλάβαστρον
μύρου βαρυτίμου καὶ κατέχευεν ἐπὶ τῆς
κεφαλῆς αὐτοῦ ἀνακειμένου.

προσερχομαι come or go to, approach
ἀλαβαστρον, ου η alabaster jar
μυρον, ου η ointment, perfume, oil
βαρυτιμος, ου very expensive
κατέχευεν Verb, aor act indic, 3 s καταχεω
pour out
κεφαλη, 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.

Matthew 26:8

ιδόντες δὲ οἱ μαθηταὶ ἠγανάκτησαν λέγοντες·
Εἰς τί ἡ ἀπόλεια αὕτη;

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

Matthew 26:9

ἐδύνατο γὰρ τοῦτοπραθῆναι πολλοῦ καὶ
δοθῆναι πτωχοῖς.

πραθῆναι Verb, aor pass infin πιπρασκω
sell

πολυς, πολλη, πολυ gen πολλου, ης, ου much
δοθῆναι Verb, aor pass infin διδομι
πτωχος, η, ου 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.

Matthew 26:10

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

γνοὺς Verb, aor act ptc, m nom s γνωσκω

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.

καλος, η, ου good, fine, beautiful
ἠργάσατο Verb, aor midd dep indic, 3 s
ἐργαζομαι work, perform

Matthew 26:11

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

παντοτε always

ἐαυτος, εαυτη, εαυτον 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 ἐγω

Matthew 26:12

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

βαλοῦσα Verb, aor act ptc, f nom s βαλλω
throw, place, pour

μυρον, ου η see v.7

σωμα, τος η body

ἐνταφιάσαι Verb, aor act infin ἐνταφιαζω
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.

Matthew 26:13

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

ὅπου where; ὅπου ἂν or ὅπου ἐὰν
wherever, whenever

κηρυχθῆ 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."

Matthew 26:14-16

Cf. Mark 14:10-11; Luke 22:3-6.

Matthew 26:14

Τότε πορευθεὶς εἰς τῶν δώδεκα, ὁ λεγόμενος
Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς

τοτε see 25:31

πορευθεὶς Verb, aor pass dep ptc, m nom s
πορευομαι

εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one
δώδεκα twelve

"It was not that the enemies of Jesus made enquiries among the disciples, looking for a weak one who might be their tool. Rather, Judas sought them out." Morris.

ἀρχιερεως, εως m see v.3

Matthew 26:15

εἶπεν· Τί θέλετέ μοι δοῦναι κἀγὼ ὑμῖν
παραδώσω αὐτόν; οἱ δὲ ἔστησαν αὐτῷ
τριάκοντα ἀργύρια.

θελω wish, will

δοῦναι verb, aor act infin διδωμι

κἀγω a compound word = καὶ ἐγω

παραδωσω Verb, fut act indic, 1 s

παραδιδωμι see v.2

ἔστησαν Verb, aor act indic, 3 pl ἵστημι set,
fix

"Possibly the verb here ... means 'weighed out' in the sense of paid then and there, although it seems unlikely that the authorities would have paid in advance. All they needed was the agreement (cf. Mark 14:11)." Hagner. The same verb occurs in the LXX of Zech 11:13; cf. 27:9.

τριακοντα thirty

ἀργυριον, ου n silver (coin)

"Although the exact value of the silver pieces is not known, the amount was comparatively modest (coincidentally the price of a slave according to Exod 21:32...). The modest amount and the lack of bargaining on Judas' part suggest that money was not his only or even his primary motive... Matthew (like Mark) makes no mention of 'Satan' or 'the devil' as a force acting upon Judas as do Luke (Luke 22:3) and John (John 13:2; cf. 6:70)." Hagner.

Matthew 26:16

καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτὸν
παραδῶ.

ζητεω seek, search for, look for

Imperfect indicates a continuing search.

εὐκαιρια, ας f opportune moment

I.e. away from the crowd.

παραδῶ Verb, aor act subj, 3 s παραδιδωμι

Matthew 26:17-25

Cf. Mark 14:12-17.

Matthew 26:17

Τῇ δὲ πρώτῃ τῶν ἀζύμων προσῆλθον οἱ
μαθηταὶ τῷ Ἰησοῦ λέγοντες· Ποῦ θέλεις
ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα;

πρωτος, η, ον first

ἀζυμος, ον without yeast

Morris highlights the problem of the timing of the meal. The synoptics regard this meal as the Passover (vv 2,18,19 etc.) whereas in John's Gospel the Last Supper was held before the Passover (Jn 13:1, 29; 18:28). He considers various solutions and prefers the suggestion of Nixon that there were various calendars in use at the time: "John is giving the story in accordance with the official calendar (the one used in the temple) and the Synoptists in accordance with the calendar Jesus and his disciples are using." For further discussion of the evidences, Morris refers to his commentary on John.

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

προσερχομαι

ποῦ interrogative adverb where

θελω wish, will

έτοιμαζω prepare, make ready
φαγεῖν Verb, aor act infin έσθιω eat
πάσχα n see v.2

It would seem that previous arrangements had been made by Jesus. Morris suggests that Jesus had kept the arrangements secret until now perhaps so that Judas could not betray him prematurely.

Matthew 26:18

ό δέ εἶπεν· Ὑπάγετε εἰς τήν πόλιν πρὸς τὸν δεῖνα καὶ εἶπατε αὐτῷ· Ὁ διδάσκαλος λέγει· Ὁ καιρὸς μου ἐγγύς ἐστιν· πρὸς σέ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου.

ύπαγω go
πολις, εως f city, town
δεινα m & f such a one, a certain one
εἶπατε Verb, aor act imperat, 2 pl λεγω
διδασκαλος, ου m teacher
καιρος, ου m (appointed/proper) time
ἐγγυς adv near

"ό καιρός μου ἐγγύς ἐστιν, 'my time is near,' refers, of course, to the time of Jesus' death (cf. John 7:6, 8; but ώρα μου, 'my hour,' is far more common in John), thereby connecting very closely the imminence of the death of Jesus with the Passover celebration. That the man knew the meaning of these words, however, remains unlikely. He need only know that Jesus required a place in which he and his disciples, i.e., the twelve, could celebrate the Passover together." Hagner.

Matthew 26:19

καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ ἠτοίμασαν τὸ πάσχα.
συντασσω direct, instruct, order
έτοιμαζω see v.17

Matthew 26:20-25

Cf. Mark 14:18-21; Luke 22:21-23.

Matthew 26:20

Ὁψίας δέ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα μαθητῶν
όψια, ας f evening
ἀνακειμαι see v.7

The common practice was to recline for meals. "They would lean on the left elbow with the head towards the table and feet away from it; the right hand was free to take the food." Morris.

Many MSS (κ A L W Δ Θ lat sy^h sa^{mss} mae bo) add μαθητων. The evidence, however, slightly favours its omission.

Matthew 26:21

καὶ ἐσθιόντων αὐτῶν εἶπεν· Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με.
εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one
παραδώσει Verb, fut act indic, 3 s
παραδιδωμι

"It must have come as something of a shock to Judas to hear these words, but since Jesus did not denounce him he was still safe and could go ahead with what he had planned." Morris.

Matthew 26:22

καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ εἷς ἕκαστος· Μήτι ἐγώ εἰμι, κύριε;
λυπεω grieve; pass be sad, sorrowful
σφοδρα very much, very, greatly
ἤρξαντο Verb, aor midd indic, 3 pl ἀρχω
midd begin
έκαστος, η, ον each, every; εἷς ἕκαστος
'each and every one'
μητι Negative particle, used in questions to indicate the expectation of a negative answer or that the questioner is doubtful concerning the answer

'Surely not I Lord!' Morris suggests that they may have thought that Jesus was speaking of an involuntary act of betrayal.

Matthew 26:23

ό δέ ἀποκριθεὶς εἶπεν· Ὁ ἐμβάνας μετ' ἐμοῦ τὴν χεῖρα ἐν τῷ τρυβλίῳ οὗτός με παραδώσει· ἐμβάνας Verb, aor act ptc, m nom s ἐμβαπτο
dip
χειρ, χειρος f hand, power
τρυβλιον, ου n dish, bowl

Cf. Ps 41:9. "The τρυβλιον, 'bowl' (in the NT only here and in the Markan parallel), used often in the LXX, was an ordinary bowl containing a sauce or 'dip' into which one dipped one's bread or other food (cf. John 13:26). Eating together – normally a sign of fellowship and human solidarity – here involves a violation of intimacy." Hagner. Cf. Jn. 13:18.

Matthew 26:24

ό μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δέ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.
ύπαγω see v.18
γέγραπται Verb, perf pass indic, 3 s γραφω
write
οὐαὶ woe!
έκεινος, η, ο demonstrative adj. that (one)
καλος, η, ον good

ἐγεννήθη Verb, aor pass indic, 3s γεννω be
father of, give birth to; pass be born

Jesus makes it clear that:

- i) His death was planned by God;
- ii) This fact in no way excuses the betrayer.

Matthew 26:25

ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδούς αὐτὸν
εἶπεν· Μήτι ἐγὼ εἰμι, ῥαββί; λέγει αὐτῷ· Σὺ
εἶπας.

ῥαββι rabbi, teacher, master
εἶπας Verb, aor act indic, 2 s λεγω

'It's just as you have said'

Postscript to Matthew 26:20-25

"If the twelve, those who had known Jesus so intimately, who had accompanied him throughout his ministry, were prompted to ask the question of their loyalty to Jesus, how much more properly may Christians who have not had that privilege occasionally ask that question. The line between commitment and betrayal can be a thin one as the disciples themselves were to discover in the very near future. And although the sovereignty of God is always working itself out in the events of the Christian's life, this can never be made an excuse for failure – not in the case of Judas, nor in the case of the Christian." Hagner.

Matthew 26:26-30

Cf. Mark 14:22-25; Luke 22:15-20; also 1 Cor 11:23-26 and John 6:51-59.

Matthew 26:26

Ἐσθιόντων δὲ αὐτῶν λαβὼν ὁ Ἰησοῦς ἄρτον
καὶ εὐλόγησας ἔκλασεν καὶ δούς τοῖς μαθηταῖς
εἶπεν· Λάβετε φάγετε, τοῦτό ἐστιν τὸ σῶμά
μου.

ἐσθιω see v.17

"Jesus began it [Lord's Supper] in the context of a meal, not a separate piece of religious ceremonial." Morris. Cf. 1 Cor. 11.

λαβὼν Verb, aor act ptc, m nom s λαμβανω
ἄρτος, ου m bread, a loaf, food

Morris says that it is unclear whether the bread was leavened or unleavened. However, *leavened* bread was used in the early church, both Western and Eastern, until AD 1000.

εὐλογεω bless

κλαω break (only of bread)

δούς Verb, aor act ptc, m nom s διδομι

"The blessing of God and the breaking of the bread into fragments recalls the miraculous feeding of 14:19 and of 15:36." Hagner.

φάγετε Verb, aor act imperat, 2 pl ἐσθιω

σῶμα, τος n body

Matthew 26:27

καὶ λαβὼν ποτήριον καὶ εὐχαριστήσας ἔδωκεν
αὐτοῖς λέγων· Πίετε ἐξ αὐτοῦ πάντες,

ποτηριον, ου n cup

Some important witnesses (P⁴⁵ A C D K Γ J¹³) include the definite article τό. The tendency of scribes would have been to add rather than delete the definite article.

"It is uncertain at what point in relation to the traditional Passover meal Jesus introduced his new symbolism of the bread and wine and his atoning death... It is common, however, to relate the taking of the cup referred to here as the third cup, the so-called cup of blessing (cf. 1 Cor 10:16). This would have been preceded by the drinking of two earlier cups of wine (cf. Luke 22:17), in between which bitter herbs had been eaten, the Passover Haggadah recited, and the first part of the *Hallel* sung (i.e., Pss 113–18)." Hagner. Pss 113-114 sung before the meal and 115-118 after.

εὐχαριστεω thank, give thanks

ἔδωκεν Verb, aor act indic, 3 s διδομι

πίετε Verb, aor act imperat, 2 pl πινω drink
πάντες Adjective, m nom pl πας

Matthew 26:28

τοῦτο γάρ ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ
περὶ πολλῶν ἐκχυννόμενον εἰς ἄφεσιν
ἁμαρτιῶν·

αἷμα, ατος f blood

διαθηκη, ης covenant, testament

Many MSS (A C D W J^{1,13} TR latt sy sa bo) insert καινης before 'covenant,' almost certainly from the parallel in Luke 22:20; 1 Cor 11:25. As Metzger points out, had the word been in the earliest MS, there is no reason it would have later been deleted.

See the chapters on 'Covenant' in *The Apostolic Preaching of the Cross*.

The phrase 'the blood of the covenant' occurs in the OT (Ex 24:8; Zech 9:11; cf. Heb 9:20).

πολυς, πολλη, πολυ gen πολλου, ης, ου
much, many

ἐκχεω and ἐκχυννω pour out, shed

Cf. Isa 53:12. "The language 'poured out' is itself an allusion to sacrifices of atonement in the temple ritual (e.g., Lev 4:7, 18, 25, 30, 34)." Hagner.

ἄφεσις, εως f forgiveness

ἁμαρτια, ας f sin

"He was surely claiming that, at the cost of his death, he was about to inaugurate the new covenant of which the prophets had spoken... Jesus was saying that his death would be central to the relationship between God and the people of God. It would be the means of cleansing from past sins and consecrating to a new life of service to God. It would be the establishing of the covenant that was based not on people's keeping it (Ex 24:3,7), but on God's forgiveness (Jer 31:34)." Morris.

Matthew 26:29

λέγω δὲ ὑμῖν, οὐ μὴ πῖω ἀπ' ἄρτι ἐκ τούτου τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου.

πῖω Verb, aor act subj, 1 s πίνω see v.27

ἄρτι now, at the present

γενήμα, τος n product, harvest

ἀμπελος, ου f vine, grapevine

ἐκεῖνος, η, ο demonstrative adj. that, those

ὅταν when

καινος, η, ον new

"This somewhat difficult statement seems to function as an indication of the imminence of Jesus' death while pointing to the certainty of eschatological triumph." Hagner.

"Jesus is looking forward to the end of this world system and the setting up of the perfect kingdom of God. Then, and not till then, he will have table fellowship with the little group." Morris.

"When the church repeats this sacramental meal, it looks simultaneously back to the redemptive death of its Lord, which is thereby commemorated, as well as forward to the future consummation of eschatology when Christians will be united with their Lord in the unalloyed enjoyment of the kingdom that is thereby celebrated (cf. 1 Cor 11:26)." Hagner.

Matthew 26:30

καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν.

ὑμνεω sing a hymn

Psalms 115-118 seem to have been sung at the end of the Passover meal.

ὄρος, ους n mountain, hill

ἐλαια, ας f olive tree

Matthew 26:31-35

Cf. Mark 14:26-31; Luke 22:31-34; John 13:36-38.

Matthew 26:31

Τότε λέγει αὐτοῖς ὁ Ἰησοῦς· Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ, γέγραπται γάρ· Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσονται τὰ πρόβατα τῆς ποιμένης·

τοτε then, at that time

σκανδαλισθήσεσθε Verb, fut pass indic, 2 pl
σκανδαλιζω cause (someone) to sin,
cause (someone) to give up the faith

The sense here is not of apostasy but of a grievous lapse – they will be overwhelmed by what is happening to Jesus. The root sense of the verb, being caught in a trap, may not be entirely absent.

νυξ, νυκτος f night

γέγραπται Verb, perf pass indic, 3 s γραφω
write

πατασσω strike, strike down, tap, touch

ποιμην, ενος m shepherd

διασκορπισθήσονται Verb, fut pass indic, 3 pl
διασκορπιζω scatter

προβατον, ου n sheep

ποιμνη, ης f flock

Cf. Zech 13:7. "To say that God strikes the shepherd is to affirm that the death of Jesus is paradoxically the divine will (cf. esp. vv 24, 54)." Hagner.

Matthew 26:32

μετὰ δὲ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.

ἐγερθῆναί Verb, aor pass infin ἐγειρω
raise

προαγω go before or ahead of

"This parenthetical statement provides the consoling thought that the smitten shepherd and the scattered sheep will be reunited... then like a shepherd leading his sheep, he will go before them into Galilee (cf. 28:7, 10; for the imagery of shepherd going ahead of the sheep, cf. John 10:4)." Hagner.

Matthew 26:33

ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ· Εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι.

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

οὐδέποτε never

"Peter, as is his habit in Matthew, plunges in to say what others are only thinking (cf. 14:28; 15:15; 16:16; 17:4; 18:21; 19:27)." Hagner.

"Since he did not know what he would be called upon to go through, it was a thoughtless and foolish boast, but it reflects the deep-seated loyalty in the heart of this disciple and his determination at the time he spoke to be faithful, whatever the circumstances." Morris.

Matthew 26:34

ἔφη αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτορα φωνῆσαι τρίς ἀπαρνήσῃ με.

ἔφη Verb, imperf act ind, 3s φημι say
πρὶν before

ἀλεκτωρ, ορος m cock, rooster

φωνεω call, call out

τρὶς three times

ἀπαρνήσῃ Verb, fut midd dep indic, 3 s

ἀπαρνεομαι disown, renounce claim to

"The thought of a threefold denial of Jesus must at this point have seemed unthinkable to Peter." Hagner.

Matthew 26:35

λέγει αὐτῷ ὁ Πέτρος· Κἂν δέῃ με σὺν σοὶ ἀποθανεῖν, οὐ μὴ σε ἀπαρνήσομαι. ὁμοίως καὶ πάντες οἱ μαθηταὶ εἶπαν.

κἂν (καὶ ἐάν) even if, and if, even

δέῃ Verb, pres subj, 3 s δεῖ impersonal verb
it is necessary, must

"That he regards the possibility of such a threat to be remote is indicated by the rare subjunctive verb δεῖ (lit. even if 'it might be necessary')." Hagner.

ἀποθνήσκω die, face death

σε Pronoun, acc s συ

ὁμοίως likewise, in the same way

"Jesus' closest followers all made protestations of loyalty, but ... when the testing time came, all were found wanting. Throughout his ordeal Jesus was alone." Morris.

Matthew 26:36-46

Cf. Mark 14:32-42; Luke 22:39-46 also John 12:27-28.

Matthew 26:36

Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανί, καὶ λέγει τοῖς μαθηταῖς· Καθίσατε αὐτοῦ ἕως οὗ ἀπελθῶν ἐκεῖ προσεύξομαι.

τοτε then

χωριον, ου n piece of land, field, place

John calls it a κηπος – garden or orchard. Gethsemane derives from the Hebrew for 'oil-press'. This suggests that it may have been an olive orchard, probably on the Mt of Olives, cf. Lk 22:39.

καθίσατε Verb, aor act imperat, 2 pl καθίζω
sit down, sit, stay

οὗ adv where; ἕως οὗ until

ἐκεῖ there, in that place, to that place

προσεύξομαι Verb, aor midd dep subj, 1 s

προσευχομαι pray

Matthew 26:37

καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν.

παραλαμβανω take, receive, accept

δυο gen & acc δυο dat δυσιν two

ἀρχω midd begin

λυπεω pain; pass be sad, sorrowful, grieve

ἀδημονεω be distressed or troubled

Matthew 26:38

τότε λέγει αὐτοῖς· Περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε μετ' ἐμοῦ.

τοτε then, at that time

περίλυπος, ον very sad, deeply distressed

ψυχη, ης f self, inmost being, 'soul'

Hagner suggests an allusion to the LXX of Ps 41:6,12; 42:5.

θανατος, ου m death

"In Gethsemane he underwent a most unusual sense of being troubled that we must feel is connected not only with the fact that he would die, but that he would die the kind of death he feared, a death for sinners." Morris.

μείνατε Verb, aor act imperat, 2 pl μενω
remain, stay, abide

ὧδε adv here

γρηγορεω be or keep awake, be alert

Matthew 26:39

καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων· Πάτερ μου, εἰ δυνατόν ἐστιν, παρελθάτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω ἀλλ' ὡς σύ.

προελθων Verb, aor act ptc, m nom s

προερχομαι go ahead, go before

ἔπεσεν Verb, aor act indic, 3 s πιπτω fall,

fall down

προσωπον, ου n face

"In the OT a common posture in special circumstances of worship, fear, or submission; in the NT, cf. 17:6; Rev 7:11; 11:16." Hagner.

δυνατος, η, ον possible, able

"The question at issue was not whether Jesus should do the Father's will, but whether that necessarily included the way of the cross." Morris.

παρελθάτω Verb, aor act imperat, 3 s
παρερχομαι pass, pass by
ποτηριον, ου n cup

The meaning is not simply suffering. The picture of a 'cup' is associated in the OT with the outpouring of the wrath of God against sin, cf. Ps 11:6; Is 51:17; Ezek 23:33.

πλην but, yet, nevertheless, however
θελω wish, will

"The governing reality then is not the will of Jesus, who would avoid what lies ahead, but the will of God, who is fixed in his intent to accomplish salvation for the world through the death of his Son (cf. John 6:38; 4:34). In actuality, if the will of the Father is done, it is *not* possible to avoid the cross." Hagner.

Matthew 26:40

καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὕρισκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ· Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορήσαί μετ' ἐμοῦ;

καθευδω sleep, be dead

"It is one of the saddest things in the Gospel accounts that in this critical time, when Jesus was so disturbed in the face of the ordeal that confronted him, and when he had approached the three who were closest to him on earth to watch with him, that they were so far from understanding the situation that they went to sleep." Morris.

"καθεύδοντας, 'sleeping,' here and in v. 43 is a culpable act (unlike in 25:5), especially after the command of v. 38 (see Daube for the view that sleeping violated the fellowship of the Passover community ... and becomes a metaphor in the NT for moral failure (cf. 1 Thess 5:6-7; Eph 5:14)."

οὕτως thus, in this way

ισχύσατε Verb, aor act indic, 2 pl ισχυω be strong, be able, be sufficient

εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one
ὥρα, ας f hour, period of time

Matthew 26:41

γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον ἢ δὲ σὰρξ ἀσθενής.

Present imperatives indicate the need for continual watchfulness.

"Now the focus is not upon watching μετ' ἐμοῦ, 'with me,' but upon the need for vigilance in the future, threatening situation of the disciples. That is, they are to 'watch and pray' (again plural verbs) so that *they* might not enter into testing. The lesson of Jesus' experience is thus applied to the disciples. Accordingly, the command to 'watch' (γρηγορεῖν) becomes a standard feature in ethical catechism in the NT (in the sense of spiritual preparedness; cf. 1 Cor 16:13; Col 4:2; 1 Thess 5:6; 1 Peter 5:8...), as does the command to pray (cf. Eph 6:18; 1 Thess 5:17; 1 Peter 4:7)." Hagner.

εἰσερχομαι enter, go in, come in
πειρασμος, ου m period or process of testing, trial, test, temptation
προθυμος, ον willing
σαρξ, σαρκος f flesh, human nature
ἀσθενής, ες sick, weak, helpless

"It has well been remarked that just at the time when Jesus was showing the victory of the spirit over the flesh, the disciples were manifesting the victory of the flesh over the spirit... Because of the frailty of human nature there is the constant need of prayer. A willing spirit is not enough; it must be supplemented by prevailing prayer." Morris.

Matthew 26:42

πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο λέγων· Πάτερ μου, εἰ οὐ δύναται τοῦτο παρελθεῖν ἐὰν μὴ αὐτὸ πῖω, γενηθήτω τὸ θέλημά σου.

παλιν again, once more
δευτερος, α, ον second; ἐκ δ. a second time

Cf v.39.

ἐὰν if, though; ἐὰν μὴ except
πίω Verb, aor act subj, 1 s πινω drink
γενηθήτω Verb, aor pass dep imperat, 3 s
γίνομαι

θελημα, ατος n will, wish, desire

"That is what Jesus had come to do, and he would do it even though at this moment he was vividly conscious of what it would mean." Morris.

Matthew 26:43

καὶ ἐλθὼν πάλιν εὗρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι.

καθευδω see v.40

βεβαρημένοι Verb, perf pass ptc, m nom pl
βαρεω burden, weigh down

Matthew 26:44

καὶ ἀφείς αὐτοὺς πάλιν ἀπελθὼν προσηύξατο ἐκ τρίτου τὸν αὐτὸν λόγον εἰπὼν πάλιν.

ἀφείς Verb, aor act ptc, m nom s ἀφιμι
leave

May here mean 'permit.'

τρίτος, η, ον third; ἐκ τ. for the third time

Matthew 26:45

τότε ἔρχεται πρὸς τοὺς μαθητὰς καὶ λέγει αὐτοῖς· Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε· ἰδοὺ ἤγγικεν ἡ ὥρα καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀμαρτωλῶν.

τοτε see v.36

λοιπος, η, ον rest, remaining: (το) λοιπον
adv. henceforth, from now on

ἀναπαυω give relief, refresh; midd relax,
rest

Possibly καθεύδετε [τὸ] λοιπὸν καὶ ἀναπαύεσθε is to be taken as a question (thus NRSV: 'Are you still sleeping and taking your rest?') or an exclamation to the same point. The advantage of this interpretation is that it avoids the incongruity of the traditional rendering, 'sleep for the remainder of the time and rest,' with the initial words of v. 46: 'rise, let us go.' On the other hand, from the NRSV translation one might expect ἐτι, 'still,' rather than [τὸ] λοιπὸν, lit. 'the remainder'; and the ἀναπαύεσθε, 'rest,' also seems to make less sense in a question than in an exhortation." Hagner.

ἤγγικεν Verb, perf act indic, 3 s ἐγγίζω
approach, draw near

ὥρα, ας f hour, moment

"The decisive hour when the action that meant the salvation of sinners throughout the world would have its beginning." Morris. Cf. John 2:4; 7:30; 12:27; 13:1; 17:1.

παραδιδωμι hand over, deliver up

χειρ, χειρος f hand, power

ἀμαρτωλος, ον sinful, sinner

Matthew 26:46

ἐγείρεσθε ἄγωμεν· ἰδοὺ ἤγγικεν ὁ παραδιδούς με.

ἐγειρω raise

παραδιδούς Verb, pres act ptc, m nom s

παραδιδωμι

"While the disciples in their sleepy stupor remain uncomprehending, for Jesus the immediate crisis is over and the final act about to begin. Now unwaveringly his face is set toward the cross and the fulfillment of his Father's will." Hagner.

Matthew 26:47-56

Cf. Mark 14:43-49; Luke 22:47-53; John 18:2-12.

Matthew 26:47

Καὶ ἐτι αὐτοῦ λαλοῦντος ἰδοὺ Ἰούδας εἷς τῶν δώδεκα ἦλθεν καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ.

ἐτι still, yet

λαλεω speak, talk

'one of the twelve' is repeated not to inform but to underline the enormity of the act.

ὄχλος, ου m crowd

πολὺς, πολλη, πολυ gen πολλου, ης, ου

much, great

μαχαιρα, ης f sword

ξύλον, ου n wood, club

ἀρχιερευς, εως m high priest, member of
high priestly family

πρεσβυτερος, α, ον elder

λαος, ου m people, a people

Appears to mean that they were representatives of the Sanhedrin. "Some of the Jerusalem rabble may have heard that something was going on and attached themselves to the official party, but basically the group would have been the temple police." Morris. John also mentions the presence of Roman soldiers, cf. John 18:3,12.

Matthew 26:48

ὁ δὲ παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον λέγων· Ὅν ἂν φιλήσω αὐτός ἐστιν· κρατήσατε αὐτόν.

παραδιδούς see v.46

ἔδωκεν Verb, aor act indic, 3 s δίδωμι

σημειον, ου n sign

ὅς ἂν whoever

φιλεω love, kiss

A kiss was "the customary practice of greeting between friends" (Hagner). Some form of identification would have been needed in the dark of the garden.

κρατεω hold, sieze, arrest

Matthew 26:49

καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν· Χαῖρε, ῥαββί· καὶ κατεφίλησεν αὐτόν.

προσερχομαι come or go to, approach

χαίρω rejoice; imperat used as a greeting

ῥαββι teacher, master

καταφιλεω kiss

Morris suggests that the change in verb may indicate fervour or eagerness and that Judas in his anxiety over-played the part.

Matthew 26:50

ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἐταῖρε, ἐφ' ὃ πάρει.
τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ
τὸν Ἰησοῦν καὶ ἐκράτησαν αὐτόν.

ἔταιρος, ου m friend, companion
ἐφ' ὃ for what/which purpose (?)

The phrase could either be a question or a statement. "In view of Matthew's picture of Jesus as master of the situation, it seems more likely that Jesus is telling Judas to get on with the job of betrayal and arrest rather than enquiring why he is there (cf. Moffatt, 'My man, do your errand.')." Morris. Hagner comments, "Yet Judas has already performed his act of betrayal in the kiss when Jesus speaks these words. It is the guard that acts next. Another possible understanding, however, is to take the words quite literally as a comment of resigned disappointment in Judas: 'for *this* you come!' (cf. the irony of Luke 22:48). It reflects at once disappointment in Judas, a further stage of resignation to the will of God that will take him to his death, and a yielding to the final act of the story."

παρειμι be present

τοτε then

ἐπιβαλλω lay (hands) on

χειρ, χειρος f hand

Matthew 26:51

καὶ ἰδοὺ εἷς τῶν μετὰ Ἰησοῦ ἐκτείνας τὴν χεῖρα
ἀπέσπασεν τὴν μάχαιραν αὐτοῦ καὶ πατάξας
τὸν δοῦλον τοῦ ἀρχιερέως ἀφείλεν αὐτοῦ τὸ
ὠτίον.

ἐκτεινω stretch out, extend

ἀποσπασω draw (of swords)

πατασσω strike

δουλος, ου m slave, servant

ἀφείλεν Verb, aor act indic, 3 s ἀφαιρεω
take away

ὠτιον, ου n ear

John tells us that it was Peter who used the sword and Luke that Jesus healed the man.

Matthew 26:52

τότε λέγει αὐτῷ ὁ Ἰησοῦς· Ἀπόστρεψον τὴν
μάχαιράν σου εἰς τὸν τόπον αὐτῆς, πάντες γὰρ
οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ ἀπολοῦνται·

ἀποστρεφω turn away, put back

τοπος, ου m place

ἀπολλυμι destroy, kill; midd perish, die

Cf. Gen 9:6, also Rev 13:10. "Jesus' repudiation of force and his acceptance of the way of the cross are important to his followers. It comes naturally to us to seek to impose our will on others. But that is not God's way. His way is the way of the cross with its repudiation of compulsion and its call for us to trust him." Morris.

Hagner, however, comments, "It would be a mistake to take the saying that all who take the sword will die by the sword as a proof text for an absolute pacifism. The proverb, to be sure, discourages violence in general as an unproductive path. Peacefulness is surely a clear mark of those who belong to the kingdom of God (cf. 5:9). Violence only begets more violence. It may, however, at times be unavoidable (cf. Luke 22:36) and the lesser of two evils. In the present instance it was clearly out of place. Jesus had incalculable resources available to him if resistance had been an appropriate action. In this instance passive submission alone was consonant with the will of God."

Matthew 26:53

ἢ δοκεῖς ὅτι οὐ δύναμαι παρακαλέσαι τὸν
πατέρα μου, καὶ παραστήσει μοι ἄρτι πλείω
δώδεκα λεγιῶνας ἀγγέλων;

ἢ or

δοκεω think, suppose

παρακαλεω exhort, urge, call upon

παραστήσει Verb, fut act indic, 3 s bring
into one's presence; provide

ἄρτι now, at the present

πλείω Adjective, n nom/acc pl (contracted
form) πλειων, πλειον or πλεον more

δωδεκα twelve

λεγιων, ωνος f legion (Roman military unit
of 5000-6000 men; figurative of a large
number)

"Jesus makes it clear to his servant that if force were needed there were better means of providing it than resorting to the puny efforts of a man who could do no better than slice off a slave's ear." Morris. "For the help of angels, cf. Ps 91:11-12 (cf. the use of this passage in Matt 4:6, where Jesus also does not avail himself of angelic assistance)." Hagner.

Matthew 26:54

πῶς οὖν πληρωθῶσιν αἱ γραφαὶ ὅτι οὕτως δεῖ
γενέσθαι;

πληρωθῶσιν Verb, aor pass subj, 3 pl

πληρωω fulfill, accomplish

γραφη, ης f writing, Scripture

οὕτως adv. thus, in this way

δει impersonal verb it is necessary, must

It is this that must drive the outcome and therefore determine Jesus' action. It is not the crowd but Jesus who is master in this situation.

Matthew 26:55

ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις· Ὡς ἐπὶ ληστὴν ἐξήλθατε μετὰ μαχαίρων καὶ ξύλων συλλαβεῖν με; καθ' ἡμέραν ἐν τῷ ἱερῷ ἐκαθεζόμεν διδάσκων καὶ οὐκ ἐκρατήσατέ με.

ἐκεινος, η, ο demonstrative adj. that
ληστής, ου m robber, insurrectionist
ἐξήλθατε verb, aor act indic, 2 pl ἐξερχομαι
συλλαμβανῶ sieze, arrest

"It was an inexplicable procedure if justice was the prime consideration." Morris. "Not far beneath the surface of Jesus' statement is a criticism of their cowardice." Hagner.

καθ ἡμέραν daily
ἱερον, ου n temple, temple precincts
καθεζομαι sit down, sit
διδασκῶ teach
κρατεῶ see v.48

"If they had been honest in what they were doing, they would have proceeded against him publicly." Morris.

Matthew 26:56

τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον.

ὅλος, η, ον whole, all
γέγονεν Verb, perf act indic, 3s γινομαι
πληρωθῶσιν see v.54
τοτε then, at that time
ἀφημι leave, forsake
ἔφυγον Verb, aor act indic, 1 s & 3 pl φευγω
flee, run away (from)

"There was not one of his intimate followers who was prepared to suffer alongside their leader. At this time of crisis they simply ran off. They left Jesus to suffer alone." Morris. "This brief note about their flight poignantly recalls the disciples' empty promise that if necessary they would die with Jesus (v. 35) and simultaneously fulfills Jesus' prediction that they would fall away and be scattered (v. 31; cf. John 16:32)." Hagner.

The Trial

The Romans allowed the Jews to maintain their judicial processes except that the Romans reserved the right to take over any case at any time. Furthermore, the death penalty could only be imposed by the Romans. The Jews viewed Jesus as guilty of a religious crime which the Romans would not recognise. They had therefore to present him as a threat to the Roman system of government.

"John concentrates on what happened before the Romans. Luke omits the night sessions and takes up the story with what happened when it was day (Luke 22:66). Matthew and Mark tell us of the activities during the night, when the Sanhedrin examined the case. But we can say that it was the aristocratic Jewish party, the high priest and their allies, who take the initiative." Morris.

Morris also outlines a number of illegalities which characterise Jesus' trial. Hagner summarises some of the anomalies as follows, "The trial is full of anomalies: held at night, on the eve of a holy day, minimal attendance of members of the council, irregular location, without proper conditions pertaining to a capital case, no witnesses for the accused, and so forth." He adds, "this was a quite extraordinary event in which, from the perspective of the Jewish authorities, it was expedient, if not necessary, to bend the rules. Two key factors must be kept in mind. First, just as Judas' initial approach was unexpected, so the opportunity to apprehend Jesus in the privacy of the night presented itself unexpectedly, and they had to act quickly if they were to act at all. Second, the Jewish authorities were extremely eager to be rid of Jesus *immediately* – before the climax of the holy feast of Passover – and thus no doubt they found this opportunity impossible to resist. It is not difficult, therefore, to imagine a night meeting of the authorities, probably without the full membership of the council (despite Matthew's το συνέδριον ὅλον, 'the whole Sanhedrin' [v. 59]; cf. his omission of Mark's πάντες οἱ ἀρχιερεῖς, 'all the chief priests,' in v. 57), and an abbreviated quasi-legal process. Perhaps the present pericope really portrays a preliminary interrogation, prior to turning Jesus over to the Romans, rather than a trial." For verses 57-68, cf. Mark 14:53-65; Luke 22:54-71; John 18:13-24.

Matthew 26:57

Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν.

κρατήσαντες Verb, aor act ptc, m nom pl
κρατεω

ἀπήγαγον Verb, aor act indic, 1s & 3 pl
ἀπαγω lead away by force, bring
before

ἀρχιερεὺς, εὼς m high priest

"οἱ γραμματεῖς, 'the scribes,' are no doubt mentioned here (and not in v. 3 or v. 47) because of the importance Torah scholars would have in legal matters such as might emerge in a 'trial'." Hagner.

ὅπου adv. where

γραμματεὺς, εὼς m scribe, expert in
Jewish law

πρεσβυτερός, α, ον see v.47

συνήχθησαν Verb, aor pass indic, 3 pl
συναγω gather together, assemble

A gathering of the Sanhedrin.

Matthew 26:58

ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν ἕως τῆς αὐλῆς τοῦ ἀρχιερέως, καὶ εἰσελθὼν ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος.

ἀκολουθεω follow

μακρόθεν adv far off, at/from a distance

αὐλή, ης f court, courtyard, palace

εἰσερχομαι enter, go in, come in

ἔσω adv inside, within

καθῆμαι sit, sit down

ὑπηρετης, ου m attendant, servant

ἰδεῖν Verb, aor act infin ὄραω see, observe

τελος, ους n end, conclusion

"He was not there to mount a rescue attempt, but only to *see the end*. He was interested to find out what would be the conclusion to these terrible events in the garden." Morris.

Matthew 26:59

οἱ δὲ ἀρχιερεῖς καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ ὅπως αὐτὸν θανατώσωσιν,

συνεδριον, ου n Sanhedrin (the highest
Jewish council in religious and civil
matters)

ὅλος, η, ον see v.56

"τὸ συνέδριον ὅλον, 'the whole Sanhedrin,' need not be taken literally but as referring to the whole of the members then present, unless it anticipates the apparently fuller meeting of the Sanhedrin in the morning (as in 27:1, where the parallel [Mk 15:1] refers to 'the whole Sanhedrin'; cf. Luke 22:66). Gnilka suggests the possibility of a subcommittee charged with such matters." Hagner.

ζητεω seek, search for, look for
ψευδομαρτυρια, ας f false evidence or
testimony

ὅπως (or ὅπως ἂν) that, in order that
θανατώσωσιν Verb, aor act subj, 3 pl
θανάτωω kill, put to death

Morris says that one might expect that the Sanhedrin would have been gathered for a trial. "But it turns out that nothing of that sort was in mind. The gathering was there for one purpose only – to find a suitable legal form for putting Jesus to death."

Matthew 26:60

καὶ οὐχ εὔρον πολλῶν προσελθόντων ψευδομαρτύρων. ὕστερον δὲ προσελθόντες δύο

εὔρον Verb, aor act indic, 1 s & 3 pl εὕρισκο
προσελθόντων Verb, aor act ptc, gen pl

προσερχομαι come or go to, approach

ψευδομαρτυς, υρος m false witness

ὕστερον adv afterwards, finally, at last

δυο gen & acc δυο dat δυσιν two

Matthew 26:61

εἶπαν· Οὗτος ἔφη· Δύναμαι καταλῦσαι τὸν ναὸν τοῦ θεοῦ καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι.

ἔφη Verb, imperf act ind, 3s φημι say
δυναμαι can, be able to

καταλῦσαι Verb, aor act infin καταλυω

destroy, tear down, do away with

ναος, ου m temple, sanctuary

δια with the genitive has the force of 'within [three days]'

τρεις, τρια gen τριων dat τρισιν three
οικοδομεω build, build up

A large number of MSS (x A C D L W TR lat) include the direct object αὐτον either before or after οἰκοδομῆσαι.

Appears to be a distorted recollection of words of Jesus recorded in Jn 2:19, cf. Mt 27:40.

Matthew 26:62

καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ· Οὐδὲν ἀποκρίνη; τί οὗτοί σου καταμαρτυροῦσιν;

ἀνιστημι (in 2 aor & all midd) rise, stand up

οὐδεις, οὐδεμα, οὐδεν no one, nothing;
 οὐδεν not at all
 ἀποκρίνομαι answer, reply
 καταμαρτυρεω testify against

Matthew 26:63

ὁ δὲ Ἰησοῦς ἐσιώπα. καὶ ὁ ἀρχιερεὺς εἶπεν
 αὐτῷ· Ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ ζῶντος
 ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ
 θεοῦ.

σιώπαω be silent, be quiet

"The silence of Jesus is an important motif in the passion narrative and perhaps alludes retrospectively to Isa 53:7 (for another strand of the motif of silence, see Pss 38:14; 39:9)." Hagner.

Many MSS (A C [D] W TR it sy) add
 ἀποκριθεις after καὶ and before ὁ ἀρχιερεὺς.

ἐξορκίζω put (someone) under oath (κατὰ
 τοῦ θεοῦ in the name of God)

A verb found here only in the NT.

ζαω live, be alive

εἴπῃς Verb, aor act subj, 3 s λεγω

Matthew 26:64

λέγει αὐτῷ ὁ Ἰησοῦς· Σὺ εἶπας· πλὴν λέγω
 ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου
 καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ
 ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.

πλην but, nevertheless, however

Cf. Rieu, "The words are yours. This much I
 add to them."

"Jesus offers an answer to the direct question of the high priest, and it is an answer of the greatest significance. Nowhere does Jesus reveal himself more than here." Hagner.

ἄρτι now, at the present

ὄψεσθε Verb, fut act indic, 2 pl ὁραω see

καθημαι see v.5

δεξιός, α, ον right, δεξια right hand

The place of honour in the court of God.

νεφέλη, ης f cloud

Cf. Dan 7:13; Ps 110:1-2. "Jesus in self-confession thus not only admits that he is the Messiah but goes on to elucidate his understanding of the Messiah in terms of the one like the Son of Man of Dan 7:13 and the Lord addressed in Ps 110:1 (cf. 22:41-46), this despite everything about the present moment that seems incompatible with such a statement." Hagner.

Filson says that this refers to "a coming in the immediate future to be seen by anyone who had eyes to see it on Good Friday and on Easter day as well as on the day of Pentecost and right onwards till the parousia. The future coming is only rightly understood as the last of a whole series of comings." (See also N.B.Stonehouse, *The Witness of Matthew and Mark to Christ.*)

Morris views the matter differently saying, "The trouble with this is that, while within a few days Jesus would have risen from the dead and thus have entered into his glory, neither Caiaphas nor any of his other hearers would at that time see Jesus in glory and *coming in the clouds of heaven*. To insist that the expression must be taken to mean 'from now' overlooks the fact that neither the friends of Jesus nor his enemies could see the change of which he speaks beginning 'now'. While seeing the roots of the change in what was to happen immediately, it appears that the complete fulfilment of what Jesus is saying belongs to the future."

Matthew 26:65

τότε ὁ ἀρχιερεὺς διέρρηξεν τὰ ἱμάτια αὐτοῦ
 λέγων· Ἐβλασφήμησεν· τί ἔτι χρεῖαν ἔχομεν
 μαρτύρων; ἴδε νῦν ἠκούσατε τὴν βλασφημίαν·

διέρρηξεν Verb, aor act indic, 3 s

διαρρηγνυμι and διαρησσω tear, rip
 ἱματιον, ου n garment, clothing, robe

"A high priest must not normally tear his clothes, not even in mourning for the dead (Lev. 21:10,11); it was an action reserved for extreme cases, and, of course, blasphemy was such an extreme case." Morris.

βλασφημεω speak against (God),
 blaspheme

ἐτι still, yet

χρεια, ας f need, want

μαρτυς, μαρτυρος dat pl μαρτυσιν m
 witness

βλασφημια, ας f slander, blasphemy

The Jewish law, as recorded in Mishnah *Sanh.* 7:5 says "The blasphemer is not culpable unless he pronounces the Name itself." Hence, it would seem that to accuse Jesus of blasphemy was to stretch the law. Montefiore comments, "If the judges sought for a plea on which to condemn Jesus, his confession of the Messiahship would surely have sufficed, even if, in the most technical sense, it was not blasphemy"

Matthew 26:66

τί ὑμῖν δοκεῖ; οἱ δὲ ἀποκριθέντες εἶπαν·
Ἐνοχος θανάτου ἐστίν.

δοκεω see v.53

ἀποκριθέντες Verb, aor pass dep ptc, m nom
pl ἀποκρίνομαι answer, reply
ἐνοχος, ον liable, answerable, guilty
θανάτος, ου m death

"Once blasphemy was established there was no question about the sentence: "He who blasphemes the name of the LORD shall be put to death" (Lev 24:16)." Morris. Cf. Jn 19:7.

Matthew 26:67

τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ
ἐκολάφισαν αὐτόν, οἱ δὲ ἐράπισαν

ἐμπτω spit on
πρόσωπον, ου n face
κολαφίζω beat, strike
ράπιζω hit, strike

Matthew 26:68

λέγοντες· Προφήτευσον ἡμῖν, χριστέ, τίς ἐστὶν
ὁ παίσις σε;

παιω strike, hit, sting

"The mocking includes the blindfolding of Jesus (assumed but not mentioned by Matthew; cf. Mark 14:65) and the request for him to 'prophesy' (προφήτεσον), i.e., tell supernaturally, who was striking him... The one they now mock in their mistaken confidence is the one before whom they will some day stand as their judge." Hagner.

Matthew 26:69-75

Cf. Mark 14:66-72; Luke 22:56-62; John 18:15-18, 25-27. "The mockers have denied that Jesus can prophesy. Immediately after their words, Matthew records the fulfilment of Jesus' prophecy that Peter would deny him three times before cockcrow... It is remarkable and significant that the story of the denials should have been recorded at all. When the Gospels were written, Peter was regarded as the leading apostle, the chief man in the church. It would have been very natural to pass over in silence this man's fall from grace. But all four of our Gospels record it... It would seem that Peter himself is the origin of the story. He knew how badly he had fallen, and he confessed it before the church." Morris. The story was preserved as a wonderful example both of human weakness and, supremely, of the wonder of forgiveness.

Matthew 26:69

Ὁ δὲ Πέτρος ἐκάθητο ἔξω ἐν τῇ αὐλῇ· καὶ
προσηλθὲν αὐτῷ μία παιδίσκη λέγουσα· Καὶ
σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου·

καθημαι see v.58

ἔξω adv. out, outside

αὐλή, ης f see v.58

προσερχομαι come or go to, approach

εἰς, μια, ἐν gen ἐνος, μιας, ἐνος one

παιδίσκη, ης f maid, slave-girl

"Notice that this challenge was as gentle as could be imagined. It was not a man but a woman, not a mature woman but a girl, not a free woman but a slave ... She made no accusation of rebellion, blasphemy, or the like; she simply said that he was with Jesus." Morris.

ἦσθα Verb, imperf indic, 2 s (one of two forms) εἶμι

"The charge involved the implicit threat that Peter too might be apprehended and suffer the same fate as that of Jesus (which ironically was what Peter had said he was prepared to do; cf. v. 35)." Hagner.

Matthew 26:70

ὁ δὲ ἠρνήσατο ἔμπροσθεν πάντων λέγων· Οὐκ
οἶδα τί λέγεις.

ἠρνήσατο Verb, aor midd dep indic, 3 s

ἄρνεομαι deny, disown, renounce

Here (and in v. 72) the word ἀρνεῖσθαι, 'deny,' recalls both Jesus' prediction (v. 34) and the warning of 10:33... It anticipates the problem of persecution and apostasy in the later church." Hagner.

ἔμπροσθεν prep with gen before, in front of
οἶδα (verb perf in form but with present meaning) know, understand

On the first challenge, he "takes refuge in an evasion rather than in an outright denial of what she had said." Morris.

Matthew 26:71

ἐξελθόντα δὲ εἰς τὸν πυλῶνα εἶδεν αὐτὸν ἄλλη
καὶ λέγει τοῖς ἐκεῖ· Οὗτος ἦν μετὰ Ἰησοῦ τοῦ
Ναζωραίου·

ἐξελθόντα Verb, aor act ptc, n nom/acc pl

ἐξερχομαι

πυλῶν, ὄνος m gate, gateway, entrance

εἶδεν Verb, aor act indic, 3 s ὄραω see,

recognise

ἄλλος, η, ο another, other

Mark seems to imply that it was the same girl, but Matthew says it was *another*. John puts quite an interval between the first and second denials (Jn 18:17,25).

ἐκεῖ there, in that place

Many MSS (A C L W Θ f^{1,13} TR latt sy^{p,h} bo) add καί before οὗτος perhaps by the influence of the Lukan parallel (Luke 22:59).

Ναζωραῖος, ου m inhabitant of Nazareth, Nazarene

Matthew 26:72

καὶ πάλιν ἠρνήσατο μετὰ ὄρκου ὅτι Οὐκ οἶδα τὸν ἄνθρωπον.

παλιν again, once more
ὄρκος, ου m oath, vow

"The first was no more than a declaration that he did not know what the girl was talking about; the second was a clear repudiation of Jesus." Morris.

Matthew 26:73

μετὰ μικρὸν δὲ προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ· Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ, καὶ γὰρ ἡ λαλιά σου δηλὸν σε ποιεῖ·

προσερχομαι see v.69
ἐστῶτες Verb, perf act ptc, m nom pl ἰστημι stand, stop, stand firm
εἶπον Verb, aor act indic, 1s & 3pl λεγω
ἀληθως adv truly, in truth
λαλια, ας f speech, what is said; accent
δηλος, η, ον evident δηλον it is evident

Matthew 26:74

τότε ἤρξατο καταθεματίζειν καὶ ὀμνύειν ὅτι Οὐκ οἶδα τὸν ἄνθρωπον. καὶ εὐθέως ἀλέκτωρ ἐφώνησεν·

ἀρχω midd begin
καταθεματίζω curse; place oneself under a curse (if one fails to speak the truth)

The sense may even be that he cursed *Jesus*.

ὀμνυω and ὀμνυμι swear, vow, make an oath

"His statement ... is as thorough a repudiation as could be conceived." Morris.
Gerhardsson comments, "In order to save his skin he howls with the wolfpack."

ἀλεκτωρ, ορος m cock, rooster
φωνεω call, call out

Matthew 26:75

καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος Ἰησοῦ εἰρηκότος ὅτι Πρὶν ἀλέκτορα φωνῆσαι τρίς ἀπαρνήση με, καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.

ἐμνήσθη Verb, aor pass indic, 3 s
μιμνησκομαι remember, call to mind
ῥημα, ατος n word, thing, matter
εἰρηκότος Verb, perf act ptc, m gen s λεγω

Cf. Lk 22:61 which tells us that Jesus looked at Peter.

πριν and πριν ἢ before
τρις three times
ἀπαρνήση Verb, fut midd dep indic, 3 s
ἀπαρνεομαι
ἐξελθων Verb, aor act ptc, nom m s
ἐξερχομαι
ἔξω see v.69
κλαιω weep, cry
πικρως adv bitterly

"As our Lord could not afford us an instance of human infirmity in Himself, He has given it in the person of the most exalted of His pastors: that all may fear, and none may presume, and all may hope." Isaac Williams.
"The Gospel of Matthew, for all its emphasis on the rigours of discipleship, is not overly optimistic about human performance. But neither is it lacking in emphasis upon forgiveness (e.g., 1:21; 9:2, 5–6; 12:31–32; 26:28)." Hagner.

Matthew 27:1-2

Cf. Mark 15:1; Luke 23:1; John 18:28. "The action introduced here is continued in vv 11–37 after the parenthetical account of the end of Judas (vv 3–10)." Hagner.

Matthew 27:1

Πρωῖας δὲ γενομένης συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ ὥστε θανατῶσαι αὐτόν·
πρωῖα, ας f morning (π. δε ἡδη γενομενης as the day was breaking)

They needed to get their case together before the Roman authorities began their working day.

συμβουλιον, ου n plan; council
λαος, ου m people

Now an official meeting of the Sanhedrin.

ὥστε so that, with the result that
θανατω kill, put to death

Matthew 27:2

καὶ δῆσαντες αὐτὸν ἀπήγαγον καὶ παρέδωκαν Πιλάτῳ τῷ ἡγεμόνι.

δεω bind, tie
ἀπηγαγον see 26:57
παρέδωκαν Verb, aor act indic, 3 pl
παραδιδωμι hand over, deliver up
ἡγεμων, ονος m governor, ruler

Many MSS (A C W Θ f^{1,13} TR latt sy^h) insert Ποντίῳ before 'Pilate.' Since there is no reason for its deletion, it was probably added to supply the full name.

From inscriptions it would appear that Pilate was a *Prefect* – an army officer placed in charge of difficult regions or isolated districts. Their chief function was to maintain order. Various historical incidents "indicate that Pilate was apt to act somewhat hastily, though he tried not to antagonise the Jews unduly and he could be constrained to change his mind." Morris.

"Pilate, who would normally have been resident in Caesarea Maritima, was conveniently in Jerusalem to provide some control during the Passover feast." Hagner.

Matthew 27:3-10

"The only other NT account of the fate of Judas is found in Acts 1:15–20, which, however, differs from the present narrative in important respects" Hagner.

Matthew 27:3

Τότε ἰδὼν Ἰούδας ὁ παραδιδούς αὐτὸν ὅτι κατεκρίθη μεταμεληθεὶς ἔστρεψεν τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσιν καὶ πρεσβυτέρους

τοτε then, at that time

ἰδων Verb, aor act ptc, m nom s ὁραω see

κατεκρίθη Verb, aor pass indic, 3 s

κατακρινω condemn

The Romans had yet to pass their verdict on Jesus. The wording here seems to suggest that their verdict was viewed as a mere formality – the verdict of the Sanhedrin was the crucial one.

μεταμεληθεὶς Verb, aor pass dep ptc, m nom s μεταμελομαι regret, change one's mind

στρεφω intrans (mostly in pass) return

τριακοντα thirty

ἀργυριον, ου n silver coin, money, silver

Matthew 27:4

λέγων· Ἠμαρτον παραδοὺς αἷμα ἀθῶον. οἱ δὲ εἶπαν· Τί πρὸς ἡμᾶς; σὺ ὄψη.

ἀμαρτανω sin, commit sin

The aorist points back to the particular act of betrayal.

παραδοὺς Verb, aor act ptc, m nom s

παραδιδωμι

αἷμα, ατος f blood

ἀθῶος, ον guiltless, innocent

Cf. Deut 27:25

Some MSS (B¹ L Q: latt sy^s sa^{mss} mae bo) have δίκαιον perhaps by the influence of 23:35.

What is that to us? "It is a question to which they might well have given attention, for it was a very great deal to their discredit that they had paid money for the arrest of a man who was innocent and whom they were in the process of handing over to the Romans for execution." Morris.

ὄψη Verb, fut midd dep indic, 2 s ὄπτανομαι appear, be seen

σὺ ὄψη 'you see to it' or 'see to it yourself.' I.e. 'That's your problem. You sort it.'

Matthew 27:5

καὶ ρίψας τὰ ἀργύρια εἰς τὸν ναὸν ἀνεχώρησεν, καὶ ἀπελθὼν ἀπήγξατο.

ρίπτω throw, throw down, put down

ναος, ου m temple, sanctuary

εἰς τὸν ναὸν (κ B L Θ f¹³). Many MSS (A C W f^d TR) have ἐν τῷ ναῷ which suggests that Judas was *in* the temple complex rather than outside.

Morris draws attention to the εἰς and says, "The language seems to point to an irrational act of throwing the coins with some force into some holy place nearby, but not where Judas was at the point of the act." Hagner suggests that Judas threw the money into the temple area, "perhaps through a gate or over a wall into the area restricted to the priests."

ἀναχωρεω withdraw, go away

ἀπήγξατο Verb, aor midd indic, 3 s

ἀπαγχομαι hang oneself

For the problem in relating this account to that in Acts 1:18-19, see especially Carson on *Matthew*.

M Green writes, "It is not very difficult to reconcile these two accounts. Judas went and hanged himself: then either his corpse rotted and fell, or the rope broke and he fell and his insides were ruptured and gushed out. Either Judas had already acquired this field previously, or the priests bought the field in Judas' name with the money which was still legally his and which they could not receive back into the treasury because it was blood money."

Matthew 27:6

οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπαν· Οὐκ ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἱματός ἐστιν·

ἔξεστιν impersonal verb it is permitted, it is lawful, it is proper, it is possible

βαλεῖν Verb, aor act infin βαλλω throw, place

κορβανας, α m temple treasury

ἐπει since, because, for

τιμη, ης f price
αίμα, ατος f see v.4

It is not without its interest that apparently they had not scrupled to take the money out of the temple treasury to bring about Jesus' death, but they now had tender consciences about putting it back!" Morris.

Matthew 27:7

συμβούλιον δὲ λαβόντες ἠγόρασαν ἐξ αὐτῶν τὸν Ἀγρὸν τοῦ Κεραμέως εἰς ταφὴν τοῖς ξένοις.

συμβουλιον, ου n see v.1
ἀγοραζω buy, redeem
ἀγρος, ου m field
κεραμευς, εως m potter

Cf. Hebrew of Zech 11:13.

ταφη, ης f burial place
ξενος, η, ου strange, foreign; ὁ ξ. stranger, foreigner

Morris thinks perhaps for Jews from other lands who died while in Judea. Hagner thinks "for non-Jews, who were not allowed to be buried in the same cemetery with Jews."

Matthew 27:8

διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος Ἀγρὸς Αἵματος ἕως τῆς σήμερον.

διο therefore, for this reason
ἐκεινος, η, ο demonstrative adj. that
σημερον today

Matthew 27:9

τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου λέγοντος· Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου ὄν ἐτιμήσαντο ἀπὸ υἰῶν Ἰσραήλ,

τοτε see v.3
πληρωω fill, fulfill, accomplish
ῥηθὲν Verb, aor pass ptc, n nom/acc s λεγω
τριακοντα see v.3
τιμη, ης f see v.6
τετιμημένου Verb, perf pass ptc, m gen s
τιμαω honour, set a price on

Hagner prefers the translation 'the precious one' (so NJB, NRSV margin).

ἐτιμήσαντο Verb, aor midd indic, 3 pl τιμαω

"Characteristically Matthew sees a fulfilment of prophecy in these happenings. But he presents his readers with a problem in that he says that the words were *spoken through Jeremiah the prophet* when in fact they appear to be a rather free citation of Zechariah 11:13 with the addition of some words that seem to have been derived from Jeremiah (see Jer 18:2-3; 19:1-13; 32:6-15).... The passage in Zechariah is itself difficult. The Hebrew text signifies 'Throw it to the potter' (NIV), but many translators think that the Hebrew is defective at this point and prefer the reading in the Syriac, 'Throw it into the treasury' (NRSV)." Morris.

Gundry, in *The Use of the Old Testament in St Matthew's Gospel*, says that Matthew sees here two separate prophecies fulfilled in the one event – the one typically and the other explicitly.

The Explicit Fulfilment: Zech 11:13. In Zechariah, the good shepherd whom God has appointed for his people is rejected by them. In their rejection they value his services at 30 pieces of silver, a contemptuously small sum. So God rejects this evaluation of his servant and therefore of himself, and the money is given to the potter. In Matthew, the Good Shepherd (Christ) is rejected by God's people (the Jews). They value his life at 30 pieces of silver. The money, though returned to the temple, cannot be accepted by God. It is used to buy the potter's field.

The Implicit Fulfilment: Jer 19:1-13 [so also Hengstenberg, *Christology of the Old Testament*]. Gundry rejects any allusion to Jer 18 or 32 but says of the Jer 19 passage, "Here Jeremiah takes a potter's earthen bottle, goes down to the valley of Hinnom, or Topheth, breaks the bottle, and prophecies that because Judah and Jerusalem have shed 'the blood of innocents' (... αἱμάτων ἀθῶων) Topheth will become a burial place for their inhabitants from henceforth called 'The Valley of Slaughter'. Matthew sees parallels between the guilt of Judah and Jerusalem in shedding innocent blood and that of Judas (ἡμαρτον παραδους αίμα ἀθῶων)... and between the names 'The Valley of Slaughter' and 'The Field of Blood'... Thereby the end of Judas becomes repetitive of the judgement on Judah and prophetically typifies the end of the Jewish nation in their rejection of Christ."

Gundry explains Matthew's attribution of the prophecy to Jeremiah by saying that "the manifestness of the quotation from Zechariah and the lack of verbal resemblance to Jeremiah would [otherwise] cause the Jeremiah side of the prophecies to be lost."

Hagner thinks that the link to Jeremiah 19 "depends on similarities too general in nature."

Matthew 27:10

καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέν μοι κύριος.

ἔδωκαν Verb, aor act indic, 3pl δίδωμι

Some MSS (κ B^{2vid} W sy) have ἔδωκα, 'I gave,' perhaps through the influence of Zech 11:13 (cf. μοι, 'to me,' at the end of the sentence). A^{*vid} has ἔδωκεν, 'he gave.'

καθα as, just as

συντασσω direct, instruct

Trial Before Pilate

Of Jesus' appearance before Pilate, Morris says that it is scarcely a formal trial but that this was not strictly necessary since Pilate had a free hand to keep order as he saw fit. Morris adds, "We should bear in mind that Pilate was in a difficult situation. He was answerable to the Emperor Tiberius, a man who would show no mercy to a governor who condoned treasonable activities; it was dangerous for him to take a soft line when treason was alleged. But on the other hand, Tiberius could take a strong line against a governor who treated his subjects badly. (Indeed, in the end it was Pilate's heavy-handed putting down of a Samaritan disturbance that led to his recall to Rome.) Thus, when Jesus came before him, he had to be on his guard against doing anything too harsh or too lenient."

Matthew 27:11-14

Cf. Mark 15:2-5; Luke 23:2-5; John 18:29-38.

Matthew 27:11

Ὁ δὲ Ἰησοῦς ἐστάθη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν λέγων· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ Ἰησοῦς ἔφη· Σὺ λέγεις.

ἐστάθη Verb, 2 aor act indic, 3 s ἵστημι
stand, stand firm

ἔμπροσθεν prep with gen before, in front of
ἡγεμων, ονος m see v.2

ἐπερωτω ask, interrogate, question
βασιλευς, εως m king

"Pilate's question is identical in all four Gospels: in all four it is the first thing he said when confronted with Jesus, and in all four *you* is emphatic... Pilate would have known that Jesus had no high position, no wealth, no soldiers, a preposterous position for anyone claiming to be a king." Morris.

ἔφη Verb, imperf act ind, 3s φημι say

Cf. 26:64 "Either 'Yes' or 'No' would have been misleading... His answer means that he was indeed a king, but not in the sense that Pilate used the term." Morris.

John's Gospel tells us more about Jesus' conversation with Pilate – a conversation concerning the nature of kingship.

Matthew 27:12

καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων οὐδὲν ἀπεκρίνατο.

κατηγορεῖσθαι Verb, pres pass infin

κατηγορεω accuse, bring charges
against

The present infinitive points to a continuous process. They would have been accusing him, in effect, of being a dangerous revolutionary, a threat to the Pax Romanum.

οὐδεὶς, οὐδεμία, οὐδὲν no one, nothing;

οὐδὲν not at all

ἀποκρίνομαι answer, reply, say

"Matthew's readers almost certainly related the silence of Jesus before his accusers (cf. v. 14) throughout the passion narrative, both here and before the Sanhedrin (26:62), to the servant of Isa 53:7, who like a lamb led to slaughter did not open his mouth. It is not the silence of defeat or confusion but of a triumphant resolution." Hagner.

Matthew 27:13

τότε λέγει αὐτῷ ὁ Πιλάτος· Οὐκ ἀκούεις πόσα σου καταμαρτυροῦσιν;

ποσος, η, ον how much(?), how many(?)

καταμαρτυρεω testify against

Matthew 27:14

καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἐν ῥῆμα, ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν.

ἀπεκρίθη Verb, aor midd dep indic, 3 s

ἀποκρίνομαι

οὐδε not even

εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one

ῥημα, ατος n word

ὥστε see v.1

θαυμαζω wonder, be amazed

λίαν adv exceedingly, greatly, very

Matthew 27:15-23

Cf. Mark 15:6-14; Luke 23:17-23; John 18:39-40.

Matthew 27:15

Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἓνα τῷ ὄχλῳ δέσμιον ὃν ἠθέλον.

ἑορτη, ης f festival, feast

κατα δε εορτην "might mean 'at every feast,' but despite the absence of the article, we should probably understand it to mean 'at this feast,' that is, at Passover time, which John says was the case (John 18:39)." Morris.

ειωθα (pf. with pres. meaning) be accustomed to

απολυω release, set free

οχλος, ου m crowd, multitude

δεσμιος, ου m prisoner

θελω wish, will

The custom was to release one whom *the crowd* or the people chose, not one whom the governor chose.

Matthew 27:16

ειχον δε τότε δεσμιον επισημον λεγομενον
Ἰησοῦν Βαραββαν.

επισημος, ου well known, notorious

In Mark we read that he was associated with insurrection and murder (Mark 15:7; cf. Luke 23:19; John 18:40).

Textual Variants in Matthew 27:16,17

The reading Ἰησοῦν Βαραββαν in both verses 16 and 17 appears in Θ, f1, 700*, syr^s and has patristic and versional support, though Ἰησοῦν is omitted in the majority of MSS.

Metzger says of this reading that "it was known to Origen, who declares in his commentary on the passage, 'In many copies it is not stated that Barabbas was also called *Jesus*, and perhaps [the omission] is right.' (Origen discloses in what follows his reasons for disapproving of the reading *Jesus Barabbas*; it cannot be right, he implies, because 'in the whole range of the Scriptures we know that no one who is a sinner [is called] *Jesus*.').

"In the tenth century uncial manuscript S and in about twenty minuscule MSS a marginal comment states: 'In many ancient copies which I have met with I found Barabbas himself likewise called 'Jesus'; that is, the question of Pilate stood there as follows, *Τίνα θέλετε ἀπο τῶν δυο ἀπολύσω ὑμῖν, Ἰησοῦν τὸν Βαραββαν ἢ Ἰησοῦν τὸν λεγομένον Χριστόν*; for apparently the paternal name of the robber was 'Barabbas' which is interpreted 'Son of the teacher.' This scholium, which is usually assigned in the manuscripts either to Anastasius bishop of Antioch (perhaps in the latter part of the sixth century), or to Chrysostom, is in one manuscript attributed to Origen, who may indeed be its ultimate source."

A majority of the Committee behind United Bible Societies' Third Edition of Greek NT (edited by Kurt Aland, Bruce Metzger and others) believed that Ἰησοῦν was original in both verses.

Morris states, "This presents us with an interesting textual problem. If the reading 'Jesus Barabbas' was original, the reason for its absence in most MSS would be that reverence for the name of the Saviour caused many scribes to shrink from including it as the name of a criminal. If it was not original, why did some MSS include it? If we are impressed by the consensus of the MSS we will omit it, but if we give the deciding vote to what the scribes were likely to have done we will include it."

Matthew 27:17

συνηγμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πιλάτος· τίνα θέλετε ἀπολύσω ὑμῖν, Ἰησοῦν τὸν Βαραββαν ἢ Ἰησοῦν τὸν λεγομένον χριστόν;

συνηγμένων Verb, perf pass ptc, gen pl
συναγω gather, gather together,
assemble

"The way Matthew puts it, *when therefore the crowd had gathered*, it appears that not many people were about when the members of the Sanhedrin brought their prisoner to Pilate. But in due course the Jerusalem mob made its appearance. Pilate saw this as his opportunity... [But] ... It is possible that the reason why the crowd was there was that supporters of Barabbas had come together to ask for Barabbas to be the man released at the customary amnesty at Passover... perhaps he [Pilate] did not give sufficient consideration to the fact that a Jerusalem crowd was unlikely to call for a Galilean to be released when some of their own people were in custody." Morris.

ἢ οἱ

Matthew 27:18

ἦδει γὰρ ὅτι διὰ φθόνον παρέδωκαν αὐτόν.

ἦδει Verb, pluperf act indic, 3 s οἶδα (verb perf in form but with present meaning)
know, understand

φθονος, ου m envy, jealousy, spite
παρέδωκαν see v.2

"Pilate had established to his own satisfaction that Jesus had been brought to him not because he was a genuine threat or really the promised Jewish Messiah but because of the Jewish leaders' envy of his influence among the people... Pilate was therefore willing, indeed even perhaps inclined, to release Jesus." Hagner.

Matthew 27:19

Καθημένον δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ λέγουσα· Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ, πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν.

καθημαι sit, sit down, live
βημα, τος n judicial bench, place of judgement, court

Of βημα Hagner writes that it "was the official tribunal from which legal judgments were made, located in the open air (cf. Acts 18:12, 16-17; 25:17)."

ἀπέστειλεν Verb, aor act indic, 3 s
ἀποστελλω send, send out
γυνη, ακος f woman, wife
μηδεις, μηδεμα, μηδεν no one, nothing
δικαιος, α, ον righteous, just
ἐκεινος, η, ο demonstrative adj. that

μηδεν σοι και τῷ δικαίῳ ἐκείνῳ An idiomatic way of saying that he should have nothing to do with (condemning) this righteous (innocent) man. For this idiom, cf. 6:29; Mark 1:24; John 2:4.

πολυς, πολλη, πολυ gen πολλου, ης, ου
much, many
ἔπαθον Verb, aor act indic, 1 s & 3 pl πασχω
suffer
σημερον today
ὄναρ n dream

"The dream serves as a divine vindication of Jesus." Hagner.

Matthew 27:20

Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους ἵνα αἰτήσωνται τὸν Βαραββᾶν τὸν δὲ Ἰησοῦν ἀπολέσωσιν.

ἔπεισαν Verb, aor act indic, 3 pl πειθω
persuade, convince, win over
ὄχλος, ου m crowd, multitude
αἰτήσωνται Verb, aor midd subj, 3 pl αἰτεω
ask, request, demand
ἀπολέσωσιν Verb, aor act subj, 3 pl ἀπολλυμι
destroy, kill

I.e. that they might have Jesus put to death at the hands of the Roman authorities.

Matthew 27:21

ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς· Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; οἱ δὲ εἶπαν· Τὸν Βαραββᾶν.

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s
ἀποκρινομαι answer, reply, say
ἡγεμων, ονος m see v.2
θελω see v.15
δυο gen & acc δυο dat δυσιν two
ἀπολυω see v.15

"They preferred the man of violence to the man of love" Barclay.

Matthew 27:22

λέγει αὐτοῖς ὁ Πιλάτος· Τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον χριστόν; λέγουσιν πάντες· Σταυρωθήτω.

πάντες Adjective, m nom pl πας
σταυρωθήτω Verb, aor pass imperat, 3 s
σταυρω crucify

Matthew 27:23

ὁ δὲ ἔφη· Τί γὰρ κακὸν ἐποίησεν; οἱ δὲ περισσῶς ἔκραζον λέγοντες· Σταυρωθήτω.

ἔφη Verb, imperf act ind, 3s φημι say

"It is not easy to bring out the force of the γαρ in a translation, but the conjunction means 'for' and looks for a reason for the foregoing. Pilate could see none, and he asked for one now." Morris.

κακος, η, ον evil, bad, wrong, harm
περισσως all the more, even more; even louder
κραζω cry out, call out

"The crowd at this point, however, is not strong on reasons. Their corporate response is simply to shout (ἔκραζον, 'they cried out') their demand louder: 'Let him be crucified' (cf. v. 22)." Hagner.

Pilate "did not reckon sufficiently with the facts that the crowd now before the praetorium were the Jerusalem mob, not the Galilean pilgrims who shouted for Jesus, and that the mob's sympathies were with the freedom fighters, not with a religious figure like Jesus. So Pilate's well-meant attempts to have the people clamour for Jesus' release misfired and he was left with the mob's demand that the Galilean be crucified." Morris.

Matthew 27:24

Ἰδὼν δὲ ὁ Πιλάτος ὅτι οὐδὲν ὠφελεῖ ἀλλὰ μᾶλλον θόρυβος γίνεται λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου λέγων· Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τούτου· ὑμεῖς ὄψεσθε.

Verses 24-25 are unique to Matthew.

ιδων Verb, aor act ptc, m nom s ὁραω see
οὔδεις, οὔδεμα, οὔδεν no one, nothing
ὠφελεω gain, profit, achieve
μαλλον adv more; rather, instead
θορυβος, ου m disturbance, riot
λαβων Verb, aor act ptc, m nom s λαμβανω
ὕδωρ, ὕδατος n water
ἀπενίψατο Verb, aor midd indic, 3 s
ἀπονιπτω wash
χειρ, χειρος f hand, power

ἀπεναντι prep with gen opposite, before, in full view of

ὄχλος, ου m crowd, multitude

ἄθροος, ου see v.4

There are echoes here of the priests' words to Judas in verse 4.

Many MSS (x L W f^{1,13} TR lat sy^{b,h} sa^{mss} mae bo) have του δικαίου τούτου (so too A Δ but with slightly different word order), "an accretion intended to accentuate Pilate's protestation of Jesus' innocence" (Metzger). cf. the similar variant in v. 4.

ὄψεσθε Verb, fut act indic, 2 pl ὄρω see

"The possibility of riot in an overcrowded Jerusalem was always present. In such circumstances the governor might all the more readily bow to the demands of the crowd. From his point of view the death of one man was a lesser evil." Anchor Bible.

Matthew 27:25

καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν· Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.

ἀποκριθεὶς see v.21

λαος, ου m people

τεκνον, ου n child; pl descendants

For this idiom cf. 2 Sam 1:16; Jer 26:15; 51:35; Acts 5:28; 18:6.

"This can mean only that they did not take seriously any suggestion that Jesus was an innocent man. Nobody calls down on his children the responsibility for the unjust killing of a righteous person. It would seem that the mob had been completely taken in by the propaganda of the high priests." Morris. Contrast Acts 2:39, 'to you and your children.' As Hagner remarks, "the blood of Christ means not condemnation but salvation."

Matthew 27:26

τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῆ.

Cf. Mark 15:15; Luke 23:24-25; John 19:16a.

φραγελλοω beat with a whip

παραδιδωμι hand over, deliver up

σταυρωθῆ Verb, aor pass subj, 3 s σταυρωω

"Scourging was the normal preliminary to crucifixion, and it was a horrible punishment in itself. It was inflicted with multi-thonged whips, each thong being laced with pieces of metal or bone... Men sometimes died under scourging, and it is not difficult to understand why. Matthew devotes to this horror no more than one word, and he will later do the same with crucifixion. None of the biblical writers dwells on the terrible sufferings Jesus endured. Popular piety in modern times, both Catholic and Protestant, often does... But the biblical writers are much more interested in the meaning of Jesus' death than in enlarging on the sufferings he endured.

"Not as much is known about crucifixion as we might have expected. Indeed, the Gospel narratives appear to be the fullest accounts we have from antiquity of this shameful method of execution. Ancient writers regarded it as the most shameful of deaths, and they refused to dwell on it... It is not known what caused death. The body would have been weakened by the scourging, and further by prolonged exposure, and both the respiration and the circulation would have been affected. One suggestion is that the combination of all of this brought on heart failure; another, that the brain would be damaged through the reduced supply of blood that reached it. Whatever the reason, death was sure, and it might take a long time." Morris.

Matthew 27:27-31

Cf. Mark 15:16-20; John 19:2-3.

Matthew 27:27

Τότε οἱ στρατιῶται τοῦ ἡγεμόνος παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον συνήγαγον ἐπ' αὐτὸν ὅλην τὴν σπεῖραν.

στρατιωτης, ου m soldier

παραλαβόντες Verb, aor act ptc, m nom pl

παραλαμβανω take

πραιτωριον, ου n headquarters or

residence (of an army or governor)

"The praetorium was the governor's official residence, probably the old palace of Herod the Great in the western part of the city but possibly the fortress Antonia just northwest of the temple." Hagner.

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

συναγω gather, gather together

σπειρα, ης f cohort (tenth part of a Roman legion having about 600 men), band of soldiers

"The statement that ὅλην τὴν σπεῖραν, 'the whole cohort,' gathered together around Jesus is probably hyperbolic. Technically a 'cohort' consisted of 600 soldiers, although the number varied. It was, however, apparently a fairly large number of rough men who mocked Jesus with their crass humour." Hagner. Perhaps it was all of the cohort on duty at the time.

Matthew 27:28

καὶ ἐκδύσαντες αὐτὸν γλαμύδα κοκκίνην περιέθηκαν αὐτῷ,

ἐκδύω strip, take off

Some MSS (κ² B D it sy^s) have ἐνδύσαντες, 'they clothed him,' probably a correction, given the nudity presupposed in the flogging referred to in v. 26 (cf. the sequence unclothed-clothed in v. 31). cf. Mark 15:17. A few witnesses (064 33 sy^{hmg} sa^{ms} mae bo^{ms}) add τὰ ἱμάτια αὐτοῦ, 'his clothes,' which is also added to this translation as the object of the verb.

γλαμύς, υδός f cloak (as worn by Roman soldiers)

κοκκίνος, η, ον scarlet, red

"Since this kind of cloak was used by military officers, there would have been no great difficulty in getting one, perhaps an old one, discarded by an officer. The point of it was apparently that the colour was somewhat near purple, the colour of royalty. By getting a cloak of a colour not quite that of royalty the soldiers were mocking Jesus' claim to be a king." Morris.

περιτιθημι put around, put on, clothe in

Matthew 27:29

καὶ πλέξαντες στέφανον ἐξ ἄκανθῶν ἐπέθηκαν ἐπὶ τῆς κεφαλῆς αὐτοῦ καὶ κάλαμον ἐν τῇ δεξιᾷ αὐτοῦ, καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιξαν αὐτῷ λέγοντες· Χαῖρε, βασιλεῦ τῶν Ἰουδαίων,

πλεκω weave, twist together

στεφανος, ου m wreath, crown

ἄκανθα, ης f thorn-plant

ἐπέθηκαν Verb, aor act indic, 3 pl ἐπιτιθημι place on, place, put

κεφαλή, ης f head

κάλαμος, ου m reed, rod, cane

In context probably a wooden staff.

δεξιός, α, ον right, δεξιά right hand

"The natural trappings of royalty, but every one a piece of mockery" Morris.

γονυπετεω kneel

ἔμπροσθεν prep with gen before, in front of

ἐμπαιζω ridicule, make fun

Many MSS (A W Θ f^{4,13} TR) have the imperfect tense ἐνέπαιζον, 'they were mocking,' instead of the aorist tense, perhaps to harmonize with the imperfect ἔτυπτον, 'they were beating' or 'began to beat,' of v. 30.

χαίρω rejoice; imperat used as a greeting
βασιλεῦ Noun, voc s βασιλευς, εως m king

"These immature soldiers could not know that one day they would again kneel before and confess as exalted Lord (Phil 2:10–11) the very one whom they now sarcastically hailed as the 'King of the Jews.'" Hagner.

Matthew 27:30

καὶ ἔμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ.

ἐμπτύω spit on

τυπτώ beat, strike

"There would have been no serious physical violence about this part of the incident, but there was contemptuous mockery of all that Jesus stood for." Morris.

Hagner comments, "The acts perpetrated against Jesus mentioned here would have brought to the early church's remembrance a passage in the third servant song of Isaiah, viz. Isa 50:6: 'I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting.'"

Matthew 27:31

καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν γλαμύδα καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι.

ὅτε conj when, at which time

ἐκδύω see v.28 for this and following

ἱματιον, ου n garment, clothing, robe

ἀπαγω lead away by force, lead

σταυροω see v.26

The Crucifixion

Matthew's account of the crucifixion closely follows that of Mark. "A noteworthy feature of Matthew's account is the large number of places where the language echoes Old Testament passages; they show us that Matthew sees the fulfilment of Scripture in what took place that fateful day." Morris.

Matthew 27:32-36

Cf. Mark 15:21-26; Luke 22:33-34; John 19:17b-19.

Matthew 27:32

Ἐξερχόμενοι δὲ εἶρον ἄνθρωπον Κυρηναῖον
ὀνόματι Σίμωνα· τοῦτον ἠγγάρευσαν ἵνα ἄρῃ
τὸν σταυρὸν αὐτοῦ.

εἶρον Verb, aor act indic, 1 s & 3 pl εὕρισκω
Κυρηναῖος, ου m a Cyrenian

"The man named Simon (a very common first-century Jewish name) was a Jew originally from Cyrene in North Africa. He may have been either a settler in Jerusalem (where there was a synagogue attended by Cyrenians; cf. Acts 6:9) or a pilgrim there for the festival of Passover." Hagner.

ὄνομα, τος n name
ἀγγαρευω force, press into service
ἄρῃ Verb, aor act subj, 3 s αἶρω take, take up
σταυρος, ου m cross

It was customary for the condemned person to carry the cross beam of his cross to the place of execution. John records that Jesus did carry his cross, at least initially. It seems that the trial and scourging had weakened Jesus so that he was not capable of completing the task. The soldiers conscripted a substitute.

Matthew 27:33

Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὃ
ἐστὶν Κρανίου Τόπος λεγόμενος,

τοπος, ου m place, opportunity
κρανιον, ου n skull

The place cannot be identified with any certainty. The meaning of the name is not clear, neither is there any indication that it was situated upon a hill.

Matthew 27:34

ἔδωκαν αὐτῷ πιεῖν οἶνον μετὰ χολῆς
μεμιγμένον· καὶ γευσάμενος οὐκ ἠθέλησεν
πιεῖν.

ἔδωκαν Verb, aor act indic, 3pl δίδωμι
πιεῖν Verb, aor act infin πινω drink
οἶνος, ου m wine
χολη, ης f gall (of something bitter)
μεμιγμένον Verb, perf pass ptc, m acc & n
nom/acc s μίγνυμι mix, mingle

Some suggest that the wine was drugged to numb the senses. Others (Carson, Gundry) that the very bitter wine was simply another act of mockery.

γευομαι taste
θελω wish, will

Jesus wished "to keep his senses undulled as he came to the supreme moment when he would give his life as a ransom for many." Morris.

Matthew 27:35

σταυρώσαντες δὲ αὐτὸν διεμερίσαντο τὰ
ἱμάτια αὐτοῦ βάλλοντες κλῆρον,

σταυροω crucify
διεμερίσαντο Verb, aor midd indic, 3 pl
διαμεριζω divide, distribute
ἱματιον, ου n garment, clothing
κληρος, ου m lot (of something thrown or drawn to reach a decision)

"Matthew reports this in the words of Psalm 22:18" Morris.

Δ Θ ^{f^{1,13}} it ^{vg^{cl}} ^{sy^h} mae insert ἵνα πληρωθῇ τὸ
ῥηθὲν διὰ [ὑπό, ^{f^{1,13}}] του προφητου·
διεμερίσαντο [-σαν, Θ] τὰ ἱμάτιά μου ἑαυτοῖς,
καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κληρον, "in
order that the word spoken through [by] the
prophet might be fulfilled: "They divided my
garments for themselves, and for my clothing
they cast lots," almost certainly through the
influence of John 19:24, with a Matthean
introductory formula added (the quotation is
from Ps 22:18). A slight possibility exists that
this material was omitted through
homoioteleuton (κληρον, end of v. 35 –
κληρον, end of inserted quotation), yet the MS
evidence is overwhelmingly against its
inclusion.

Matthew 27:36

καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ.

καθημαι sit, sit down
τηρεω keep, observe
ἐκει there

They kept watch to ensure that no rescue was attempted.

Matthew 27:37

καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν
αἰτίαν αὐτοῦ γεγραμμένην· Οὗτός ἐστιν
Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων.

ἐπέθηκαν Verb, aor act indic, 3 pl ἐπιτιθημι
place on, place, put, add
ἐπάνω prep with gen. on, over, above
κεφαλη, ης f head
αἰτια, ας f reason, cause, accusation
γεγραμμένην Verb, perf pass ptc, f acc s
γραφω write
βασιλευς, εως m king

"The charge itself, written in the superscription, Οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων, 'This is Jesus the King of the Jews,' reflects the question of Pilate and Jesus' affirmative answer in v. 11, and thus from the Roman perspective the crime was a political one, probably perceived as treason or insurrection (all four Gospels agree at least in the words 'king of the Jews'). To the Jews, on the other hand, the title had a distinctly religious ring, for it pointed to the Messiah as Son of David (cf. the question of Caiaphas in 26:63 and Jesus' affirmative answer; the protest of the chief priests to the superscription recorded in John 19:21 is particularly revealing in this respect). At the end of the crucifixion pericope the superscription stands as a declaration of the crime for which Jesus is executed and, paradoxically, as a statement of the truth: this Jesus is the king of the Jews." Hagner.

Matthew 27:38-44

Cf. Mark 15:27-32; Luke 23:35-39.

Matthew 27:38

Τότε σταυροῦνται σὺν αὐτῷ δύο λησταί, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ ἐναντίων.

τοτε then, at that time

δυο gen & acc δυο dat δυοισιν two
ληστης, ου m robber, insurrectionist
εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one
δεξιός, α, ον right, δεξιά right hand
ἐναντίος, ον left (hand side)

Cf. Isa 53:12. "The incongruity of this righteous man crucified between two nefarious criminals is striking." Hagner.

Matthew 27:39

οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινούμενοι τὰς κεφαλὰς αὐτῶν

παραπορευομαι pass by

Cf. Lam 1:12; 2:15

βλασφημῶ slander, insult, blaspheme

Here it means, 'they jeered at him.'

κινῶ move, shake

Matthew 27:40

καὶ λέγοντες· Ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτὸν· εἰ υἱὸς εἶ τοῦ θεοῦ, κατάβηθι ἀπὸ τοῦ σταυροῦ.

καταλυῶ destroy, tear down

ναος, ου m temple, sanctuary

τρεις, τρια gen τριων dat τρισιν three

οικοδομῶ build, build up

Cf. 26:61.

σῶσον Verb, aor act imperat, 2 s σωζω save
σεαυτου, ης reflexive pronoun yourself

Many MSS (κ² B L W Θ f^{1,13} TR lat sy^h co) omit καί. Those including it are κ* A D it sy^{(s),p}. It may have been accidentally omitted because of the κατ- beginning the next word, or it may have been inserted by someone who took the preceding clause, 'if you are the Son of God,' as modifying the preceding words, 'save yourself.'

κατάβηθι Verb, aor act imperat, 2 s

καταβαίνω come down, descend

"We hear in their taunt an eerie reprise of Satan's 'If you are the Son of God, throw yourself down' (4:6)" LT Johnson.

Matthew 27:41

ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων ἔλεγον·

ὁμοίως likewise, in the same way

ἐμπαίζω ridicule

γραμματεὺς, εως m scribe, expert in

Jewish law

πρεσβυτερος, α, ον elder

Matthew 27:42

Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι· βασιλεὺς Ἰσραὴλ ἐστίν, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ καὶ πιστεύσομεν ἐπ' αὐτόν.

ἄλλος, η, ο another, other

σωζω see v.40

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

δυναμαι can, be able to, be capable of

"There is a profound truth in their ... words, though they were quite unaware of it. If he would bring salvation to others, then *himself* he cannot save. They were witnesses to the greatest saving act in the history of the world and indeed had taken a leading part in the events that brought it about, but they were quite unaware of its significance." Morris.

Many MSS (A W Θ f^{1,13} TR lat sy mae bo) insert εἰ before βασιλεὺς. But κ B D L 33 do not have the word. Metzger suggests that it may have been added by copyists who missed the irony.

καταβάτω Verb, aor act imperat, 3 s

καταβαίνω see v.40

σταυρος, ου m cross

πιστεῦω believe (in), have faith (in)

"The claim is hardly a true one. So set were they against him that had he come down from the cross they might well have charged him with sorcery (which, indeed, was their explanation of his miracles; cf. 10:25; 12:24). Indeed, when confronted with an even greater miracle in the resurrection, they demonstrated how deep and immovable their unbelief was (cf. 28:11–15; Luke 16:31)." Hagner.
 "Their outlook was wrong. They said they would have believed He was the Son of God had He come down from the cross. We believe He was the Son of God because He stayed up [on the cross]." Morris.

Matthew 27:43

πέποιθεν ἐπὶ τὸν θεόν, ῥυσάσθω νῦν εἰ θέλει αὐτόν· εἶπεν γὰρ ὅτι Θεοῦ εἰμι υἱός.

πέποιθεν Verb, perf act indic, 3 s πειθω persuade; perf trust, have confidence
 ῥυσάσθω Verb, aor midd imperat, 3 s ῥυομαι save, rescue

Many MSS (A^{vid} D W Θ f^{1,13} TR lat) include αὐτόν. Although the pronoun, which is unnecessary in the Gr., could have been deleted by an Alexandrian editor, the UBSGNT committee thought it more likely that it was added through the influence of the LXX passage (LXX Ps 21:9).

θελω wish, will

Cf. Ps 22:8 (LXX 21:9).

Matthew 27:44

τὸ δ' αὐτὸ καὶ οἱ λησταὶ οἱ συσταυρωθέντες σὺν αὐτῷ ὠνειδίζον αὐτόν.

ληστής, ου m see v.38

Morris says that these "were probably freedom fighters and may well have been exasperated with people like Jesus who were strong enough critics of the establishment but did nothing to help those who risked their lives against the enemy."

συσταυρωθέντες Verb, aor pass ptc, m nom pl συσταυροομαι be crucified together (with someone else)
 ὠνειδίζω reproach, insult, abuse

Matthew 27:45-50

Cf. Mark 15:33-37; Luke 23:44-46; John 19:28-30.

Matthew 27:45

Ἀπὸ δὲ ἕκτης ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας ἐνάτης.

ἕκτος, η, ον sixth
 σκοτος, ους n darkness, evil
 ἐγένετο Verb, aor midd dep indic, 3 s γινομαι

γη, γης f earth
 ἕως until, up to
 ἐνάτος, η, ον ninth

I.e. darkness from noon until 3.00 p.m. This was no natural phenomenon but was supernatural. "Darkness is associated with judgement in several places in Scripture (Isa 5:30; 13:10-11; Joel 3:14-15 etc.), and it appears that we are to understand it here as pointing to God's judgement on sin that is linked with the cross." Morris. Hagner adds, "The idea of the sun going down at midday is an apocalyptic image for a time of great sorrow and mourning employed in Amos 8:9 (cf. Jer 15:9)."

Matthew 27:46

περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων· Ἥλι ἦλι λεμὰ σαβαχθάνι; τοῦτ' ἔστιν· Θεέ μου θεέ μου, ἰνατί με ἐγκατέλιπες;

ἀναβοᾶω cry out

μεγας, μεγαλη, μεγα large, great

Jesus meant these words from Ps 22:1 to be heard.

ἡλι (Hebrew word) my God

Ἥλι ἦλι (representing the Heb. יְהוָה יְהוָה, is the reading of most MSS (A D [L] W Θ f^{1,13} TR). The important MSS κ B 33 co have ελωι ελωι (representing the Aram. ܐܠܗܐ ܐܠܗܐ), but probably by conformity to the parallel in Mark 15:34. On the other hand, the reading ἦλι ἦλι could be secondary, caused by the influence of the reference to Ἠλίαν, 'Elijah,' in v. 47.

λεμα (Aramaic word) why?

κ B 33 700 have λεμα (representing the Aram. ܠܡܐ). The Aram. is also reflected in the variant spellings λιμα (A K U Γ Δ Π) and λειμα (E F G H M S V). λαμα, on the other hand, is the equivalent of the Heb. לָמָּה (D Θ)

σαβαχθάνι (Aramaic word) you have forsaken me

Almost all MSS have σαβαχθάνι (representing the Aram. ܣܒܚܚܢܝ) or a spelling variant thereof, σαβαχθανει (κ A Δ), σαβαχτανει (B). Only D*, the single MS with all three words in their Heb. form, has the equivalent of the Heb. ܘܨܒܚܚܢܝ (representing the Heb. ܘܨܒܚܢܝ).

ἰνατί why? for what reason?

ἐγκατέλιπες Verb, aor act indic, 2 s

ἐγκαταλειπω forsake, abandon

"There must always be a mystery here. We who are finite and sinners do not understand, and cannot even begin to understand, how evil appears to a holy God. The prophet Habakkuk could say in his prayer, 'Your eyes are too pure to behold evil, and you cannot look on wrongdoing' (Hab 1:13). And the apostle Paul adds, 'him who knew no sin, he [i.e. the Father] made sin for us' (2 Cor 5:21; and again, Christ became 'a curse for us, for it is written, 'Cursed is everyone who hangs on a tree' (Gal 3:13). When we put such passages of Scripture together, it seems that in the working out of salvation for sinners the hitherto unbroken communion between the Father and the Son was mysteriously broken. It is surely better to accept this, knowing that we do not understand it fully, than to attempt some rationalisation of the saying so that it becomes more palatable to the prejudices of modern Westerners." Morris. Hagner says, "This is one of the most impenetrable mysteries of the entire Gospel narrative."

Matthew 27:47

τινὲς δὲ τῶν ἐκεῖ ἐστηκότων ἀκούσαντες ἔλεγον ὅτι Ἠλίαν φωνεῖ οὗτος.

ἐκεῖ there

ἐστηκότων Verb, perf act ptc, m nom s
ἵστημι stand

Ἠλίας, ου m Elijah

φωνεῶ call, call out

Matthew 27:48

καὶ εὐθέως δραμῶν εἷς ἐξ αὐτῶν καὶ λαβὼν σπόγγον πλήσας τε ὄξους καὶ περιθειὲς καλάμῳ ἐπότιζεν αὐτόν.

δραμῶν Verb, aor act ptc, m nom s
τρέχω
run

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one

λαβὼν Verb, aor act ptc, m nom s λαμβάνω

σπογγος, ου m sponge

πλήσας Verb, aor act ptc, m nom s πιμπλημι
fill

τε enclitic particle and

ὄξος, ους n sour wine

περιθειὲς Verb, aor act ptc, m nom s

περιτιθημι put on

καλάμος, ου m reed, rod, cane

ποτιζῶ give to drink

Cf. Ps 69:21.

Matthew 27:49

οἱ δὲ λοιποὶ ἔλεγον· Ἄφες ἴδωμεν εἰ ἔρχεται Ἠλίας σώσων αὐτόν.

λοιπος, η, ον rest, remaining, other

ἀφημι leave, let go

ἴδωμεν Verb, aor act subj, 1 pl ὄραω see

σωσων Verb, fut act ptc, m nom s σωζω

The future participle was used to convey purpose in classical Greek. Apart from the writings of Luke, this is the only place it is used in the New Testament.

Some important MSS (⋈ B C L Γ vg^{mss} mae) add ἄλλος δε λαβων λογγην ἐνυξεν αὐτοῦ την πλευραν, και ἐξηλθεν ὕδωρ και αἷμα, 'and another man took a spear and pierced his side, and water and blood came out,' which is, however, probably an insertion from John 19:34. "It is probable that the Johannine passage was written by some reader in the margin of Matthew from memory ... and a later copyist awkwardly introduced it into the text" (Metzger).

Matthew 27:50

ὁ δὲ Ἰησοῦς πάλιν κράξας φωνῆ μεγάλης ἀφῆκεν τὸ πνεῦμα.

πάλιν again, once more

κράξας Verb, aor act ptc, m nom s κραζῶ
cry out, call out

Morris thinks this to be the cry "It is finished!" recorded in John 19:30

ἀφῆκεν Verb, aor act indic, 3 s ἀφημι see
v.49

The unusual use of this verb for death indicates that there was a voluntary element in it. Even here, it was Jesus who was in control.

Matthew 27:51-54

"While the insertion of vv 52–53 is without parallel in the other Gospels, coming either from tradition or from Matthew himself, vv 51, 54 are derived from Mark (Mark 15:38–39; cf. Luke 23:45, 47)." Hagner.

Matthew 27:51

καὶ ἰδοὺ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη ἀπ' ἄνωθεν ἕως κάτω εἰς δύο, καὶ ἡ γῆ ἐσείσθη, καὶ αἱ πέτραι ἐσχίσθησαν,

καταπέτασμα, τος n curtain

Probably the second, innermost curtain that separated the Holy of Holies from the rest of the temple. Cf Heb 9:1-14.

ναος, ου m temple, sanctuary, inner part
of Jewish Temple

ἐσχίσθη Verb, aor pass indic, 3 s σχίζω
split, tear

ἄνωθεν from above

κάτω down, below, beneath

δύο gen & acc δύο dat δυσὶν two

"Matthew is indicating that symbolically the way into the holy place was opened by the death of Jesus (cf. Heb 10:19-20)." Morris. Hagner comments that this sign is also "a type of apocalyptic sign pointing, on the one hand, to the wrath and judgment of God against the Jewish authorities ... and, on the other, to the end of the temple, where God is no longer present."

Verses 51b-53 are unique to Matthew.

γη, γης f earth

ἐσειέσθη Verb, aor pass indic, 3 s σειω
shake

πετρα, ας f rock, solid rock

ἐσχίσθησαν Verb, aor pass indic, 3 pl σχίζω

"Earthquakes are particularly important apocalyptic portents for Matthew (see 24:7; 28:2; for OT background, cf. Isa 24:19; 29:6; Jer 10:10; Amos 8:8; and many other texts)." Hagner.

Matthew 27:52

καὶ τὰ μνημεῖα ἀνεόχθησαν καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθησαν,

μνημειον, ου n grave, tomb, monument

ἀνεόχθησαν Verb, aor pass indic, 3 pl

ἀνοιγῶ open

πολυς, πολλη, πολυ gen πολλου, ης, ου

much, many

σωμα, τος n body

κοιμαομαι sleep, fall asleep, die

ἅγιος, α, ον holy, consecrated, set apart to/by God; οἱ ἅγιοι God's people

ἠγέρθησαν Verb, aor pass indic, 3 pl ἐγειρῶ
raise

"For the raising of the dead 'in their tombs,' see the LXX of Isa 26:19. See especially, however, Ezek 37:13, which is possibly the basis for the present passage... The death of Jesus breaks the power of death itself." Hagner.

Matthew 27:53

καὶ ἐξεληθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ εἰσηλθόντες εἰς τὴν ἁγίαν πόλιν καὶ ἐνεφανίσθησαν πολλοῖς.

ἐξεληθόντες Verb, aor act ptc, m pl nom

ἐξερχομαι

ἐγερσις, εως f resurrection

It would seem that the breaking of the tombs occurred on 'Good Friday' while the rising of the saints was on 'Easter Day'. But Matthew portrays it as a single event.

Blomberg comments, "All kinds of historical questions remain unanswered about both events [the tearing of the temple curtain and the raising of the saints], but their significance clearly lies in the theology Matthew wishes to convey." Hagner goes further and says that "this passage is a piece of theology set forth as history."

πολις, εως f city, town

ἐνεφανίσθησαν Verb, aor pass indic, 3 pl

ἐμφανίζω make known, report, reveal;
pass appear

Matthew 27:54

Ὁ δὲ ἑκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν ἰδόντες τὸν σεισμὸν καὶ τὰ γενόμενα ἐφοβήθησαν σφόδρα λέγοντες· Ἀληθῶς θεοῦ υἱὸς ἦν οὗτος.

ἑκατονταρχης, ου and ἑκατονταρχος, ου m
centurion

τηρεῶ keep, observe

Mark and Luke record the reactions of the centurion but only Matthew includes those with him.

ἰδόντες Verb, aor act ptc, m nom pl ὁραῶ see

σεισμος, ου m earthquake

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

φοβεομαι fear, be afraid (of)

σφοδρα very much, very, greatly

ἀληθως adv truly, in truth

"The centurion's confession amounts to an admission of both Jesus' innocence and Roman guilt (thus Pobee). There is both irony and tragedy in the fact that the statement is made by Roman soldiers (cf. 8:10-11) and not the Jews to whom Jesus had come – just as in 2:2, 11 it is Gentiles who acknowledge the truth and not the Jews, anticipating the salvation-historical shift that will be articulated in 28:19." Hagner.

Matthew 27:55-56

Cf. Mark 15:40-41; Luke 23:49; John 19:25-27.

Matthew 27:55

Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας διακονοῦσαι αὐτῷ.

ἐκεῖ there

γυνη, αικος f woman, wife

μακροθεν far off, at a distance

θεωρεῶ see, watch, observe, notice

ὅστις, ἡτις, ὅτι who, which

ἀκολουθεῶ follow, accompany

"They had 'followed' ... Jesus both literally and in discipleship, but now all seemed to have come to an end. They have no more hope than do the men." Hagner.

διακονεω serve, wait on, care for

"At the very end it is the women, and not the disciples, who are there at the cross. They thus reflect a greater loyalty to their master. As they had faithfully supported him during his ministry, so now it is they who remain with him, even if at a distance, to the bitter end. They therefore deserve this special note of recognition as witnesses of his crucifixion and death. And it is they who will soon convey the message concerning the resurrection of Jesus to the disciples, for it is to the women that he first appeared." Hagner.

Matthew 27:56

ἐν αἷς ἦν Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσήφ μήτηρ καὶ ἡ μήτηρ τῶν υἰῶν Ζεβεδαίου.

Cf. Jn 19:23 for others with Jesus' mother.

Matthew 27:57-61

Cf. Mark 15:42-47; Luke 23:50-56; John 19:38-42.

Matthew 27:57

Ὁψίας δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας, τοῦνομα Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθητεύθη τῷ Ἰησοῦ·

ὄψια, ας f evening

Before sunset, at the end of the day.

πλουσιος, α, ον rich, well-to-do
τοῦνομα (το ὄνομα) named, by name
ἐμαθητεύθη Verb, aor pass indic, 3 s
μαθητεω make a disciple of; pass be a
disciple

Matthew 27:58

οὗτος προσελθὼν τῷ Πιλάτῳ ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ. τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι.

προσερχομαι come or go to, approach

αἰτεω ask, request

σωμα, τος n body

τοτε then, at that time

κελευω order, command

ἀποδοθῆναι Verb, aor pass infin ἀποδιδωμι

give, give back

Mark adds that Pilate checked first that Jesus was indeed dead (Mk 15:44).

Matthew 27:59

καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ ἐνετύλιξεν αὐτὸ σινδόνι καθαρᾷ,

λαβων Verb, aor act ptc, m nom s λαμβανω

John says he was accompanied by Nicodemus (Jn 19:39).

ἐντυλισσω wrap in, fold or roll up

σινδων, ονος f linen cloth (for clothing or burial)

καθαρος, α, ον pure, clean

Matthew 27:60

καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ, καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου ἀπῆλθεν.

ἔθηκεν Verb, aor act indic, 3 s τιθημι place

καινος, η, ον new

μνημειον, ου n grave, tomb

λατομεω cut, hew (of rock)

πετρα, ας f see v.51

προσκυλίσας Verb, aor act ptc, m nom s

προσκυλιω roll against or to

λιθος, ου m stone

μεγας, μεγαλη, μεγα large, great

θυρα, ας f door, gate

"Jesus, crucified as a criminal and from the Jewish point of view cursed by God, is nevertheless given an honorable burial. Indeed, he is buried in the tomb of a rich man (cf. Isa 53:9)." Hagner.

Matthew 27:61

ἦν δὲ ἐκεῖ Μαριὰμ ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία καθήμεναι ἀπέναντι τοῦ τάφου.

ἐκει there, in that place, to that place

ἄλλος, η, ο another, other

The mother of James and Joseph (v.56).

καθημαι sit, sit down

ἀπεναντι prep with gen opposite, before

ταφος, ου m grave, tomb

"This note functions to certify correct knowledge concerning the specific tomb into which Jesus had been placed. Thus the empty tomb these same two women (i.e., the two witnesses; cf. 18:16) encounter in 28:1, 6 could not have been the wrong tomb." Hagner.

Postscript to Matthew 27:57-61

"Joseph of Arimathea, otherwise unknown to us, by his act of love provides the venue for the first experience of the news of the resurrection of Jesus – the revolutionary event that makes possible the faith we call Christianity. In the kerygma of the early church it is not only the death of Jesus that is important but also his burial (see 1 Cor 15:3–4; Acts 13:29). The burial is further confirmation of the reality of Jesus' death; together they provide the necessary prelude to the resurrection itself. As with the death and resurrection, the burial of Jesus is applied spiritually to the life of the Christian in the Pauline letters (Rom 6:4; Col 2:12)." Hagner.

Matthew 27:62-66

This passage is unique to Matthew. "Calling attention to the irony in the passage, Gnilka aptly concludes: 'The laughter of God roars through the pericope'... Such must be said also of the pericope that completes this one (28:11–15)." Hagner.

Matthew 27:62

Τῇ δὲ ἐπαύριον, ἣτις ἐστὶν μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτου

ἐπαυριον the next day
ὅστις, ἣτις, ὅ τι who, which
παρασκευη, ης f day of preparation (before a sacred day)

There is an extraordinary irony in the chief priests and Pharisees organising such a meeting with Pilate *on the Sabbath*.

συνήχθησαν Verb, aor pass indic, 3 pl
συναγω gather, gather together,
assemble

Matthew 27:63

λέγοντες· Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶν· Μετὰ τρεῖς ἡμέρας ἐγείρομαι·

ἐμνήσθημεν Verb, aor pass indic, 1 pl
μιμησκομαι remember
ἐκεῖνος, η, ο demonstrative adj. that
πλανος, ον deceitful; ὁ π. deceiver
ἔτι still, yet, moreover
ζωω live, be alive
τρεις, τρια gen τριων dat τρισιν three
ἐγειρω raise

The words imply that the leaders understood very well what Jesus meant when he said 'destroy this temple and I will build it again in three days'. Yet this was the charge brought against him at his trial!

Matthew 27:64

κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ κλέψωσιν αὐτὸν καὶ εἰπωσιν τῷ λαῷ· Ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἔσται ἡ ἐσχάτη πλάνη χειρῶν τῆς πρώτης.

κέλευω order, command
ἀσφαλισθῆναι Verb, aor pass infin ἀσφαλιζω
secure, fasten
ταφος, ου m see v.61
τριτος, η, ον third
μηποτε conj. lest, otherwise
μαθητης, ου m disciple, pupil, follower
κλεπτω steal

Some MSS (C³ L S Γ sy^{s-p}) include νεκτος, 'by night,' either before or after 'steal him.' This is probably an addition prompted by 28:13.

εἶπωσιν Verb, aor act subj, 3 pl λεγω
λαος, ου m people, a people
ἠγέρθη Verb, perf pass indic, 3 s ἐγειρω
see v.63

νεκρος, α, ον dead
ἔσται Verb, fut indic, 2 s εἰμι
ἐσχατος, η, ον adj last, final
πλανη, ης f error, deceit, deception
χειρων, ον gen ονος worse, more severe
πρωτος, η, ον first, earlier

"The imagined statement ἠγέρθη ἀπὸ τῶν νεκρῶν, 'he has been raised from the dead,' becomes ironically the central element of the church's kerygma (e.g., Acts 2:24; 3:15; 10:40; 13:30). And the fear expressed in the words καὶ ἔσται ἡ ἐσχάτη πλάνη χειρῶν τῆς πρώτης, 'and the last deception will be worse than the first' (for the same idiom, cf. 12:45; 2 Peter 2:20), proves ironically true in the sense that the proclamation of the resurrection of Jesus brought forth a more positive response to Jesus than his actual ministry, limited in space and time, could ever have produced. It seems clear that the material of this and the preceding verse has been formulated with a degree of hindsight on the evangelist's part." Hagner.

Matthew 27:65

ἔφη αὐτοῖς ὁ Πιλάτος· Ἐχετε κουστωδῖαν· ὑπάγετε ἀσφαλίσασθε ὡς οἴδατε.

ἔφη Verb, imperf act ind, 3s φημι say
κουστωδια, ας f a guard (of soldiers)

The meaning is probably, 'Take a guard.'

ὑπαγω go, go one's way, depart
ἀσφαλίσασθε Verb, aor midd dep imperat, 2
pl ἀσφαλιζω see v.64
οἶδα (verb perf in form but with present
meaning) know

Matthew 27:66

οἱ δὲ πορευθέντες ἠσφαλίσαντο τὸν τάφον
σφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας.

πορευομαι go, proceed

ἠσφαλίσαντο Verb, aor midd dep indic, 3 pl
ἀσφαλιζω

σφραγιζω seal, secure with a seal

"Although it is not impossible that σφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας is meant metaphorically, i.e., 'sealing the stone with the presence of a guard' ... it is perhaps more likely that the stone was actually sealed shut with official seals that if broken would attest the opening of the tomb (cf. the practice referred to in Dan 6:17)." Hagner.

λιθος, ου m see v.60

"But in doing this they did more than they knew. They ensured that there could be no nonsense about disciples stealing the body when in due course Jesus did rise from the dead." Morris.

The Resurrection Appearances

For verses 1-8 cf. Mark 16:1-8; Luke 24:1-9; John 20:1-2. Morris says that there are "some not inconsiderable differences between the accounts in our four Gospels. But with all their differences there are some things common to them all. One of these is that each tells of something unexpected. It is clear that, despite the teaching of Jesus, his followers had no expectation that he would rise from the dead. The resurrection came as a wonderful surprise."

Matthew 28:1

Ὅψε δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν
σαββάτων, ἦλθεν Μαριάμ ἡ Μαγδαληνὴ καὶ ἡ
ἄλλη Μαρία θεωρῆσαι τὸν τάφον.

ὄψε prep with gen after

σαββατον, ου n (often in pl) the seventh
day, Sabbath, week

ἐπιφωσκω dawn, draw near, begin

εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one

τῇ ἐπιφωσκουσῃ εἰς μίαν σαββάτων "as the
first day of the week was dawning."

ἄλλος, η, ο another, other

Presumably the mother of James and Joseph
referred to in 27:56.

θεωρεω see, watch, observe

ταφος, ου m grave, tomb

"Mark tells us that when the Sabbath was over they bought spices, and both Mark and Luke say that they brought their spices to the tomb, evidently to complete the burial that had been done in haste on the Friday. Matthew omits the reference to the spices because he knows (as the women probably did not) that there was a guard on the tomb that would have prevented them from using the spices anyway." Morris.

Matthew 28:2

καὶ ἰδοὺ σεισμός ἐγένετο μέγας· ἄγγελος γὰρ
κυρίου καταβὰς ἐξ οὐρανοῦ καὶ προσελθὼν
ἀπεκύλισε τὸν λίθον καὶ ἐκάθητο ἐπάνω
αὐτοῦ.

σεισμος, ου m earthquake

Cf. 27:51, 54.

ἐγένετο Verb, aor midd dep indic, 3 s γινομαι
μεγας, μεγαλη, μεγα large, great

"The angel at the Birth and at the Resurrection is a witness to the event, explaining its meaning and assigning to others a precise task." Hill.

καταβαινω come down, descend

οὐρανος, ου m heaven

προσερχομαι come or go to, approach

ἀποκυλιω roll away

λιθος, ου m stone

"That they *rolled away the stone*, of course, was not in order that the risen Jesus might get out, but that the women might get into the tomb [and see that it was empty]." Morris.

καθημαι sit, sit down

ἐπάνω prep with gen. on, upon

Matthew 28:3

ἦν δὲ ἡ εἰδέα αὐτοῦ ὡς ἀστραπὴ καὶ τὸ ἔνδυμα
αὐτοῦ λευκὸν ὡς χιῶν.

εἶδεα, ας f appearance

ἀστραπη, ης f lightning

ἐνδυμα, τος n clothing, garment

λευκος, η, ον white, shining

χιων, ονος f snow

Cf. Dan 10:6; Matt 13:43; 17:2.

Matthew 28:4

ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσεισθησαν οἱ
τηροῦντες καὶ ἐγενήθησαν ὡς νεκροί.

φοβος, ου m fear

ἐσεισθησαν Verb, aor pass indic, 3 pl σειω

shake; tremble, shake with fear

τηρεω keep, observe, maintain; ptc

guards

ἐγενήθησαν Verb, aor indic, 3 pl γινομαι

νεκρος, α, ον dead

Cf. Rev 1:17. "Perhaps it is meant that they fainted from the shock. The irony is not to be missed: the ones assigned to guard the dead themselves appear dead while the dead one has been made alive." Hagner.

Matthew 28:5

ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναῖξιν·
Μὴ φοβεῖσθε ὑμεῖς, οἶδα γὰρ ὅτι Ἰησοῦν τὸν
ἐσταυρωμένον ζητεῖτε·

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

I.e. responded to their evident fear.

γυνή, αἰκος f woman, wife
φοβεομαι fear, be afraid (of)

The ὑμεῖς is emphatic, 'don't *you* become afraid as did those guards.'

οἶδα (perf in form but present mng) know
ἐσταυρωμένον Verb, perf pass ptc, m acc s
σταυρω crucify

"Jesus ... having accomplished his goal – hence as the risen one – can now also remarkably be described as τὸν ἐσταυρωμένον, 'the crucified one' (the perfect participle reflecting his ongoing status as such; the same form is used in describing the heart of the kerygma in 1 Cor 1:23; 2:2; cf. Gal 3:1)." Hagner.

ζητεω seek, search for, look for

Matthew 28:6

οὐκ ἔστιν ὧδε, ἠγέρθη γὰρ καθὼς εἶπεν· δεῦτε
ἴδετε τὸν τόπον ὅπου ἔκειτο·

ὧδε adv here, in this place
ἠγέρθη Verb, perf pass indic, 3 s ἐγειρω
raise

'As he said' cf. 16:21; 17:23; 20:19.

δεῦτε adv. come (of command or exhortation)

ἴδετε Verb, aor act imperat, 2 s ὁραω see
τοπος, ου m place

ὅπου adv. where
κειμαι lie, be laid

Many MSS (A C D L W f^{1,13} TR lat sy^[pl]) insert ὁ κυριος 1424 inserts το σωμα του κυριου and Φ inserts ὁ Ἰησους all of which supply a subject for ἔκειτο

Matthew 28:7

καὶ ταχὺ πορευθεῖσαι εἶπατε τοῖς μαθηταῖς
αὐτοῦ ὅτι ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἰδοὺ
προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν, ἐκεῖ αὐτὸν
ὄψεσθε· ἰδοὺ εἶπον ὑμῖν.

ταχυ adv quickly
πορευθεῖσαι Verb, aor pass sep ptc, f nom pl
πορευομαι go, proceed

εἶπατε Verb, aor act imperat, 2 pl λεγω
ἠγέρθη see v.6

"Matthew uses repetition to emphasize their clearly defined message, ὅτι ἠγέρθη ἀπὸ τῶν νεκρῶν, 'that he has been raised from the dead' (cf. the same verb in v. 6), which would become the cornerstone of the kerygma of the apostles and the early church (see, e.g., Acts 3:15; 4:10; 13:30; Rom 10:9; 1 Cor 15:12; in all these references except the last, the passive verb of the Synoptics now receives its understood subject: God raised Jesus from the dead)." Hagner.

νεκρος, α, ον see v.4

D lat sy^s arm omit ἀπὸ τῶν νεκρῶν perhaps influenced by the simple ἠγέρθη of v. 6.

προαγω go before or ahead of

Cf. 26:32.

ἐκεῖ there, in that place

ὄψεσθε Verb, fut act indic, 2 pl ὁραω
εἶπον Verb, aor act indic, 1s & 3pl λεγω

Postscript to Matthew 28:1-7

"The focus of the narrative is on the proclamation that Jesus has been raised from the dead – the key element of the message preached by the earliest Christian church and the hallmark of authentic Christian proclamation down to the present. It is striking – indeed, in the contemporary Jewish context, simply astonishing – that the women became the first custodians of this message and thus in effect became the first proclaimers of the key element of the kerygma. The absent disciples must at first rely on the testimony of women. All this supports the historical reality of this pericope. No invented story in that culture would have given the women such prominence and entrusted the first proclamation of the resurrection, and indeed the initial witness of it (vv 8–10), to such questionable witnesses (see Origen, *contra Celsum* 2.55; note the absence of reference to the women in the list of witnesses to the resurrection in 1 Cor 15:5–8). We may note finally that if the tomb in which Jesus was buried had not been empty, it would have been impossible for the church to proclaim the resurrection of Jesus in its kerygma." Hagner.

Matthew 28:8

καὶ ἀπελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ
φόβου καὶ χαρᾶς μεγάλης ἔδραμον ἀπαγγεῖλαι
τοῖς μαθηταῖς αὐτοῦ.

ἀπελθοῦσαι Verb, aor act ptc, f nom pl
ἀπερχομαι

μνημειον, ου n grave, tomb
φοβος, ου m fear

χαρα, ας f joy, gladness
μεγας, μεγαλη, μεγα large, great

Cf. 2:10.

ἔδραμον Verb, aor act indic, 1s τρεχω run
ἀπαγγεῖλαι Verb, aor act infin ἀπαγγελλω
announce, proclaim

Matthew 28:9

καὶ ἰδοὺ Ἰησοῦς ὑπήντησεν αὐταῖς λέγων·
Χαίρετε· αἱ δὲ προσελθοῦσαι ἐκράτησαν
αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν αὐτῷ.

Many MSS (A C L^f TR sy^h) add ὡς δε
ἐπορευοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ
before καὶ ἰδοὺ. The words could have
dropped out through homoioteleuton, but,
given the MSS lacking the words (x B D W Θ
f³ lat sy^p co), they could also be "a natural
expansion derived from the sense of the
preceding verse" (Metzger).

ὑπανταω meet

"John has a story of an appearance to Mary
Magdalene at the tomb, but only Matthew tells
us of an appearance to the women as they went
on their way to obey the angel's command ...
They had been last at the cross and first at the
tomb, and now they are the first of whom
Matthew writes that they had the joy of seeing
their Lord." Morris.

χαίρω rejoice; imperat used as a greeting
προσελθοῦσαι Verb, aor act ptc, f nom pl
προσερχομαι see v.2

κρατεω hold, hold fast

πόδας Noun, acc pl πους, ποδος m foot
προσκυνω worship, fall down and
worship, fall at another's feet

Morris says that the verb here implies worship,
and adds, "This means that they now regarded
him as divine." Morris. Hagner comments
similarly, "The only way the women can react
to their cumulative experience is to fall at
Jesus' feet in worship... They worship him not
so much because he had come back to life but
because his resurrection vindicates all that he
had said and done during his ministry. And
now it must have become exceedingly clear
that this was not a special man among fellow
humans but the unique manifestation of God's
grace and wisdom, who now reflected the new
order of life that would be the portion of all his
followers in the consummation of the
eschatological age."

Matthew 28:10

τότε λέγει αὐταῖς ὁ Ἰησοῦς· Μὴ φοβεῖσθε·
ὑπάγετε ἀπαγγεῖλατε τοῖς ἀδελφοῖς μου ἵνα
ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κάκει με
ᾄψονται.

τοτε then, at that time

φοβεομαι see v.5

ὑπαγω go, go one's way, depart

ἀπαγγελλω see v.8

"It is just possible that he is referring to his
human brothers, but this is not likely." Morris.
Hagner comments, "The point here may well
be that the risen Lord continues to refer to his
disciples as his brothers (and sisters) now even
after they have abandoned him. The disciples
are thus forgiven for their failure in the hour of
crisis."

ἀπέλθωσιν Verb, aor act subj, 3 pl ἀπερχομαι
κάκει (καὶ ἐκεῖ) and there

ᾄψονται Verb, fut midd dep indic, 3 pl ᾄρω

Matthew 28:11-15

The story of the silencing of the guards is
unique to Matthew. Cf. 27:62-66.

Matthew 28:11

Πορευομένων δὲ αὐτῶν ἰδοὺ τινες τῆς
κουστωδίας ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν
τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα.

πορευομαι see v.7

κουστωδια, ας f a guard (of soldiers)

πολις, εως f city, town

ἀπήγγειλαν Verb, aor act indic, 3 pl

ἀπαγγελλω see v.8

"They might have been expected to go to their
own officers, but Pilate had placed the guard at
the disposal of the Jewish authorities (27:65)
and accordingly it was to them that they
reported." Morris.

ἅπας, ασα, αν (alternative form of πας) all
γενόμενα Verb, aor midd dep ptc, n nom/acc
pl γινομαι

"Everything that had happened,' raises the
question of how much they had in fact
witnessed before they lapsed into
unconsciousness, if that is what v. 4 implies.
They perhaps remembered at least the
earthquake, the rolled-back stone, and the
brilliant visage of the angel. It could have been
enough to cause the Jewish authorities to
rethink their estimate of Jesus had not their
minds been irreversibly made up. Thus their
guilt is intensified." Hagner.

Matthew 28:12

καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων
συμβούλιόν τε λαβόντες ἀργύρια ἰκανὰ
ἔδωκαν τοῖς στρατιώταις

συναχθέντες Verb, aor pass ptc, m nom pl

συναγω gather together, assemble

πρεσβυτερος, α, ον elder

συμβουλιον, ου n plan; council

τε enclitic particle and, and so

ἀργυριον, ου n silver coin, money, silver

ικανος, η, ον sufficient, large, much
 ἔδωκαν Verb, aor act indic, 3pl διδωμι
 στρατιωτης, ου m soldier

"They were to say that they had slept on the job, a dereliction of duty that Roman officers would take with the utmost seriousness. A 'substantial bribe' (REB) was going to be needed to persuade them to do as the chief priests wanted." Morris.

"The statement is reminiscent of, and serves as an inclusio to, the gathering of the same authorities at the beginning of the passion narrative (cf. 26:3–4) and the offering of ἀργυρια, 'silver [money]' (as here and in v. 15), to Judas in return for his betrayal of Jesus (26:15)." Hagner.

Matthew 28:13

λέγοντες· Εἶπατε ὅτι Οἱ μαθηταὶ αὐτοῦ νυκτὸς ἔλθόντες ἔκλεψαν αὐτὸν ἡμῶν κοιμωμένων·

εἶπατε Verb, aor act imperat, 2 pl λεγω
 νυξ, νυκτος f night
 κλεπτω steal
 κοιμαομαι sleep, fall asleep

"It is ironical that the Jewish authorities themselves were now causing the story to be put out that they had caused the guard to be set up in order to prevent." Morris.

"There is a comical aspect to these final two words since it simultaneously shows them to be irresponsible (some soldiers of the guard were supposed to have been awake through the night; the penalty for failure could amount to capital punishment) and raises the awkward question of how they knew what happened if they were sleeping, not to mention the fact that they would have had to be sleeping extremely soundly if they were not able to hear the large stone being rolled away from the door of the tomb." Hagner.

Matthew 28:14

καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτὸν καὶ ὑμᾶς ἀμερίμνους ποιήσομεν.

ἐὰν if, even if
 ἀκουσθῇ Verb, aor pass subj, 3 s ἀκουω
 ἡγεμων, ονος m governor
 πείσομεν Verb, fut act indic, 1 pl πειθω
 persuade, convince, win over

A few important MSS (κ B Θ 33e) omit the direct object αὐτὸν

ἀμεριμνος, ον free from worry or anxiety

ὕμας ἀ. ποιήσομεν 'We will keep you out of trouble'

Matthew 28:15

οἱ δὲ λαβόντες τὰ ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. Καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίους μέχρι τῆς σήμερον ἡμέρας.

ἀργυριον, ου n see v.12

ἐδιδάχθησαν Verb, aor pass indic, 3 pl

διδασκω teach

διεφημίσθη Verb, aor pass indic, 3 s

διαφημιζω spread around

παρα preposition with dat with

μεχρι and μεχρις prep with gen until, as far as

σημερον today

ἡμέρας is omitted by many MSS (κ A W ^f1,13 TR) but is present in B D L Θ lat. Because of this difficult division among the MSS, the word is put in brackets. No difference in meaning is at stake.

"That neither the Jews nor anybody else could produce the body of Jesus is of utmost importance. Could this have been done, the story of the resurrection would have been exploded in a gale of laughter. But despite all their precautions, including the setting of a guard of soldiers, no body was ever produced. The empty tomb has always been important for Christians." Morris.

Matthew 28:16-20

In introducing this final section of Matthew's Gospel, Morris writes, "We must bear in mind that the picture of Jesus as a Jewish rabbi, with a little group of disciples around him, travelling in leisurely fashion in rural Galilee contrasts sharply with the missionary-minded church that we find in the early chapters of Acts. From the beginning the churches exercised a missionary function and sought to make disciples out of those who listened to its proclamation. Why this sudden and dramatic change? Surely it is the fact of the resurrection of Jesus, coupled with the charge the risen Lord gave to his followers to make disciples of all nations."

O Michel says that "Matt 28:18-20 is the key to understanding the whole book."

Matthew 28:16

Οἱ δὲ ἕνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς,

ένδεκα eleven

"For the first time the disciples are referred to using the poignant term οἱ ἕνδεκα, 'the eleven,' rather than οἱ δώδεκα, 'the twelve' (cf. 10:1–2, 5; 11:1; 20:17; 26:14, 20, 47). For 'the eleven' in this sense, i.e., the twelve minus Judas, cf. Mark 16:14; Luke 24:9, 33; Acts 1:26." Hagner.

πορευομαι go, proceed, travel
 ὄρος, οὐς n mountain, hill
 ἐτάξατο Verb, aor midd indic, 3 s τασσω
 appoint, designate, command

We don't know what mountain this may have been nor when it was that Jesus had told the disciples to meet him there.

Matthew 28:17

καὶ ἰδόντες αὐτὸν προσεκύνησαν, οἱ δὲ ἐδίστασαν.

ἰδόντες Verb, aor act ptc, m nom pl ὄρω
 see

προσκυνεω see v.9

Many MSS (A W Θ f^{1,13} TR) add the dat. pronoun αὐτῷ Γ 28 700* 1241 add the accusative pronoun αὐτόν. The text (without pronoun) is supported by κ B D 33 lat, judged by the UBSGNT committee to be superior.

ἐδίστασαν Verb, aor act indic, 3 pl δισταζω
 doubt, be doubtful

Morris thinks 'hesitated' a better translation. So also does Hagner who understands it to mean 'hesitation' or 'indecision'. He quotes Walsh and Keesmaat who say that the disciples found themselves in "a situation of cognitive dissonance *par excellence*." Hagner adds, "It is precisely this state of mind that is addressed in the words that Jesus speaks to the disciples in the following verses... It seems clear that Matthew wanted members of his community to apply the truth to themselves. This can be put in a variety of ways. Garland writes: 'Matthew understands that the fluctuation between worship and indecision is every disciple's struggle. What is needed is confidence that Jesus is Lord of all and present with them at all times.'"

Matthew 28:18

καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς λέγων· Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς·

προσερχομαι come or go to, approach
 λαλεω speak, talk
 ἐδόθη Verb, aor pass indic, 3 s διδωμι

The passive assumes God as the subject.

ἐξουσία, ας f authority, power
 οὐρανός, ους m heaven

The definite article τῆς is omitted by many MSS (κ A W Θ f^{1,13} TR). Favouring its inclusion are B D 892.

γη, γης f earth

Cf. 9:6; 11:27. Hagner comments, "The authority of the risen one is not categorically new but now depends upon a new basis – the arrival at a new stage of salvation history. Dan 7:13–14 provides important background material to vv 18–20, referring to one like a Son of Man who receives 'dominion and glory and kingship,' an everlasting dominion, 'that all peoples, nations and languages should serve him'." Cf. also Jn 3:35; 17:2; 1 Cor 15:27; Eph 1:20–22; Phil. 2:9–10.

Matthew 28:19

πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος,

μαθητεω make a disciple of

A disciple is both a learner and a follower – an apprentice. "The verb μαθητεύσατε, 'make disciples,' is characteristically Matthean (cf. 13:52; 27:57; the only other NT occurrence is in Acts 14:21 where it is linked with εὐαγγελισαμενοι, 'having evangelized'). The word 'disciple' means above all 'learner' or 'pupil.' The emphasis in the commission thus falls not on the initial proclamation of the gospel but more on the arduous task of nurturing into the experience of discipleship, an emphasis that is strengthened and explained by the instruction 'teaching them to keep all that I have commanded' in v. 20a. To be made a disciple in Matthew means above all to follow after righteousness as articulated in the teaching of Jesus." Hagner.

ἔθνη Noun, nom & acc pl ἔθνος, οὐς n
 nation, people

"Now, after the death and resurrection of Jesus, for the first time the limitation of the gospel to Israel (cf. 10:5; 15:24) is removed." Hagner.

"They are to make disciples of all nations, which points to a worldwide scope for their mission. It took the church a little time to realize the significance of this, and in the early chapters of Acts we find the believers concentrating on proclaiming their message to the Jews. But there seems never to have been any question of admitting Gentiles, the only problem being on what conditions." Morris.

βαπτίζω baptise

ὄνομα, τος n name, authority

The singular 'name' indicates that these three are one. "In contrast to John's baptism, this baptism brings a person into an existence that is fundamentally determined by, i.e., ruled by, Father, Son, and Holy Spirit (cf. εἰς τὸ ἕμὸν ὄνομα, 'in my name,' in 18:20)." Hagner.

Matthew 28:20

διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος.

διδασκῶ teach

τηρεῶ keep, observe, maintain

ὅσος, ἡ, ὄν correlative pronoun, as much as, how much; pl. as many as, all

ἐνετειλάμην Verb, aor midd dep indic, 1 s ἐντελλομαι command

"This is obviously a concern that has often been close to the heart of the evangelist earlier in the Gospel, especially in the first discourse of Jesus, the Sermon on the Mount, namely, *obedience* to the teaching of Jesus (cf. esp. 5:17–20; 7:21–27). 'Righteousness' for Matthew finds its final and authoritative definition in the teaching of Jesus, who is the *one* teacher (23:8, 10). And indeed, the Gospel of Matthew provided the church with an excellent handbook containing that teaching. And it is thus the particular responsibility of the church to hand on that teaching and to see to it that new disciples make it their way of life (cf. the similar Johannine emphasis [John 14:23])." Hagner.

συντελεῖα, ας f end, completion

αἰών, αἰῶνος m age, world order, eternity

Many MSS (A^c Θ^f 43 TR it vg^{mss} sy bo^{pt}) add ἀμῖν probably "reflecting the liturgical usage of the text" (*TCGNT*, 72). No reason exists for the deliberate omission of the word if it had been part of the original text.

"This Gospel opened with the assurance that in the coming of Jesus, God was with his people (1:23), and it closes with the promise that the very presence of Jesus Christ will never be lacking from his faithful followers." Morris.

Cf. also Gen 28:15; Exod 3:12; Josh 1:5,9; Isa 41:10. "Where Yahweh was formerly with his people, Jesus is now with his people, the church. Jesus, though not physically present among them, will not have abandoned them. He will be in their midst, though unseen, and will empower them to fulfill the commission he has given them. Those who receive the messengers of the good news will receive Jesus himself (10:40)... Only the ongoing reality of these facts can continue to equip the church for its mission – a mission that will continue until the consummation of the age. The great commission and its frame with which Matthew ends remain, like the whole Gospel itself, one of the priceless treasures of the Christian church, providing comfort, strength, and hope until the final dawning of the eschaton. 'And this good news of the kingdom will be proclaimed throughout the world, as a testimony to all nations; and then the end will come' (24:14)." Hagner.