

**Notes on the Greek New Testament**  
**Week 140 – Matthew 10:32-11:19**

**Day 696: Matthew 10:32-39****Verses 32-33**

Cf. Luke 12:8-9.

**Verse 32**

Πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ  
ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω  
κάγω ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου  
τοῦ ἐν [τοῖς] οὐρανοῖς·

ὅστις, ἦτις, ὅ τι who, whoever  
ὁμολογεω confess, declare

Open or public declaration of allegiance.

ἐμοὶ Pronoun, dat s ἐγώ  
ἔμπροσθεν before, in front of  
κάγω a compound word = και ἐγώ  
οὐρανος, ου m heaven

**Verse 33**

ὅστις δ' ἂν ἀρνήσῃται με ἔμπροσθεν τῶν  
ἀνθρώπων, ἀρνήσομαι κάγω αὐτὸν  
ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν [τοῖς]  
οὐρανοῖς.

Cf. 2 Tim 2:12; Mark 8:38.

ἂν particle indicating contingency  
ἀρνήσῃται 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.

**Verses 34-39**

Cf. Luke 12:51-53; 14:25-27; 17:33.

**Verse 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

εἰρήνη, ης f peace  
γῆ, 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 (εἰρήνην) 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.

**Verse 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.

**Verse 36**

καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ  
αὐτοῦ.

ἐχθρος, α, ον enemy, one hated  
οἰκιακος, ου m member of a household

**Verse 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 ἄξιός 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.

### Verse 38

καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστιν μου ἄξιός.

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.

### Verse 39

ὁ εὐρων 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.

### Day 697: Matthew 10:40-11:1

#### Verse 40

Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται, καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με.

δεχομαι 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 ἐγω

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.

**Verse 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.

**Verse 42**

καὶ ὃς 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.

ὃς ἂν, ὃς ἕαν whoever  
ποτίσῃ Verb, aor act subj, 3 s ποτιζω  
give to drink  
εἰς, μια, ἐν 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 [ἐλαχιστος] 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<sup>s,c</sup>, 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

**Verse 1**

Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς  
διατάσων τοῖς δωδεκα 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

τελεω complete, finish, fulfill  
διατασσω command, give instructions

τελεω 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 gramatically with the subject of the verb, it is logically the object.

δωδεκα 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.

**Day 698: Matthew 11:2-6****Verses 2-6**

Cf. Luke 7:18-23.

**Verse 2**

Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμοτηρίῳ  
τὰ ἔργα τοῦ Χριστοῦ πέμψας διὰ τῶν  
μαθητῶν αὐτοῦ

δεσμοτηριον, ου n prison

Some MSS read Ἰησοῦ rather than Χριστοῦ, 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

**Verse 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."

#### Verse 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

#### Verse 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  
καθαριζω 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.

εὐαγγελιζω 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.

#### Verse 6

καὶ μακάριός ἐστιν ὃς ἐὰν μὴ  
σκανδαλισθῇ ἐν ἐμοί.

μακαριος, α, ον blessed, fortunate,  
happy

Cf. 5:3-11.

ὃς ἐὰν see 10:42  
σκανδαλισθῇ 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."

### Day 699: Matthew 11:7-15

#### Verses 7-13

Cf. Luke 7:24-28.

#### Verse 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.

ἄρχω rule; midd begin

ὄχλος, ου m crowd, multitude

ἐξήλθατε verb, aor act indic, 2 pl

ἐξέρχομαι

ἐρημος, ου f deserted place, uninhabited region, desert

θεαομαι see, look at, observe

καλαμος, 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.

#### Verse 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 ἄμφιεννυμι 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

#### Verse 9

ἀλλὰ τί ἐξήλθατε ἰδεῖν; προφήτην; 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.

#### Verse 10

οὗτός ἐστιν περὶ οὗ γέγραπται, Ἴδου 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  
 ὁδος, ου f way, path, road, journey  
 ἐμπροσθεν 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.

#### Verse 11

ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν  
 γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ  
 βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ  
 βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ  
 ἐστίν.

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, ον born  
 γυνη, ακος f woman, wife  
 μείζων, ον and μείζοτερος, α, ον (comp  
 of μεγας) greater  
 μικροτερος, α, ον 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.

#### Verse 12

ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ  
 βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν  
 οὐρανῶν βιάζεται, καὶ βιασται  
 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 βιαζεται and (2) the noun βιασται, together with the following words ἀρπαζουσιν αὐτην. βιαζεται, 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 βιασται ἀρπαζουσιν αὐτην 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."

### Verse 13

πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου ἐπροφήτευσαν

νομος, ου m law  
προφητεω prophecy

I.e. John is the last of the prophets of the Old Covenant.

### Verse 14

καὶ εἰ θέλετε δεῦξασθαι, αὐτός ἐστιν Ἰηλίας 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.

Ἰηλίας, ου m Elijah

Cf. Mal 4:5, Matt 17:10-13.

μελλω be going, be about

### Verse 15

ὁ ἔχων ὠτα ἀκουέτω.

οὖς, ὠτος n ear, hearing

The TR, following most MSS, includes ἀκουειν after ὠτα. The word is omitted by B D 700 it<sup>d,k</sup> syr<sup>s</sup>. 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.).

### Verses 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.

### Day 700: Matthew 11:16-19

#### Verses 16-19

Cf. Luke 7:31-35.

#### Verse 16

Τίτι δὲ ὁμοιωσῶ τὴν γενεὰν ταύτην; ὁμοία ἐστὶν παιδίῳ καθήμενῳ 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

#### Verse 17

λέγουσιν, Ἡὐλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε· ἔθρηνησαμεν 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 ὑμιν 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

### Verse 18

ἦλθεν γὰρ Ἰωάννης μήτε ἐσθίων 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.

### Verse 19

ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ  
πίνων, καὶ λέγουσιν, Ἴδού 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

ἁμαρτωλος, ον sinful, sinner

Cf. 9:10-13; Luke 15:2; 19:7.

ἐδικαιώθη Verb, aor pass indic, 3 s

δικαιοω justify, acquit

σοφια, ας f wisdom, insight, intelligence

"Many MSS, e.g., B<sup>2</sup> 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.