

**Notes on the Greek New Testament**  
**Week 142 – Matthew 12:22-13:9**

**Day 706: Matthew 12:22-29****Verse 22**

Τότε προσηνέχθη αὐτῷ δαίμονιζόμενος τυφλὸς καὶ κωφός· καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν κωφὸν λαλεῖν καὶ βλέπειν.

τοτε then, at that time

προσηνέχθη Verb, aor pass indic, 3 s  
προσφερω present, bring, bring before

δαίμονιζομαι be possessed by demons  
τυφλός, η, ον blind  
κωφός, 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.

**Verse 23**

καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον, Μῆτι οὗτός ἐστιν ὁ υἱὸς Δαυὶδ;

ἐξίστημι 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?"

**Verses 24-26**

Cf. Mark 3:22-26; Luke 11:15, 17-18.

**Verse 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

ἐκβαλλω throw out, expel, cast out  
δαίμονιον, ου n demon, evil spirit, god  
εἰ μὴ except

On *Beelzeboul* see 10:25. See also 9:27-34.

ἄρχων, οντος m ruler, official

**Verse 25**

εἶδως δὲ τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς, Πᾶσα βασιλεία μερισθείσα καθ' ἑαυτῆς ἐρημοῦται, καὶ πᾶσα πόλις ἢ οἰκία μερισθείσα 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 (p<sup>21</sup> κ<sup>1</sup> D) have ἰδων, 'seeing' rather than εἶδως. Many MSS insert ὁ Ἰησοῦς after δε.

ἐνθυμησις, εως f (inmost) thought  
μερισθείσα Verb, aor pass ptc, f nom s  
μεριζω divide  
ἑαυτος, ἑαυτη, ἑαυτον him/her/itself  
ἐρημοομαι be made waste or desolate  
πολις, εως f city, town  
ἢ οἱ  
οἰκία, ας f house, household  
σταθήσεται Verb, fut pass indic, 3 s ἵστημι  
stand, stand firm, hold ground.

Jesus demonstrates the absurdity of the Pharisees' accusation.

**Verse 26**

καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ;

Σατανας, α the Adversary, Satan

ἐκβαλλω see v.24

ἐμερίσθη Verb, aor pass indic, 3 s μεριζω

**Verse 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 εἶμι

**Verse 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 φθανω  
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)."

**Verse 29**

ἢ πῶς δύναται 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 μη 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.

**Day 707: Matthew 12:30-37****Verse 30**

ὁ μὴ ὦν 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.

### Verses 31-32

Cf. Mark 3:28-29 also Luke 12:10.

### Verse 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  
ἀφιημι 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.

### Verse 32

καὶ ὅς ἐάν 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.

### Verses 33-35

Cf. Luke 6:43-45, also Matt 7:17.

### Verse 33

Ἦ ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν, ἢ ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρόν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινωσκεται.

ἢ or, (ἢ ... ἢ either ... or, ἢ και or 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

### Verse 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.

δυναμαι can, be able to  
 αγαθος, η, ον good, useful, fitting  
 λαλεω speak, talk  
 πονηρος, α, ον evil, bad, wicked  
 περισσευμα, τος η abundance, overflow

"It is what the heart is full of (*abundance*) that determines what anyone says." Morris.

καρδια, ας f heart  
 στομα, τος η mouth

### Verse 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.

### Verse 36

λέγω δὲ ὑμῖν ὅτι πᾶν ῥῆμα ἀργὸν ὃ  
 λαλήσουσιν οἱ ἄνθρωποι ἀποδωσουσιν  
 περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως·

ῥημα, ατος η word, thing, matter  
 ἀργος, η, ον idle; careless; useless  
 ἀποδωσουσιν 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.

### Verse 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.

## Day 708: Matthew 12:38-42

### Verses 38-42

Cf. 16:1-2a, 4; Mark 8:11-12; Luke 11:16, 29-32.

### Verse 38

Τότε ἀπεκρίθησαν αὐτῷ τινες τῶν  
 γραμματέων καὶ Φαρισαίων λέγοντες,  
 Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον  
 ἰδεῖν.

τοτε then, at that time  
 ἀποκρινομαι answer, reply, say  
 γραμματευς, εως m scribe, expert in  
 Jewish law, scholar

διδασκαλος, ου m teacher  
 θελω wish, will  
 σημειον, ου η 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."

### Verse 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  
Ἰωνα, α m Jonah

### Verse 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  
κοιλια, ας f stomach, womb  
κητος, ους 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 εἰμι  
καρδια, ας f see v.34  
γη, γης 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.

### Verse 41

ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ πλείον Ἰωνᾶ ὧδε.

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  
κηρυγμα, 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 κηρυγμα, "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."

πλειων, πλειον ορ πλεον more  
 ὡδε 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.

#### Verse 42

βασίλισσα νότου ἐγεροθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτήν· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος ὡδε.

βασίλισσα, 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 that 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."

#### Day 709: Matthew 12:43-50

#### Verses 43-45

Cf. Luke 11:24-26.

#### Verse 43

Ὄταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται διὰ ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν, καὶ οὐχ εὕρισκει.

ὄταν when, whenever, as often as  
 ἀκαθαρος, ον unclean  
 ἐξελεθη 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  
 ζητω seek, search for, look for  
 ἀναπαυσις, εως f rest, resting-place

#### Verse 44

τότε λέγει, Εἰς τὸν οἶκόν μου ἐπιστρέψω ὅθεν ἐξῆλθον· καὶ ἐλθὼν εὕρισκει σχολάζοντα σεσαρωμένον καὶ κεκοσμημένον.

τοτε then, at that time  
 οἶκος, ου m house, home  
 ἐπιστρεφω 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.

#### Verse 45

τότε πορεύεται καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων. οὕτως ἔσται καὶ τῆ γενεᾷ ταύτῃ τῆ πονηροῦ.

τοτε see v.44

πορευομαι go, proceed, travel  
 παραλαμβάνω 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.

ἐκεῖ there, in that place, to that place  
 ἔσχατος, η, ον adj last, final  
 ἐκεῖνος, η, ο demonstrative adj. that  
 χειρων, 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 εἶμι  
 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.

#### Verses 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.

#### Verse 46

Ἔτι αὐτοῦ λαλοῦντος τοῖς ὄχλοις ἰδοὺ ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἰσθήκεισαν ἔξω ζητοῦντες αὐτῷ λαλήσαι.

ἐτι still, yet  
 λαλεω speak, talk  
 ὄχλος, ου m crowd, multitude  
 ἀδελφος, ου m brother  
 εἰσθήκεισαν Verb, pluperfect act indic, 3 pl  
 ἴστημι 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).

#### Verse 47

[εἶπεν δέ τις αὐτῷ, Ἴδου ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἐσθήκασιν ζητοῦντές σοι λαλήσαι.]

ἐσθήκασιν Verb, perf act indic, 3 pl ἴστημι

Some significant MSS (κ\* B L Γ ff<sup>1</sup> k sy<sup>s,c</sup> 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).

#### Verse 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

#### Verse 49

καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν, Ἴδου ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου·

ἐκτεινω stretch out, extend  
 χειρ, χειρος f hand, power  
 μαθητης, ου m disciple, follower

**Verse 50**

ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς αὐτός μου ἀδελφός καὶ ἀδελφή καὶ μήτηρ ἐστίν.

ὅστις, ἥτις, ὅ τι who, which, whoever, whichever

θέλημα, ατος n will, wish, desire

οὐρανός, ους m heaven

ἀδελφή, ης f sister, female believer

Of ἀδελφή Hagner writes, "This is a particularly important modification by Jesus of the formula 'mother and brothers' of the preceding verses. It stands it 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.

**Day 710: Matthew 13:1-9****Verses 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."

**Verses 1-9**

Cf. Mark 4:1-9; Luke 8:4-8.

**Verse 1**

Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς τῆς οἰκίας ἐκάθητο παρὰ τὴν θάλασσαν·

ἐκεῖνος, η, ο see 12:45

ἐξελθὼν Verb, aor act ptc, nom m s

ἐξερχομαι

καθῆμαι sit, sit down

θάλασσα, ης f sea

**Verse 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, ους m see 12:46

ὥστε so that, with the result that

πλοῖον, ους n boat, ship

ἐμβάντα Verb, aor act ptc, m acc s ἐμβαινω

get into, embark

αἰγιαλός, ους 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."

**Verse 3**

καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς λέγων, Ἴδου ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν.

σπειρω sow

**Verse 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

ὁδός, ους 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

έρχομαι

πετεινόν, ους n bird

κατέφαγεν Verb, aor act indic, 3 s

κατεσθιω and κατεσθω eat up, devour

"If truth does not enter the heart, evil influences will soon remove it." Spurgeon.

### Verse 5

ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρωδὴ ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθέως ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς.

πετρωδὴ 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.

### Verse 6

ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ῥίζαν 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

ξηραινω dry up, scorch; pass wither

### Verse 7

ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αὐτὰς ἀκανθαὶ καὶ ἔπνιξαν αὐτά.

ἀκανθα, ης f thorn-plant

ἀναβαινω go up, come up, ascend,  
embark

ἔπνιξαν Verb, aor act indic, 3 pl πνιγω

choke

Cf. Job 31:40,

### Verse 8

ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλήν καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκατόν, 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.

### Verse 9

ὁ ἔχων ὦτα ἀκουέτω.

οὖς, ὠτος n ear, hearing

Some MSS (κ<sup>2</sup> C D W Z Θ f<sup>1,13</sup> TR lat sy<sup>c,p,h</sup> co) insert ἀκουειν, probably because of the influence of the parallel in Mark 4:9. See too v 43.

Cf. v 43 and 11:15.