

## Notes on the Greek New Testament Week 143 – Matthew 13:10-43

### Day 711: Matthew 13:10-17

#### Verse 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.

#### Verse 11

ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς ὅτι Ὑμῖν  
δέδοται γνῶναι 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.

γνῶναι 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.

#### Verse 12

ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ  
περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὁ  
ἔχει ἀρθήσεται ἀπ' αὐτοῦ.

Cf. 25:29; Mk 4:25; Lk 8:18; 19:26.

ὅστις, ἥτις, 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 ὁ 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.

#### Verse 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 Γ<sup>1,13</sup> it sy<sup>s,c</sup>), 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 ἐπιστρεψωσιν.

βλεπω see, be able to see  
συνίουσιν Verb, pres act indic, 3 pl  
συνιημι 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.

#### Verse 14

καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἰσαΐου ἣ λέγουσα, Ἄκοῦ ἄκούσετε καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε.

ἀναπληρω **complete the full measure of; occupy, fill**

"The only occurrence of ἀναπληρουν 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 **συνιημι**  
 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.

#### Verse 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 συνώσιν καὶ ἐπιστρέψωσιν, καὶ ἰάσομαι αὐτούς.

ἐπαχύνθη Verb, aor pass dep indic, 3 s  
 παχυνομαι **grow dull or insensitive**  
 καρδια, ας f **heart**  
 λαος, ου m **people, a people**  
 οὖς, ὠτος n **ear, hearing**  
 βαρεως **with difficulty**  
 καμμυω **close (of eyes)**  
 μηποτε **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  
 συνώσιν Verb, aor act subj, 3 pl **συνιημι**  
 see v.14

ἐπιστρεφω **turn back, turn round, turn**  
 ἰάσομαι 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.

### Verse 16

ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ ὅτι βλέπουσιν, καὶ τὰ ὦτα ὑμῶν ὅτι ἀκούουσιν.

μακάριος, α, ον blessed, fortunate, happy

### Verse 17

ἀμὴν γὰρ λέγω ὑμῖν ὅτι πολλοὶ προφήται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκουσαὶ ἃ ἀκούετε καὶ οὐκ ἤκουσαν.

δικαίος, 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.

## Day 712: Matthew 13:18-23

### Verses 18-23

Cf. Mark 4:13-20; Luke 8:11-15.

### Verse 18

Ἔμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπείραντος.

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 σπείραντος ... 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.

### Verse 19

παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος, ἔρχεται ὁ πονηρὸς καὶ ἀρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρά 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.

πονηρὸς, 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

ὁδὸς, ου f see v.4

σπαρεῖς Verb, aor pass ptc (irreg) m nom s  
σπειρῶ

### Verse 20

ὁ δὲ ἐπὶ τὰ πετρωδὴ σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν·

πετρωδὴ Noun, nom/acc pl πετρωδες, ους  
n see v.5

εὐθὺς straightway, immediately, at once  
χαρᾶς, ας f joy, gladness

Happy but shallow enthusiasm.

### Verse 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

ἑαυτός, ἑαυτή, ἑαυτόν him/her/itself  
πρόσκαιρος, ον temporary, not lasting  
θλίψις, εως f trouble, suffering

ἢ or

διωγμός, 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.

### Verse 22

ὁ δὲ εἰς τὰς ἀκάνθας σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ ἡ μέριμνα τοῦ αἰῶνος 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.

### Verse 23

ὁ δὲ ἐπὶ τὴν καλὴν γῆν σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιείς, ὃς δὴ καρποφορεῖ καὶ ποιεῖ ὃ μὲν ἑκατόν, ὃ δὲ ἑξήκοντα, 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.

## Day 713: Matthew 13:24-30

### Verses 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 understating 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.

### Verse 24

Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων, Ὁμοιωθὴ 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

ὁμοιωθὴ 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

**Verse 25**

ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἐπέσπειρεν ζιζάνια ἀνά μέσον τοῦ σίτου καὶ ἀπήλθεν.

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  
ζιζάνιον, 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

**Verse 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

**Verse 27**

προσελθόντες δὲ οἱ δούλοι τοῦ οἰκοδεσπότης εἶπον αὐτῷ, Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει ζιζάνια;

προσερχομαι come or go to, approach  
δουλος, ου m slave, servant

οἰκοδεσποτης, 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

**Verse 28**

ὁ δὲ ἔφη αὐτοῖς, Ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν. οἱ δὲ δούλοι λέγουσιν αὐτῷ, 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

**Verse 29**

ὁ δὲ φησιν, Οὐ, μήποτε συλλέγοντες τὰ ζιζάνια ἐκριζώσητε ἅμα αὐτοῖς τὸν σίτον.

φησιν Verb, pres indic, 3 s φημι

μήποτε lest, otherwise

ἐκριζωω 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.

**Verse 30**

ἄφετε συναυξάνεσθαι ἀμρότερα ἕως τοῦ θερισμοῦ· καὶ ἐν καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς, Συλλέξατε πρῶτον τὰ ζιζάνια καὶ δῆσατε αὐτὰ εἰς δέσμας πρὸς τὸ κατακαῦσαι αὐτά, τὸν δὲ σίτον συναγάγετε εἰς τὴν ἀποθήκην μου.

ἀφιημι allow, tolerate; leave

συναυξάνεσθαι Verb, pres pass dep infin  
συναυξανομαι grow together

ἀμροτεροι, 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."

### Day 714: Matthew 13:31-35

#### Verses 31-32

Cf. Mark 4:30-32; Luke 13:18-19.

#### Verse 31

Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων, Ομοία 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  
 ἀγρος, ου m field, farm, countryside

#### Verse 32

ὁ μικρότερον μὲν ἐστὶν πάντων τῶν σπερμάτων, ὅταν δὲ αὐξηθῇ μείζον τῶν λαχάνων ἐστὶν καὶ γίνεται 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  
 αὐξηθῇ Verb, aor pass subj, 3 s αὐξανω  
 grow, increase, reach full growth  
 μείζων, ον greater, greatest  
 λαχανον, ου n garden plant, vegetable  
 δένδρον, 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.

#### Verse 33

Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς· Ομοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία ἕως οὗ ἐζυμωθῇ 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  
 ζυμω 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." Kistermaker.

#### Verse 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  
χωρὶς without, apart from  
οὐδεις, οὐδεμα, οὐδεν no one, nothing;  
οὐδεν not at all

#### Verse 35

ὅπως πληρωθῆ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος, Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, ἐρεῦξομαι κεκρυμμένα ἀπὸ καταβολῆς [κόσμου].

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 (N\* Θ f<sup>1,13</sup>) insert Ἰησοῦ.

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)."

ἀνοιγω open

στομα, τος n mouth

ἐρεῦξομαι Verb, fut midd dep indic, 1 s

ἐρευνομαι declare, tell

κεκρυμμένα Verb, perf pass ptc, n nom/acc

pl κρυπτω hide, conceal

καταβολη, 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 [N\*<sup>2</sup> C D L W Θ f<sup>13</sup> lat sy<sup>p,h</sup> 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.

#### Day 715: Matthew 13:36-43

#### Verse 36

Τότε ἀφείς 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

ἀφείς Verb, aor act ptc, m nom s ἀφιημι

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

διασαφω 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.

#### Verse 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

**Verse 38**

ὁ δὲ ἀγρός ἐστιν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζανία εἰσιν οἱ υἱοὶ τοῦ πονηροῦ,

πονηρός, α, ον 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.

**Verse 39**

ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτὰ ἐστὶν ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια αἰώνος ἐστίν, οἱ δὲ θεριστὰὶ ἄγγελοι εἰσιν.

ἐχθρός, α, ον 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

αἰων, αἰωνος 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."

**Verse 40**

ὡσπερ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ [κατα]καίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰώνος·

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

**Verse 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.

ἀνομια, ας f wickedness, lawlessness, sin

**Verse 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

κάμινος, ου f furnace

ἐκεῖ 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."

**Verse 43**

Τότε οἱ δίκαιοι ἐκλάμπουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. ὁ ἔχων ὦτα 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 ὦτα.