

## Notes on the Greek New Testament Week 149 – Matthew 19:1-20:8

### Day 741: Matthew 19:1-6

#### Verse 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

γίνομαι

ὅτε conj when, at which time

τελεω complete, finish

μετήρην Verb, aor act indic, 3 s μεταίρω  
go away, leave

Jesus' ministry in Galilee is concluded and he now begins his journey towards Jerusalem.

ὄριον, ου n territory, region

Ἰουδαίος, α, ον a Jew, Jewish, Judean

περαν prep with gen beyond, across

Ἰορδάνης, ου 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.

#### Verse 2

καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ.

ἀκολουθεω follow, accompany

ὄχλος, ου 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.

#### Verses 3-9

Cf. Mark 10:2-12.

#### Verse 3

Καὶ προσῆλθον αὐτῷ Φαρισαῖοι πειράζοντες αὐτὸν καὶ λέγοντες, Εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πάσαν 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<sup>c</sup>) substitute ἄνδρι, 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

γυνή, αἰκος f woman, wife

αἰτία, 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.

#### Verse 4

ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἀνέγνωτε ὅτι ὁ κτίσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς;

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s

ἀποκρινομαι answer, reply

ἀναγινωσκω read

κτιζω create, make

Many MSS (κ C D [L] W Z f<sup>3</sup> TR lat sy) have ποιησας, probably to harmonise the text with the LXX of Gen 1:27 (quoted immediately following).

ἀρχη, ης f beginning

ἄρσεν, εν gen enos 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.

**Verse 5**

καὶ εἶπεν, Ἔνεκα τούτου καταλείψει 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 (ένεκεν and είνεκεν) prep with gen because of, for the sake of  
καταλείπει Verb, fut act indic, 3 s  
καταλείπω leave, leave behind  
κολληθήσεται Verb, fut pass dep indic, 3 s  
κολλασμαι unite oneself with

Both verbs express "strong and decisive action." Morris.

ἔσονται Verb, fut indic, 3 pl εἶμι  
δυο gen & acc δυο dat δυσιν two  
σαρξ, σαρκος f flesh, physical body, human nature  
εἰς, μια, ἓν gen ἑνος, μιας, ἑνος one, single

"This refers to the sexual act, which unites husband and wife in the most intimate fashion." Morris.

**Verse 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."

**Day 742: Matthew 19:7-12****Verse 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 διδωμι  
βιβλιον, 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 f<sup>3</sup> TR sy<sup>p,h</sup>; for omission, D L Z Θ f<sup>1</sup> lat. The word can have been added to complete the sense or deleted through the influence of Mark 10:4.

**Verse 8**

λέγει αὐτοῖς ὅτι Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν 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.

### Verse 9

λέγω δὲ ὑμῖν ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην 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 f<sup>1</sup> bo have ποιει αὐτην μοιχευθηναι, almost certainly from 5:32. For μη ἐπι πορνεία a number of MSS (B D f<sup>1,13</sup> it [sy<sup>c</sup>] sa mae bo) read παρεκτος λογου πορνείας, again by assimilation to the text of 5:32. In favour of the adopted reading are κ C<sup>3</sup> L (W) Z Θ TR vg sy<sup>s,p,h</sup>.

Many MSS (B C\* W Θ f<sup>1,13</sup> TR lat sy<sup>p,h</sup> bo) add to the verse καὶ ὁ ἀπολελυμενην [γαμων γαμήσας, B TR] μοιχᾶται, again almost certainly an assimilation to 5:32.

### Verse 10

λέγουσιν αὐτῷ οἱ μαθηταὶ [αὐτοῦ], Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικός, οὐ συμφέρει γαμήσαι.

P<sup>71vid</sup> κ B Θ sa<sup>ms</sup> mae omit αὐτου, perhaps because of the preceding αὐτων. For its inclusion are P<sup>25</sup> C D L W Z f<sup>1,13</sup> TR lat sy sa<sup>mss</sup> 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.

### Verse 11

ὁ δὲ εἶπεν αὐτοῖς, Οὐ πάντες χωροῦσιν τὸν λόγον [τουτον], 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 f<sup>1</sup> bo<sup>ms</sup>) omit τουτον In favor of its inclusion are κ C D L W Z f<sup>13</sup> TR; lat sy co. The ambiguity of the pronoun may have caused its deletion. The committee retains the word, but in brackets.

δέδοται Verb, perf pass indic, 3 s διδωμι

**Verse 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.

εὐνοῦχος, ου m eunuch

οἵτινες Pronoun, m nom pl ὅστις, ἥτις, ὅτι 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*."

**Day 743: Matthew 19:13-22****Verses 13-15**

Cf. Mark 10:13-16; Luke 18:15-17.

**Verse 13**

Τότε προσηνέχθησαν αὐτῷ παιδία, ἵνα τὰς χεῖρας ἐπιθῆ αὐτοῖς καὶ προσεύξηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.

τοτε then, at that time

προσηνέχθησαν 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.

**Verse 14**

ὁ δὲ Ἰησοῦς εἶπεν, Ἄφετε τὰ παιδία καὶ μὴ κωλύετε αὐτὰ ἔλθειν 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."

**Verse 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.

### Verses 16-22

Cf. Mark 10:17-22; Luke 18:18-23.

#### Verse 16

Καὶ ἰδοὺ εἰς προσελθὼν αὐτῷ εἶπεν,  
Διδάσκαλε, τί ἀγαθὸν ποιήσω ἵνα σχῶ  
ζωὴν αἰώνιον;

εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one  
προσερχομαι come or go to, approach  
διδασκαλος, ου m teacher

Many MSS (C W Θ f<sup>3</sup> TR lat sy sa mae bo<sup>pt</sup>)  
add ἀγαθε, probably because of the parallel  
text in Mark 10:17; Luke 18:18. Supporting  
the shorter reading are κ B D L f<sup>1</sup> bo<sup>pt</sup>.

ἀγαθος, η, ον good, useful, fitting

σχῶ Verb, aor act subj, 1 s ἔχω

ζωη, ης f life

αἰώνιος, ον 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.

#### Verse 17

ὁ δὲ εἶπεν αὐτῷ, Τί με ἐρωτᾷς περὶ τοῦ  
ἀγαθοῦ; εἰς ἔστιν ὁ ἀγαθός. εἰ δὲ θέλεις  
εἰς τὴν ζωὴν εἰσελθεῖν, τήρησον τὰς  
ἐντολάς.

ἐρωταω ask

ἀγαθος, η, ον good, useful, fitting

Many MSS (C [W] f<sup>3</sup> TR sy<sup>p,h</sup> sa bo<sup>ms</sup>) have τι  
με λεγεις ἀγαθον; οὐδεις ἀγαθος εἰ μη εἰς  
ὁ θεος. This is almost certainly the result of  
assimilation to the parallels in Mark 10:18;  
Luke 18:19. Supporting the text as is: κ B (\*  
minus εἰς) (D) L Θ (f<sup>1</sup>) (lat, sy<sup>s,c,hmg</sup>) mae bo.

There is here perhaps an allusion to the Shema  
of Deut 6:4.

θελω wish, will

εἰσερχομαι enter, go in, come in

τηρεω keep, observe, maintain

ἐντολη, 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.

#### Verse 18

λέγει αὐτῷ, Ποίας; ὁ δὲ Ἰησοῦς εἶπεν, Τὸ  
Οὐ φονεύσεις, Οὐ μοιχεύσεις, Οὐ  
κλέψεις, Οὐ ψευδομαρτυρήσεις,

ποιος, 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.

φονευω murder, put to death

μοιχευω commit adultery

κλεπτω steal

ψευδομαρτυρεω give false evidence or  
testimony

#### Verse 19

Τίμα τὸν πατέρα καὶ τὴν μητέρα, καί,  
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

πλησιον i) prep with gen near; ii) ὁ π.

neighbour, fellow man.

σεαυτου, ης reflexive pronoun yourself

#### Verse 20

λέγει αὐτῷ ὁ νεανίσκος, Πάντα ταῦτα  
ἐφύλαξα· τί ἔτι ὑστερῶ;

νεανισκος, ου m young man

"Matthew alone identifies the man as ὁ  
νεανισκος (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 ὑστερω: " Hagner.

### Verse 21

ἔφη αὐτῷ ὁ Ἰησοῦς, εἰ θέλεις τέλειος εἶναι, ὑπάγε πωλησόν σου τὰ ὑπάρχοντα καὶ δός [τοῖς] πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανοῖς, καὶ δεῦρο ἀκολουθεῖ 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  
 πωλησόν Verb, aor act imperat, 2s πωλεω  
 sell  
 ὑπαρχω be (equivalent to εἶμι), be at one's disposal (τα ὑ. possessions).

δός Verb, aor act imperat, 2s διδωμι  
 πτωχος, η, ον poor

"he who chose Calvary for himself is apt to prescribe sacrifice to others." Glover.

ἕξεις 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

### Verse 22

ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπῆλθεν λυπούμενος, ἦν γὰρ ἔχων κτήματα πολλά.

νεανισκος, ου m see v.20

B it sy<sup>s.c.p</sup> mae bo<sup>mss</sup> 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<sup>f.13</sup> TR lat sy<sup>h</sup> 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.

## Day 744: Matthew 19:23-30

### Verses 23-26

Cf. Mark 10:23-27; Luke 18:24-27.

### Verse 23

Ὁ δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ, Ἄμην λέγω ὑμῖν ὅτι πλούσιος δυσκόλως εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν.

πλουσιος, α, ον rich, well-to-do  
 δυσκόλως 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.

### Verse 24

πάλιν δὲ λέγω ὑμῖν, εὐκοπωτερόν ἐστιν κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν ἢ πλούσιον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.

παλιν again, once more  
 εὐκοπωτερος, α, ον (comparative from εὐκοπος easy) easier

καμηλος, ου m & f camel  
 τρυπημα, ατος n eye (of a needle)  
 ραφις, 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, ον see v.23

### Verse 25

ἀκούσαντες δὲ οἱ μαθηταὶ ἐξεπλήσσαντο  
 σφόδρα λέγοντες, Τίς ἄρα δύναται  
 σωθῆναι;

ἐκπλησομαι 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.

### Verse 26

ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς,  
 Παρὰ ἄνθρωπος 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 verses 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.

### Verse 27

Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ,  
 Ἴδὸν ἡμεῖς ἀφήκαμεν πάντα καὶ  
 ἠκολουθήσαμέν 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 ἀφιημι  
 leave, forsake  
 ἀκολουθεω follow, be a disciple  
 ἔσται Verb, fut indic, 2 s εἶμι

"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 ἠκολουθήσαμέν 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.

### Verse 28

ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω  
 ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν  
 τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ  
 ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ,  
 καθήσεσθε καὶ ὑμεῖς ἐπὶ δωδεκα θρόνους  
 κρίνοντες τὰς δωδεκα 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  
 καθίσῃ 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  
 δωδεκα 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)."

### Verse 29

καὶ πᾶς ὅστις ἀφῆκεν οἰκίας ἢ ἀδελφούς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν τοῦ ὀνόματός μου ἑκατονταπλασίονα λήμψεται καὶ ζωὴν αἰώνιον κληρονομήσει.

ὅστις, ἥτις, ὅ τι who, whoever

The promise is not just for the twelve.

ἀφῆκεν see v.27

οἰκια, ας f house, home, household  
 ἀδελφη, ης f sister, female believer

A large number of MSS (x C\* C<sup>3</sup> L W Θ f<sup>13</sup> TR lat sy<sup>(c),p,h</sup> sa mae bo) add ἡ γυναῖκα after ἢ μητέρα probably through the influence of the parallel in Luke 18:29. Some other MSS (f<sup>1</sup>) substitute ἡ γονεὺς for ἢ 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.

ἑκατονταπλασιων, ου a hundred-fold

Some MSS (B L sa mae) substitute πολλαπλασιονα, 'many times over,' for ἑκατονταπλασιονα 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  
 λαμβανω  
 ζωη, ης f life  
 αἰωνιος, ον eternal, everlasting  
 κληρονομεω receive, inherit

The greatest blessing of all is eternal life, cf. 25:46.

### Verse 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.

### Day 745: 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.

### Verse 1

Ομοία γὰρ ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρωπῶ οἰκοδεσπότη ὅστις ἐξῆλθεν ἅμα πρωτὶ μισθωσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ·

ὁμοιος, α, ον like, of the same kind as

Cf. Matt 13:31, 33, 44, 45, 47.

οἰκοδεσποτης, ου m householder,  
 landowner, master  
 ὅστις, ἥτις, 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.

### Verse 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

### Verse 3

καὶ ἐξελθὼν περὶ τρίτην ὥραν εἶδεν ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἀργοῦς·

ἐξελθὼν Verb, aor act ptc, nom m s  
ἐξερχομαι

τρίτος, η, ον third  
ὥρα, 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 ὄρω see, observe  
ἄλλος, η, ο another, other  
ἐστῶτας Verb, perf act ptc, m acc pl ἵστημι stand  
ἀγορα, ας f market place  
ἀργος, 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.

### Verse 4

καὶ ἐκεῖνοις εἶπεν, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὃ ἐὰν ᾖ δίκαιον δώσω ὑμῖν.

ἐκεῖνος, η, ο demonstrative adj. that, those  
ὑπαγω go  
ὅς ἐὰν whoever, whatever  
ᾖ Verb, pres subj, 3s εἶμι  
δίκαιος, α, ον righteous, just  
δώσω Verb, fut act indic, 1 s 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.

### Verse 5

οἱ δὲ ἀπῆλθον. πάλιν [δὲ] 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

### Verse 6

περὶ δὲ τὴν ἑνδεκάτην ἐξελθὼν εὗρεν ἄλλους ἐστῶτας, καὶ λέγει αὐτοῖς, Τί ὥδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί;

ἐνδεκατος, η, ον eleventh

I.e. about five in the afternoon. This may indicate he wished to complete his grape harvest that day.

ὥδε 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

### Verse 7

λέγουσιν αὐτῷ, Ὅτι οὐδεὶς ἡμᾶς ἐμισθωσατο. λέγει αὐτοῖς, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα.

οὐδεὶς, οὐδεμα, οὐδεν no one, nothing  
ἐμισθωσατο Verb, aor midd indic, 3 s  
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."

### Verse 8

ὄψιας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελώνος τῷ ἐπιτρόπῳ αὐτοῦ, Κάλεσον τοὺς ἐργάτας καὶ ἀπόδος αὐτοῖς τὸν μισθὸν ἀρχάμενος 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, 2 s

ἀποδιδωμι give, pay

μισθος, ου m pay, wages

In compliance with Lev 19:13; Deut 24:15.

ἀρχάμενος Verb, aor midd ptc, m nom s

ἀρχω midd begin

ἐσχατος, η, ον adj last, final

πρωτος, η, ον first