

Notes on the Greek New Testament
Week 150 – Matthew 20:9-21:5

Day 746: Matthew 20:9-16**Verse 9**

καὶ ἐλθόντες οἱ περὶ τὴν ἑνδεκάτην ὥραν
ἔλαβον ἀνὰ δηνάριον.

ἑνδεκατος, η, ον see v.6

ἀνα prep used distributively with acc. each,
each one

Kistemaker makes the point that the labourers were paid not in accordance with the hours that they had worked but in accordance with their need. Part of a denarius would not have been sufficient for them to provide for themselves and their families.

Verse 10

καὶ ἐλθόντες οἱ πρῶτοι ἐνόμισαν ὅτι
πλεῖον λήμψονται· καὶ ἔλαβον [τὸ] ἀνὰ
δηνάριον καὶ αὐτοί.

πρωτος, η, ον see v.8

νομιζω think, suppose, assume

πλειων, πλειον ορ πλεον more

λήμψονται Verb, fut midd dep indic, 3 pl

λαμβάνω

Verse 11

λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ
οἰκοδεσπότης

γογγυζω grumble, complain, mutter

The imperfect denotes a continuing grumbling.

οἰκοδεσποτης, ου m see v.1

Verse 12

λέγοντες, Οὗτοι οἱ ἔσχατοι μίαν ὥραν
ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς
ἐποίησας τοῖς βαστάσασι τὸ βάρος τῆς
ἡμέρας καὶ τὸν καύσωνα.

ἔσχατος, η, ον see v.8

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one

ἴσος, η, ον equal, the same

βαστάσασι Verb, aor act ptc, dat pl

βασταζω carry, bear, endure

βαρος, ους n burden, weight

καυσων, ωνος m (scorching) heat

"The thrust of the complaint is ... twofold: the labourers did very little work, and what they did they did under the best conditions in the cool of the day... It wasn't fair." Leon Morris. Hagner comments, "Should not they who had worked so long and hard have been paid more than the latecomers (who in any case, not having been hired by others, were not as worthy)? The parable resembles that of the prodigal son and the reaction of the elder brother."

Verse 13

ὁ δὲ ἀποκριθεὶς ἐνὶ αὐτῶν εἶπεν, Ἐταίρε,
οὐκ ἀδικῶ σε· οὐχὶ δηναρίου
συνεφωνησάς μοι;

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s

ἀποκρινομαι answer, reply, say

ἔταιρος, ου m friend, companion

ἀδικεω wrong, treat unjustly, harm

σε Pronoun, acc s συ

οὐχὶ (emphatic form of οὐ) not, no; used

in questions expecting an affirmative
answer.

συνφωνεω see v.2

"Their discontent was due to envy, not to the overlooking of any of their rights." Morris.

Verse 14

ἄρον τὸ σὸν καὶ ὑπάγε· θέλω δὲ τούτῳ τῷ
ἐσχάτῳ δοῦναι ὡς καὶ σοί.

ἄρον Verb, aor act imperat, 2 s αἰρω

take, take up, take away

σος, ση, στον possessive adj. your, yours

ὑπάγω go, go one's way

θελω wish, will

δοῦναι verb, aor act infin διδωμι

"θέλω points to the action of the will; this is what the man has set himself to do. And he says he wants *to give* (δοῦναι), not 'to pay'." Morris. Hagner comments, "There is a distinct note of grace ... in this second statement."

Verse 15

[ἦ] οὐκ ἔξεστίν μοι ὃ θέλω ποιῆσαι ἐν τοῖς
ἐμοῖς; ἦ ὁ ὀφθαλμὸς σου πονηρὸς ἐστίν
ὅτι ἐγὼ ἀγαθὸς εἰμι;

ἦ or, than

B D L Z Θ sy^{sc} omit ἦ. Favouring its inclusion are κ C W f^{1,13} TR lat sy^{p,h} co. The word could have been accidentally dropped because of the similar sounding σου just ahead of it (itacism). Because of the divided textual evidence, the word is put in brackets.

ἔξεστιν impersonal verb it is permitted, it is lawful, it is proper

ποιῆσαι Verb, aor act infin ποιεω

ἔμος, η, ον 1st pers possessive adj my, mine

πονηρος, α, ον evil, bad, wicked

On this use of 'eye' cf. 6:22-23.

ἀγαθος, η, ον good

The parable is about the *goodness* of God.

Verse 16

Οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι.

οὕτως and οὕτω adv. thus, in this way

ἔσονται Verb, fut indic, 3 pl εἶμι

Many MSS (C D W Θ f^{1,13} TR latt sy mae bo^{pt}) add πολλοὶ γὰρ εἰσὶν κλητοὶ, ὀλιγοὶ δὲ ἐκλεκτοὶ, 'for many are called, but few are chosen,' words found verbatim in 22:14. The words, which are lacking in κ B L Z sa bo^{pt}, could accidentally have dropped out through homoioteleuton (ἔσχατοι – ἐκλεκτοὶ), but in the opinion of the UBSGNT committee were more probably added later.

"Because God acts in grace and we so easily think in terms of merit, there will be many surprises for us all in the end when God's will is seen in its final working out. Human rankings will avail nothing at that time, and there will be those we have made *last* who will be *first*." Morris.

Hagner comments, "Although nothing in the context suggests this ... Matthew's church possibly identified those who worked the whole day with Israel and those who came last with the Gentiles, thus understanding the parable to signify the equality of gentile Christians with Jewish Christians."

Day 747: Matthew 20:17-21

Verses 17-19

Cf. Mark 10:32-34; Luke 18:31-34.

This is the fourth time Jesus speaks to the disciples concerning his death (cf. 16:21; 17:12, 22-23 also 10:38).

Verse 17

Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα παρέλαβεν τοὺς δωδεκα [μαθητὰς] κατ' ἰδίαν, καὶ ἐν τῇ ὁδῷ εἶπεν αὐτοῖς,

ἀναβαίνω go up, come up

παρέλαβεν Verb, aor act indic, 3 s

παραλαμβάνω take

δωδεκα twelve

Some MSS (κ D L Θ f^{1,13} sy^{sc} bo) omit μαθητὰς perhaps through assimilation to the synoptic parallels (Mark 10:32; Luke 18:31). On the other hand, μαθηται is often added by scribes to the simple οἱ δωδεκα. The text with μαθητας is witnessed to by B C W TR lat sy^h sa^{mss} mae. Accordingly, the word is included, but in brackets.

ἰδιος, α, ον one's own; κατ' ἰδιαν privately

ὁδος, ου f way, path, road, journey

Many others would have been travelling up to Jerusalem for the Passover.

Verse 18

Ἴδού ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν, καὶ κατακρινούσιν αὐτὸν θανάτῳ,

παραδοθήσεται Verb, fut pass indic, 3 s

παραδίδωμι hand/give over, deliver up

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

γραμματεὺς, εως m scribe

κατακρινῶ condemn

θανάτος, ου m death

Verse 19

καὶ παραδωσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.

ἔθνεσιν Noun, dat pl ἔθνος, οὺς n nation, people; τα ἔ. Gentiles

ἐμπαῖζω ridicule, make fun of

μαστιγῶ beat with a whip

σταυρῶ crucify

"Matthew is the only one of the Evangelists who tells us that Jesus specifically prophesied that he would be crucified. This was a form of death normally reserved for slaves, criminals, and other despised people (a Roman citizen was not crucified)." Leon Morris.

τρίτος, η, ον third

Cf. 12:40.

ἐγειρῶ raise

Verses 20-28

Cf. Mark 10:35-45.

Verse 20

Τότε προσήλθεν αὐτῷ ἡ μήτηρ τῶν υἰῶν Ζεβεδαίου μετὰ τῶν υἰῶν αὐτῆς προσκυνούσα καὶ αἰτοῦσά τι ἀπ' αὐτοῦ.

τοτε then, at that time

προσερχομαι come or go to, approach
προσκυνεω worship, fall at another's feet
αἰτεω ask, request

Morris says of this woman, "She may have been the sister of Mary the mother of Jesus, in which case she would probably have been arguing the claims of family." He adds the following explanation in a footnote, "At the crucifixion Matthew mentions Mary Magdalene, Mary the mother of James and Joses, and the mother of Zebedee's sons (27:56). Mark has Mary Magdalene, Mary the mother of James and Joses, and Salome (Mk 15:40). John has the mother of Jesus, her sister, Mary the wife of Cleopas, and Mary Magdalene (John 19:25). A comparison of Matthew and Mark makes it likely that the mother of Zebedee's sons was called Salome, and John's account makes it seem that this lady was the sister of Jesus' mother. If this is the way the passage should be understood, James and John would be cousins of Jesus.

J.A.T. Robinson says, 'This cannot be more than a hypothesis,' but that it is supported by the fact that on the cross Jesus committed Mary to the care of the Beloved Disciple."

Verse 21

ὁ δὲ εἶπεν αὐτῇ, Τί θέλεις; λέγει αὐτῷ, Εἰπέ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοὶ μου εἷς ἐκ δεξιῶν σου καὶ εἷς ἐξ εὐωνύμων σου ἐν τῇ βασιλείᾳ σου.

θελω wish, will

καθίσωσιν Verb, aor act subj, 3 pl καθιζω
sit down, sit, take one's seat

δυο gen & acc δυο dat δυοσιν two

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one

δεξιός, α, ον right

εὐωνυμός, ον left (hand side)

"We must deplore the self-seeking implicit in their desire to get the chief places for themselves, but at the same time we should appreciate their deep conviction that in the end Jesus would certainly establish his kingdom." Morris.

Day 748: Matthew 20:22-28**Verse 22**

ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Οὐκ οἴδατε τί αἰτεῖσθε· δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν; λέγουσιν αὐτῷ, Δυνάμεθα.

ἀποκριθεὶς see v.13

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

αἰτεω see v.20

δυναμαι can, be able to, be capable of

πιεῖν Verb, aor act infin πινω drink

ποτήριον, ον n cup

μελλω (before an infin) be going, be about, be destined

"Cup is used in the Old Testament with association of suffering and sometimes of the wrath of God (e.g. Ps 75:8; Isa 51:17,22; Jer 25:15-16). All four Gospels use the term when they are recording what Jesus said of his sufferings in Gethsemane and at the time of his arrest (26:39; Mk 14:36; Lk 22:42; Jn 18:11)." Leon Morris.

Many MSS (C W TR sy^{p,h} bo^{pl}) add ἡ το βαπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθηναι (and add a similar phrase after πιεσθε in the following verse), through the influence of the parallel in Mark 10:38.

The answer of James and John demonstrates their lack of understanding.

Verse 23

λέγει αὐτοῖς, Τὸ μὲν ποτήριόν μου πιεσθε, τὸ δὲ καθίσει ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν [τοῦτο] δοῦναι, ἀλλ' οἷς ἠτοίμασται ὑπὸ τοῦ πατρός μου.

πιεσθε Verb, fut midd dep indic, 2 pl πινω

"Jesus responds with what amounts to a prophecy that the brothers will suffer and/or be martyred for their association with him: they will drink his cup. The martyrdom of James is recorded in Acts 12:2; for the suffering of John, who was apparently not a martyr; cf. John 21:20-23." Hagner.

καθιζω see v.21

ἐμος, η, ον 1st pers possessive adj my, mine

δοῦναι verb, aor act infin διδωμι

ἠτοίμασται Verb, perf pass indic, 3 s

ἔτοιμαζω prepare, make ready

Verse 24

Καὶ ἀκούσαντες οἱ δέκα ἠγανάκτησαν
περὶ τῶν δύο ἀδελφῶν.

δεκα ten

ἀγανακτεω be indignant, be angry

δυο gen & acc δυο dat δυοσιν two

"Probably what bothered them was not so much the impropriety of the request but rather that the two had made an attempt to gain for themselves alone the highest places in the eschatological kingdom. Thus Jesus calls together not just the two but all the disciples to give them further teaching on this subject." Hagner.

Verse 25

ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς
εἶπεν, Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν
κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι
κατεξουσιάζουσιν αὐτῶν.

προσκαλεσάμενος Verb, aor midd dep ptc,
m nom s προσκαλεομαι call to
oneself, summon

ἀρχων, οντος m ruler, official

ἐθνος, ους n nation; τα ἐ. Gentiles

Here, nations generally.

κατακυριευω have power over; try to
show one's authority over

μεγας, μεγαλη, μεγα large, great

κατεξουσιαζω rule over

Verse 26

οὐχ οὕτως ἔσται ἐν ὑμῖν· ἀλλ' ὅς ἐάν θέλῃ
ἐν ὑμῖν μέγας γενέσθαι ἔσται ὑμῶν
διάκονος,

οὕτως and οὕτω adv. thus, in this way
ἔσται Verb, fut indic, 2 s εἰμι

The future tense carries the force of a
command.

ὅς ἂν / ὅς ἐάν whoever

θελω wish, will

διακονος, ου m & f servant, minister

Verse 27

καὶ ὅς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος ἔσται
ὑμῶν δούλος·

εἶναι Verb, pres infin εἰμι

πρωτος, η, ον first, leading

δουλος, ου m slave, servant

"This does not, of course, mean that among the followers of Christ there are to be no leaders, none in high places. It means that those who take the lead among them are to be humble, people seeking not personal success but the opportunity of doing lowly service." Morris.

Greatness in Jesus' kingdom is defined in a manner very different from that found in the kingdoms of this world – it is modelled on Christ himself, v 28.

Verse 28

ὡσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν
διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι
τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

ὡσπερ as, even as, just as

διακονηθῆναι Verb, aor pass infin

διακονεω serve, wait on

Cf. Phil 2:7.

δοῦναι verb, aor act infin διδωμι

ψυχη, ης f self, life, 'soul'

λυτρον, ου n means of release, means
of redeeming

"The word *ransom* took its origin from the practices of warfare, where it was the price paid to buy a prisoner of war out of his captivity. It was used of sacred manumission of slaves, a process wherein the slave went through the solemn rigmarole of being sold to a god 'for freedom.' In effect that meant that, while the slave technically belonged to the god, as far as people were concerned he or she was free. This forms a vital illustration of one aspect of Christ's saving work. Sinners have been slaves of sin (Jn 8:34), and they cannot break free. But Christ has paid their ransom price, and now they are free indeed." Morris.

ἀντι prep with gen for, in place of

"Robertson says that this passage and Mark 10:45 'teach the substitutionary conception of Christ's death, not because ἀντι of itself means 'instead,' which is not true, but because the context renders any other resultant idea out of question.' ... Many commentators assert that 'many' here is equivalent to 'all,' but the absence of the article is perhaps against this." Morris. Hagner thinks that the language here (including 'many') echoes Isaiah 53:10-12.

Day 749: Matthew 20:29-34

Leon Morris discusses the differences between Matthew's account and those of Mark and Luke. Mark has only one blind man, named Bartimaeus and this has led some to suggest that Matthew's account is an unreliable later elaboration. Morris states that, "Tasker holds it 'equally probable that two men were in fact given back their sight, but that the Petrine tradition of the story known to Mark concentrated solely on one of the beneficiaries, who may have been personally known to Peter'... It might support this that the name Bar-Timaeus is given only in Mark." Cf. also Matt 9:27-31.

Hagner comments, "The present miracle has the effect of confirming the messianic identity of Jesus as the Son of David. With sovereign power he brings sight to the blind, and they respond by following him in discipleship – all this in strong contrast to the way he will be received by the Jerusalem authorities."

Verse 29

Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἰεριχῶ ἠκολούθησεν αὐτῷ ὄχλος πολὺς.

ἐκπορευομαι go or come out
ἀκολουθεω follow, accompany

On the apparent conflict with Luke, who records this event happening as Jesus was *arriving* at Jericho, Morris points out that there were two cities, the old city overthrown in OT times and the new city nearby. "It is not impossible that the miracle was performed as Jesus was leaving one Jericho and approaching the other."

ὄχλος, ον m crowd, multitude
πολὺς, πολλή, πολὺ gen πολλοῦ, ης, ον
much, many, great

"The crowd of this passage anticipates the excitement and jubilation of 21:8–11. It is not difficult to imagine the eager anticipation of the crowd concerning Jesus' arrival in Jerusalem and the confrontation between Jesus and the Romans that was sure to take place there." Hagner.

Verse 30

καὶ ἰδοὺ δύο τυφλοὶ καθημένοι παρὰ τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν λέγοντες, Ἐλέησον ἡμᾶς, [κύριε], υἱὸς Δαυὶδ.

δυο see v.21
τυφλος, η, ον blind
καθημαι sit, sit down
ὁδος, ον f see v.17

Taking the opportunity to beg from crowds going up to Jerusalem for the feast.

παραγω pass by
κραζω cry out, call out
ἐλεσω and ἐλεω be merciful, show kindness

Ⲙ D Θ ς³ it sy^c mae omit κυριε, perhaps through the influence of the parallel in 9:27. On the other hand, the word could be an insertion to bring about exact accord with v. 31. Since the position of κυριε in the word order also varies, the UBSGNT committee puts the word in brackets. Supporting the text are P^{45vid} C W ς¹ TR sy^{p,h} sa^{ms}.

Shows knowledge of Jesus and some insight into his character. "The request of the disciples (for top places in the kingdom) shows their blindness: the request of the blind men shows their vision – of who Jesus is and what he can do." Michael Green. Hagner comments, "The use of the title anticipates the cry of the crowds in Jerusalem (21:9, 15) as well as Jesus' discussion of the title in 22:42–45. The blind men believe in the power of the Son of David, who was to bring the fulfillment of the messianic age, to heal them of their blindness (Isa 29:18; 35:5; cf. Matt 11:5)."

Verse 31

ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν· οἱ δὲ μείζον ἐκραξαν λέγοντες, Ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαυίδ.

ἐπιτιμαω command, order, rebuke
σιωπαω be silent, be quiet
μείζων, ον and μείζοτερος, α, ον
greater, greatest; adv. μείζον all the more

"They knew that at that moment a unique opportunity presented itself to them, and they would not be silenced." Hagner.

Verse 32

καὶ σῆς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς καὶ εἶπεν, Τί θέλετε ποιήσω ὑμῖν;

σῆς Verb, aor act ptc, m nom s ἵστημι
stand, stop, stand still
φωνεω call, call out
θελω see v.14

"'What do you want me to do for you?' is not for information but to provide an opportunity for the blind men to express their faith through their request." Hagner.

Verse 33

λέγουσιν αὐτῷ, Κύριε, ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν.

ἀνοιγῶσιν Verb, aor pass subj, 3 pl ἀνοιγω
open

Verse 34

σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἤψατο τῶν ὀμμάτων αὐτῶν, καὶ εὐθέως ἀνέβλεψαν καὶ ἠκολούθησαν αὐτῷ.

σπλαγχνισθεὶς Verb, aor pass dep ptc, m
nom s σπλαγχνίζομαι be moved with
pity or compassion

Used three other times in Matthew of Jesus' compassion but in those instances it is in reference to the crowds.

ἄπτω midd. take hold of, touch
ὄμμα, τος n eye
εὐθέως straightway, immediately
ἀναβλεπω regain one's sight, be able to
see
ἀκολουθεω see v.29

Day 750: Matthew 21:1-5**Verses 1-11**

For verses 1-9, cf. Mark 11:1-10; Luke 19:28-40; John 12:12-19. Morris draws attention to John's account of the days before Jesus' arrival at Jerusalem. He points out that Jesus went up to aid his friends Mary and Martha when Lazarus was sick and died. His raising of Lazarus at Bethany excited the crowds who were ready to welcome Jesus when he entered Jerusalem and perhaps make a political Messiah out of him. His entrance on a donkey was an acted parable showing that he had not come to overthrow Rome but had come as Prince of Peace.

Matthew spells out the significance of the scriptural allusions in Mark, making it clear that Jesus, by his actions, revealed himself as the Messiah and that he was acclaimed as such.

Hagner comments, "This pericope describing the actual arrival in the holy city presents a poignant mixture of truth and irony. Jesus is welcomed for what he in truth is, the Son of David, the Messiah of Israel, yet it is precisely as such that he will be rejected by the people. For the moment, however, Jesus will receive the acclaim of the people, and Matthew will record the impact of his arrival in Jerusalem. But when Jesus shows that he is a different kind of Messiah than that of the popular expectation, the people will no longer support him. Paradoxically they will send the one they now receive with such jubilation to his death on the cross. Thus the triumphal entry is a prelude to the passion."

Verse 1

Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα καὶ ἦλθον εἰς Βηθφαγή εἰς τὸ ὄρος τῶν Ἐλαιῶν, τότε Ἰησοῦς ἀπέστειλεν δύο μαθητὰς

ὅτε conj when, at which time
ἐγγίζω approach, draw near
ἦλθον Verb, aor act ind, 1s & 3 pl ἐρχομαι
ὄρος, οὐς n mountain, hill
ἐλαια, ας f olive tree

Cf. Zech 14:4 which popular Jewish belief connected with the coming of the Messiah.

τοτε then, at that time
ἀπέστειλεν Verb, aor act indic, 3 s
ἀποστελλω send, send out

Verse 2

λέγων αὐτοῖς, Πορεύεσθε εἰς τὴν κωμὴν τὴν κατέναντι ὑμῶν, καὶ εὐθέως εὐρήσετε ὄνον δεδεμένην καὶ πῶλον μετ' αὐτῆς· λύσαντες ἀγάγετέ μοι.

πορευομαι go, proceed, travel
κωμη, ης f village, small town
κατεναντι prep with gen opposite, before
εὐρήσετε Verb, fut act indic, 2 pl εὐρίσκω
ὄνος, ου m & f donkey
δεδεμένην Verb, perf pass ptc, f acc s δεω
bind, tie
πῶλος, ου m colt, young donkey

Lindars suggests that the presence of the two animals is not a misunderstanding of a Hebrew parallelism (as is commonly thought), but a means of emphasising the immaturity of the colt (cf. Mk 11:2) in that it was not yet separated from its mother. A similar point is made by Hagner, "Clearly the key to the problem lies in the fact that an unbroken colt (note Mark 11:2, 'upon which no one had sat,' which is known to Matthew although omitted by him) was usually introduced into service while accompanied by its parent... And the tumult with which Jesus would enter Jerusalem would make such accompaniment all the more necessary... There is thus an *ipso facto* probability that historically two animals were involved in the entry of Jesus into Jerusalem. Matthew, either deducing this fact from general probability or possibly knowing from an eyewitness tradition that there were two animals... maximizes the correspondence with a somewhat unnatural interpretation of Zechariah that finds reference to two animals. This is precisely the detailed kind of agreement, however, that would impress and delight the rabbinical taste and inclinations of both Matthew and his readers."

λυω loose, untie, release

ἀγάγετέ Verb, aor act imperat, 2 pl ἀγω

Verse 3

καὶ ἂν τις ὑμῖν εἴπη τι, ἐρεῖτε ὅτι ὁ κύριος αὐτῶν χρεῖαν ἔχει· εὐθὺς δὲ ἀποστελεῖ αὐτούς.

εἴπη Verb, aor act subj, 3 s λεγω

ἐρεῖτε Verb, fut act indic, 2 pl λεγω

χρεῖα, ας f need, want

εὐθὺς adv. straightway, immediately

ἀποστελεῖ Verb, fut act indic, 3 s

ἀποστελλω

"None of the Evangelists gives any indication who the owners were or how the arrangement was made. But that it was made shows clearly that Jesus had had more dealings in and around Jerusalem than Matthew has so far indicated." Leon Morris. Morris also draws attention to John's narrative with its reference to periods of ministry at Jerusalem.

Verse 4

Τοῦτο δὲ γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος,

γέγονεν Verb, perf act indic, 3s γινομαι

πληρωθῇ Verb, aor pass subj, 3 s πληρωω
fulfill, bring about

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

Note that the aorist passive of λεγω is quite different in form from the aorist active.

προφητης, ου m prophet

Verse 5

Εἶπατε τῇ θυγατρὶ Σιων, Ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοι, πρα ς καὶ ἐπιβεβηκως ἐπὶ ὄνον, καὶ ἐπὶ πῶλον υἱὸν ὑποζυγίου.

εἶπατε Verb, aor act imperat, 2 pl λεγω
θυγατηρ, τρος f daughter

'Daughter of Zion' is an expression meaning 'inhabitants of Jerusalem.'

βασιλευς, εως m king

πραῦς, πραεια, πραῦ humble, gentle

ἐπιβεβηκως Verb, perf act ptc, m nom s

ἐπιβαινω go on board; mount (a donkey)

ὄνος, ου m & f donkey

πῶλος, ου m colt, young donkey

ὑποζυγιον, ου n donkey

The quotation is an amalgamation of Is 62:11 and Zech 9:9. "His actions proclaimed boldly to all who had eyes to see it that Jesus was indeed the Messiah, but a Messiah of a very different stamp from any that the deliriously happy crowd had imagined." Morris.

"It is clear that the prophecy of the arrival of the messianic king was that he would arrive in meekness (πραυς ... cf. Jesus' application of this word to himself in 11:29), riding not the white stallion of a conqueror but in servant fashion riding the lowly and ordinary beast of burden, the ass, and thus bringing peace (cf. Zech 9:10) rather than war." Hagner.