

**Notes on the Greek New Testament**  
**Week 151 – Matthew 21:6-32**

**Day 751: Matthew 21:6-11****Verse 6**

πορευθέντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες  
καθὼς συνέταξεν αὐτοῖς ὁ Ἰησοῦς

πορευομαι see v.2

καθὼς as, just as

συντάσσω direct, instruct, order

**Verse 7**

ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ  
ἐπέθηκαν ἐπ' αὐτῶν τὰ ἱμάτια, καὶ  
ἐπεκάθισεν ἐπάνω αὐτῶν.

ἤγαγον Verb, aor act indic, 1 s & 3 pl ἄγω

όνος, ου m & f see v.2

πῶλος, ου m see v.2

ἐπέθηκαν Verb, aor act indic, 3 pl

ἐπιτιθημι place on, place, put

ἱματιον, ου n garment, robe, cloak

Cloaks used as a makeshift saddle.

ἐπεκάθισεν Verb, aor act indic, 3 s

ἐπικαθίζω sit, sit on

ἐπάνω prep with gen. on, upon

"When Jesus sat upon 'them,' we are probably to understand simply that Jesus sat upon the colt with the ass just beside it." Hagner.

**Verse 8**

ὁ δὲ πλεῖστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ  
ἱμάτια ἐν τῇ ὁδῷ, ἄλλοι δὲ ἔκοπτον  
κλάδους ἀπὸ τῶν δένδρων καὶ  
ἔστρωννυον ἐν τῇ ὁδῷ.

πλεῖστος, η, ον (superl. of πολυς) most,  
large

ὄχλος, ου m crowd, multitude

ἔστρωσαν Verb, aor act indic, 3 pl

στρωννυμι spread, make one's bed

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

ὁδος, ου f way, path, road

ἄλλος, η, ο another, other

κοπῶ cut

κλάδος, ου m branch

δένδρον, ου n tree

Cf. 2 Kings 9:13, the acknowledgement of Jehu as king of Israel. "Although the king rides into the city humbly upon the lowly colt of an ass, the crowds bring him into the city with a public demonstration befitting a king." Hagner.

**Verse 9**

οἱ δὲ ὄχλοι οἱ προάγοντες αὐτὸν καὶ οἱ  
ἀκολουθοῦντες ἔκραζον λέγοντες,  
Ὡσαννὰ τῷ υἱῷ Δαυὶδ· Εὐλόγημένος ὁ  
ἐρχόμενος ἐν ὀνόματι κυρίου· Ὡσαννὰ ἐν  
τοῖς ὑψίστοις.

προάγω go before or ahead of

ἀκολουθεῶ follow, accompany

κραζῶ cry out, call out

The imperfect has the force of 'kept on shouting.'

ὠσαννα hosanna (in Aramaic), an  
exclamation of praise literally meaning,  
"Save, I pray"

εὐλογεῶ speak well of, bless

ὄνομα, τος n name

The quotation is from Ps 118:25,26 (LXX 117:25). This Psalm was used liturgically at the feasts of Tabernacles, Dedication and Passover. "Here the one 'who comes in the name of the Lord' is not simply a pilgrim approaching the temple during a festival (as the language was normally used) but none other than that promised descendant of David who would bring the promised blessing of that kingdom. The same line is quoted verbatim again in 23:39 where, however, it refers to the proper eschatological coming of Jesus (for ὁ ἐρχόμενος, 'the coming one,' cf. 3:11; 11:3; John 1:15; 11:27; Acts 19:4)." Hagner.

ὑψίστος, η, ον highest, most high

"It is an enthusiastic cry and probably means that Jesus is to be praised everywhere, right up to heaven itself." Leon Morris.

**Verse 10**

καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα  
ἔσεισθη πᾶσα ἡ πόλις λέγουσα, Τίς ἐστὶν  
οὗτος;

εἰσελθόντος Verb, aor act ptc, m gen s

εἰσερχομαι enter, go in, come in

ἔσεισθη Verb, aor pass indic, 3 s σειω

shake; stir up (a city)

πολις, εως f city, town

**Verse 11**

οἱ δὲ ὄχλοι ἔλεγον, Οὗτός ἐστιν ὁ  
προφήτης Ἰησοῦς ὁ ἀπὸ Ναζαρεθ τῆς  
Γαλιλαίας.

The imperfect, ἔλεγον, suggests the question and the answer were being repeated around the crowds.

"Jesus had been in the capital city a number of times (as John in particular makes clear). But clearly Jesus was not as well known in that city as he was among the Galilean pilgrims... The crowds were ready to respond, and they spoke of their hero as 'the prophet Jesus.' They may have meant the great prophet like Moses who was to arrive in the last time (Deut 18:15), and that this prophet was Jesus." Morris.

### Postscript

"Jesus enters Jerusalem humbly, seated upon a lowly beast of burden, while being acclaimed the messianic king of the line of David and accepting this acclaim. The arrangements for the entry are made under divine superintendence and in fulfillment of prophecy. Yet in spite of this the crowds hardly understood the significance of this humble entry of Jesus into the capital. Their thoughts concerning the messianic king, the Son of David, were dominated by ideas of power, glory, the overthrow of the Roman authorities, and the establishment of a national-political kingdom. It was precisely for this reason that earlier Jesus tried to keep his messianic identity a secret (which was now no longer necessary). If the crowds' identification of Jesus as the Davidic king was correct, they missed the paradoxical character of that kingship. The irony was that the king, who really was the promised Messiah, came to Jerusalem not as a warrior upon a stallion but humbly as a servant – indeed, as the servant who had come to die. The goal was a more fundamental salvation and a kingdom that was universal in scope, one that far transcended the limited horizon of the crowds." Hagner.

### Day 752: Matthew 21:12-17

Cf. Mark 11:15-17; Luke 19:45-46. The many differences from the account in John 2:13-17 "make it unlikely that the Synoptists and John are describing the same event." Leon Morris. Hagner, on the other hand, argues that "The differences between the Johannine and synoptic accounts hardly need point to two separate occurrences. It is highly unlikely that such a dramatic event occurred twice. And given the obvious freedom of the evangelists to order their materials and shape them in keeping with their purposes, it is also unnecessary to conclude that there were two separate cleansings of the temple." One's approach to this question will depend on the extent to which one believes that John provides a historical framework to Jesus' ministry.

The purification of Jerusalem and the temple featured in Jewish expectations (see *Ps Sol* 17:30; also Mal 3:1-5). The action of Jesus poses the question of his eschatological authority over the Holy Place. It was a highly provocative act.

### Verse 12

Καὶ εἰσῆλθεν Ἰησοῦς εἰς τὸ ἱερόν, καὶ ἐξέβαλεν πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περισσότεράς,

εἰσερχομαι enter, go in, come in  
ἱερον, ου n temple, temple precincts

Many MSS (C D W<sup>f</sup> TR lat sy) add του θεου, an insertion that emphasizes the sanctity of the temple and thus the appropriateness of Jesus' response to the activities there.

ἐκβαλλω throw out, expel, cast out

πωλεω sell, barter

ἀγοραζω buy, redeem

The trade took place in the outer court of the Gentiles.

τραπέζα, ης f table

κολλυβιστης, ου m money-changer

The only legal tender in the temple was the Tyrian tetradrachma. It was therefore possible to make a profitable business from the exchange of currency.

καταστρεφω overturn

καθεδρα, ας f seat, chair

περιστερα, ας f dove, pigeon

Required by the poor for sacrifices of purification, Lev 1:14; Lk 2:24.

**Verse 13**

καὶ λέγει αὐτοῖς, Γέγραπται, Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται, ὑμεῖς δὲ αὐτὸν ποιεῖτε σπήλαιον ληστών.

γέγραπται Verb, perf pass indic, 3 s γραφω  
write

οἶκος, ου m house

προσευχη, ης f prayer

Matthew may have deleted the last three words of the quotation, πασιν τοις ἔθνεσιν, from his Markan source "because he sees no continuing or eschatological significance of the temple for the Gentiles." Hagner.

κληθήσεται Verb, fut pass indic, 3 s καλεω

Cf. Is. 56:7; Jer 7:11.

σπηλαιον, ου n cave, hideout (for robbers)

ληστής, ου m robber

"The point does not concern the impropriety of the sacrifices (defended by Isa 56:7, just prior to the quoted words) or profiteering by the temple businessmen, despite the fact that they probably *were* profiteers, or the corruption of the priesthood but the failure to understand the fundamental significance of the temple...

Consequently, the temple cleansing is followed by the cursing of the fig tree, which dramatically symbolizes judgment upon Israel for her failure (vv 18–19). Thus the Son of David's clearing of the temple symbolizes a broader failure of Israel to realize God's purposes and will." Hagner.

**Verse 14**

Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς.

προσῆλθον Verb, aor act indic, 1 s & 3 pl

προσερχομαι come/go to, approach

τυφλος, η, ον blind

χωλος, η, ον lame, crippled

θεραπευω heal, cure

Pharisaic oral law excluded the blind and the lame from 'appearing before the Lord in the temple' and from making sacrifices (cf. Deut 16:16; 2 Sam 5:8?). "The Messiah thus manifests the blessings of the kingdom precisely in the precincts of the temple ... which is thereby transformed from a commercial centre to a place of healing (one cannot but think of Matthew's earlier citation of Hos 6:6 [Matt 9:13; 12:7])." Hagner.

**Verse 15**

ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας τοὺς κρίζοντας ἐν τῷ ἱερῷ καὶ λέγοντας, Ὡσαννὰ τῷ υἱῷ Δαβὶδ, ἠγανάκτησαν

ἰδόντες Verb, aor act ptc, m nom pl ὄραω

see, observe

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

γραμματεὺς, εως m scribe

θαυμασιος, η, ον marvellous, wonderful; extraordinary, astonishing

παις, παιδος m & f child

κρίζω cry out, call out

ἀγανακτεω be indignant, be angry

"They had no criticism of the unholy traders who defiled the sacred place, but they objected to the praises of children." Morris.

**Verse 16**

καὶ εἶπαν αὐτῷ, Ἀκούεις τί οὗτοι λέγουσιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς, Ναί· οὐδέποτε ἀνέγνωτε ὅτι Ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον;

ναί yes, yes indeed, certainly

οὐδέποτε never

ἀναγινωσκω read, read in public worship

στομα, τος n mouth

νηπιος, α, ον baby, infant, child

θηλαζω nurse (of a mother feeding her child at the breast); ὁ θ. unweaned child)

καταρτίζω act & midd make, prepare

αἶνος, ου m praise

Cf. Ps 8:2. "God does not need the choirs of mighty temples or the gifts of outstanding musicians (though of course, he accepts these when offered in the spirit of devotion and lowliness). The praise of little ones is perfect praise." Morris.

**Verse 17**

Καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ ἠύλισθη ἐκεῖ.

καταλιπὼν Verb, aor act ptc, m nom s

καταλείπω leave, leave behind

ἐξω out, outside

πολις, εως f city, town

ἠύλισθη Verb, aor pass dep, 3 s αὐλιζομαι  
spend the night

ἐκεῖ there, in that place, to that place

During the Passover festival (and other festivals) many pilgrims had to lodge outside the crowded city. Jesus may have stayed with Mary, Martha and Lazarus – though cf. Lk 21:37.

**Day 753: Matthew 21:18-22****Verse 18-22**

Cf Mark 11:12-14, 20-26. "In its context immediately following the cleansing of the temple, the withering of the fig tree serves as an enacted parable of judgment upon unfruitful Israel. Only when understood as an anticipation of the destruction of the temple (24:2, 15) and the end of national Israel (cf. 23:38) does the miracle make sense." Hagner.

**Verse 18**

Πρωὶ δὲ ἐπανάγων εἰς τὴν πόλιν ἐπεινάσεν.

πρωὶ adv early morning, in the early morning

ἐπαναγω return

πειναω be hungry

**Verse 19**

καὶ ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ' αὐτήν, καὶ οὐδὲν εὗρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον, καὶ λέγει αὐτῇ, Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. καὶ ἐξηράνθη παραχρῆμα ἡ συκὴ.

ἰδων Verb, aor act ptc, m nom s ὄραω see

συκη, ης f fig tree

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one, a ὁδος, ου f see v.8

οὐδεις, οὐδεμα, οὐδεν no one,

εὗρεν Verb, aor act indic, 3s εὕρισκω

φυλλον, ου n leaf

μονον adv only, alone

Morris says that this is unusual and quotes R.K.Harrison, "When the young leaves are appearing in the spring, every fertile fig will have some *taksh* on it, even though the season for edible figs (Mk 11:13 AV) has not yet arrived. When the leaves are fully developed the fruit ought to be mature also. But if a tree with leaves has no fruit, it will be barren for the entire season." *Taksh* is "underdeveloped fruit" that nevertheless "is often gathered for sale in the markets."

μηκετι no longer

καρπος, ου m fruit, harvest

γένηται Verb, aor subj, 3 s γινομαι

αἰων, αἰωνος m age

ἐξηράνθη Verb, aor pass indic, 3 s

ξηραίνω dry up, scorch; pass wither

παραχρημα immediately, at once

"We should understand this story as an acted parable: the fig tree in leaf gave promise of fruit but produced none. The result was that it was accursed. Those who profess to be God's people but live unfruitful lives are warned." Morris. Matthew is not concerned with the precise details of time but with the immediacy of the effect.

Hagner comments, "Luke's parable of the fig tree (Luke 13:6-9) makes, in its way, the same point as the present enacted parable. For the unfruitful fig tree as a symbol for Israel, see esp. Jer 8:13; Mic 7:1 (cf. Isa 5:1-7; Hos 9:10, 16)."

**Verse 20**

καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες, Πῶς παραχρῆμα ἐξηράνθη ἡ συκὴ;

ἰδόντες Verb, aor act ptc, m nom pl ὄραω θαυμάζω wonder, be amazed

**Verse 21**

ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἄμην λέγω ὑμῖν, ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ καὶ ἐν τῷ ὄρει τούτῳ εἴπητε, Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται.

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s ἀποκρίνομαι answer, reply

ἐὰν if

πιστις, εως f faith, trust, belief

διακριθῆτε Verb, aor pass subj, 2 pl

διακρίνω judge; midd & aor pass

doubt, hesitate

καὶ (καὶ ἐὰν) even if, and if, even

ὄρος, ους n mountain, hill

ἄρθητι Verb, aor pass imperat, 2 s αἶρω

take, take up, take away, raise

βλήθητι Verb, aor pass imperat, 2 s βαλλω

throw, throw down

θάλασσα, ης f sea

Cf. 17:20 and the note there.

**Verse 22**

καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες λήμψεσθε.

ὅσος, η, ον as much as, how much, how far, ὅσος ἂν, ὅσος ἐὰν whoever; pl.

as many as, all

αἶτεω ask, request

προσευχη, ης f prayer

πιστεω believe (in), have faith (in)

λήμψεσθε Verb, fut midd dep indic, 2 pl

λαμβάνω

Cf. John 14:13-14; 15:7; 16:23. "Jesus does not offer his disciples magical power to do whatever they please or to perform extraordinary feats for their own sake, such as the withering of a fig tree. All must be related to the purpose of God that is in the process of being realized." Hagner.

### Day 754: Matthew 21:23-27

#### Verses 23-27

Cf. Mark 11:27-33; Luke 20:1-8.

#### Verse 23

Καὶ ἔλθόντος αὐτοῦ εἰς τὸ ἱερόν προσήλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;

ἱερόν, ου n see v.12

προσήλθον see v.14

διδάσκοντι Verb, pres act ptc, m dat s  
διδασκω teach

"No reference is given to the content of the teaching of Jesus at this point, but it would be a fair assumption that he was again proclaiming the dawn of the kingdom of God (cf. εὐαγγελιζομένου ... in Luke 20:1)."

ἀρχιερεὺς, εως m see v.15

πρεσβύτερος, α, ον elder

λαος, ου m people, a people

I.e. representatives of the Sanhedrin. Cf. 26:3, 47; 27:1, 3, 12, 20.

ποιος, α, ον what, of what kind

ἐξουσία, ας f authority, right, power

"These things' would probably include the triumphant entry, Jesus' driving out of the traders and his healing and teaching in the temple.

ἔδωκεν Verb, aor act indic, 3 s διδωμι

"It was a day when originality was not highly prized. In the rabbinic schools it was necessary to cite some previous rabbi if one wished to obtain a hearing. Authority was always clothed with some external justification for him to do this. He had no authority that they could discern, and they were the people who authorised teachers. So they asked him for his credentials." Leon Morris. Cf. Acts 4:7.

#### Verse 24

ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἓνα, ὃν ἐὰν εἴπητέ μοι κἀγὼ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ·

ἀποκριθεὶς see v.21

ἐρωτάω ask, request

κἀγὼ a compound word = καὶ ἐγὼ

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one, a

ἐὰν if

εἴπητέ Verb, aor act subj, 2 pl λεγῶ

ἐρῶ Verb, fut act indic, 1 s λεγῶ

To answer with another question was typical of Rabbinic debate. It was not necessarily a means of avoiding the issue but could be an attempt to extract the right answer.

"This was not a red herring to lead them away from their question, for if they had answered it honestly they would have had the answer to their own since John had borne witness to Jesus." Morris.

#### Verse 25

τὸ βάπτισμα τὸ Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες, Ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν, Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ;

πόθεν interrog adv. from where

οὐρανος, ου m heaven

ἢ or

διαλογίζομαι discuss, consider, reason

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

"Their reasoning covers the consequences of each of the possible answers, and they give no attention whatever to the actual source of John's baptism." Morris.

εἴπωμεν Verb, aor act subj, 1 pl λεγῶ

ἐρεῖ Verb, fut act indic, 3 s λεγῶ

πιστεῶ see v.22

#### Verse 26

ἐὰν δὲ εἴπωμεν, Ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον, πάντες γὰρ ὡς προφήτην ἔχουσιν τὸν Ἰωάννην.

φοβεομαι fear, be afraid (of)

ὄχλος, ου m crowd, multitude

#### Verse 27

καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπαν, Οὐκ οἶδαμεν. ἔφη αὐτοῖς καὶ αὐτός, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

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

"It was not that they were ignorant of what was involved, nor that they did not have a strong opinion of their own about John. It was that neither answer was practical politics. Jesus had challenged them and they had declined the challenge." Morris.

"Actually this is no escape from their dilemma, for they thereby confess incompetence to judge one who except for Jesus had been the most prominent preacher of their day. If they cannot tell whether God was at work in John the Baptist, they are not competent to question and judge Jesus." Filson.

ἔφη Verb, imperf act ind, 3s φημι say

### Day 755: Matthew 21:28-32

#### Verses 28-32

This parable of the two sons is unique to Matthew. It is the first in a series of three parables about Jesus' rejection by those who ought to receive him.

#### Verse 28

τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχεν τέκνα δύο. καὶ προσελθὼν τῷ πρώτῳ εἶπεν, τέκνον, ὑπάγε σήμερον ἐργάζου ἐν τῷ ἀμπελῶνι.

δοκεω think, suppose

εἶχεν Verb, imperf act indic, 3s ἔχω  
τέκνον, ου n child

Cf. Luke 15:11-32.

προσερχομαι come or go to, approach

πρῶτος, η, ον first

ὑπάγω go, depart

σήμερον today

ἐργάζομαι work, do, perform

ἀμπελῶν, ωνος m vineyard

#### Verses 29-31

Verses 29-31 are marked by some peculiar textual variants. Manuscripts fall into three basic categories:

- i) The first son says 'No' but later repents. When asked who did the will of the father, the answer given is 'the first'.
- ii) The first son says 'No' but later repents. When asked who did the will of the father, the answer given is 'the last'.
- iii) The first son says 'Yes' but then does nothing, the second says 'No' but later repents. When asked who did the will of the father, the answer given is 'the second' (or some variant such as 'last').

Some critics favour the second reading because it does not make sense and explains the origin of the others. Westcott and Hort suggest that a primitive error is responsible for the second of the above and that this then gave rise to the variants. Metzger prefers the first reading while Nestle prefers the third.

#### Verse 29

ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐ θέλω, ὕστερον δὲ μεταμεληθεὶς ἀπήλθεν.

ἀποκριθεὶς see v.21

θέλω wish, will

ὕστερον afterwards, later

μεταμεληθεὶς Verb, aor pass dep ptc, m  
nom s μεταμελομαι change one's  
mind

Can also bear the sense 'repent.'

#### Verse 30

προσελθὼν δὲ τῷ ἑτέρῳ εἶπεν ὡσαύτως, ὁ δὲ ἀποκριθεὶς εἶπεν, Ἐγώ, κύριε· καὶ οὐκ ἀπήλθεν.

ἕτερος, α, ον other

ὡσαύτως adv in the same way, likewise

ἐγώ is short for ἰδοὺ ἐγώ, 'Here I am.'

#### Verse 31

τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρὸς; λέγουσιν, Ὁ πρῶτος. λέγει αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ.

θέλημα, ατος n will, wish, desire

τελωνης, ου m tax collector

πορνη, ης f prostitute

προαγω go before or ahead of

"The conventionally religious who cause no scandal and go through the outward motions of religious observances can fail to respond to the demand for wholehearted repentance and complete dedication to the service of God that Jesus demanded." Leon Morris.

"The contrast noted here between the receptivity of sinners and the hardheartedness of the Jewish religious leadership in relation to the message of Jesus is a common motif in the Gospel tradition (cf. 9:10-13; Luke 7:29-30, 35-50; 18:9-14; John 7:48). The connection between John the Baptist and Jesus is such that those who reject John also reject Jesus." Hagner.

**Verse 32**

ἦλθεν γὰρ Ἰωάννης πρὸς ὑμᾶς ἐν ὁδῷ  
δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ·  
οἱ δὲ τελῶναι καὶ αἱ πόρνοι ἐπίστευσαν  
αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐδὲ μετεμελήθητε  
ὑστερον τοῦ πιστεῦσαι αὐτῷ.

ὁδος, ου f way, path

δικαιοσυνη, ης f righteousness

πιστευω see v.22

ιδόντες Verb, aor act ptc, m nom pl ὄραω  
see, observe

The change in the lives of these people was  
evident – it could be seen.

μετεμελήθητε Verb, aor pass dep indic, 2 pl

μεταμελομαι see v.29

ὑστερον see v.29

"Doing the will of the Father, for Jesus, is  
more than simply a matter of words; it is  
always a matter of deeds (cf. esp. 7:21-27;  
25:31-46)." Hagner.