

**Notes on the Greek New Testament**  
**Week 152 – Matthew 21:33-22:22**

**Day 756: Matthew 21:33-39****Verses 33-46**

Cf. Mark 12:1-12; Luke 20:9-19. Green comments on the different emphases of Mark and Matthew: "For Mark the point of the parable is not that the vineyard was unfruitful but that the tenants were wicked and killed the owner's son. For Matthew it is rather that those who originally worked the vineyard did not produce the fruit expected of them no matter who came to demand it, and therefore it must be handed over to those who will. As usual, Mark's interest is Christological, Matthew's is ecclesiastical."

**Verse 33**

Ἄλλην παραβολὴν ἀκούσατε. Ἄνθρωπος ἦν οἰκοδεσπότης ὅστις ἐφύτευσεν ἀμπελῶνα καὶ φραγμὸν αὐτῷ περιέθηκεν καὶ ὥρουξεν ἐν αὐτῷ ληνὸν καὶ ὠκοδόμησεν πύργον, καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.

ἄλλος, η, ο another, other  
οἰκοδεσποτης, ου m householder,  
landowner, master

Cf. 20:1-16.

ὅστις, ἥτις, ὅ τι who, which  
φυτευω plant  
ἀμπελων, ωνος m vineyard  
φραγμος, ου m fence, wall, hedge  
περιέθηκεν Verb, aor act indic, 3 s  
περιτιθημι put around  
ὀρουσσω dig, dig a hole in  
ληνος, ου f wine press  
οἰκοδομεω build, build up  
πυργος, ου m tower, watchtower  
ἐξέδετο Verb, aor midd dep indic, 3 s  
ἐκδιδομαι let out, lease, rent  
γεωργος, ου m farmer, tenant farmer  
ἀποδημεω go on a journey, go away

Cf. Is 5:1f for Israel similarly pictured as a vineyard.

**Verse 34**

ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλεν τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς καρποὺς αὐτοῦ.

ὅτε conj when, at which time  
ἐγγιζω approach, draw near  
καιρος, ου m time  
καρπος, ου m fruit, harvest

"Points to the decisive time when God will reckon with his people." Hill.

ἀπέστειλεν Verb, aor act indic, 3 s  
ἀποστελλω send, send out  
δουλος, ου m slave, servant  
λαβεῖν Verb, aor act infin λαμβανω

**Verse 35**

καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν.

ἔδειραν Verb, aor act indic, 3 pl δερω  
beat, strike  
ἀποκτεινω kill, put to death  
λιθοβολεω stone, throw stones at

Cf. 23:37. "The persecution of the prophets is a familiar theme in the OT; cf. Jeremiah, who was beaten, according to Jer 20:2, and Uriah the prophet, killed in Jer 26:21–23; Zechariah is stoned in 2 Chr 24:21; cf. the general reference to the killing of the prophets in Neh 9:26." Hagner.

**Verse 36**

πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων, καὶ ἐποίησαν αὐτοῖς ὡσαύτως.

παλιν again, once more  
ἄλλος, η, ο see v.33  
πλειων, πλειον ογ πλεον more  
πρωτος, η, ον first, earlier  
ὡσαυτως adv in the same way, likewise

**Verse 37**

ὕστερον δὲ ἀπέστειλεν πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ λέγων, Ἐντραπήσονται τὸν υἱόν μου.

ὕστερον adv afterwards

Cf. Heb 1:1-2.

ἐντραπήσονται Verb, fut pass indic, 3 pl  
ἐντρεπω make ashamed; pass  
respect, regard

**Verse 38**

οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς, Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν καὶ σχῶμεν τὴν κληρονομίαν αὐτοῦ.

ἰδόντες Verb, aor act ptc, m nom pl ὁραω  
see, observe  
εἶπον Verb, aor act indic, 1s & 3pl λεγω  
ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

κληρονομος, ου m heir  
 δευτε adv. come (of command or  
 exhortation)  
 ἀποκτεινω see v.35  
 σχῶμεν Verb, aor act subj, 1 pl έχω  
 κληρονομια, ας f inheritance

Green comments that in Jewish law, three successive failures on the part of the owner to collect his share of the annual harvest gave tenants a case for claiming that the vineyard was their own. Their case would be strengthened in practice (though hardly in law) if they could dispose of the heir for whose benefit the property was being developed.

### Verse 39

καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν.

A few MSS representing the Western text (D Θ it) reverse the order of the casting out of the vineyard and the killing of the son, with the result that the son is first killed and then cast out of the vineyard. This is probably due to the harmonization of the sequence with the Markan parallel (Mark 12:8).

ἐκβαλλω throw out, cast out  
 ἔξω adv. out, outside

"They would claim that the dead man had come to make an unjust claim to their vineyard and that all they had done was to repel a robber." Leon Morris.

"In v. 39 Matthew, altering the Markan order, has the son first cast out of the vineyard and then killed (so too Luke 20:15). This reversal shows beyond doubt that Matthew has the death of Jesus in mind since Jesus was in fact killed outside the city walls (the same point is emphasized in Heb 13:12; cf. John 19:20). McNeile notes that if the parable had been created by the early church, some allusion to the resurrection of Jesus would almost certainly have been included." Hagner.

### Day 757: Matthew 21:40-46

### Verse 40

ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκεῖνοις;  
 ὅταν when, whenever, as often as

"The coming of the master of the vineyard to punish the tenants of the vineyard suggests a judgment that is eschatological in tone." Hagner.

ἐκεῖνος, η, ο demonstrative adj. that, those

### Verse 41

λέγουσιν αὐτῷ, Κακοὺς κακῶς ἀπολέσει αὐτούς, καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν.

κακος, η, ον evil, bad  
 κακῶς badly, severely  
 ἀπολέσει Verb, fut act indic, 3 s ἀπολλυμι  
 destroy, kill

It is suggested that κακοὺς κακῶς ἀπολεσθαι is a literary phrase which had become idiomatic. It is difficult to translate, being a combination of "he will bring those bad men to a bad end" and "he will utterly destroy those evil men". NEB translates, "he will bring those wretches to a wretched end." Hagner comments that there may be an allusion to the destruction of Jerusalem.

ἐκδώσεται Verb, fut mid dep indic, 3 s  
 ἐκδιδωμαι let out, lease, rent  
 ἄλλος, η, ο another, other  
 οἵτινες Pronoun, m nom pl ὅστις, ἡτις, ὁ  
 τι who, which  
 ἀποδώσουσιν Verb, fut act indic, 3 pl  
 ἀποδιδωμι give, pay, render  
 καρπος, ου m see v.34

A verbal echo of Ps 1:3.

### Verse 42

λέγει αὐτοῖς ὁ Ἰησοῦς, Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς, Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ κυρίου ἐγένετο αὕτη, καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

οὐδέποτε never  
 ἀναγινωσκω read  
 γραφή, ης f writing, Scripture

Cf. 12:3, 5; 19:4; 21:16; 22:31. The quotation which follows is from Ps 118:22f. This quotation is found not only in the three Synoptics at this point but also in Acts 4:11 & 1 Peter 2:7.

λίθος, ου m stone  
 ἀποδοκιμαζω reject (after testing)  
 οἰκοδομεω build, build up, encourage  
 ἐγενήθη Verb, aor indic, 3 s γινομαι  
 κεφαλή, ης f head  
 γωνία, ας f corner; κεφαλή γωνίας  
 main corner stone, keystone

Seems to be a large stone laid in the foundations of a building at the corner of two walls. In such a place it would provide the key point from which those walls would be constructed and thereby the whole building. Alternatively, it could refer to the keystone or capstone at the top of the arch of a doorway (so Jeremias).

θαυμαστος, η, ον marvellous, wonderful

#### Verse 43

διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ θεοῦ καὶ δοθήσεται ἔθνοι ποιοῦντι τοὺς καρποὺς αὐτῆς.

δια τουτο It is relationship to Jesus which defines the people of God.

ἀρθήσεται Verb, fut pass indic, 3 s αἶρω  
take, take away

δοθήσεται Verb, fut pass indic, 3 s διδωμι  
έθνος, ουσ n nation, people

"The words foreshadow the appearance of the Christian church." Leon Morris. "This setting aside of the privilege of Israel as the unique people of God in favour of another people, namely, the church ... is of course nothing short of revolutionary. The singular ἔθνος, which means 'people' or 'nation,' inevitably alludes to the eventual mission to the Gentiles, the ἔθνοι, plural of the same word (cf. 12:21; 24:14; 28:19). The word in the singular here need not be thought of as excluding Jews, however, since the new nation, the church (cf. 16:18), consists of both Jews and Gentiles (and Jews are included in 28:19)... The emphasis on this new group producing the appropriate fruit (cf. v. 41) is thoroughly consonant with Matthew's frequent stress on the righteousness of the kingdom (e.g., 5:20; 6:33) that Jesus embodies and brings." Hagner.

#### Verse 44

[Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἔφ' ὃν δ' ἂν πέση λικμήσει αὐτόν.]

There are doubts regarding the authenticity of this verse. It is missing from many manuscripts and the evidence is very evenly divided. It could have been incorporated from Luke 20:18 or the careless eye of a copyist might have slipped from αὐτῆς at the end of v43 to αὐτόν at the end of the disputed verse, so resulting in its omission.

πεσὼν Verb, aor act ptc, m nom s πιπτω  
fall, fall down

συνθλαομαι be broken in pieces

ὅς ἂν whoever

πέση Verb, aor act subj, 3 s πιπτω

λικμαω crush

"Here it is the rejected stone – now the cornerstone (Ps 118:22 in v. 42) – who becomes to those who have rejected him either the stone of stumbling or the stone that crushes, in both cases bringing ruin to them. This sober judgment oracle may thus be thought of not as out of place but as supplementing v. 43, which spoke only of the kingdom being taken away, and as corresponding to the judgment referred to in v. 41." Hagner.

#### Verse 45

Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν λέγει·

ἀρχιερευς, εως m see v.15

ἔγνωσαν Verb, aor act indic, 3 pl γινωσκω

"The self-recognition shows the effectiveness of the parables as a means of disclosure." Hagner.

#### Verse 46

καὶ ζητοῦντες αὐτὸν κρατῆσαι ἐφοβήθησαν τοὺς ὄχλους, ἐπεὶ εἰς προφήτην αὐτὸν εἶχον.

ζητοῦντες Verb, pres act ptc, m nom s

ζητεω seek, look for, attempt

κρατεω hold, sieze, arrest

φοβεομαι trans fear, be afraid of,  
reverence; intrans be afraid

Cf. v.26.

ἐπει since, because, for

### Day 758: Matthew 22:1-7

#### Verses 1-14

"The parable of the Royal Marriage is divided into three easily recognisable parts: a) The rejected invitation (vv.1-7); b) The filled wedding hall (vv.8-10); and c) the missing wedding robe (vv.11-14)." Hendriksen  
Leon Morris draws attention to the significant differences from the parable in Luke 14:15-24. "They are variations on a theme that a teller of parables might well make on different occasions, between different audiences." Hagner thinks that Luke's version is probably closer to the source, 'Q,' and that Matthew has added detail, such as the sending of a sequence of servants and their shameful treatment or even killing, to link this parable more closely to the previous one. The final section (vv 11-14), is unique to Matthew.

**Verse 1**

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν ἐν παραβολαῖς αὐτοῖς λέγων,

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

Καὶ ἀποκριθεὶς "is apparently formulaic rather than actually referring to a response or answer to those being addressed." Hagner.

παλιν again, once more

**Verse 2**

Ὁμοιωθῆ ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν γάμους τῷ υἱῷ αὐτοῦ.

ὁμοιωθῆ Verb, aor pass indic, 3 s ὁμοίω  
make like; pass resemble, be like

βασιλευς, εὼς m king

ὅστις, ἥτις, ὁ τι who, which

γάμος, οὐ m wedding, wedding feast

"The analogy of eschatological fulfillment and a wedding banquet has already been encountered in Matthew (see 9:15) and is based on the expectation of the so-called messianic banquet (see ... on 9:15; cf. Rev 19:7, 8-9)." Hagner.

**Verse 3**

καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἔλθειν.

ἀπέστειλεν Verb, aor act indic, 3 s  
ἀποστελλῶ send, send out

Cf. 21:34.

κεκλημένους Verb, perf pass ptc, m acc pl  
καλεῶ

"In a day when people had nothing equivalent to watches and when banquets took a long time to prepare, it was obviously a very helpful thing to be notified in this manner." Morris.

θελῶ wish, will

The imperfect emphasises repeated unwillingness, cf. 23:37; John 5:40.

ἔλθειν Verb, aor act infin ἔρχομαι

**Verse 4**

πάλιν ἀπέστειλεν ἄλλους δούλους λέγων, Εἴπατε τοῖς κεκλημένοις, Ἴδὸν τὸ ἄριστόν μου ἡτοίμακα, οἱ ταῦτόι μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους.

παλιν see v.1

ἄλλος, ἡ, ο another, other

Cf. 21:36.

εἶπατε Verb, aor act imperat, 2 pl λεγῶ  
ἀριστον, οὐ n meal, noon meal, feast

ἡτοίμακα Verb, perf act indic, 1 s

ἔτοιμαζω prepare, make ready

ταυρος, οὐ m bull

σιτιστος, ἡ, ον fattened (τα σ. fattened calves)

τεθυμένα Verb, perf pass ptc, n nom/acc pl  
θυῶ slaughter, kill

ἔτοιμος, ἡ, ον ready, prepared

δεῦτε adv. come (of command or exhortation)

**Verse 5**

οἱ δὲ ἀμελήσαντες ἀπῆλθον, ὃς μὲν εἰς τὸν ἴδιον ἀγρόν, ὃς δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ·

ἀμελήσαντες Verb, aor act ptc, m nom pl  
ἀμελεῶ disregard, reject

"An incredible attitude to take up in the face of a royal command and the almost sacred duty of complying with an accepted invitation." Morris.

ἀπῆλθον Verb, aor act ind, 1s & 3pl  
ἀπερχομαι

ἴδιος, α, ον one's own

ἀγρος, οὐ m field, farm

ἐμπορία, ας f business

"They 'paid no attention' (ἀμελήσαντες, the only occurrence of the word in the Gospels; cf. Heb 2:3), they returned to their ordinary pursuits, to the field and to the shop (ἐμπορίαν, 'business,' occurs only here in the NT), as though no such invitation had been given or received. They denied the reality of what was announced and being celebrated." Hagner.

**Verse 6**

οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν.

λοιπος, ἡ, ον rest, remaining, other

κρατήσαντες Verb, aor act ptc, m nom pl  
κρατεῶ see 21:46

ὑβρίσαν Verb, aor act indic, 3 pl ὑβρίζω  
treat shamefully, insult, mistreat

"A term that covers a wide range of unpleasantness." Morris.

ἀποκτείνω kill, put to death

"The applicability of the language to the fate of John the Baptist, Jesus (the verb ὑβρίζειν, 'treat shamefully,' occurring in Matthew only here, is used in the passion prediction of Luke 18:32; cf. its application to Paul in 1 Thess 2:2), and eventually the disciples is obvious (they thus share the same end as the prophets; cf. 21:35; 23:37)." Hagner.

**Verse 7**

ὁ δὲ βασιλεὺς ὠργίσθη, καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπόλεσεν τοὺς φρονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν.

ὀργίζομαι **be furious, be angry**  
πεμπῶ **send**

στρατεῦμα, τος n **troops, soldiers, army**  
ἀπολλυμι **destroy, kill**  
φρονεὺς, εως m **murderer**  
ἐκεῖνος, η, ο see 21:40  
πολις, εως f **city, town**  
ἐνέπρησεν Verb, aor act indic, 3 s  
ἐμπιπρημι or ἐμπιπρημι **set on fire, burn down**

"Some commentators see a reference to the fall of Jerusalem in AD 70 and regard this Gospel as written after that date. Gundry, however, points out that this would imply that the mission to the Gentiles did not begin till that date, but 'that implication would disagree with (Matthew's) own theology of evangelism in 28:19-20'; Gundry thinks that the background is rather Isaiah 5:24,25. Those who identify what is said with the destruction of Jerusalem do not generally notice that Jerusalem was not in fact burned, though the temple was." Morris.

Whilst agreeing with Gundry, Hagner adds, "it is virtually impossible for post-70 readers of the Gospel not to see the destruction of Jerusalem alluded to in these words."

**Day 759: Matthew 22:8-14****Verse 8**

τότε λέγει τοῖς δούλοις αὐτοῦ, Ὁ μὲν γάμος ἔτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι·

τοτε **then, at that time**  
ἔτοιμος, η, ον see v.4

"A hint of realised eschatology." Hagner.

ἄξιος, α, ον **worthy, deserving, fitting**

**Verse 9**

πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἐὰν εὗρητε καλέσατε εἰς τοὺς γάμους·

πορευομαι **go, travel**  
διεξοδος, ου f (doubtful meaning) δ. των ὁδων perhaps where the roads leave the city or along the main streets

Maybe the place where the roads out of town enter open country.

ὅσος ἂν, ὅσος ἐὰν **whoever; pl. as many as, all**  
εὗρητε Verb, aor act subj, 2 pl εὗρισκω

**Verse 10**

καὶ ἐξεληθόντες οἱ δοῦλοι ἐκεῖνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας οὓς εὗρον, πονηροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων.

ἐξεληθόντες Verb, aor act ptc, m pl nom

ἐξερχομαι

ἐκεῖνος, η, ο **that, those**

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

συναγω **gather, gather together**

εὗρον Verb, aor act indic, 1 s & 3 pl

εὗρισκω

πονηρος, α, ον **evil, bad, wicked**

"In the application this means that Jesus accepts people the Jewish establishment would regard as evil and therefore totally unacceptable." Leon Morris.

τε enclitic particle **and, and so**

ἀγαθος, η, ον **good, useful, fitting**

ἐπλήσθη Verb, aor pass indic, 3 s πιμπλημι **fill**

In place of γάμος & B\* L have νυμφων, in the sense of 'wedding hall,' described by Metzger as 'an Alexandrian correction' to avoid the awkwardness of referring to a banquet as 'filled.'

ἀνακειμαι **be seated at table, be a dinner guest**

"The messianic banquet thus finds its eschatological fullness in the inclusion of such unlikely people as Gentiles (cf. Rom 11:25) and those widely regarded as 'the unrighteous.'" Hagner.

**Verses 11-14**

These verses, unique to Matthew, indicate that while the messianic banquet is open to all (cf. v 10 πονηροὺς τε καὶ ἀγαθοὺς), that does not mean that the issue of righteousness becomes unimportant. "This added material corresponds to the emphasis in the preceding parable on the giving of fruit in its season by the new tenant farmers (21:41, 43)." Hagner.

**Verse 11**

εἰσελθων δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου·

εἰσερχομαι **enter, go in, come in**

θεαομαι **see, look at, observe**

εἶδεν Verb, aor act indic, 3 s ὄρωα **see, observe, perceive**

ἐκεῖ **there, in that place**

ἐνδεδυμένον Verb, perf midd ptc, m acc s

ἐνδύω **dress, clothe; midd wear**

ἔνδυμα, τος n **clothing, garment**

Bearing in mind that these would not have had their own wedding garments, neither could they have gone home to change, it would seem that the lord of the feast provided wedding garments for the guests – garments which one refused, thinking his own clothes sufficient. However, the detail of where the wedding garments were to come from in the parable is not material to Matthew's point.

"For such a garment as a metaphor for righteousness, cf. Rev 19:8, where at the marriage of the Lamb the Bride is granted to wear 'fine linen, bright and pure,' whereupon follows the statement: 'for the fine linen is the righteous deeds [τα δικαιώματα] of the saints.'" Hagner.

See also the Pauline exhortation to clothe oneself with Christ, Rom 13:14; Gal 3:27; Eph 4:22-24; Col 3:8-14, part of the 'put off ... put on' teaching of the first century church which probably formed part of the instruction of converts.

On the imagery of 'clothes of righteousness', see Ps 132:16; Is 61:10; Zech 3:3-5; Rev 3:4-5; 19:2-8.

### Verse 12

καὶ λέγει αὐτῷ, Ἐταίρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; ὁ δὲ ἐφίμωθη.

ἔταιρος, ου m friend

εἰσῆλθες Verb, aor act indic, 2 s  
εἰσερχομαι

ὧδε adv here, in this place

ἐφίμωθη Verb, aor pass indic, 3 s φιμωω  
silence; pass. be silent

### Verse 13

τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις, Δῆσαντες αὐτοῦ πόδας καὶ χεῖρας ἐκβάλετε αὐτὸν εἰς τὸ σκότος τὸ ἔξωτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

τοτε then, at that time

διακονος, ου m & f servant, helper

δεω bind, tie

πόδας Noun, acc pl πους, ποδος m foot

χειρ, χειρος f hand

ἐκβάλετε Verb, aor act imperat, 2 pl

ἐκβαλλω throw out, expel, cast out

σκοτος, ους n darkness, evil

ἔξωτερος, α, ον outer, outmost

Cf. 8:12.

ἐκεῖ see v.11

ἔσται Verb, fut indic, 2 s εἶμι

κλαυθμος, ου m bitter crying, wailing

βρυγμος, ου m grinding, gnashing

ὀδους, ὀδοντος m tooth

Cf. 13:42, 50; 24:51.

### Verse 14

πολλοὶ γὰρ εἰσιν κλητοὶ ὀλίγοι δὲ ἐκλεκτοί.

κλητος, η, ον called, invited

ὀλιγος, η, ον little; pl. few

ἐκλεκτος, η, ον chosen

"The term does not indicate the smallness of the actual number of the chosen but merely that in contrast to the scope of the call not all are chosen." Hagner.

Election is made visible in response.

"Tragically, the people who had long been known by the adjective 'chosen' lose their privilege through their unresponsiveness to the invitation. Their chosenness was in the final analysis a calling – a calling to which finally they were not true... Matthew never tires of the theme of the righteousness of this discipleship – that of the kingdom of God. It constitutes a dividing point for all humanity and is the sole demonstrating criterion for membership among the elect." Hagner.

## Day 760: Matthew 22:15-22

### Verse 15

Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ.

τοτε then, at that time

πορευομαι go, proceed

συμβούλιον, ου n plan, plot; council

Cf. 12:14.

ὅπως (or ὅπως ἄν) that, in order that  
παγιδυεω trap, entangle

### Verse 16

καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν λέγοντες, Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων.

ἀποστελλω send, send out

Ἡρωδιανοι, ων m Herodians (partisans of the Herodian family)

Cf. Mark 3:6.

διδασκαλος, ου m teacher

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

ἀληθης, ες true, truthful, honest

ὁδος, ου f way, road

ἀληθεια, ας f truth, reality; ἐν ἄ. truly

διδασκω teach

Words "designed to flatter Jesus into speaking as boldly as possible." Hagner.

μελει impersonal verb it is of concern, it matters

οὐδεις, οὐδεμια, οὐδεν no one, nothing

"This does not mean that he is inconsiderate but that he is no time server: he tells the truth regardless of whether what he says pleases them or not." Leon Morris

βλεπω see, look

προσωπον, ου n face, appearance

"He is no respecter of persons ... Jesus does not consider 'face' as important as most others do." Morris. Cf. 1 Sam 16:7.

### Verse 17

εἰπέ οὖν ἡμῖν τί σοι δοκεῖ· ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὐ;

δοκεω think, suppose

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

δοῦναι verb, aor act infin δίδωμι

κηνσος, ου m tax, poll tax

ἢ οἱ

"The question itself was a brilliant one because either of the alternative answers could be used against Jesus. If he were to answer that it is right to give tribute to Caesar, he would be discredited among the people as compromising on a basic principle and as thus not being worthy of the name 'prophet.' If, on the other hand, he were to disallow the paying of the tax to Caesar, that could be used against him in any later presentation of Jesus to the Roman authorities as a dangerous revolutionary." Hagner.

### Verse 18

γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν, Τί με πειράζετε, ὑποκριταί;

γνοὺς Verb, aor act ptc, m nom s γινωσκω

πονηρια, ας f evil, wickedness, evil

intention

πειραζω test, put to the test

ὑποκριτης, ου m hypocrite

### Verse 19

ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κῆνσου. οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον.

ἐπιδεικνυμι show, point out

νομισμα, τος n coin, money

προσήνεγκαν Verb, aor act indic, 3 pl

προσφερω offer, present, bring

δηναριον, ου n denarius

### Verse 20

καὶ λέγει αὐτοῖς, Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή;

εἰκων, ονος f likeness, image, appearance

ἐπιγραφη, ης f inscription, superscription

A Roman denarius of the day had the inscription **TI CAESAR DIVI AUG F AUGUSTUS**, that is, 'Tiberius Caesar, son of the divine Augustus, Augustus.'

### Verse 21

λέγουσιν αὐτῷ, Καίσαρος. τότε λέγει αὐτοῖς, Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ.

τοτε then, at that time

ἀποδιδωμι give, pay, render, give back, repay, fulfil; midd sell

Note the different verb used by the questioners (v.17). "The word acknowledges that there are some things that are due to Caesar." Morris

"We are at one and the same time citizens of some earthly state and citizens of heaven; the obligations of neither may be neglected... We should be clear too that Jesus is not saying that we can divide life into separate compartments so that God has nothing to do with that section that belongs to Caesar. The obligations to God cover all of life; we must serve Caesar in a way that is honouring to God." Morris.

"The design of the Pharisees to entrap Jesus failed because he was able to transcend the dilemma they forced on him. And in so doing, Jesus was at the same time able to articulate a fundamental principle by which the disciples could chart their existence as the people of God's kingdom living in a yet imperfect world governed by secular authorities... The later NT writers regard the ruling powers as instituted by God and as worthy of honor, faithfulness, support, and intercession (e.g., Rom 13:1-17; 1 Peter 2:13-17)." Hagner. Though we should add that the NT writers view the Gospel as subverting, rather than simply affirming, the powers displayed in human government and social organisation.

### Verse 22

καὶ ἀκούσαντες ἐθαύμασαν, καὶ ἀφέντες αὐτὸν ἀπήλθαν.

θαυμαζω wonder, be amazed

ἀφιημι leave

ἀπήλθαν Verb, aor act indic, 3 pl

ἀπερχομαι

Cf. Mark 12:12.