

Notes on the Greek New Testament
Week 153 – Matthew 22:23-23:12

Day 761: Matthew 22:23-28**Verses 23-33**

Cf. Mark 12:18-27; Luke 20:27-40.

Verse 23

Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσήλθον αὐτῷ
Σαδδουκαῖοι, λέγοντες μὴ εἶναι
ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν
ἐκεῖνος, ἢ, ὁ demonstrative adj. that
προσήλθον see 21:14

The Sadducees were strongly opposed to the Pharisees (cf. Acts 23:8) and, in all probability, were pleased with their treatment at the hands of Jesus. Nevertheless, they also were opposed to Jesus. "Their cooperation with the Romans meant that they were suspicious of any movement that might disturb the current political setup, so they would like to have Jesus discredited." Leon Morris.

The reading οἱ λέγοντες is in fact found in κ^2 K L Θ^1 , but the insertion of the article is probably caused by scribal assimilation to the parallels (Mark 12:18; Luke 20:27). The article could have been omitted through homoioteleuton (cf. the last syllable of Σαδδουκαῖοι), but if it were originally present, "this would be the only place where Matthew has provided an explanation of this sort concerning Jewish affairs" Metzger.

εἶναι Verb, pres infin εἶμι
ἀναστασις, εως f resurrection, raising up
ἐπηρώτησαν Verb, aor act indic, 3 pl
ἐπερωτᾶω ask, question

Josephus records that "The Sadducees hold that the soul perishes along with the body."

Verse 24

λέγοντες, Διδάσκαλε, Μωϋσῆς εἶπεν, Ἐάν
τις ἀποθάνῃ μὴ ἔχων τέκνα,
ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν
γυναῖκα αὐτοῦ καὶ ἀναστήσει σπέρμα τῷ
ἀδελφῷ αὐτοῦ.

διδασκαλος, ου m see v.16

ἐάν if

ἀποθνησκω die

τεκνον, ου n child

ἐπιγαμβρευνω marry (according to levirate
law)

γυνη, αικος f woman, wife

ἀνιστημι trans (in fut and 1 aor act) raise

σπερμα, τος n seed, offspring

Cf. Deut 25:5,6; Gen 38:8.

Verse 25

ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ
πρῶτος γήμας ἐτελεύτησεν, καὶ μὴ ἔχων
σπέρμα ἀφῆκεν τὴν γυναῖκα αὐτοῦ τῷ
ἀδελφῷ αὐτοῦ·

The story is unlikely to have been factual. Not only was it inherently improbable, but also the practice of levirate marriage was not generally observed in the first century.

ἑπτα seven

πρωτος, η, ον first

γήμας Verb, aor act ptc, m nom s γαμεω
marry

τελευταω die

ἀφῆκεν Verb, aor act indic, 3 s ἀφιημι
leave

Verse 26

ὁμοίως καὶ ὁ δεύτερος καὶ ὁ τρίτος, ἕως
τῶν ἑπτὰ.

ὁμοίως likewise, in the same way

δυτερος, α, ον second

τριτος, η, ον third

ἑπτα seven

Verse 27

ὕστερον δὲ πάντων ἀπέθανεν ἡ γυνή.

ὑστερον afterwards, later, finally; ὑ.

παντων last of all

ἀπέθανεν Verb, aor act indic, 3s

ἀποθνησκω see v.24

Verse 28

ἐν τῇ ἀναστάσει οὖν τίνος τῶν ἑπτὰ ἔσται
γυνή; πάντες γὰρ ἔσχον αὐτήν.

ἀναστασις, εως f see v.23

ἔσται Verb, fut indic, 2 s εἶμι

ἔσχον Verb, aor act indic, 1 s & 3 pl ἔχω

Day 762: Matthew 22:23-36**Verse 29**

ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς,
Πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν
δύναμιν τοῦ θεοῦ·

ἀποκριθεὶς see v.1

πλαναω lead astray, mislead, deceive

εἰδότες Verb, perf act ptc, m nom pl οἶδα
(verb perf in form but with present
meaning) know, understand

The participle is causal in force, as NIV
"because you do not know ..."

γραφή, ης f writing, Scripture
μηδε negative particle nor, and not

"If God is truly God, then the raising of the
dead can be no problem for him. The power to
revivify cannot be denied to the One who
created life in the first place." Hagner.

Verse 30

ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε
γαμίζονται, ἀλλ• ὡς ἄγγελοι ἐν τῷ
οὐρανῷ εἰσιν.

οὔτε not, nor (οὔτε ... οὔτε neither ...
nor)

γαμεω see v.25

γαμίζω give (a bride) in marriage

A large number of MSS (κ L W f³ TR) add
θεου or του θεου, which may well be a
'natural expansion.' If, on the other hand, the
words were original, it is difficult to know
why they would have been omitted from B and
D.

The Sadducees wrongly assumed that if there
were to be a future life, it must be just like the
present. Marriage serves the purposes of God
in this present age: "The race must be
propagated, and the family is the environment
in which this is brought about." Morris. The
pattern for society in the age to come will
likewise reflect the purposes of God for
eternity.

Verse 31

περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ
ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ
λέγοντος,

νεκρος, α, ον dead

ἀναγινωσκω read

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

Verse 32

Ἔγω εἰμι ὁ θεὸς Ἀβραάμ καὶ ὁ θεὸς
Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ; οὐκ ἔστιν [ὁ]
θεὸς νεκρῶν ἀλλὰ ζωντῶν.

ζωω live, be alive

ὁ found in B L Γ Δ f¹, is omitted by κ D W
The UBSGNT committee found it difficult to
decide whether ὁ was omitted to conform the
text to the parallel in Mark 12:27 or was added
to conform to the immediately preceding
occurrences of ὁ θεός. Thus the word is
retained in brackets.

The passage cited in v. 32, drawn from
material accepted as canonical by the
Sadducees, apart from a few minor changes,
agrees verbatim with the LXX of Exod 3:6.
"Neither the Sadducees nor anybody else said
that "God was the God of Abraham, etc." If
there is no afterlife, they should have said that
when they referred to the patriarchs and their
God. The fact that they all took it for granted
that God is the God of the patriarchs tells us
something about the partriarchs as well as
about God." Morris.

Verse 33

καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσαντο
ἐπὶ τῇ διδαχῇ αὐτοῦ.

ὄχλος, ου m crowd, multitude

ἐκπλησσομαι be amazed

διδαχη, ης f teaching, what is taught

Cf. 7:28.

Verses 34-40

Cf. Mark 12:28-34; Luke 10:25-28.

Verse 34

Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐρίμωσεν
τοὺς Σαδδουκαίους συνήχθησαν ἐπὶ τὸ
αὐτό.

φιμωω silence, put to silence

συνήχθησαν Verb, aor pass indic, 3 pl

συναγω gather, gather together,
assemble

ἐπὶ το αὐτό is used in the sense of 'together'
as in Acts 1:15. Hagner comments, "the
identical phrase occurs in the LXX of Ps 2:2 in
a context of opposition against the Lord's
'anointed.'"

Verse 35

καὶ ἐπηρωτησεν εἷς ἐξ αὐτῶν [νομικὸς]
πειράζων αὐτόν,

ἐπερωταω ask, question

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one

νομικος, η, ον pertaining to the law; ὁ v.
lawyer

Though only a few manuscripts omit νομικος Metzger argues that the word is not original. He suggests that, "Internal considerations of the most compelling kind make it altogether likely that all of the Uncials and almost all of the minuscules are wrong in reading νομικος"

- i) Except for this passage, Luke alone of the evangelists uses this word.
- ii) There would have been no reason to omit the word if genuine, but strong temptation to add it from the parallel passage in Luke 10:25.

Morris disagrees saying, "the attestation is strong, and there is no reason why Matthew should not use a word once only. It should be accepted."

πειραζω test, put to the test

Verse 36

Διδάσκαλε, ποία ἐντολή μεγάλη ἐν τῷ νόμῳ;

διδασκαλος, ου m teacher
ποιος, α, ον interrog pro. what, which
ἐντολη, ης f command
μεγας, μεγαλη, μεγα large, great

μεγαλη this Semitic construction means 'great as compared to the other commandments,' 'the greatest.'

νομος, ου m law

A trick question in that it was calculated to provoke controversy as this was a hot topic in rabbinic discussion.

Day 763: Matthew 22:37-43

Verse 37

ὁ δὲ ἔφη αὐτῷ, Ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου·

ἔφη Verb, imperf act ind, 3s φημι say
ἀγαπήσεις Verb, fut act indic, 2s ἀγαπαω
love

ὅλος, η, ον whole, all, complete, entire
ψυχη, ης f self, inmost being, 'soul'
διανοια mind, thought, understanding

The quotation is from Dt 6:5 with the exception that the final 'with all your might' is changed to 'with all your mind'. Cf. Josh 22:5.

Verse 38

αὕτη ἐστὶν ἡ μεγάλη καὶ πρώτη ἐντολή.
πρωτος, η, ον first, leading, foremost

"This commandment from Deut 6:5 can easily be recognized as a kind of elaboration on the first commandment of the Decalogue: 'I am the Lord your God ... you shall have no other gods besides me.'" Hagner.

Verse 39

δευτέρα δὲ ὅμοια αὐτῇ, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

δευτερος, α, ον second
ὅμοιος, α, ον like, of the same kind as
πλησιον i) prep with gen near; ii) ὁ π.
neighbour, fellow man.

σεαυτου, ης reflexive pronoun yourself

Cf. Lev 19:18,34. See also Matt 5:43; 19:19; Rom 13:9; Gal 5:14; Jas 2:8.

"It seems that the Jews tended to understand by the *neighbour* one's fellow Jew and to leave open the possibility of a thoroughgoing hatred to 'lesser breeds without the law.' But there cannot be the slightest doubt that Jesus is extending the term as widely as it can be extended; he is saying that one must love one's fellow human being. The two great commandments go together (if anyone says he loves God and hates his brother he is a liar, 1 John 4:20)." Leon Morris. The quotation from 1 John no doubt refers primarily to a fellow *believer*, but it should not be limited to care for believers.

Verse 40

ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ προφῆται.

δυο gen & acc δυο dat δυσιν two
κρέματα Verb, pres pass indic, 3s
κρεμαννυμι hang, midd intrans. hang

Cf. 7:12; Rom 13:10. "This does not ... mean that all other commandments may be ignored and that all that one must do is love. The commandments of God are serious and must be observed. But Jesus is saying that it is only when we love that we can truly obey them and that without love we do not really understand what the commandments mean. In one way or another all the commandments are expressions of God's love. Love is the thrust of them all, and it is only as we love that we fulfil them." Morris.

Verses 41-46

Cf. Mark 12:35-37a; Luke 20:41-44.

Verse 41

Συνηγμένων δὲ τῶν Φαρισαίων
ἐπηρωτησεν αὐτοὺς ὁ Ἰησοῦς

συνηγμένων Verb, perf pass ptc, gen pl
συναγω see v.34
ἐπερωταω ask, interrogate, question

Verse 42

λέγων, Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ;
τίνος υἱὸς ἐστίν; λέγουσιν αὐτῷ, Τοῦ
Δαυίδ.

"The question asked by Jesus must have seemed very easy to the Pharisees. It was common knowledge that the promised Messiah ... was to be of the lineage of David (cf. John 7:42; for OT background, see 2 Sam 7:12–13; Ps 89:4; Jer 23:5; cf. *Ps. Sol* 17:21). Conversely, throughout the Gospel the references to Jesus as the Son of David (e.g., 1:1, 20; 9:27; 12:23; 15:22; 20:30–31; 21:9) amount to assertions of his messianic identity." Hagner.

δοκεω think, suppose

Verse 43

λέγει αὐτοῖς, Πῶς οὖν Δαυὶδ ἐν πνεύματι
καλεῖ αὐτὸν κύριον λέγων,
πῶς how(?)

"See the opening words of Ps 110. it is astonishing that David should call his son 'my lord'; by Jewish standards of familial respect, it is rather the son who might refer to his father as 'my lord.'" Hagner.

Day 764: Matthew 22:44-23:4**Verse 44**

Εἶπεν κύριος τῷ κυρίῳ μου, Κάθου ἐκ
δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου
ὑποκάτω τῶν ποδῶν σου;

κάθου Verb, pres midd/pass dep imperat, 2 s
καθημαι sit, sit down
δεξιός, α, ον right, δεξια right hand
ἕως ἂν until
θῶ Verb, aor act subj, 1 s τιθημι place
ἐχθρός, α, ον enemy
ὑποκατω prep with gen under, beneath
πους, ποδος m foot

"The prophecy refers to the Messiah as sitting at the right hand of God, that is, in the highest place of all... And while he sits there, God himself will defeat all his enemies." Leon Morris. Morris goes on to point out that by this, Jesus challenged their notion that the Messiah would be a warrior king, just like David. "It was fundamentally because they had a wrong conception of the Messiah, thinking of him as a human warrior rather than a divine Saviour, that they failed to see Him in Jesus." Tasker.

Verse 45

εἰ οὖν Δαυὶδ καλεῖ αὐτὸν κύριον, πῶς
υἱὸς αὐτοῦ ἐστίν;

See v.43.

"The point of the question addressed to the Pharisees is apparently to elevate the concept of Messiah from that of a special human being to one who uniquely manifests the presence of God – and thus one whom David has also to address as his lord. This pericope serves thus in one sense as a kind of justification for the extravagant claims made by Jesus, or concerning him, earlier in the Gospel (e.g., 10:32–33, 40; 11:27; 14:33; 16:16). As in Peter's confession, so here, the Christ, the Son of David, is to be recognized as uniquely 'the Son of the living God'... He is the living Lord of the church ... who sits at God's right hand. The Pharisees accordingly reject Jesus at their very great peril. They have rejected not merely a human messianic claimant but the unique emissary of God, whom even David had called 'my lord.'... So too today repeated attempts are being made to explain Jesus in strictly human categories. Yet if we limit our understanding of Jesus to analogies that from the beginning rule out the supernatural and the divine, we will never arrive at an adequate view of Jesus. This is the very point the Gospel desires to press home to its readers. Jesus' question to the Pharisees – How then does David call him 'my lord'? – must also be asked of those modern scholars who allow Jesus to be no more than a human teacher. The burning question 'Who do you say I am?' (16:15) has only one adequate answer." Hagner.

Verse 46

καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ
λόγον, οὐδὲ ἐτόλμησέν τις ἀπ' ἐκείνης τῆς
ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

οὐδεὶς, οὐδεμια, οὐδεν no one, nothing
δυναμαι can, be able to, be capable of

ἀποκριθῆναι Verb, aor pass dep infin
ἀποκρινομαι answer, reply
οὐδε and not, neither
τολμαω dare, be brave
ἐκεῖνος, η, ο demonstrative adj. that
ἐπερωταω see v.41
οὐκετι adv no longer, no more

Verse 1

Τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ

τοτε then, at that time
λαλεω speak, talk
ὄχλος, ου m crowd, multitude
μαθητης, ου m disciple, follower

Morris comment that, in the following verses Jesus, "is not so much criticizing [the Pharisees] as drawing his hearers' attention to the kind of lives they should be living."

Verse 2

λέγων, Ἐπὶ τῆς Μωϋσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι.
καθεδρα, ας f seat, chair

'Chair' refers here to teaching office. "This means that as the custodians of Moses' teaching they share in his authority and are accordingly to be respected." Hagner.

καθίζω sit, take one's seat
γραμματευς, εως m scribe, expert in Jewish law

Verse 3

πάντα οὖν ὅσα ἐὰν εἴπωσιν ὑμῖν ποιήσατε καὶ τηρεῖτε, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσιν γὰρ καὶ οὐ ποιοῦσιν.

ὅσος, η, ον as much as, how much; ὅσος ἐὰν whoever, whatever
εἴπωσιν Verb, aor act subj, 3 pl λεγω
τηρεω keep, observe

Some (Carson, Jeremias) hold these words of Jesus to be irony and sarcasm. Morris however, believes that Jesus is drawing attention to the difference between the words and the deeds of the Pharisees. Bengel and Gundry point out that it is only when and insofar as they expound Moses that their words demand attention, not when they add and develop their own traditions. Hagner, while suggesting that the words might be put in inverted commas since they reflect the Pharisees view of themselves, also sees this as part of "Matthew's concern to affirm Jesus' loyalty to the righteousness of the Torah" rather than the statement being ironic or sarcastic.

Verse 4

δεσμεύουσιν δὲ φορτία βαρέα [καὶ δυσβάστακτα] καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων, αὐτοὶ δὲ τῷ δακτύλῳ αὐτῶν οὐ θέλουσιν κινήσαι αὐτά.

δεσμευω tie (up), bind
φορτιον, ου n burden, load
βαρέα Adjective, n nom/acc pl βαρως, εια, υ heavy
δυσβαστακος, ον hard to carry

καὶ δυσβάστακτα is lacking in L^f it sy^{s,c,p} bo; after φορτια κ has simply μεγαλα βαρεα. The omission can have been caused by homoioteleuton, i.e., the skipping of the eye from the και to the και following the adjective. Favouring the text are B D W Θ f¹³ TR lat sy^h sa (mae). Because the word δυσβάστακτα may have been imported from the parallel in Luke 11:46, however, it is placed in brackets. Metzger appends his opinion that the words are an interpolation from Luke 11:46 and should not be considered a part of the original text. If they were original, he asks, why are they omitted "from such a rich variety of witnesses"?

ἐπιτιθημι place on, place, add
ὤμος, ου m shoulder

"The Pharisees, in a well-motivated but misled attempt to protect the obedience of the written Torah, had built up an elaborate fence around the Torah through the detailed stipulations of their special tradition (which in tragic irony had the effect of canceling out what it had been intended to explicate; cf. 15:3, 6). This they firmly imposed on others, without being willing to make adjustments to the burden, not even by so slight an exertion as the moving of a finger." Hagner.

"The regulations they evolved for ritual purity were much harder for people in trades and similar walks of life than for the more leisured and scholarly Pharisees." Morris.

Cf. 11:30 for the contrasting 'burden' of Jesus.

δακτυλος, ου m finger
θελω wish, will
κινεω move, remove

Day 765: Matthew 23:5-12**Verse 5**

πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ
θεαθῆναι τοῖς ἀνθρώποις· πλατύνουσιν
γὰρ τὰ φυλακτήρια αὐτῶν καὶ
μεγαλύνουσιν τὰ κράσπεδα,

θεαθῆναι Verb, aor pass infin θεαομαι
see, look at, observe

Cf. 6:1-6.

πλατυνω enlarge, widen
φυλακτηριον, ου η phylactery

A small case containing scripture verses, worn
on the arm and forehead by the Jew while
praying, as commanded in Dt 6:8.

μεγαλυνω enlarge, magnify
κρασπεδον, ου η fringe, edge, tassel

"Tassels attached to the outer garment to
remind people to follow God's commandments
(Num 15:37-38)." Morris.

Verse 6

φιλοῦσιν δὲ τὴν πρωτοκλισίαν ἐν τοῖς
δειπνοῖς καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς
συναγωγαῖς

φιλεω love
πρωτοκλισια, ας f place of honour
δειπνον, ου η feast, banquet

I.e. being seated at the right hand of the host or
the master of the house. Cf. Luke 14:7-14.

πρωτοκαθεδρια, ας f place of honour

"There appear to have been some seats behind
the officiants, facing the congregation, for
people not leading the service, and, if so, they
would have been regarded as important
places." Morris.

Verse 7

καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ
καλεῖσθαι ὑπὸ τῶν ἀνθρώπων, ῥαββί.

ἀσπασμος, ου η greeting
ἀγορα, ας f market place

"In Oriental etiquette, the inferior had the prior
obligation to greet the superior with a
salutation whose length indicated the
superior's importance." Meier.

ῥαββι rabbi, teacher, master

"To be called 'Rabbi' in public meant that there
was open recognition of the status of the man
so honoured; he was regarded as an
outstanding teacher of the law." Morris.
Many MSS (D W¹³ TR sy^{s,c,h}) repeat the word
ῥαββι which is probably a scribal heightening.

Verse 8

ὑμεῖς δὲ μὴ κληθῆτε, ῥαββί, εἷς γὰρ ἐστὶν
ὑμῶν ὁ διδάσκαλος, πάντες δὲ ὑμεῖς
ἀδελφοί ἐστε.

κληθῆτε Verb, aor pass subj, 2 pl καλεω
εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one
διδασκαλος, ου η teacher

"Although the 'one teacher' is not specified
here, there can be no doubt that he is the same
as the one tutor of v. 10, i.e., the Christ. The
point here is not to deny that the Christian
community has teachers but rather to put up a
barrier against the elevation of some above
others and the pride that so naturally
accompanies such differentiation. The stress
thus falls on the egalitarian statement 'all
[παντες] of you are brothers and sisters.' All
are equally dependent upon the single
authoritative teacher of the community,
Jesus... Behind this emphasis lies a polemic
against the de facto authority of the Pharisees
and scribes. Possible eschatological overtones,
in the context of the announcement of the new
covenant, are found in Jeremiah's declaration
that no one will need teaching because they
will all know the Lord directly (Jer 31:34)."
Hagner.

Verse 9

καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς,
εἷς γὰρ ἐστὶν ὑμῶν ὁ πατὴρ ὁ οὐράνιος.

γη, γης f earth
οὐρανιος, ον heavenly, in heaven

"The sense of spiritual 'father' in 1 Cor 4:14–
15 is rather different from what is entailed
here." Hagner.

Verse 10

μηδὲ κληθῆτε καθηγηταί, ὅτι καθηγητῆς
ὑμῶν ἐστὶν εἷς ὁ Χριστός.

μηδε negative particle nor, and not
καθηγητης, ου η teacher, leader, master

Do we take seriously this warning against the use of titles among the people of God? Jesus prohibits such titles because they reflect a wrong view of the Christian's relationship with God. The Christian had an immediate relationship with God through Christ: God is their Father and Christ their teacher and Lord by virtue of the Spirit dwelling within them (cf. 1 Jn 2:27). This 'priesthood of all believers' means that there can be no spiritual hierarchy in the church but only a community of brothers and sisters who encourage one another. There may be some with special spiritual gifts (see Ephesians 4:11), but even here they are not to be viewed as spiritual superiors but as members of the body given and gifted for the health of the whole.

Verse 11

ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος.

μείζων, ον **greater, greatest**

ἔσται Verb, fut indic, 2 s εἶμι

διάκονος, ου m & f **servant**

Cf. 20:26-28.

Verse 12

ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται,
καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται.

ὅστις, ἥτις, ὅ τι **who, which, whoever**

ὑψω **exalt, lift up, raise**

ἑαυτος, ἑαυτη, ἑαυτον **him/her/itself**

ταπεινω **humble**

"Such a reversal is already anticipated in the OT (cf. Prov 29:23; Job 22:29; Ezek 17:24; 21:26) and is taken up in the NT, probably in dependence upon the teaching of Jesus (cf. Jas 4:10; 2 Cor 11:7; the pattern is seen even in Jesus' own mission as described in Phil 2:8-9). The very close parallels in Luke 14:11; 18:14, although slightly different in form, reflect the same symmetrical parallelism of Matthew's logion." Hagner. See also 1 Sam 2:8; Ps 18:27; Prov 3:34; Ezek 21:26; Lk 1:52 *et al.*