

## Notes on the Greek New Testament Week 154 – Matthew 23:13-24:8

### Day 766: Matthew 23:13-22

#### Verses 13-33

Cf. Luke 11:39-52. Matthew has seven woes against the scribes and Pharisees rather than the six in Luke. Hagner says that this is "significant symbolism, pointing to a fulness of corruption." He adds, "The first six woes appear to be linked in pairs, with the seventh serving as a climax: the first and second (vv 13–15) concern the effect of the scribes and Pharisees on their disciples; the third and fourth (vv 16–24) concern their teaching; the fifth and sixth (vv 25–28) concern the problem of externalism; the seventh the rejection of those sent by God."

On the application of these woes, Hagner comments, "There is today only one proper Christian use of the woe sayings of this pericope. It is found not primarily in the application of the passage to the historical Pharisees, and even less to modern Judaism as a religion, but in the application of the passage to members of the church. Hypocrisy is the real enemy of this pericope, not the scribes, the Pharisees, or the Jews. If, on the model of this pericope, a bitter woe is to be pronounced against anyone today, it must be directed *solely* against hypocrisy in the church (cf. 1 Peter 2:1)."

#### Verse 13

Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσερχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν.

οὐαὶ woe! how horrible it will be!

"The woe saying is a painful statement of displeasure involving an implied judgment ... hence it serves as the opposite of the beatitude. Woe sayings are found elsewhere in Matthew (11:21; 18:7; 24:19; 26:24), but the seven woes of the present pericope form a distinctive set (all are identical with the present formula [cf. vv 15, 23, 25, 27, 29] except for v. 16). Woe sayings are not uncommon in the OT, and a piling up of a succession of woe oracles is occasionally also found (cf. Isa 5:8–22 for a series of six; Hab 2:6–20 for five)." Hagner.

ὑποκριτής, ου m hypocrite  
κλειω shut, shut up, lock  
ἔμπροσθεν before, in front

εἰσερχομαι enter, go in, come in  
ἀφιημι allow, tolerate

#### Verse 14

Most ancient MSS omit this verse. It would appear to be an interpolation from Mk 12:40 or Lk 20:47.

#### Verse 15

Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἓνα προσήλυτον, καὶ ὅταν γένηται ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν.

περιαγω go around, travel over

θάλασσα, ης f sea

ξηρος, α, ον dry

ποιῆσαι Verb, aor act infin ποιεω

εἷς, μια, ἐν one, a, an, single

προσήλυτος, ου m proselyte (a convert to Judaism)

ὅταν when, whenever

γένηται Verb, aor subj, 3 s γινομαι

γεεννα, ης f hell

διπλοτερος, α, ον twice as much, much more (comp. of διπλους)

#### Verse 16

Οὐαὶ ὑμῖν, ὀδηγοὶ τυφλοὶ οἱ λέγοντες, Ὅς ἂν ὁμόση ἐν τῷ ναῷ, οὐδὲν ἐστίν· ὅς δ' ἂν ὁμόση ἐν τῷ χρυσῷ τοῦ ναοῦ ὀφείλει.

ὀδηγος, ου m guide, leader

τυφλος, η, ον blind

ὅς ἂν whoever

ὁμόση Verb, aor act subj, 3 s ὀμνυω and

ὀμνυμι swear, vow, make an oath

ναος, ου m temple, sanctuary

οὐδὲν Adjective, n nom & acc s οὐδεις,

οὐδεμια, οὐδεν no one, nothing

χρυσος, ου m gold, gold coin, gold image

ὀφειλω be bound or obligated

#### Verse 17

μωροὶ καὶ τυφλοί, τίς γὰρ μείζων ἐστίν, ὁ χρυσὸς ἢ ὁ ναὸς ὁ ἀγιάσας τὸν χρυσόν;

μωρος, α, ον foolish

μείζων, ον greater, greatest

ἢ or

ἀγιαζω sanctify, make holy

"The point is not that the Pharisees simply had matters reversed but that an oath must in every case be regarded as binding... The supposed exceptions allowed by the Pharisees were deceiving and as such were disallowed by Jesus." Hagner.

**Verse 18**

καί, Ὃς ἂν ὁμῶση ἐν τῷ θυσιαστηρίῳ, οὐδέν ἐστίν· ὃς δ' ἂν ὁμῶση ἐν τῷ δῶρῳ τῷ ἐπάνω αὐτοῦ ὀφείλει.

θυσιαστηριον, ου n altar (of incense)  
δωρον, ου n gift, offering  
ἐπάνω prep with gen. on, upon

**Verse 19**

τυφλοί, τί γὰρ μείζον, τὸ δῶρον ἢ τὸ θυσιαστήριον τὸ ἀγιάζον τὸ δῶρον;

Many MSS read μωροι και τυφλοι after the pattern of v 17. Metzger comments, "No good reason can be found to account for their deletion if they had been original."

**Verse 20**

ὁ οὖν ὁμῶσας ἐν τῷ θυσιαστηρίῳ ὁμνύει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ·

ὁμῶσας Verb, aor act ptc, m nom s ὁμνυω

**Verse 21**

καὶ ὁ ὁμῶσας ἐν τῷ ναῷ ὁμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι αὐτόν·

κατοικεω live, inhabit

**Verse 22**

καὶ ὁ ὁμῶσας ἐν τῷ οὐρανῷ ὁμνύει ἐν τῷ θρόνῳ τοῦ θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.

οὐρανός, ου m heaven  
θρόνος, ου m throne  
καθημαι sit, sit down

**Day 767: Matthew 23:23-26****Verse 23**

Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν· ταῦτα [δὲ] ἔδει ποιῆσαι κάκεῖνα μὴ ἀφιέναι.

For opening phrase, see v.13

ἀποδεκατω give a tenth, tithe  
ἡδυοσμον, ου n mint  
ἀνηθον, ου n dill (a seasoning plant)

κύμινον, ου n cummin (aromatic plant)

Cf. Lev 27:30; Deut 14:22-23 also Luke 11:42 and 18:12.

ἀφήκατε Verb, aor act indic, 2 pl ἀφιημι  
leave, forsake

βαρύτερος, α, ον more weighty, more serious, more important  
νομός, ου m law

"The context favours translating τὴν πίστιν as 'faithfulness' rather than 'faith'." Hagner. Cf. Mic 6:8.

κρίσις, εως f judgement, justice

ἐλεός, ους n mercy, compassion

πίστις, εως f faith

ἔδει Verb, imperf indic, 3 s (impers) δεῖ  
impersonal verb it is necessary, must, should, ought

ποιῆσαι Verb, aor act infin ποιεω

κάκεῖνος, η, ο contraction of και ἐκεῖνος  
and that one, and those

ἀφιέναι Verb, pres act infin ἀφιημι

There is nothing wrong with attention to the minute details of the law – detailed obedience is to be commended. "The trouble was that in their concern that these small matters be properly attended to, the Pharisees neglected weightier matters that were much more important. These more important duties were made much more plain in Scripture than the minutiae on which the Pharisees concentrated their attention." Morris.

"His reasoning appears to be: If the Pharisees wish to tithe even the smallest herbs, well and good – let them, as long as they give attention at the same time to the most important items of the law, items that bear directly on the welfare of others around them. Here Jesus strikingly resembles the OT prophets." Hagner.

**Verse 24**

ὁδηγοὶ τυφλοί, οἱ διϋλίζοντες τὸν κωνωπα τὴν δὲ κάμηλον καταπίνοντες.

ὁδηγός, ου m guide, leader

τυφλός, η, ον blind

Cf. v.16.

διϋλιζω strain out, filter out

κωνωψ, ωπος m gnat, mosquito

Such insects would have been considered unclean, cf. Lev 11:23 – as also is the camel, Lev 11:4!

καμηλός, ου m & f camel

καταπινω swallow, swallow up

**Verse 25**

Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ ἀκρασίας.

καθαρίζω cleanse, make clean  
ἔξωθεν adv outside; το ἔ. the outside  
ποτηριον, ου n cup  
παροψις, ιδος f plate, dish  
ἔσωθεν adv. within, inside  
γεμω be full, be covered with  
ἀρπαγη, ης f greed, violence, robbery  
ἀκρασια, ας f self-indulgence, lack of self-control

Morris thinks this refers literally to what they ate and drank, as GNB "full of what you have obtained by violence and selfishness."  
"These people ate and drank luxuriously things which they secured by acts of violence and wrong. What they put in their cups was contaminated by the source from which it had come, and it was useless to polish the outside of the vessel, and so meet the demands of the traditional law." Robinson.  
Hagner thinks that Jesus is using the cup as a picture of their persons.

**Verse 26**

Φαρισαῖε τυφλέ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτοῦ καθαρόν.

τυφλος, η, ον see v.24  
καθάρισον Verb, aor act imperat, 2 s  
καθαρίζω  
πρωτον first, in the first place, first of all  
ἐντος prep within; το ἔ. what is inside  
γένηται Verb, aor subj, 3 s γινομαι  
ἐκτος prep outside; το ἔ. the outside

Many MSS (⋈ B C L W <sup>f</sup>13 TR lat sy<sup>p,h</sup> co) add καὶ τῆς παροψίδος, perhaps influenced by the words in the preceding verse. Omitting the words are D Θ <sup>f</sup>1 sy<sup>s</sup>. Despite the relatively weak attestation of the shorter text, the UBS editors favour it because of the instances supporting the singular αὐτου in the following clause. In favour of the singular αὐτου are B\* D Θ <sup>f</sup>1,13 sy<sup>s</sup>; many MSS (⋈ B<sup>2</sup> C L W TR sy<sup>p,h</sup>) have the plural αὐτων agreeing with an immediately preceding reference to both the cup and the dish (X lat mae lack any pronoun).

καθαρος, α, ον pure, clean

"The Pharisees are being taught that their method is all wrong. In the case of a person, to concentrate on the outward does nothing for the inward, whereas to make sure that the inward is clean means that the outward will also be clean. That follows inevitably." Morris.

**Day 768: Matthew 23:27-32****Verse 27**

Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεκονιαμένοις, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας.

For opening phrase, see v.13

παρομοιάζω be like, resemble  
ταφος, ου m grave, tomb  
κεκονιαμένοις Verb, perf pass ptc, m & n  
dat pl κονιαω whitewash

The only other NT occurrence is in Acts 23:3.

οἵτινες Pronoun, m nom pl ὅστις, ἡτις, ὁ τι who, which

ἔξωθεν see v.25

φαινω shine; midd. and pass. appear  
ὡραιος, α, ον beautiful, attractive,  
pleasant

ἔσωθεν see v.25

γεμω see v.25

ὀστεον, ου and ὀστουν, ου n bone

νεκρος, α, ον dead

ἀκαθαρσια, ας f impurity, uncleanness

"People were not necessarily buried together in cemeteries; isolated graves might be found in all sorts of places. A grave might not be well kept after a lapse of time... and the grave could easily become inconspicuous. People not familiar with the locality but passing through on the way up to Jerusalem for a feast might well accidentally make contact with such a grave, and the contact would make them ceremonially unclean (see Num 19:11-22 ...). As help for such pilgrims (and others), tombs were whitewashed on the fifteenth of the month Adar, a month before Passover; the tombs would then be conspicuous and anyone passing through would be warned (see Mishnah *Ma'as* Sh 5:1; *Sheqal* 1:1 etc.), even though they had little local knowledge. The care with which such tombs were whitewashed made them *beautiful*, but it did nothing for the fact that inside such tombs were *dead people's bones and all uncleanness*." Morris.

**Verse 28**

οὕτως καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δέ ἐστε μεστοὶ ὑποκρίσεως καὶ ἀνομίας.

οὕτως adv. thus, in this way

δικαίος, α, ον righteous

μεστος, η, ον full

ὑποκρισις, εως f hypocrisy, pretence

ἀνομία, ας f wickedness, lawlessness, sin

Despite their emphasis on detailed law-keeping, inside they are lawless. They fail to keep the heart of the matter – justice, mercy and love. Cf. Mic 6:8.

**Verse 29**

Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων,

οἰκοδομεω build, build up, encourage

ταφος, ου m see v.27

κοσμεω adorn, decorate, put in order

μνημειον, ου n grave, tomb, monument

**Verse 30**

καὶ λέγετε, Εἰ ἤμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἤμεθα αὐτῶν κοινωνοὶ ἐν τῷ αἵματι τῶν προφητῶν.

ἂν particle indicating contingency

κοινωνος, ου m partner, sharer

αἷμα, ατος f blood

**Verse 31**

ὥστε μαρτυρεῖτε ἑαυτοῖς ὅτι υἱοὶ ἐστε τῶν φονευσάντων τοὺς προφήτας.

ὥστε so that, with the result that

μαρτυρεω bear witness, testify

ἑαυτος, ἑαυτη, ἑαυτον reflexive pronoun,

himself, herself, itself

φονευσάντων Verb, aor act ptc, gen pl

φονεω murder, put to death

Cf. Lk 11:47,48. Though they thought to align themselves with the prophets yet their hypocrisy, and their rejection of God's message, is just such as the prophets denounced. Hence in their maintenance of the tombs of the prophets they are demonstrating their solidarity with those who killed them, not with the prophets themselves. "No rejection of God's messengers is more grievous than the Pharisees' rejection of God's supreme messenger, Jesus." Hagner. Cf. Matt 21:35-39.

**Verse 32**

καὶ ὑμεῖς πληρωσατε τὸ μέτρον τῶν πατέρων ὑμῶν.

πληρωσατε Verb, aor act imperat, 2 pl

πληρωω fill, make full

μετρον, ου n measure, quantity

This is seen particularly in the Pharisees opposition to Jesus, the word made flesh, and in their plots to kill him.

**Day 769: Matthew 23:33-39****Verse 33**

ὄφεις γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης;

ὄφεις, εως m snake, serpent

γεννημα, τος n offspring

ἐχιδνα, ης f snake, viper

Cf. 3:7. "The whole expression means 'snakes and sons of snakes'; the words and works of the Pharisees of Jesus' day show their genuine kinship with the *vipers* who had put the prophets to death in earlier days." Morris. "The application of this kind of language to the representatives of Israel is shocking in the highest degree." Hagner.

φύγητε Verb, aor act subj, 2 pl φευγω  
flee, avoid

πῶς how(?)

κρισις, εως f judgement, condemnation

γεεννα, ης f hell

**Verses 34-36**

Cf. Luke 11:49-51.

**Verse 34**

διὰ τοῦτο ἰδοὺ ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ γραμματεῖς· ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρωσατε, καὶ ἐξ αὐτῶν μαστιγωσατε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ διωξετε ἀπὸ πόλεως εἰς πόλιν·

δια τουτο here probably 'accordingly' or 'in keeping with this.'

ἀποστελλω send, send out

σοφος, η, ον wise

"Given the future tenses that follow, προφήτας καὶ σοφοὺς καὶ γραμματεῖς must refer to Christian 'prophets and wise men and scribes' (the model of the sending of God's messengers and their rejection is, to be sure, the same as in the OT; cf. Jer 7:25–26; 25:4 among many passages). In view are those 'sent' by Jesus to carry on his work, that is, his 'apostles' and their associates, the leadership of the new community." Hagner.

γραμματεὺς, εὼς m scribe, expert in  
 Jewish law, scholar  
 ἀποκτενεῖτε Verb, fut act indic, 2 pl  
 ἀποκτείνω kill, put to death  
 σταυροῦ crucify  
 μαστιγῶ beat with a whip  
 διώκω persecute, pursue  
 πόλις, εὼς f city, town

**Verse 35**

ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον  
 ἐκχυννόμενον ἐπὶ τῆς γῆς ἀπὸ τοῦ  
 αἵματος Ἀβελ τοῦ δικαίου ἕως τοῦ  
 αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν  
 ἐφρονεύσατε μεταξύ τοῦ ναοῦ καὶ τοῦ  
 θυσιαστηρίου.

ὅπως (or ὁπως ἄν) that, in order that

"Indicates that the divine purpose will be worked out in and through this human rejection of God's messengers." Morris.

αἷμα, ατος f see v.30  
 δίκαιος, α, ον see v.28  
 ἐκχεω and ἐκχυννω pour out, shed  
 (blood)

"Through the ages God has sent his prophets, sages, and the like, and he will continue this through the ministry of the apostles and other Spirit-led people in the church. But the high point of it all is in the sending of his Son. This means that those who reject him will be guilty of an especially serious sin; this is the climax of all the opposition to the messengers of God." Morris.

Βαραχίας, ου m Barachiah  
 φρονεῖω see v.31  
 μεταξύ prep with gen between  
 ναός, ου m temple, sanctuary, inner part  
 of Jewish Temple  
 θυσιαστήριον, ου n altar (of incense)

This would appear to be the death recorded in 2 Chron 24:20,21. Thus Jesus is citing the first and last of such recorded deaths in the Hebrew Bible (in which 2 Chronicles is the last book).

"There is a difficulty in that in 2 Chronicles Zechariah is said to be the son of Jehoiada; therefore a number of other Zechariahs have been suggested. But none of them has any plausibility. It seems better to think of this Zechariah as being named from his grandfather rather than his father. That this was sometimes done is clear from the fact that the prophet Zechariah is called 'the son of Berachiah, son of Iddo' in Zechariah 1:1, but the same man is also named from his grandfather; he is 'the son of Iddo' in Ezra 6:14. Apparently the same procedure is followed in the case of the Zechariah of this passage also." Morris. Another view is that Jehoiada also had the name Barachiah (Luther, Lenski, Ryle).

**Verse 36**

ἀμὴν λέγω ὑμῖν, ἤξει ταῦτα πάντα ἐπὶ τὴν  
 γενεάν ταύτην.

ἴκω come  
 γενεα, ας f generation, age

**Verses 37-39**

Cf. Luke 13:34-35.

**Verse 37**

Ἱερουσαλήμ Ἱερουσαλήμ, ἣ ἀποκτείνουσα  
 τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς  
 ἀπεσταλμένους πρὸς αὐτήν, ποσάκις  
 ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν  
 τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία αὐτῆς  
 ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε.

"In the opening of the lament, the poignant repetition 'Jerusalem, Jerusalem' is directed primarily to the inhabitants of Jerusalem (cf. Luke 19:41-44), represented especially by the religious leadership criticized earlier in the chapter. By extension the lament may point also to Jerusalem as representative of the Jewish nation." Hagner.

ἀποκτείνω see v.34  
 λιθοβολεῶ stone, throw stones at

Cf. 21:35. "The present participle points not to an occasional aberration, but to the continuing practice." Morris.

ποσάκις adv how often?  
 θελω wish, will  
 ἐπισυναγαγεῖν Verb, 2nd aor act infin  
 ἐπισυναγῶ gather, gather together

"Jesus' longing can only belong to Israel's Saviour, not to one of her prophets." Carson.

τέκνον, ου n child  
 τρόπος, ου m way, manner; ὁν τ. in the  
 same way as, as, like

ὄρνις, ἰθος f hen  
 νοσσιον, ου n young bird (pl brood)  
 πτερυξ, υγος f wing

"The image of a mothering bird who gathers her young under her wings suggests such things as security, nurture, and well-being (cf. Ruth 2:12; Pss 17:8; 36:7; Isa 31:5 among many OT examples). It points to the experience of fulfillment and salvation."

Hagner.

"When matters got serious they did not will to seek the shelter that he offered them. They preferred to send him to the cross." Morris.

### Verse 38

ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος.

ἀφιημι leave, forsake

"ὁ οἶκος ὑμῶν refers in the first instance to the temple (for 'house' meaning the temple, cf. 1 Kgs 9:7-8; Isa 64:10-11; Jer 12:7) as the center of the people's religious faith but may also allude to the city (cf. Tob 14:4) and the nation, i.e., the people themselves. The statement is based on OT models (see esp. Jer 22:5 [cf. Jer 12:7], with its references to the house becoming a 'desolation'; LXX uses the cognate noun ἔρημωσιν). The passive verb ἀφίεται ... both connotes abandonment by God and alludes to the future destruction of the temple. Very similar language occurs in Ezekiel anticipating the destruction of the first temple (e.g., Ezek 8:6, 12; 9:3, 9; 11:23; cf. Bar 4:12). The destruction of Jerusalem and the temple becomes a major subject in the discourse that follows (cf. 24:2, 15; Acts 6:14)." Hagner.

ἔρημος, ου f desert; also ἔρημος, ον adj deserted, uninhabited, desolate

"That it is *desolate* means more than that there is widespread desolation; it means that God has forsaken it. He no longer dwells with a people who persistently refused him." Morris.

A few MSS (B L sy<sup>s</sup> sa bo<sup>pl</sup>) omit ἔρημος perhaps through the influence of the parallel in Luke 13:35 or because the word was thought redundant following ἀφίεται. It is possible, but less likely, that ἔρημος was added to produce agreement with Jer 22:5; the external evidence overwhelmingly supports the presence of the word.

### Verse 39

λέγω γὰρ ὑμῖν, οὐ μὴ με ἴδητε ἀπ' ἄρτι ἕως ἂν εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

ἴδητε Verb, aor act subj ὄραω see

ἄρτι now, at the present  
 εἰς ἂν until  
 εὐλογεω speak well of, bless  
 ὄνομα, τος n name

Morris argues that it is best to take these words as referring to some future happening, "an eschatological reality. When the final kingdom is set up in all its glory."

## Day 770: Matthew 24:1-8

### Chapter 24 – Overview

For this chapter, cf. Mark 13 and Luke 21. Carson argues that the discourse in this chapter refers to the entire period from the first to the second advent; the whole of this period is one of tribulation and of evangelism (vv.4-14). But within this period, there is one particular time of distress, or birth pang, which is of peculiar severity. This is the fall of Jerusalem which is the subject of vv 15-21. In v.22, these days, refers not to the fall of Jerusalem, but to the greater time of distress. It cannot easily be made to refer to the fall of the temple since Christians escaped from this and did not suffer great hardship. Verses 22-31 look forward to Christ's second coming. In verse 33 Jesus is pictured standing at the door. The fall of Jerusalem is the last eschatological sign before Christ's coming. Hence it is this same generation (or age) which will witness that coming (v.34). Morris speaks about the "theological unity between the two judgements," namely the fall of Jerusalem and the last judgement. France takes verses 1-35 to apply to the judgement on Jerusalem and verses 36-51 to apply to the parousia. J Marcellus Kik takes verse 34 as the point of division: everything up to that point he sees as referring to the generation that heard Jesus speak and everything after this verse to the second coming. Morris says that it is doubtful whether the chapter can be divided up quite so neatly and refers to Carson as providing a useful analysis of the problem.

Hagner highlights the contrast between Matthew 24 and apocalyptic writings, saying, "The discourse does not attempt to provide a timetable for the end time. Information concerning the time of the parousia is conspicuously absent, denied even to Matthew's central figure, the Son of Man himself (24:36). Indeed, the thrust of the material is in quite another direction. The discourse does not intend to inflame the expectation of an imminent end, or even a predictable end. If anything, it cools such ideas. Tribulations that might have been thought to indicate an imminent end are described as 'but the beginning of the birth pangs' (24:8). All that is assured in the discourse is the *fact* of the end. The time is deliberately left indeterminate, thus focusing on the need to be ready at any time. Consequently, the discourse retains its relevance in every Christian generation. It is addressed as much to the church as to the disciples. The one exception to this general indeterminacy is the significant time marker 'immediately' (εὐθὺς) of v. 29, a redactional insertion of the evangelist, which along with the redaction of the disciples' question in v. 3 clearly indicates that the evangelist shared the undoubtedly common view that the destruction of Jerusalem and the temple would mean the end of the age and the coming of the Son of Man."

### Verse 1

Καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ ἐπορεύετο, καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδειξάαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ·

ἐξελθὼν Verb, aor act ptc, nom m s  
ἐξέρχομαι  
ἱερον, ου n temple, temple precincts  
πορευομαι go  
προσῆλθον Verb, aor act indic, 1 s & 3 pl  
προσερχομαι come or go to, approach  
μαθητης, ου m disciple  
ἐπιδειξάαι Verb, aor act infin ἐπιδεικνυμι  
show, point out  
οἰκοδομη, ης f building, structure

Herod's temple was a remarkably beautiful building with overlays of white marble and of gold.

### Verse 2

ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Οὐ βλέπετε ταῦτα πάντα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῆ ὧδε λίθος ἐπὶ λίθον ὃς οὐ καταλυθήσεται.

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s  
ἀποκρίνομαι answer, reply, say  
βλεπω see, look, be able to see  
ἀφεθῆ Verb, aor pass subj, 3 s ἀφιημι  
leave  
ὧδε adv here, in this place  
λίθος, ου m stone, precious stone  
καταλυθήσεται Verb, fut pass indic, 3 s  
καταλυω destroy, tear down

"Jesus is making clear that, while the temple was undoubtedly a wonderful building, the disciples should not be beguiled by its beauty. What matters is that God's people should live godly lives. When they do not, disaster in some form is inevitable. For the Jews that was going to include the destruction of their beautiful place of worship." Morris.  
"This prophecy will later, in distorted form, be directed against Jesus by his opponents (cf. 26:61; 27:40)." Hagner.

### Verse 3

Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν Ἐλαιῶν προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν λέγοντες, Εἰπέ ἡμῖν πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας καὶ συντελείας τοῦ αἰῶνος.

καθημαι sit, sit down, live  
ὄρος, ους n mountain, hill  
ἐλαια, ας f olive tree

Cf. Zech 14:4.

προσῆλθον see v.1  
ἴδιος, α, ου one's own; κατ' ἰδιαν  
privately  
πότε interrog adv. when?  
ἔσται Verb, fut indic, 2 s εἶμι  
σημειον, ου n miraculous sign, sign  
σος, ση, σον possessive adj. your, yours  
παρουσια, ας f coming, arrival, presence  
συντελεια, ας f end, completion  
αἶων, αἰωνος m age, world order

The disciples' question indicates that Jesus had spoken more about eschatology than is recorded in the Gospels. It also indicates that the disciples thought that what Jesus had said of the destruction of the temple must be connected with his return and the end of the age. In their minds it is a single question, but in reality it demands a complex answer.

**Verse 4**

καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς,  
Βλέπετε μὴ τις ὑμᾶς πλανήσῃ·

ἀποκριθεὶς see v.2

πλανᾶω lead astray, mislead, deceive

A warning against eschatological speculations or readings of events that can so easily deceive.

**Verse 5**

πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες, Ἐγὼ εἰμι ὁ Χριστός, καὶ πολλοὺς πλανήσουσιν.

ἐλεύσονται Verb, fut midd dep indic, 3 pl  
ἐρχομαι

ὄνομα, τος n name

**Verse 6**

μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων· ὁράτε, μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι, ἀλλ' οὐπω ἐστὶν τὸ τέλος.

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

πολεμος, ου m war, battle, strife, conflict

ἀκοη, ης f report, news

ὄραω see; intrans make sure, see to it

θροεῖσθε Verb, pres pass imperat, 2 pl

θροεομαι be alarmed or startled

δεῖ impersonal verb it is necessary, must

Implies that God is in control and that even in this he is working out his purposes.

Some MSS add πάντα before γενεσθαι (so also TR), others add ταυτα. The simple δεῖ γὰρ γενεσθαι is to be preferred.

οὐπω not yet

τελος, ους n end

It is dangerous to argue from dramatic happenings that 'the end is nigh'.  
"The eschatological discourse, given in response to the disciples' question, begins with the assertion that the world will yet experience much trouble before the coming of the final or eschatological judgment. The effect of this emphasis, although left implicit, is to make possible a separation of the destruction of the temple from the experiencing of the end of the age. In connection with the troubles to be experienced, messianic claimants will appear. But none of them is the Messiah; it is not yet the end of the age. This emphasis occurs repeatedly in this chapter as a kind of leitmotif (cf. vv 11, 23–36)." Hagner.

**Verse 7**

ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, καὶ ἔσονται λιμοὶ καὶ σεισμοὶ κατὰ τόπους·

ἐγείρω raise

ἔθνος, ους n nation, people

βασιλεια, ας f kingdom

ἔσονται Verb, fut indic, 3 pl εἰμι

λιμος, ου m & f famine, hunger

σεισμος, ου m earthquake

τοπος, ου m place

**Verse 8**

πάντα δὲ ταῦτα ἀρχὴ ὠδίνων.

ἀρχη, ης f beginning

ὠδιν, ινος f birth-pains, suffering

"The signs point to and warn of the reality of future judgment, but not its time. Despite the emphasis of this passage, well-meaning but misled and misleading teachers have not resisted the temptation to interpret contemporary catastrophes as indicators of the imminence of the end. The apostle Paul had already to guard against this problem (2 Thess 2:2–3). 'The godly are always prone to think that evils have reached their utmost limit' (Bengel). Things that may for the moment look out of control are nevertheless within God's purposes and providence. The time of the end is in God's hands alone." Hagner.