

The boxes in this left-hand column provide parsing options for Greek verbs.

The Vocabulary Box lists Greek words that appear in the passages studied in this lesson.

GNT: WISDOM OF JESUS, LESSON 1

MAT 5.1-12; LUK 6.20-26; 11.27-28

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Timothy Ministries, 2019

This right-hand box provides extra info on grammatical and other topics.

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TYPICAL AKTIONSAKT

Durative
Summary
Punctiliar
Durative
Stative
Past Past

TENSE FORMS

Present
Future
Aorist
Imperfect
Perfect
Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)

INFINITIVE (VERBAL NOUN)

MOOD

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish

VOICE

Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action

VOCABULARY

ἀκούω
ἀκούοντες
ἄνθρωπος, ὁ
βασιλεία, ἡ
γῆ, ἡ
γυνή, ἡ
θεός, ὁ
καλέω
κληθήσονται
καρδία, ἡ
λόγος, ὁ
οὐρανός, ὁ
πατήρ, ὁ
πνεῦμα, τό
προφήτης, ὁ

Diphthongs are marked in blue; letters with a shifted pronunciation are in red.

SAGES AND THEIR WISDOM

Along with the offices of prophet, priest and king, there was a fourth leadership role in ancient Israel, that of “the wise,” the sages (1Ki 4.30; Pro 1.6). These leaders functioned in society behind the scenes as counselors and tutors (2Sa 15.12; 1Ch 27.32; etc.). The offices of king and sage famously combined in Solomon.

Generally, wisdom requires life experience. **An effective way to convey the wisdom of experience to the next generation is with aphorisms.** An aphorism is a quotable saying. The difference between an aphorism and a proverb is that a proverb is a wisdom saying that has stood the test of time, such that its original author has (probably) been forgotten.

This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

A proverb (Heb. = מָשָׁל, *mashal*) is a comparison; it presents the reader/hearer with a choice. Proverbs teach the probable results of (often contrasted) courses of action. They are not promises, but express probability.

THE BEATITUDES & WOES

Mat 5:1 Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ·

2 καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων·

3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι,¹ ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

4 μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται.

5 μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν.

6 μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται.

7 μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.

8 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄψονται.

9 μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται.

Luk 6:20 Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν·

Μακάριοι οἱ πτωχοί,¹ ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ.

24 πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.

21 μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε.

25b οὐαὶ, οἱ γελῶντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε.

21 μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθήσεσθε.

25a οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι νῦν, ὅτι πεινάσετε.

¹ See Luk 4.18-19, quoting from Isaiah 61.1-2a.

DIFFERENT DATIVES

What is meant in Mat 5.3 by the phrase *in spirit*? Review the different uses of the dative case on p. B-19 and select the best choice for understanding the first beatitude. Cf. Acts 18.25; Rom 12.11.

THE BEATITUDES & WOES (CONTINUED)

Mat 5:10 μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἔστιν ἡ βασιλεία τῶν οὐρανῶν.

- 11 μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ εἴπωσιν πᾶν πονηρὸν καθ' ὑμῶν ψευδόμενοι ἕνεκεν ἐμοῦ.
- 12 χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.

Luk 6.22 Μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου·

23 χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε, ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν.

26 Οὐαὶ ὅταν καλῶς ὑμᾶς εἴπωσιν πάντες οἱ ἄνθρωποι, κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.

Luk 11.27 Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα ἐπάρασά τις φωνὴν γυνὴ ἐκ τοῦ ὄχλου εἶπεν αὐτῷ· Μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ μαστοὶ οὓς ἐθήλασας·

28 αὐτὸς δὲ εἶπεν· Μενοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες.

Luk 12.37 μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὕρησει γρηγοροῦντας· ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτούς καὶ παρελθὼν διακονήσει αὐτοῖς.

38 κἂν ἐν τῇ δευτέρᾳ κἂν ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ καὶ εὕρῃ οὕτως, μακάριοί εἰσιν ἐκεῖνοι.

THEORIES OF “THE SERMON ON THE MOUNT”

By depicting Jesus as delivering His lengthiest teaching (spoken authoritatively and full of commentary on the law) *on a mountain*, Matthew alerts his readers that the “new Moses,” indeed a “greater than Moses,” has come. Since the principles for living presented in the sermon are clearly central and fundamental to Jesus’ understanding of “the kingdom of heaven,” and yet seemingly beyond the capacity of man to keep, various theories about this sermon have evolved over the centuries:

1. One extreme dispensationalist view is that the Sermon On The Mount was **the new kingdom law for the Jews**. Only when the Jews, as a whole, rejected Jesus and His kingdom, did God’s Plan B come into effect, namely, the offer of a non-legal gospel for the Gentiles. According to this view, the Sermon On The Mount does not apply to Christians.
2. Albert Schweitzer thought people could only abide by the teachings of the Sermon if they believed that the second coming was imminent. Thus the Sermon was **ethics for the first generation of Christians who expected to be the last generation**, the only ones who would be fervent enough in their faith to live out its teachings.¹
3. The eschatological view of the Sermon proposes that it describes **the ideals that will be lived out in heaven or in the millennial kingdom**.¹
4. There was apparently a medieval idea that the Sermon was “counsels for extraordinary Christians, a **description of heroic sanctity**.” Peter Kreeft refers to this as the elitist view.¹
5. The Leftist view “interprets the sermon as a **utopian social blueprint** ... the prescriptions for an enlightened, peaceful, and happy society.”¹

A more biblical understanding of the Sermon On The Mount is that it describes and prescribes the way of life of those who have become citizens of the kingdom of heaven by virtue of their relationship with the King. The principles of the Sermon cannot be kept by what Paul calls “the flesh”; they can only be lived out by trust in Jesus, by the power of His regenerating Spirit. A great contrast between this Sermon and the Mosaic commandments, is that before teaching what a person should *do*, Jesus used proverbial sayings to describe what a person should *be*. Instead of leading with ten commandments, Jesus led with nine character qualities. We must realize, though, that in order for Israel to arrive at the wisdom of Solomon, they had to first receive the law of Moses. Now, to live out specific applications of the spiritual law, we must first embrace the wisdom crystallized by Jesus.

THE MEANING OF μακάριος

The Canadian BBE (English Bible in Basic English, 1949/1964) unhappily translates *μακάριος* with *happy*. This makes the Beatitudes nonsensical, as most pointedly illustrated by the BBE’s translation of the second beatitude: “Happy are those who are sad: for they will be comforted.” The English word *happy* does not work in this Sermon because *happy* in our culture refers to something (1) subjective, (2) temporary, and (3) dependent on circumstances.² While not *unrelated to* personal circumstances, blessedness is not generated by them. Blessedness is a state rather than a passing feeling, though it will generate God’s *shalom*. Blessedness has to do with our identity (i.e., our relational matrix; Psa 2.12; 33.12; 34.8; 40.4; 64.5), and our character (Psa 1.1; 32.2; 41.1; Pro 28.14; Isa 30.18): **it is the joy of becoming who we were designed to be**.

¹ Kreeft, Peter. *Back to Virtue: Traditional Moral Wisdom for Modern Moral Confusion*. San Francisco: Ignatius Press, 1992, pp. 81-83.

² *Ibid.*, p. 87.

JESUS AND CANONICAL WISDOM

The prophetic couplets of Isa 11.2 identify Messiah as the embodiment of Wisdom, the quintessential Wise Man:

The Spirit of wisdom and understanding (Pro 1.2)

The Spirit of counsel and strength (Job 12.13; Pro 8.14)

The Spirit of knowledge and the fear of YHVH (Pro 1.7; 9.10).

Jesus' familiarity with the book of Proverbs is shown by His allusion to and application of proverbial sayings in various situations. For example, He answered the rhetorical question of Pro 30.4, "Who has ascended into heaven and descended?" He told Nicodemus, in Joh 3.13, "No one has ascended into heaven, but He who descended from heaven: the Son of Man." At times, Jesus seems to have expanded a proverb of Solomon into a clarifying parable. Pro 12.7 says,

The wicked are overthrown and are no more,
But the house of the righteous will stand.

Jesus expanded this antithetical proverb into a antithetical parable about "a wise man who built his house on the rock," and "a foolish man who built his house on the sand" (Mat 7.24-27; Luk 6.46-49).

If Jesus referred to Himself in the proverbial saying of Mat 11.19, "wisdom is vindicated by her deeds," then He was identifying Himself with Wisdom personified (Pro 8-9). Solomon may not have understood that he was describing the second Person of the Trinity with his great poem about Wisdom, but the Son of God certainly understood that He was eternal Wisdom's personification.

Then there is the Lord's the enigmatic reference to an unknown scripture in Joh 7.38,

"He who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water.' "

Many have speculated about what passage or passages Jesus had in mind. Charles Foster Kent argued that it was "an epitome of the thought" of the following proverbs:

The mouth of the righteous is a fountain of life... (Pro 10.11a)

The fear of the LORD is a fountain of life,
That one may avoid the snares of death. (Pro 14.27)

The words of a man's mouth are deep waters;
The fountain of wisdom is a bubbling brook. (Pro 18.4)

Jesus did not just allude to passages from Solomon's proverbs, but also made application of them and derived further principles from them. Pro 25.6-7 says,

Do not claim honor in the presence of the king,
And do not stand in the place of great men;
For it is better that it be said to you, "Come up here,"
Than for you to be placed lower in the presence of the prince,
Whom your eyes have seen.

Jesus applied this passage when "He noticed how [Sabbath guests were] picking out the places of honor at the table" (Luk 14.7-11). Then, having applied the passage from Proverbs to an immediate situation, He went further and drew out of the passage a fundamental principle with wider application still:

For everyone who exalts himself will be humbled,
and he who humbles himself will be exalted. (cf. Pro 18.12)

Charles Foster Kent listed the following kinds of wisdom sayings and teachings:

- | | |
|---------------------|--------------------------|
| 1. Similitude ✓ | |
| 2. Riddle ✓ | 7. Gnostic Essay ✓ |
| 3. Fable | 8. Didactic Drama |
| 4. Parable ✓ | 9. Philosophical Drama |
| 5. Simple Proverb ✓ | 10. Philosophical Homily |
| 6. Paradox ✓ | |

Jesus utilized at least six of these kinds of sayings, and drew from the whole of Scripture, not just the book of Proverbs. Truly, a "greater than Solomon is here" (Mat 12.42).

POSSIBLE BASES OF THE BEATITUDES

Isaiah (NASB)

61:1 The Spirit of the Lord GOD is upon me,
Because the LORD has anointed me
To bring good news to the afflicted;
He has sent me to bind up the brokenhearted,
To proclaim liberty to captives
And freedom to prisoners;
2 To proclaim the favorable year of the LORD
And the day of vengeance of our God;
To comfort all who mourn,

41:17 “The afflicted and needy are seeking water,
but there is none,
And their tongue is parched with thirst;
I, the LORD, will answer them Myself,
As the God of Israel I will not forsake them.

Proverbs

3:3 Do not let kindness and truth leave you...
4 So you will find favor and good repute
In the sight of God and man.

Psalms

24:3 Who may ascend into the hill of the LORD?
And who may stand in His holy place?
4 He who has clean hands and a pure heart,
Who has not lifted up his soul to falsehood
And has not sworn deceitfully.

Wisdom of Solomon (LES)

3:1 But righteous souls are in the hand of God...⁴ For even if
they are punished in the sight of people,
their hope is full of immortality;
5 ...God tested them...
8 They will judge nations, and they will rule over peoples,
and the Lord will reign over them forever.

Rod's Translation

Mat 5.³ Blessed the poor in the spirit, because of them [as a class] is the kingdom of heaven.

4 Blessed the ones mourning, because they shall be comforted.

5 Blessed the gentle ones because they shall inherit the land.

6 Blessed the ones hungering and thirsting for the righteousness, because they shall be satisfied.

7 Blessed the merciful, because they shall receive mercy.

8 Blessed the pure in the heart, because they shall see the God.

9 Blessed the peacemakers, because they will be named sons of God.

10 Blessed the ones having been pursued for the sake of righteousness, because of them is the kingdom of the heavens.

11 Blessed are you when they may insult you and pursue you and say all manner of evil against you falsely on account of me.

12 Rejoice and exult, because your reward is great in the heavens, for thus they persecuted the prophets, the ones before you.

See LXX

See Hebrew

See also Isa 43:20-44:3; 49:8-10; 55:1-2

See LXX

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Subjunctive: Expresses Possibility
Optative: Expresses A Wish

VOICE

Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action

VOCABULARY

ἀγαπάω
ἀγαπᾶ
ἀντιμετρέω
ἀντιμετρηθήσεται
ἀπολύω
ἀπολύετε
ἀπολυθήσεσθε
ἀφίημι
ἀφίεται
δίδωμι
δότε
καταδικάζω
καταδικασθήτε
κρίνω
κριθήτε
κρίνετε

Diphthongs are marked in **blue**, letters with a shifted pronunciation are in **red**.

RECIPROCITY

Reciprocity is the practice of giving and receiving like benefits or injuries to or from one another. It can be an active or passive act, with positive or negative consequences. **Expectation of reciprocity** is taught in various biblical passages, and in connection with several different situations. Pro 11.25, for example, says, "The generous man will be prosperous, And he who waters will himself be watered."¹ Likewise, Pro 21.13 says, "He who shuts his ear to the cry of the poor, Will also cry himself and not be answered," (cf. Mat 5.7). Scripture even teaches us to expect a limited reciprocity between God and man: Psa 18.25-26:

With the kind You show Yourself kind;

With the blameless You show Yourself blameless;

With the pure You show Yourself pure, ...²

There is reciprocity between man and man, and between man and God; two questions:

1. Should we always do unto others as they do to us?
2. Will our good deeds cause God to do good to us?

PRACTICAL APPLICATION & OTHER NOTES

- 1 Cf. the Sumerian proverb: "A hand will be stretched out toward a hand stretched out. A hand will be opened toward an open hand." William W. Hallo and K. Lawson Younger, *The Context of Scripture*, (Leiden; New York: Brill, 1997-). Also, Pro 3.9-10; 28.27.
- 2 Cf. Psa 41.1.

JUDGING, GIVING, FORGIVING

Mat 7:1 Μὴ κρίνετε, ἵνα μὴ κριθῆτε·

2 ἐν ᾧ γὰρ κρίματι κρίνετε κριθήσεσθε, καὶ ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν.

10.8 ἀσθενοῦντας θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε.

Luk 6.37 Καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε· καὶ μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε. ἀπολύετε, καὶ ἀπολυθήσεσθε·

38 δίδετε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν πεπισμένον σεσαλευμένον ὑπερεκχυννόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν· ᾧ γὰρ μέτρῳ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν.

7.47 οὗ χάριν, λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἠγάπησεν πολὺ· ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ.

THE APOSTOLIC FATHERS

Poly Phil 2.3 μνημονεύοντες δὲ ὧν εἶπεν ὁ Κύριος διδάσκων· μὴ κρίνετε, ἵνα μὴ κριθῆτε· ἀφίετε,¹ καὶ ἀφεθήσεται² ὑμῖν· ἐλεᾶτε, ἵνα ἐλεηθῆτε· ᾧ μέτρῳ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν· καὶ ὅτι³ μακάριοι οἱ πτωχοὶ καὶ οἱ διωκόμενοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τοῦ Θεοῦ.⁴

1 This form used in Mar 11.25.

2 This form is used in Mat 12.31-32.

3 S. Matt. 7:1, 2. S. Luke 6:36-38

4 S. Matt. 5:3, 10

1Cl 13.2 οὕτως γὰρ εἶπεν· Ἐλεᾶτε ἵνα ἐλεηθῆτε, ἀφίετε ἵνα ἀφεθῆ ὑμῖν· ὡς ποιεῖτε, οὕτω ποιηθήσεται ὑμῖν· ὡς δίδετε οὕτως δοθήσεται ὑμῖν· ὡς κρίνετε, οὕτως κριθήσεσθε· ὡς χρηστεύεσθε, οὕτως χρηστευθήσεται ὑμῖν· ᾧ μέτρῳ μετρεῖτε, ἐν αὐτῷ μετρηθήσεται ὑμῖν.¹

1 S. Matt. 5:7, 6:14, 7:1, 2; S. Luke 6:31, 36-38.

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VOCABULARY	
ἀγαθός	good
ἄκανθα	thorn plant
ἅλας	salt (n.)
ἄλιζω	I salt
ἄλισθήσεται	it is salted
βάλλω	throw, cast
βληθὲν	having been cast
δένδρον	tree
δύναμαι	I am able
δύναται	it is able
ἐκκόπτω	I cut down
ἐκκόπτεται	it is cut down
ἐπιγινώσκω	I recognize
ἐπιγνώσεσθε	you will recognize
σαπρός	rotten
σῦκον	fig

Diphthongs are marked in blue, letters with a shifted pronunciation are in red.

HOW CAN SALT BECOME UNSALTY?

As long as salt is salt, it's still salty, right? Yes, this is true for our table salt which is very pure NaCl. However, the salt in Bible times had a high ratio of impurities. Since one way of obtaining salt was by mining underground deposits, other minerals were naturally mixed together with the salt that was harvested, and since purification methods were not sophisticated, impurities remained in the consumer product. This resulted in the phenomenon of unsalty salt when "salt" was stored in a damp place, such that the NaCl would dissolve and leach out of the mixture, leaving an insipid residue of dirt. That residue was, of course, good for nothing.

You already know that our word *salary* comes from the word *salt*. Salt has always been essential for human and animal life, and for various industries. It was of such value in Roman times that Roman soldiers received part of their wages in salt. This explains the origin of both the word *salary*, and the saying, "he's worth his salt."

PRACTICAL APPLICATION & OTHER NOTES

A TREE & ITS FRUIT

- Mat 7.16 ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὰς ἢ ἀπὸ τριβόλων σῦκα;
- 17 οὕτως πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ, τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ·
- 18 οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν.
- 19 πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.
- 20 ἄρα γε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.

Mat 12.33 Ἡ ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν, ἢ ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρὸν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται.

- Luk 6.43 Οὐ γὰρ ἐστὶν δένδρον καλὸν ποιοῦν καρπὸν σαπρὸν, οὐδὲ πάλιν δένδρον σαπρὸν ποιοῦν καρπὸν καλόν.
- 44 ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσιν σῦκα, οὐδὲ ἐκ βάλτου σταφυλὴν τρυγῶσιν.
- 45 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ

GNT: WISDOM OF JESUS, LESSON 3 B

προφέρει τὸ πονηρόν· ἐκ γὰρ περισσεύματος καρδίας λαλεῖ τὸ στόμα αὐτοῦ.

Mat 3.10 ἤδη δὲ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

Luk 3.9 ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

UNSALTY SALT

Mat 5.13 Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθὲν ἔξω καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων.

Mar 9.50 καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας ἄναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; ἔχετε ἐν ἑαυτοῖς ἅλα, καὶ εἰρηνεύετε ἐν ἀλλήλοις.

Luk 14.34 Καλὸν οὖν τὸ ἅλας· ἐὰν δὲ καὶ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀρτυθήσεται;

35 οὔτε εἰς γῆν οὔτε εἰς κοπρίαν εὐθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.

GNT: WISDOM OF JESUS, LESSON 4
MAT 6.19-21; 7.3-5; LUK 6.41-42;
12.32-34; GOSPEL OF THOMAS 26

Roderick Graciano
 Timothy Ministries
 2018

PERSON & NUMBER		
	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TYPICAL AKTIONSART	TENSE FORMS
Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)
INFINITIVE (VERBAL NOUN)

MOOD
Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish

VOICE
Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action

VOCABULARY	
ἀδελφός, ὁ	brother
βλέπω	I see
βλέπων	seeing
διαβλέπω	I see clearly
διαβλέψεις	
δοκός, ἡ	bearing beam
ἐγγίζω	I draw near
ἐγγίζει	
ἐλεημοσύνη, ἡ	alms
θησαυρίζω	I treasure up
θησαυρίζετε	you treasure (imp)
θησαυρός, ὁ	treasure (noun)
κλέπτῃς, ὁ	thief
κλέπτω	steal
κλέπτουσιν	they steal
σῆς, ὁ	moth

Diphthongs are marked in **blue**, letters with a shifted pronunciation are in **red**.

THE GOSPEL OF THOMAS

The collection of sayings called *The Gospel of Thomas* is very different from the narrative gospels we have in our New Testaments. It has very little narrative, but lists sayings of Jesus, some of which are found in the canonical gospels, and others which are not. It also includes material that sounds suspiciously Gnostic. The Coptic version of the Gospel of Thomas was found in the Nag Hammadi Library in Egypt, a collection of works including many *definitely Gnostic* works.

Why then should we have any interest in this non-canonical work? Well, it's old, dating to the second or even first century, and it clearly has a textual relationship to the canonical gospels. Even if it was written by a Gnostic "Christian," it corroborates some of the canonical sayings of Jesus, and may preserve some **agrapha**, true sayings of Jesus that did not make it into our gospels (like the one in Acts 20.35). Most importantly for our present study, *The Gospel of Thomas* helps us understand how people of the first or second generation after the apostles used some of the sayings of Jesus.

PRACTICAL APPLICATION & OTHER NOTES

The *Sentences Of Sextus* are 451 adages and proverbs presented in a list, like the *Gospel of Thomas* without context, but unlike the *Gospel of Thomas*, the sentences are not attributed to Jesus, indeed, not attributed to anyone. Origen attributed the *Sentences* simply to "a wise and believing man." They were written sometime around AD 200.

EYES

Mat 7.3 τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῶ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς;

4 ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου· Ἄφες ἐκβάλω τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σου, καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σοῦ;

5 ὑποκριτά, ἔκβαλε πρῶτον ἐκ τοῦ ὀφθαλμοῦ σοῦ τὴν δοκόν, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.

Thom 26.1 Λέγει Ἰησοῦς· τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου βλέπεις, τὴν δὲ δοκὸν τὴν ἐν τῷ ὀφθαλμῷ σου οὐ βλέπεις. 2 ὅταν ἐκβάλῃς τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.

Luk 12.32 Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον, ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν.

33 πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἐγγίξει οὐδὲ σὴς διαφθείρει·

34 ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδιά ὑμῶν ἔσται.

Luk 6.41 τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς;

42 πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου· Ἀδελφέ, ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σοῦ δοκὸν οὐ βλέπων; ὑποκριτά, ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σοῦ, καὶ τότε διαβλέψεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου ἐκβαλεῖν.

HEART

Mat 6.19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν·

20 θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν·

21 ὅπου γὰρ ἐστὶν ὁ θησαυρὸς σου, ἐκεῖ ἔσται καὶ ἡ καρδιά σου.

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
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TYPICAL AKTIONSAKT

Durative
Summary
Punctiliar
Durative
Stative
Past Past

TENSE FORMS

Present
Future
Aorist
Imperfect
Perfect ←
Pluperfect

PARTICIPLE (VERBAL ADJECTIVE) ←**INFINITIVE (VERBAL NOUN)****MOOD**

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish

VOICE

Active: Subject does action
Passive: Subject acted upon ←
Middle: Subject involved in action

VOCABULARY

ἀλλήλων	one another
ἀποκαλύπτω	I reveal
ἀποκαλυφθήσεται	
ἀπόκρυφος	hidden
γινώσκω	I know
γνωσθήσεται	
δοξάζω	I glorify
δοξάσωσιν	
δοῦλος, ὁ	slave, servant
δῶμα, τό	roof
ἐμπροσθεν	before
ζύμη, ἡ	leaven
καίω	I burn
καίουσιν	they burn
καλύπτω	I hide
κεκαλυμμένον	

PRACTICAL APPLICATION & OTHER NOTES

GNT: WISDOM OF JESUS, LESSON 5
MAT 5.14-16; 10.24-26; 12.36-37;
MAR 4.21-23; LUK 6.40; 12.1-3;
JOH 13.15-16; 15.20

Roderick Graciano, Timothy Ministries
2020

THE MEN

Throughout the Greek text of the Sermon on the Mount in Matthew, Jesus refers over and over again to “the men” (see Mat 5.13 and 5.16, for example). The question is: What kind of article did Matthew put into Jesus’ mouth in these references to “the men”?

It may be simply a **generic article**, in which case we should translate the phrase “the men” as *people* (Mat 5.13, ESV) or even *others* (Mat 5.16, ESV). On the other hand, considering the crowds on the perimeter around Jesus and the disciples during the Sermon on the Mount, we can make a case for identifying the article as a **deictic article**, referring to “the men” in their presence on the hillside. If this was what Matthew intended, then what he understood Jesus to say was, “[if you become unsalty, you’ll be (figuratively speaking)] trampled under **these people’s** [imagine a sweeping hand gesture] feet” (Mat 5.13). And, “Let your light shine before **this people** [i.e., the people of Israel here on the hillside]” (Mat 5.16). For info on the different definite articles, see pp. B16-17 in our syllabus materials.

DISCIPLESHIP: LETTING THE LIGHT SHINE

Mat 5.14 Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη·

15 οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ.

16 οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

10.24 Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ.

25 ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν οἰκοδεσπότην Βεελζεβούλ ἐπεκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ.

26 Μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ ἐστιν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ γνωσθήσεται.

Mar 4.21 Καὶ ἔλεγεν αὐτοῖς· Μήτι ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν μόδιον τεθῆ ἢ ὑπὸ τὴν κλίνην, οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῆ;

22 οὐ γάρ ἐστιν κρυπτὸν ἐὰν μὴ ἵνα φανερωθῆ, οὐδὲ ἐγένετο ἀπόκρυφον ἀλλ' ἵνα ἔλθῃ εἰς φανερόν.

23 εἴ τις ἔχει ὄτα ἀκούειν ἀκουέτω.

Luk 12:1 Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον· Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης, ἣτις ἐστὶν ὑπόκρισις, τῶν Φαρισαίων.

2 οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ γνωσθήσεται.

3 ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἶπατε ἐν τῷ φωτὶ ἀκουσθήσεται, καὶ ὃ πρὸς τὸ οὐὶς ἐλάλησατε ἐν τοῖς ταμίειοις κηρυχθήσεται ἐπὶ τῶν δωματίων.

6.40 οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον, κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ.

Joh 13.15 ὑπόδειγμα γὰρ ἔδωκα ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιῆτε.

16 ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν.

15.20 μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν· Οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ· εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν.

Mat 12.36 λέγω δὲ ὑμῖν ὅτι πᾶν ῥῆμα ἀργὸν ὃ λαλήσουσιν οἱ ἄνθρωποι, ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως· 37 ἐκ γὰρ τῶν λόγων σου δικαιοθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.

PERSON & NUMBER		
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TYPICAL AKTIONSART	TENSE FORMS
Durative	Present
Summary	Future
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Durative	Imperfect
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PARTICIPLE (VERBAL ADJECTIVE)
INFINITIVE (VERBAL NOUN)

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Indicative: Indicates
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Subjunctive: Expresses Possibility
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VOICE
Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action

VOCABULARY	
ἀλήθεια, ἡ	truth
ἀληθής, ἐς	true
ἀποδίδωμι	I repay
Ἀπόδοτε	You all repay
δηνάριον, τό	denarius
διδάσκαλος, ὁ	teacher
διδάσκω	I teach
διδάσκεις	you teach
δοκέω	I think
δοκεῖ	he thinks
εἰκόν, ἡ	image
ἔξεστιν	permitted
ἐπιγραφή, ἡ	inscription
μαθητής, ὁ	disciple

Diphthongs are marked in **blue**, letters with a shifted pronunciation are in **red**.

DEGREES OF AN ADJECTIVE
 William Mounce, in his *Biblical Greek: A Compact Guide*:
 An adjective can have three “degrees.”

- The **positive** degree is the uncomparing form of the adjective: “large” (μέγας).
- The **comparative** degree denotes the greater of two items: “larger” (μείζων).
- The **superlative** degree describes the greatest, or a comparison of three or more: “largest” (μέγιστος).

PRACTICAL APPLICATION & OTHER NOTES
 The aphorisms and proverbs of Jesus seem to organize under six themes:

1. Kingdom Principles: How the Kingdom of God/heaven works
2. Kingdom Heirs: What kind of people we should be if we’re in God’s kingdom
3. The Messiah
4. Discipleship
5. The Human Condition
6. Eschatology

KINGDOM PRINCIPLES I: CAESAR VS. GOD

Mat 22.15 Τότε πορευθέντες οί Φαρισαῖοι συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ.

16 καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἑρωδιανῶν λέγοντες· Διδάσκαλε, οἴδαμεν ὅτι ἀληθῆς εἶ καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων·

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

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

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

20 καὶ λέγει αὐτοῖς· Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή;

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

22 καὶ ἀκούσαντες ἐθαύμασαν, καὶ ἀφέντες αὐτὸν ἀπῆλθαν.

A. Write out the proverbial saying:

You all give back, then, the things of Caesar to Caesar, and the things of the God to the God.

B. What is the saying's structure?

- Simple assertion
- Beatitude
- Antithetical Parallel
- Paradox
- Redirect (A -> B and/but C -> D)

C. What does the saying teach us about the kingdom of God?

Both kingdoms involve ownership of and responsibility to the ruler. Give to each authority their due; don't unnecessarily break laws of the secular kingdom.

D. What is the wisdom choice the saying puts before us?

Will we pay our dues, or live in debt.

Will we give ourselves wholly to God, or not?

E. What marks the saying as an original aphorism of Jesus?

Thomas 100 (1) Ἔδειξαν τῷ Ἰησοῦ χρυσίον καὶ εἶπον αὐτῷ· οἱ τοῦ Καίσαρος ἀπαιτοῦσιν ἀφ' ἡμῶν τοὺς φόρους. (2) εἶπεν αὐτοῖς· ἀπόδοτε τὰ Καίσαρος Καίσαρι. (3) ἀπόδοτε τὰ τοῦ θεοῦ τῷ θεῷ, (4) καὶ τὰ ἐμὰ ἀπόδοτε ἐμοί.

RECOGNIZING THE APHORISMS AND PROVERBS OF JESUS

Remember that **an aphorism is a short, pithy, quotable saying**. Aphorisms and proverbs look identical. The only difference between an aphorism and a proverb is that **a proverb has stood the test of time**, such that people still repeat it though its original author has (probably) been forgotten. All cultures have their aphorisms and proverbs, but *biblical* aphorisms and proverbs all teach wisdom from a theistic, let us say *Yahwistic*, point of view. Every *biblical* wisdom saying teaches the parting of the ways between wisdom and folly. That is, it presents the reader or hearer with insight into which is the wiser of two choices. The reader or hearer must then choose to follow the wise or the foolish path.

Thus, the brief wisdom sayings of Jesus are either **proverbs already in use in His day** or **aphorisms which He Himself coined**. This distinction is more interesting than important. Still, is it possible to discern which of His sayings were which? If that be possible, we must first learn to spot His aphoristic sayings in the text, whether they be His own aphorisms or already known proverbs. Here are the general characteristics of these sayings:

1. They are brief, sometimes a single line, usually no more than couplet (numerical proverbs, like those in Proverbs 30, are lengthier).
2. They express, sometimes very subtly, the contrast between a wise and foolish choice.
3. They are independent, i.e., they can stand alone and still express wisdom even outside of their gospel context.
4. Because of their independent character, they can migrate to different contexts, and can appear in slightly different versions.

Things that help mark the aphoristic sayings in the gospels, besides the four traits just listed, include the following:

1. Introduction by “for” or “because” (γάρ, ὅτι) indicating the reason or basis for the instruction just given.
2. Introduction with “therefore” (οὖν) indicating an application of the teaching just given.
3. Introduction with “if” (ἐάν), when introducing an if-then saying.
4. Introduction with “I (Myself) say (to you),” (ἐγὼ ὑμῖν λέγω), or “Behold,” (ἰδοὺ), both of which are devices to call attention to the important statement about to be made, a statement that will often be aphoristic.
5. Use of a gnomic aorist, i.e., an aorist with the “omnitemporal” *aktionsart* typical of aphorisms expressing a timeless truth, as in Matthew 11.19 and Luke 9.50.

Once we identify an aphoristic saying in the gospels, here are the clues that might point to an **already known proverb of the time?**:

1. Jesus Himself (rather than the gospel writer) refers to His words as a “proverb” (παραβολή) or “saying” (λόγος): Luke 4.23; John 4.37.
2. The saying of Jesus is one, or a version of one, found in earlier Scripture: Proverbs 25.6-7 -> Luke 14.8-9.
3. The saying of Jesus is based upon an earlier Scripture that may have evolved into a proverb: Job 39.27-30 -> Matthew 24.28; Luke 17.37.
4. The saying is highly migratory, i.e., occurs in various contexts (this is not proof of a known proverb but only hints that the saying *may* have been around for a while): e.g., the “unsalty salt” saying used in three different venues; Matthew 5.13; Mark 9.50; Luke 14.34-35.
5. The saying occurs in different versions (like item 4 above, this is not proof that the saying was a known proverb, but provides evidence that it may have been around for a while): e.g. the different versions of the “by their fruits” saying (Matthew 7.16,20; Matthew 12.33; Luke 6.44); the versions of the “not greater than his lord” saying (Matthew 10.24-6; Luke 6.40; John 13.15-16; 15.20).

On the other hand, when Jesus refers to Himself or His mission in the saying, it’s probably His own original aphorism, e.g., Matthew 10.39.

MIGRATORY PROVERBS AND THEIR VERSIONS

In the canonical book of Proverbs, we find the phenomenon that Bernd U. Schipper (*Proverbs 1–15: A Commentary on the Book of Proverbs 1:1–15:33*, Fortress Press, 2019) calls “twice-told proverbs,” i.e., proverbs that appear more than once in the book. Some proverbs are repeated in the book verbatim (e.g., Pro 14.12 and 16.25), while *many more* are repeated with the alteration of one to four Hebrew words, like Pro 10.28 and 11.23 (ESV):

The **hope** of the righteous **brings joy**,
but the expectation of the wicked **will perish**.

The **desire** of the righteous **ends only in good**,
the expectation of the wicked **in wrath**.

There are two wonderful reasons for this phenomenon of repeated proverbs. First, while the proverbs of Solomon seem at first to be non-contextual, the fact is that, while they can stand alone and still convey meaning, they are arranged in *thematic* contexts created by their surrounding proverbs. Therefore, proverbs are repeated in the book *so as to be reflected upon in different thematic contexts*. Second, the proverbs are repeated *with slight alterations* (what I call, *different versions*) so as to “migrate” the essential wisdom principle of the original version into a different life situation.

This provides us with a window into the teaching method of the ancient sages. They would learn a proverb and the essential wisdom principle it conveyed, and they would put it in their “toolbox” to bring out when someone’s life situation required its counsel. Part of what qualified a sage as wise, however, was that he could recognize all the different nuts that a particular wrench would turn, that is, he could recognize when a proverb fit a particular life situation, even when the proverb was originally coined to address a different situation. Thus, a true sage could migrate a proverb, changing a couple words if necessary, to an endless variety of life situations *without losing its essential wisdom*.

This explains the migratory nature of some of Jesus’ proverbial sayings. Consider, for example, this saying and its different contexts and versions:

Matthew 10.24

A disciple is not above the teacher,
nor a slave above his lord.

Context: Jesus teaching the twelve about discipleship.

Luke 6.40

A disciple is not above the teacher, but the one
having been *fully* equipped will be like his teacher.

Context: The Sermon on the Mount, speaking to the twelve and additional disciples.

John 13.16; 15.20

A servant is not greater than his lord, neither is an
apostle greater than the one having sent him.

Context: Jesus’ final pre-crucifixion instruction to the eleven.

An ignorant skeptic might point to these four verses and say, “See, the evangelists couldn’t agree on exactly what Jesus said and when He said it! They don’t seem to have remembered the facts well at all!” However, when we understand how sages did their work, we recognize that Jesus used a basic proverb in one teaching context (Luk 6.40), and then adapted it to two different teaching contexts, *exactly as an expert sage would do* in ancient Israel. Thus, the fundamental wisdom principle in this case is that **the goal of discipleship is to become like the teacher** (Luk 6.40). Jesus taught this in His Sermon on the Mount, and then adapted to the proverb to draw out its implication that **therefore, the disciple must do the same humble work that his teacher does** (Joh 13.16), and that **the disciple must expect to suffer the same persecutions as his teacher** (Mat 10.24; Joh 15.20). Genius!

PERSON & NUMBER		
	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TYPICAL AKTIONSART	TENSE FORMS
Durative	Present
Summary	Future
Punctiliar	Aorist ←
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)
INFINITIVE (VERBAL NOUN)

MOOD
Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility ←
Optative: Expresses A Wish

VOICE
Active: Subject does action ←
Passive: Subject acted upon
Middle: Subject involved in action

VOCABULARY	
ἀληθῶς	truly
ἁμαρτία, ἡ	sin
ἀποκρίνομαι	I answer
Ἄπεκρίθη	he answered
δουλεύω	I serve as a slave
δουλεύειν	to serve as a slave
δύο, δυσίν	two, for two
ἐλεύθερος	free
ἐλευθερώω	I free
ἐλευθερώσῃ	he may free
ἕτερος, α, ον	other, different
μισέω	I hate
μισήσει	he/she will hate
υἱός, ό	son

Diphthongs are marked in **blue**, letters with a shifted pronunciation are in **red**.

THE VERB ἀποκρίνομαι
The GNT verb that means *to answer* always appears a the middle or passive-voice form, but has probably a middle meaning. The context of John 8.34, for example, makes it clear that Jesus *answered* (middle), rather than *was answered* (passive). The use of the middle and passive-middle forms of this verb emphasize the full involvement of the subject in the action. *To answer*, in this sense, is to fully engage the mind in making a judgment (note the root κρίνω in ἀποκρίνομαι) with regard to what has been asked or proposed, and then to verbally respond.

PRACTICAL APPLICATION & OTHER NOTES
Common structures of NT aphorisms:

<input type="checkbox"/> Simple Assertion	<input type="checkbox"/> Advice	<input type="checkbox"/> Better-More/Than	These categories can overlap. For example, most of the beatitudes include an amplification: "Blessed are ... because"
<input type="checkbox"/> Interrogative	<input type="checkbox"/> Consequence	<input type="checkbox"/> Much More	
<input type="checkbox"/> Beatitude	<input type="checkbox"/> Paradox	<input type="checkbox"/> Where/There	
<input type="checkbox"/> Woe	<input type="checkbox"/> Means (By X is Y)	<input type="checkbox"/> Either/Or	
<input type="checkbox"/> Antithetical Parallel	<input type="checkbox"/> List (N does 1,2,3)		
<input type="checkbox"/> Synonymous Parallel	<input type="checkbox"/> Redirect (A~B but C~D)		
<input type="checkbox"/> Elaboration	<input type="checkbox"/> If-Since/Then		

KINGDOM PRINCIPLES II: ONE LORD, ONE TRUTH, FREEDOM

Mat 6.24 Οὐδείς δύναται δυσι κυρίοις δουλεύειν· ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ.

Joh 8.31 Ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους· Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταί μου ἔστε,
32 καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.

34 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἀμαρτίαν δοῦλός ἐστιν τῆς ἀμαρτίας·

35 ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα.

36 ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσσεσθε.

GNT: WISDOM OF JESUS, LESSON 7 B

A. Write out the proverbial sayings:

B. What do these sayings teach us about the kingdom of God?

C. What choices do these sayings put before us?

Thomas 47 (1) Λέγει Ἰησοῦς· οὐδείς ἄνθρωπος δύναται καθίζειν ἐπὶ δύο ἵππους καὶ τείνειν δύο τόξα. (2) καὶ οὐ δύναται δοῦλος δυσι κυρίοις λατρεύειν. ἢ τὸν ἓνα τιμήσει καὶ τὸν ἕτερον ὑβρίσει.

GNT: WISDOM OF JESUS, LESSON 8
MATTHEW 25.1-13

Roderick Graciano
 Timothy Ministries
 2020

PERSON & NUMBER		
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3rd	He, She, It	They

TYPICAL AKTIONSAKT	TENSE FORMS
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Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)
INFINITIVE (VERBAL NOUN)

MOOD
Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish

VOICE
Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action

VOCABULARY	
ἀγοράζω	I buy, purchase
ἀγοράσατε	
ἀνοίγω	I open
ἀνοιξον	
γάμος, ὁ	wedding (feast)
γρηγορέω	I'm awake, alert
γρηγορεῖτε	
ἔλαιον, τό	olive oil
θύρα, ἡ	door
κλείω	shut
ἐκλείσθη	
κοσμέω	adorn, put in order
ἐκόσμησαν	
λαμπάς, ἡ	torch, lamp

Diphthongs are marked in blue, letters with a shifted pronunciation are in red.

Η ΠΑΡΑΒΟΛΗ

A parable, in New Testament usage, is a brief story, sometimes so brief as to be no more than the description of a momentary event. The shortest parables of Jesus are indistinguishable from proverbial sayings (Matthew 9.16; 12.25; 15.11,14). In fact, the meaning of the Greek word *parable* (παραβολή) in the New Testament encompasses *proverbs* as well as the more familiar *stories* of Jesus. This helps us understand that the parables of Jesus, like His proverbs, teach a wisdom principle and confront the hearer with a choice between the wise and foolish path. The parables generally do this by describing a familiar scenario from which an analogy can be made to important spiritual realities.

PRACTICAL APPLICATION & OTHER NOTES
The Seven Overlapping Themes Of Christ's Parables:

- Kingdom Principles
- Kingdom Heirs
- Messiah
- Discipleship
- This Generation
- The Human Condition
- Eschatology

These themes can overlap. For example, the parable of **The Minas** is about kingdom heirs and also has eschatological content.

KINGDOM PRINCIPLES III: THE TEN VIRGINS

Mat 25:1 Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας ἑαυτῶν ἐξῆλθον εἰς ὑπάντησιν τοῦ νυμφίου.

2 πέντε δὲ ἐξ αὐτῶν ἦσαν μωραὶ καὶ πέντε φρόνιμοι.

3 αἱ γὰρ μωραὶ λαβοῦσαι τὰς λαμπάδας αὐτῶν οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον·

4 αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις μετὰ τῶν λαμπάδων ἑαυτῶν.

5 χρονίζοντος δὲ τοῦ νυμφίου ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον.

6 μέσης δὲ νυκτὸς κραυγὴ γέγονεν· Ἴδου ὁ νυμφίος, ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ.

7 τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι καὶ ἐκόσμησαν τὰς λαμπάδας ἑαυτῶν.

8 αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπαν· Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται.

GNT: WISDOM OF JESUS, LESSON 8B

9 ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγουσαι· Μήποτε οὐ μὴ ἀρκέσῃ ἡμῖν καὶ ὑμῖν· πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς.

10 ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν ὁ νυμφίος, καὶ αἱ ἔτοιμοι εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα.

11 ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγουσαι· Κύριε κύριε, ἄνοιξον ἡμῖν·

12 ὁ δὲ ἀποκριθεὶς εἶπεν· Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς.

13 γρηγορεῖτε οὖν, ὅτι οὐκ οἶδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν.

A. What does this parable teach us about the kingdom of God?

B. What choice(s) does this parable put before us?

GNT: WISDOM OF JESUS, LESSON 9
MATTHEW 13.1-13; 18-23

Roderick Graciano
 Timothy Ministries
 2020

PERSON & NUMBER		
	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TYPICAL AKTIONSART	TENSE FORMS
Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)
INFINITIVE (VERBAL NOUN)

MOOD
Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish

VOICE
Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action

VOCABULARY	
αἰών, ὁ	world, age (eon)
ἄκαρπος, ον	unfruitful
βάθος, τό	depth
γίνομαι	happen
γενομένης	having occurred
διωγμός, ὁ	persecution
ἔρχομαι	come, go
ἔρχεται	he/she/it comes
εὐθύς	immediately
ἔχω	have
ἔχει	he/she/it has
ἥλιος, ὁ	sun
ἡμέρα, ἡ	day
θλίψις, ἡ	tribulation

Diphthongs are marked in **blue**, letters with a shifted pronunciation are in **red**.

- QUESTIONS ABOUT THE PARABLE OF THE SOWER AND THE SOILS**
1. Did Matthew intend a subtle connotation by using the phrase *in that day* in 13.1?
 2. What does it mean for those “who have ears” to *keep on hearing* (v. 9)?
 3. What connotation does *the way* have (vv. 4 and 19)?
 4. Why the one emphatic perfect participle, *having been sown* in v. 19?
 5. What does it mean for a man not to have a root in himself (v. 21)?
 6. What is meant by the word, *scandalized*?
 7. What are the anxieties of the age that have the power to choke the word?
 8. What is the deceitfulness of wealth?
 9. What constitutes beautiful earth?
 10. What is the primary choice with which this parable confronts its hearer?

PRACTICAL APPLICATION & OTHER NOTES

The Five Themes Of Christ’s Parables:

<input type="checkbox"/> The Human Condition	These themes can overlap, and they have sub-topics. For example, the parable of The Minas is about kingdom heirs and also has an eschatological aspect which falls more directly under the heading of kingdom principles.
<input type="checkbox"/> Kingdom Principle	
<input type="checkbox"/> Kingdom Heirs	
<input type="checkbox"/> The Messiah	
<input type="checkbox"/> Discipleship	

KINGDOM PRINCIPLES IV: THE SOWER & THE SOILS

GNT: WISDOM OF JESUS, LESSON 9B

- Mat 13:1** Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξεληθὼν ὁ Ἰησοῦς τῆς οἰκίας ἐκάθητο παρὰ τὴν θάλασσαν·
- 2** καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι, καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει.
- 3** καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς λέγων· Ἴδου ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν.
- 4** καὶ ἐν τῷ σπείρειν αὐτὸν ἃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἐλθόντα τὰ πετεινὰ κατέφαγεν αὐτά.
- 5** ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθέως ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς,
- 6** ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη.
- 7** ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἀκανθαὶ καὶ ἔπνιξαν αὐτά.
- 8** ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκατὸν ὃ δὲ ἐξήκοντα ὃ δὲ τριάκοντα.
- 9** ὁ ἔχων ὦτα ἀκουέτω.
- 18** Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπείραεντος.
- 19** παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος, ἔρχεται ὁ πονηρὸς καὶ ἀρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρεῖς.
- 20** ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν,
- 21** οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ ἀλλὰ πρόσκαιρός ἐστιν, γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζεται.
- 22** ὁ δὲ εἰς τὰς ἀκάνθας σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ ἡ μέριμνα τοῦ αἰῶνος τούτου καὶ ἡ ἀπάτη τοῦ πλοῦτου συμπνίγει τὸν λόγον, καὶ ἄκαρπος γίνεται.
- 23** ὁ δὲ ἐπὶ τὴν καλὴν γῆν σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιείς, ὃς δὴ καρποφορεῖ καὶ ποιεῖ ὃ μὲν ἑκατὸν ὃ δὲ ἐξήκοντα ὃ δὲ τριάκοντα.

PERSON & NUMBER		
	Singular	Plural
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3rd	He, She, It	They

TYPICAL AKTIONSAKT	TENSE FORMS
Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
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Past Past	Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)
INFINITIVE (VERBAL NOUN)

MOOD
Indicative: Indicates
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Subjunctive: Expresses Possibility
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VOICE
Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action

VOCABULARY	
ἄγγελος, ὁ	messenger
ἀγρός, ὁ	field
ἄλλος, η, ο	another
ἀμφότερος, αι, α	both
ἀνομία, ἡ	lawlessness
ἀποθήκη, ἡ	storehouse
ἀποστέλλω	I send
ἀποστελεῖ	
βρυγμός, ὁ	gnashing
διάβολος, ον	slanderer, adversary
δίκαιος, αῖα, ον	righteous
ἐκλάμπω	I shine
ἐκλάμψουσιν	
θερισμός, ἡ	harvest

Diphthongs are marked in blue, letters with a shifted pronunciation are in red.

- QUESTIONS ABOUT THE PARABLE OF THE DARNEL IN THE FIELD**
1. Since this parable is about wheat and darnel, why did Jesus use the word *grass* in v. 26?
 2. What constitutes beautiful seed?
 3. Since the enemy of v. 28 turns out to be the devil (v. 39), why does Jesus call him an “enemy man”?
 4. Why are lawless people called stumbling blocks (v. 41)?
 5. Does the harvesting sequence say anything about the timing of the rapture?
 6. If *the seeds* are the righteous and the wicked, what is the *wheat* and the *darnel*?
 7. What does this parable teach us about the kingdom of heaven?
 8. What is the primary choice with which this parable confronts its hearer?

PRACTICAL APPLICATION & OTHER NOTES

Depending on how we define *parable*, there are about 40 parables of Jesus on record in the gospels. These “short, simple stories ... using examples or making comparisons from everyday life...” vary in length from 1 to 22 verses (the longest is the parable of The Prodigal Son, Luke 15.11-32).

KINGDOM PRINCIPLES V: THE DARNEL OF THE FIELD

Mat 13:24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων· Ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείραντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ.

25 ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἐπέσπειρεν ζιζάνια ἀνὰ μέσον τοῦ σίτου καὶ ἀπῆλθεν.

26 ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησεν, τότε ἐφάνη καὶ τὰ ζιζάνια.

27 προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότης εἶπον αὐτῷ· Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει ζιζάνια;

28 ὁ δὲ ἔφη αὐτοῖς· Ἐχθρὸς ἀνθρώπου τοῦτο ἐποίησεν. οἱ δὲ δοῦλοι αὐτῷ λέγουσιν· Θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά;

29 ὁ δὲ φησιν· Οὐ, μήποτε συλλέγοντες τὰ ζιζάνια ἐκριζώσητε ἅμα αὐτοῖς τὸν σῖτον·

30 ἄφετε συναυξάνεσθαι ἀμφότερα μέχρι τοῦ θερισμοῦ· καὶ ἐν καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς· Συλλέξατε πρῶτον τὰ ζιζάνια καὶ δήσατε αὐτὰ εἰς δέσμας πρὸς τὸ κατακαῦσαι αὐτά, τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.

GNT: WISDOM OF JESUS, LESSON 10B

36 Τότε ἀφείς τοὺς ὄχλους ἦλθεν εἰς τὴν οἰκίαν. καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες· Διασάφησον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ.

37 ὁ δὲ ἀποκριθεὶς εἶπεν· Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου·

38 ὁ δὲ ἀγρὸς ἐστὶν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνιά εἰσιν οἱ υἱοὶ τοῦ πονηροῦ,

39 ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτά ἐστὶν ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια αἰῶνός ἐστιν, οἱ δὲ θεριστὰ ἄγγελοι εἰσιν.

40 ὥσπερ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ καίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος·

41 ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν,

42 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

43 Τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. ὁ ἔχων ὄψα ἀκουέτω.

PERSON & NUMBER		
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VOICE
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Middle: Subject involved in action

VOCABULARY	
ἐγκρύπτω	I hide <i>in</i>
ἐνέκρυψεν	
κρύπτω	I hide
κεκρυμμένα	
μαργαρίτης	a pearl
πολύτιμος	of high value
πωλέω	I sell
ὅμοιος, α, ον	adj.: like
σαγήνη	seine
σαπρός, ά, όν	adj.: rotten, tainted
συνάγω	I gather together
συναγαγούση	
συνίημι	I understand
Συνήκατε	

Diphthongs are marked in **blue**, letters with a shifted pronunciation are in **red**.

- QUESTIONS ABOUT THE SHORTER KINGDOM PARABLES**
1. Besides serving as a synonym for “kingdom of God,” what further idea is communicated by the phrase, “kingdom of the heavens”?
 2. Is the encampment of the birds in the branches and shade of the mustard seed tree a negative or a positive image?
 3. Is the parable of the leaven typological or just metaphorical?
 4. Should we be concerned about the ethics of the parable of the treasure hidden in the field?
 5. The parable of the treasure and the parable of the pearl seem to make the same point in their English translations; what different emphases in the two parables are brought out by their respective perfect verbs?
 6. Is it men or angels who are the fishers of men?
 7. Is the kingdom like the merchant or like the pearl of great value?

- PRACTICAL APPLICATION & OTHER NOTES**
8. Are the new things or the ancient things that the kingdom scribe brings out of his treasury more important?
 9. What are the essential wisdom principles expressed by each of these shorter parables?

KINGDOM PRINCIPLES VI: MUSTARD SEED, TREASURE, PEARL, DRAGNET, SCRIBE

- Mat 13:31** Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων· Ὅμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ·
- 32** ὃ μικρότερον μὲν ἐστὶν πάντων τῶν σπερμάτων, ὅταν δὲ αὐξηθῇ μεῖζον τῶν λαχάνων ἐστὶν καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.
- 33** Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς· Ὅμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία ἕως οὗ ἐζυμώθη ὅλον.
- 34** Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς παραβολῆς οὐδὲν ἐλάλει αὐτοῖς·
- 35** ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος· Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς.
- 44** Ὅμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὐρῶν ἄνθρωπος ἔκρυψεν, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πωλεῖ πάντα ὅσα ἔχει καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.

GNT: WISDOM OF JESUS, LESSON 1 1 B

- 45** Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας·
- 46** εὐρῶν δὲ ἓνα πολύτιμον μαργαρίτην ἀπελθὼν πέπρακεν πάντα ὅσα εἶχεν καὶ ἠγόρασεν αὐτόν.
- 47** Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνη βληθείση εἰς τὴν θάλασσαν καὶ ἐκ παντὸς γένους συναγαγούση·
- 48** ἣν ὅτε ἐπληρώθη ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν καὶ καθίσαντες συνέλεξαν τὰ καλὰ εἰς ἄγγη, τὰ δὲ σαπρὰ ἔξω ἔβαλον.
- 49** οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεῦσονται οἱ ἄγγελοι καὶ ἀφοριοῦσιν τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων
- 50** καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.
- 51** Συνήκατε ταῦτα πάντα; λέγουσιν αὐτῷ· Naί.
- 52** ὁ δὲ εἶπεν αὐτοῖς· Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς τῇ βασιλείᾳ τῶν οὐρανῶν ὁμοίός ἐστιν ἀνθρώπῳ οἰκοδεσπότη ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.

**THE PARABLES OF THE TREASURE AND THE PEARL:
VERBAL EMPHASES**

Mat 13.44 “The kingdom of the heavens **is** like a treasure **hidden** in the field, which a man having found he hid, and in his joy **he goes away** and **sells** all whatsoever he has and **buys** that field.”

Mat 13.45 “Again, the kingdom of the heavens **is** like a merchant man **seeking** beautiful pearls, 46 and having found one highly-valued pearl, having gone away, **he has sold** all whatsoever he had and bought it.”

THE WISDOM PRINCIPLES OF THE SHORTER PARABLES

GNT: WISDOM OF JESUS, LESSON 11D

THE PARABLE

THE WISDOM PRINCIPLE

The Mustard Seed

The kingdom comes gradually and is inclusive. The kingdom subject must be patient and inclusive.

The Leaven

The kingdom comes gradually as its influencers work to reach a large mass. The kingdom subject must work faithfully until all whom God has chosen are reached.

The Treasure Hidden In A Field

The kingdom has an aspect of hiddenness but is of immense value. A wise subject will remain perceptive and be prepared to sacrifice all for the kingdom.

The Pearl Of Great Value

The kingdom must be sought, and has immense value. A wise subject will seek the kingdom while prepared to sacrifice all for it.

The Seine

The kingdom draws every kind of person, but not every kind of person will remain in it. A wise subject is not complacent about his citizenship while his character is tainted.

The Kingdom Scribe

The kingdom has aspects long known and newly revealed. A wise subject will share both what was previously revealed and what Christ has now brought to light.

GNT: WISDOM OF JESUS, LESSON 12
MAT 7.13-14; 9.10-13; 14-17;
LUK 5.29-32

Roderick Graciano
 Timothy Ministries, 2020

PERSON & NUMBER		
	Singular	Plural
1st	I	We, Us
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TYPICAL AKTIONSAKT	TENSE FORMS
Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)
INFINITIVE (VERBAL NOUN)

MOOD
Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish

VOICE
Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action

VOCABULARY	
ἁμαρτωλός, ὁ	sinner
ἀμφότεροι, αι, α	
ἀνάκειμαι	recline (at table)
ἀνακειμένου	
ἀπαίρω	take away
ἀπαρθῆ	
ἀποκρίνομαι	I answer
ἀποκριθεὶς	
ἀπόλλυμι	destroy
ἀπόλλυνται	
ἀπώλεια, ἡ	destruction
γογγύζω	I grumble
ἐγόγγυζον	
ἔλεος, τό	mercy, compassion

Diphthongs are marked in blue, letters with a shifted pronunciation are in red.

- QUESTIONS ABOUT THE TEXTS**
1. In Mat 7.14, what is it that few people find: the gate, the way, or the life?
 2. Is the constricted path before or after the narrow gate?
 3. What does the perfect verb, "I have come," in Luk 5.32, say about the ministry of Jesus?
 4. What does the contrast between mercy and sacrifice have to do with eating with sinners?
 5. In Mat 9.14-17, what do the proverbs about the new patch on an old garment and new wine in old wine skins say about the religious disciplines of John's disciples and of the Pharisees?
 6. Do the future days of fasting for Jesus' disciples imply a return to the old ways?
 7. What do these proverbial sayings teach us about the nature and character of the kingdom?

PRACTICAL APPLICATION & OTHER NOTES

Mat 7: 13 Εἰσέλθατε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς·

14 ὅτι στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσιν οἱ εὐρίσκοντες αὐτήν.

Mat 9:10 Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ πολλοὶ τελῶναι καὶ ἀμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ.

11 καὶ ἰδόντες οἱ Φαρισαῖοι ἔλεγον τοῖς μαθηταῖς αὐτοῦ· Διὰ τί μετὰ τῶν τελωνῶν καὶ ἀμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν;

12 ὁ δὲ ἀκούσας εἶπεν· Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλὰ οἱ κακῶς ἔχοντες.

13 πορευθέντες δὲ μάθετε τί ἐστίν· Ἐλεος θέλω καὶ οὐ θυσίαν· οὐ γὰρ ἤθλον καλέσαι δικαίους ἀλλὰ ἀμαρτωλοὺς.

Luk 5:29 Καὶ ἐποίησεν δοχὴν μεγάλην Λευὶς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος πολὺς τελωνῶν καὶ ἄλλων οἱ ἦσαν μετ' αὐτῶν κατακείμενοι.

30 καὶ ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες· Διὰ τί μετὰ τῶν

τελωνῶν καὶ ἀμαρτωλῶν ἐσθίετε καὶ πίνετε;

31 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτούς· Οὐ χρεῖαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ ἀλλὰ οἱ κακῶς ἔχοντες·

32 οὐκ ἐλήλυθα καλέσαι δικαίους ἀλλὰ ἀμαρτωλοὺς εἰς μετάνοιαν.

Mat 9:14 Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέγοντες· Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλά, οἱ δὲ μαθηταὶ σου οὐ νηστεύουσιν;

15 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν ἐφ' ὅσον μετ' αὐτῶν ἐστὶν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν.

16 οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· αἶρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χειρόν σχίσμα γίνεται.

17 οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μή γε, ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπόλλυνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινοὺς, καὶ ἀμφότεροι συντηροῦνται.

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VOCABULARY	
άνεμος, ό	wind
ἀποστέλλω	I send
ἀρπάζω	I seize
ἀρπάζουσιν	
βιάζω	I dominate, constrain
βιάζεται	
βιαστής, ό	violent [person]
γεννητός, ή, όν	born
γράφω	I write
γέγραπται	
δέχομαι	receive, accept
δέξασθαι	
ἐγείρω	I raise up
ἐγήγερται	

Diphthongs are marked in blue, letters with a shifted pronunciation are in red.

- QUESTIONS ABOUT THE TEXTS**
1. What is the kingdom wisdom in recognizing the human tendency to prefer the old ways?
 2. What does it mean that some people may have gone to see “a reed shaken by the wind”?
 3. What is the kingdom wisdom of understanding that people who are splendidly dressed and living in luxury are to be found in royal palaces?
 4. In what sense are people “in the kingdom” greater than John the Baptist?
 5. In what sense does the kingdom of heaven suffer violence?
 6. In what sense do violent men seize the kingdom?
 7. What does it mean that “all the prophets and the Law prophesied until John”?

PRACTICAL APPLICATION & OTHER NOTES

**KINGDOM PRINCIPLES VIII: GOOD OLD WINE,
NO SOFT CLOTHING, KINGDOM VIOLENCE, EARS TO HEAR**

Luk 5:39 Καὶ οὐδεὶς πιὼν παλαιὸν θέλει νέον· λέγει γάρ· Ὁ παλαιὸς χρηστός ἐστίν.

Mat 11:7 Τούτων δὲ πορευομένων ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου· Τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον;

8 ἀλλὰ τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἡμφιεσμένον; ἰδοὺ οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν.

9 ἀλλὰ τί ἐξήλθατε; προφήτην ἰδεῖν; ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου.

10 οὗτός ἐστιν περὶ οὗ γέγραπται· Ἴδου ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.

11 ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστίν.

12 ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασταὶ ἀρπάζουσιν αὐτήν.

GNT: WISDOM OF JESUS, LESSON 13 B

13 πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου ἐπροφήτευσαν·

14 καὶ εἰ θέλετε δέξασθαι, αὐτός ἐστιν Ἡλίας ὁ μέλλων ἔρχεσθαι.

15 ὁ ἔχων ὄτα ἀκουέτω.

Luk 7:25 ἀλλὰ τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν.

Thomas 78.¹ Jesus says, "For what did you go out into the countryside? To observe a reed being shaken by the wind? ² And to observe a man having soft garments as *do* your kings and your highly ranked persons? ³ **These having the soft garments, also will not be able to know the truth.**"¹

¹ My Eng translation from the Grk retranslation in *Evangelium Thomae Copticum*, (Stuttgart: Deutsche Bibelgesellschaft, 1996).

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 2020

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VOCABULARY	
ἀγορά, ἡ	marketplace
ἄρτος, ὁ	bread
δαιμόνιον, τό	demon
δικαίω	I justify
ἐδικαιώθη	
κλαίω	I weep
ἐκλαύσατε	
κόπτω	I beat
ἐκόψασθε	
ὀρχέομαι	I dance
ὠρχήσασθε	
σοφία, ἡ	wisdom
φάγος, ὁ	glutton
φίλος, ὁ	friend

Diphthongs are marked in **blue**, letters with a shifted pronunciation are in **red**.

WISDOM VINDICATED BY WORKS OR CHILDREN?

Jesus used the proverb about wisdom being justified while teaching the crowds about John the baptizer, immediately after John's messengers departed (Mat 11.7; Luk 7.24). Since Matthew and Luke record the same proverb in the same context, why does Matthew say wisdom is justified by her *works* while Luke says by her *children*?

Rather than exegete the saying in two different ways, we should recognize that in this case *works* and *children* are the same thing: wisdom's "offspring," that which she produces. In the LXX version of Proverbs 22.4, the offspring of wisdom (γενεὰ σοφίας) are fear of the LORD, wealth, glory, and life.

PRACTICAL APPLICATION & OTHER NOTES

KINGDOM PRINCIPLES IX: CHILDREN IN THE MARKETPLACES & WISDOM VINDICATED

- Mat 11. **16** Τίνοι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶν παιδίοις καθημένοις ἐν ταῖς ἀγοραῖς ἃ προσφωνοῦντα τοῖς ἐτέροις
- 17** λέγουσιν· Ἡυλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν καὶ οὐκ ἐκόψασθε·
- 18** ἦλθεν γὰρ Ἰωάννης μήτε ἐσθίων μήτε πίνων, καὶ λέγουσιν· Δαιμόνιον ἔχει·
- 19** ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγουσιν· Ἴδου ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἀμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν ἔργων αὐτῆς.

QUESTIONS ABOUT THE SAYINGS

1. What does the parable of The Children in The Marketplaces tell us about the new phase of God's kingdom?
2. How do the ideas of dancing and mourning connect to the ministries of John the baptizer and Jesus?
3. Which would be the more Hebraic expression: *works of wisdom* or *sons of wisdom*?
4. What are the two ways with which the parable confronts us?
5. What are the two way with which the proverb confronts us?

GNT: WISDOM OF JESUS, LESSON 14B

- Luk 7.**31** Τίνοι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης, καὶ τίνοι εἰσὶν ὅμοιοι;
- 32** ὅμοιοί εἰσιν παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις καὶ προσφωνοῦσιν ἀλλήλοις, ἃ λέγει· Ἡυλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν καὶ οὐκ ἐκλάυσαστε·
- 33** ἐλήλυθεν γὰρ Ἰωάννης ὁ βαπτιστῆς μὴ ἐσθίων ἄρτον μήτε πίνων οἶνον, καὶ λέγετε· Δαιμόνιον ἔχει·
- 34** ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγετε· Ἴδου ἄνθρωπος φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ ἀμαρτωλῶν.
- 35** καὶ ἐδικαιώθη ἡ σοφία ἀπὸ πάντων τῶν τέκνων αὐτῆς.

LXX of Pro 22.4 γενεὰ σοφίας φόβος κυρίου καὶ πλοῦτος καὶ δόξα καὶ ζωή.

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AKTIONSART****TENSE FORMS**

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PARTICIPLE (VERBAL ADJECTIVE)**INFINITIVE (VERBAL NOUN)****MOOD**

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Subjunctive: Expresses Possibility
Optative: Expresses A Wish

VOICE

Active: Subject does action
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VOCABULARY

ἀμπελών, ὁ	vineyard
ἀρχιερεύς, ὁ	chief priest
δεύτερος, α, ον	second
διαλογίζομαι	I reason
διελογίζοντο	
δικαιοσύνη, ἡ	righteousness
ἑαυτοῦ	oneself
ποιέω	I make, do
ποιεῖς	
πόρνη, ἡ	prostitute
πρεσβύτερος, ὁ	elder
τέκνον, τό	child
φοβέω	I fear
φοβούμεθα	

Diphthongs are marked in **blue**, letters with a shifted pronunciation are in **red**.

οἶδα vs. γινώσκω

When a NT author chose between two or more ways of saying the same thing, the option he selected presumably conveys his intended *shade* of meaning, a subtlety of expression we wish to retrieve if possible. Thus, the distinction between οἶδα and γινώσκω presents a real puzzle. Peter uses both terms in John 21.17:

Κύριε, πάντα σὺ οἶδας, σὺ γινώσκεις ὅτι φιλῶ σε.

Mordechai also uses both terms in an almost parallel statement in Esther 4.17d (LXX):

σὺ πάντα γινώσκεις, σὺ οἶδας, κύριε, ὅτι ...

Notice, however, that in these two instances of juxtaposition of the two terms, their order is reversed! Is there any difference in meaning between οἶδα and γινώσκω? The only possibility I see is that οἶδα, with its **perfect** form (though present sense) is more emphatic. What does this imply in Matthew 21.27?

PRACTICAL APPLICATION & OTHER NOTES

KINGDOM PRINCIPLES X: THE OBEDIENT SON

Mat 21.23 Καὶ ἔλθόντος αὐτοῦ εἰς τὸ ἱερόν προσῆλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες· Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;

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

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 ἐπίστευσάτε αὐτῷ;

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

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

28 Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχεν τέκνα δύο· προσελθὼν τῷ πρώτῳ εἶπεν· Τέκνον, ὑπάγε σήμερον ἐργάζου ἐν τῷ ἀμπελῶνι.

29 ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐ θέλω· ὕστερον δὲ μεταμεληθεὶς ἀπήλθεν.

GNT: WISDOM OF JESUS, LESSON 15B

30 προσελθὼν δὲ τῷ δευτέρῳ εἶπεν ὡσαύτως· ὁ δὲ ἀποκριθεὶς εἶπεν· Ἐγὼ, κύριε· καὶ οὐκ ἀπήλθεν.

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.

32 ἦλθεν γὰρ Ἰωάννης πρὸς ὑμᾶς ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπίστευσάτε αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐδὲ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ.

QUESTIONS ABOUT THE TEXT

1. Why did Jesus assess the chief priests and elders' attitude toward John the baptizer before answering their question about His own authority?
2. According to the Greek text, Jesus leads up slowly to the parables attention getter. What thoughts would have sprung to mind for His audience, when Jesus said, "A man had two sons ..."?
3. What is the "way of righteousness" and what marked John the baptizer as being in that way? See LXX of Psa 1.6; 2.12; 118.27,33; Pro 2.8; 4.18; 8.20; 10.17; 12.28; 16.17,31; 17.23; 21.16,21; Job 24.4; 28.4; 2Pe 2.21.
4. What is the essential wisdom principle of the parable?
5. What are the two paths in a religious setting?
6. What does the parable teach us about the kingdom of God?

PERSON & NUMBER		
	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TYPICAL AKTIONSART	TENSE FORMS
Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)
INFINITIVE (VERBAL NOUN)

MOOD
Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish

VOICE
Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action

VOCABULARY	
αἰώνιος, ον	eternal
ἀνάγκη, ἡ	necesidad
δέχομαι	I receive
δέξεται	
ζωή, ἡ	life
θάλασσα, ἡ	sea, lake
καταποντίζω	plunge, drown
καταποντισθῆ	
καταφρονέω	despise
καταφρονήσητε	
κόσμος, ὁ	world, cosmos
μέσος, η, ον	midst
πιστεύω	trust, believe
πιστευόντων	

Diphthongs are marked in blue, letters with a shifted pronunciation are in red.

SCANDALS

The verb σκανδαλίζω and its cognate noun σκάνδαλον demand thoughtful translation with careful attention to context. The meaning of the terms roots in the idea of trapping with a snare. However, the trap idea is sometimes broadened to include putting a trap in the form of a stumbling block in front of a blind man (Lev 19.14). At its most broad, σκανδαλίζω means to cause offense or (in the passive) be offended (Mat 11.6).

In this lesson's context, I think the ideas of a snare and the action of ensnaring fit best. The idea of "causing to stumble" (NASB) seems too impersonal, and the idea of "offending" (KJV) seems too trivial in our parlance. Also, "causing to sin" (NIV) is theologically suspect (can anyone really cause another person to sin?). However, the idea of "ensnaring" (and the next best, "causing to stumble") brings out intent on the part of the culprit as well as expressing the consequence of stopping or diverting the innocent from continuing on the path or righteousness.

PRACTICAL APPLICATION & OTHER NOTES

Mat 18.1 Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες· Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;

2 καὶ προσκαλεσάμενος παιδίον ἕστησεν αὐτὸ ἐν μέσῳ αὐτῶν

3 καὶ εἶπεν· Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδιά, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

4 ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν·

5 καὶ ὅς ἐὰν δέξηται ἐν παιδίῳ τοιοῦτο ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται.

6 Ὃς δ' ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ, συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος ὀνικὸς εἰς τὸν τράχηλον αὐτοῦ καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης.

7 οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γὰρ ἔλθειν τὰ σκάνδαλα, πλὴν οὐαὶ τῷ ἀνθρώπῳ δι' οὗ τὸ σκάνδαλον ἔρχεται.

8 Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκ-

κοψον αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοὶ ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν κυλλὸν ἢ χωλόν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον.

9 καὶ εἰ ὁ ὀφθαλμὸς σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοὶ ἐστὶν μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός.

10 Ὅρατε μὴ καταφρονήσητε ἐνὸς τῶν μικρῶν τούτων, λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντὸς βλέπουσι τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς

QUESTIONS ABOUT THE TEXT

1. How many discrete proverbial sayings do we find in Mat 18.1-10?
2. Even very small children can behave perversely; what aspects of small children (παιδίον = 0-7 years old) make them a model for citizenship in the kingdom of heaven?
3. In what sense is it necessary for snares to come (Mat 18.7), or impossible for them not to come (Luk 17.1)?
4. Who would set snares for little children?
5. What does this section teach us about the kingdom of God?

GNT: WISDOM OF JESUS, LESSON 17
MATTHEW 23.1-12

Roderick Graciano
 Timothy Ministries
 2020

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TYPICAL AKTIONSAART

TYPICAL AKTIONSAART	TENSE FORMS
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PARTICIPLE (VERBAL ADJECTIVE)
INFINITIVE (VERBAL NOUN)

MOOD

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish

VOICE

Active: Subject does action
Passive: Subject acted upon
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VOCABULARY

βαρύς, εἶα, ὑ	heavy
γραμματεῦς, ὁ	scribe
δάκτυλος, ὁ	finger
διάκονος, ὁ	servant
θέλω	I am willing
θέλουσιν	
καθίζω	I sit
ἐκάθισαν	
κινέω	I move
κινῆσαι	
οὐράνιος, α, ον	heavenly
ὄχλος, ὁ	a crowd
ταπεινός	I humble
ταπεινωθήσεται	

Diphthongs are marked in blue, letters with a shifted pronunciation are in red.

COMPARATIVES & SUPERLATIVES

Greek comparatives and superlatives are built from adjectives. Some adjectives do not have comparative or superlative forms, and so their *function* as a comparative or superlative must be discerned by context. Also, as with the English, *good, better, best*, some adjectives have completely different words that act as their comparative or superlative.

However, the more regular Greek adjectives add an **infix** (with a **connecting vowel**) between their **root** and **ending**, namely, - **τερ** - for the comparative, or - **τατ** - for the superlative:

NORMAL	COMPARATIVE	SUPERLATIVE
νεός	νεώτερος	νεώτατος
new	newer	newest

PRACTICAL APPLICATION & OTHER NOTES

KINGDOM PRINCIPLES XII: GREAT, EXALTED & HUMBLD

GNT: WISDOM OF JESUS, LESSON 17B

- Mat 23.1 Τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ
- 2** λέγων· Ἐπὶ τῆς Μωϋσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι.
- 3** πάντα οὖν ὅσα ἐὰν εἴπωσιν ὑμῖν ποιήσατε καὶ τηρεῖτε, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε, λέγουσιν γὰρ καὶ οὐ ποιοῦσιν.
- 4** δεσμεύουσιν δὲ φορτία βαρέα καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων, αὐτοὶ δὲ τῷ δακτύλῳ αὐτῶν οὐ θέλουσιν κινῆσαι αὐτά.
- 5** πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις· πλατύνουσι γὰρ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσι τὰ κράσπεδα,
- 6** φιλοῦσι δὲ τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς
- 7** καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων· Ῥαββί.
- 8** ὑμεῖς δὲ μὴ κληθῆτε· Ῥαββί, εἷς γὰρ ἐστὶν ὑμῶν ὁ διδάσκαλος, πάντες δὲ ὑμεῖς ἀδελφοί ἐστε·
- 9** καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς, εἷς

γὰρ ἐστὶν ὑμῶν ὁ πατὴρ ὁ οὐράνιος·

- 10** μηδὲ κληθῆτε καθηγηταί, ὅτι καθηγητῆς ὑμῶν ἐστὶν εἷς ὁ χριστός·
- 11** ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος.
- 12** ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται, καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται.

QUESTIONS ABOUT THE PASSAGE

1. Does it seem right that Jesus would tell His disciples to *do and keep* what they were told by the Pharisees (Mat 23.3)?
2. What were the three errors of the scribes and Pharisees, according to this passage?
3. What are the underlying causes of the desire to be admired by people?
4. Jesus capped his criticism of the scribes and Pharisees, and His exhortation to not accept titles of honor or apply them to others, with two proverbs. How do the final proverbs inform the exhortation to not be called Rabbi, etc.?
5. What do the final proverbs of this passage teach us about the kingdom of heaven?

THE PATH TO GREATNESS

The saying of Jesus about being *great* or *first* appear in Matthew 18.4; 20.26-27; 23.11; Mark 9.35; 10.43-44; Luke 9.48; 22.26. This saying uses several elements that are interchangeable, even if they have slightly different nuances:

great/greatest ≈ first ≈ leader

humble as child ≈ servant/slave ≈ last ≈ smaller/least ≈ youngest

The saying is an *if-then* proverb, with a protasis (*if*) and an apodosis (*then*) that are reversible:

If you wish to be great then do/be X.

If you do/be X then you will be great.

However, since the point of the proverb is the path to greatness, we will use the second formula, which produces the following protases and apodoses:

- | | |
|---|------------------------------|
| 1. If one humbles himself as a little child | 1. He will be great/greatest |
| 2. If one is a servant/slave | 2. He will be first |
| 3. If one makes himself last | 3. He will be a leader |
| 4. If one makes himself least of all | |
| 5. If one becomes like the youngest | |

Jesus undoubtedly used this proverb many times, but as we look at the gospel record we find that there were four situations that occasioned it:

- A. The first dispute among the disciples about their own greatness, following Christ's revelation that He would be arrested, killed and rise again (Mat 17.22-23; 18.1-4; Mar 9.34; Luk 9.46).
- B. The the second dispute among the disciples about their own greatness, arising from the request of the Zebedees (Mat 20.24; Mar 10.41).
- C. The teaching of Jesus in which He exposed the hypocrisy of the scribes and Pharisees (Mat 23.1-12).
- D. The third dispute among the disciples about their own greatness, which occurred at the last supper (Luk 22.24).

It is a great irony that the disciples would argue about their own greatness when Jesus had just begun teaching them about His own upcoming betrayal and execution (Mat 16.21; Mar 8.31; Luk 9.22). However, as Mark explains, "they did not understand *this* statement, and they were afraid to ask Him" (Mar 9.31), and as Luke elaborates, "they did not understand this statement, and it was concealed from them so that they would not perceive it; and they were afraid to ask Him about this statement" (Luk 9.45; 18.34).

It was more ironic still, that the final dispute among the disciples regarding their own greatness should occur at the last supper, after they had heard Jesus' *repeated* predictions of His impending death, after He had *just said*, "I have earnestly desired to eat this Passover with you before I suffer ..." (Luk 22.15), and mentioned, "My body which is given for you," and "the new covenant in My blood," and "the Son of

Man is going ... He is betrayed!" (Luk 22.19-22). However, this continuing blindness gave our Lord the opportunity to give Himself as an example of kingdom greatness: "I am among you as one who serves" (Luk 22.27).

From a comparison of the occasions when Jesus used the great/greatest saying, we learn (among other things) the following:

1. Self-absorption and ambition was as much a plague in the first century as it is now, and afflicts religious people as much as it does secular people.
2. Greatness, in the minds of the first disciples, was tantamount to "being first" in prestige or privilege, or being "the leader."
3. Greatness in the kingdom of heaven, however, is greatness of loving service to others.
4. The path to this greatness in Christ's kingdom is by way of humility, selfless service, forgoing the position of prestige, and seeing oneself as the least experienced and least qualified among the rest. Paul would later summarize this latter quality, saying, "in humility regarding (from the verb *to lead*) one another better than yourselves" (Phil 2.3).

THE PATH TO EXALTATION

The saying about *exaltation and humbling* is linked contextually to the *great/greatest* saying only in Matthew 23.11-12, on the occasion of Jesus exposing the hypocrisy of the scribes and Pharisees, and as a proverbial capstone to His teaching the disciples not to allow themselves to be given titles of honor. Conceptually though, the *exaltation* saying links to the *great/greatest* saying by way of (1) the near synonymy of *exaltation* and *greatness*, and (2) by the idea of being humble or humbled:

Mat 18.4: Whoever then will **humble** himself as this little child, this is the **greater** in the kingdom of the heavens.

Mat 23.12: And whoever will exalt himself shall be **humbled**, and whoever will humble himself shall be **exalted**.

Jesus used the *exaltation-humbling* saying on three recorded occasions:

1. The description of the hypocrisy of the scribes and Pharisees, with the warning to the disciples not to seek titles (Matthew 23.1-12).
2. The observation of people choosing seats of honor for themselves at a meal hosted by a leading Pharisee (Luke 14.7-11).
3. Upon the telling of a parable about a Pharisee who thanked God that he was "not like other people" (Luke 18.9-14).

What was the common link between these three occasions?

PERSON & NUMBER		
	Singular	Plural
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TYPICAL AKTIONTSART	TENSE FORMS
Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
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Past Past	Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)
INFINITIVE (VERBAL NOUN)

MOOD
Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish

VOICE
Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action

VOCABULARY	
ἀκάθαρτος, ον	unclean
γένος, τό	birth, origin
Ἕλληνίς, ἡ	a Greek
εὕρισκω	I find
εὑρεν	he/she/it found
θυγάτηρ, ἡ	daughter
θυγάτριον, τό	little daughter
καλός, ἡ, ὄν	beautiful, good
κλίνη, ἡ	couch, bed
οἶκος, ὁ	house
οὐδείς	no one
παιδίον	little child
πρῶτος	first
τράπεζα, ἡ	table

Diphthongs are marked in blue, letters with a shifted pronunciation are in red.

PRACTICAL APPLICATION & OTHER NOTES

SON OF DAVID

In the Bible, the messianic title “son of David” only appears in the synoptic gospels, mostly in Matthew. It was not until the intertestamental period that the exact messianic title, “the son of David” became popular (e.g., Psalms of Solomon 17.21-22, c. 50 BC). The significance of the rarely used title is to be understood first of all in accordance with the fundamental implication of the “son of ...” figure of speech. The Hebraism, “son of ...” (when not used literally) always conveyed **the kind of character** possessed by whomever the figure of speech was applied to. Therefore, “son of David” means that the bearer of the title has the character of the great King David.

The NT significance of “son of David” is to be further understood in its contrast to the other messianic titles “son of God” and “son of Man.” Whereas “son of God” connoted (to oversimplify) the divinely appointed king of nations, and “son of Man” (based on Dan 7) connoted the king from heaven (or king of the universe), son of David connoted the messianic king of Israel who would restore sovereignty and prosperity to the nation. It is no wonder, then, that this title became popular in Israel while the nation suffered under Roman (and perhaps earlier Greek) domination.

Mark 7.24 Ἐκεῖθεν δὲ ἀναστὰς ἀπῆλθεν εἰς τὰ ὄρια Τύρου. καὶ εἰσελθὼν εἰς οἰκίαν οὐδένα ἤθελεν γινῶναι, καὶ οὐκ ἠδυνήθη λαθεῖν.

25 ἀλλ' εὐθὺς ἀκούσασα γυνὴ περὶ αὐτοῦ, ἧς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ.

26 ἡ δὲ γυνὴ ἦν Ἑλληνίς, Συροφοινίκισσα τῷ γένει. καὶ ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλη ἐκ τῆς θυγατρὸς αὐτῆς.

27 καὶ ἔλεγεν αὐτῇ· Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα, οὐ γὰρ καλὸν ἐστὶν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ τοῖς κυναρίοις βαλεῖν.

28 ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ· Κύριε, καὶ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίουσιν ἀπὸ τῶν ψιχίων τῶν παιδίων.

29 καὶ εἶπεν αὐτῇ· Διὰ τοῦτον τὸν λόγον ὕπαγε, ἐξεελήλυθεν ἐκ τῆς θυγατρὸς σου τὸ δαιμόνιον.

30 καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὗρεν τὸ παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθός.

Mat 15.24 ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ.

QUESTIONS ABOUT THE PASSAGE

1. In Mark's version, the **perfect** verbs are in verses 29 and 30. In Matthew's (extended) version, the one **perfect** verb (participle) is in Mat 15.24. Why did Mark and Matthew zoom in on the words that they did?
2. In Scripture, a proverbial saying (or commandment) is sometimes called simply "a saying," a *λογον* (Cf. 1Sa 18.7-8; **Mat 15.11-12**; Joh 4.37; Rom 13.9). Was the saying that the Gentile woman recited to Jesus in Mar 7.28 proverbial? If so, what was the wisdom it conveys?
3. Whose ministry from the OT era does Jesus' journey to the region of Tyre and Sidon bring to mind? What are the parallels?
4. In Matthew's version, what is the significance of the woman referring to Jesus as "Son of David" (Mat 15.22)?
5. What is the essential wisdom of Jesus' saying about taking the children's bread and throwing it to the dogs, and what does it teach us about the kingdom of heaven?

GNT: WISDOM OF JESUS, LESSON 19
MAT 12.22-29; LUKE 11.20-22

Roderick Graciano
 Timothy Ministries
 2021

PERSON & NUMBER		
	Singular	Plural
1st	I	We, Us
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VOICE
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VOCABULARY	
ἀλλά	but
Βεελζεβούλ, ὁ	Beelzebub
δέ	and/but/then
δέω	I bind
δήση	
διαμερίζω	I divide
διεμερίσθη	
διαρπάζω	I plunder
διαρπάσαι	
εἰσέρχομαι	I enter in
εἰσελθὼν	
ἐκβάλλω	I cast out
ἐκβάλλειν	
καί	and

Diphthongs are marked in blue, letters with a shifted pronunciation are in red.

- ANALYZING THE PASSAGES**
1. What do these passages tell us about the Jerusalem scribes (Mark 3.22)?
 2. What are the four proverbial sayings employed by Jesus in these passages, and what are their rhetorical structures?
 3. What is an important connotation of the verb ἐρημώω, *to desolate*, in these passages?
 4. What do the proverbial sayings in these passages teach us about the kingdom of God?
 5. What do the sayings in these passages teach us about the Messiah?
 6. What do the proverbial sayings in these passages teach us about ministering to needy people? How should we respond to Paul's statement in 2Cor 4.3-4?
 7. With what wisdom choices do these sayings confront us today?

PRACTICAL APPLICATION & OTHER NOTES

Note the three words of the vocabulary list highlighted in yellow. These are the three main conjunctions, used thousands of times, in the Greek Scriptures. If you learn these three words, you will have taken a big step forward in your ability to read Greek!

KINGDOM PRINCIPLES XIII: BINDING THE STRONG MAN

- Mat 12.22 Τότε προσηνήχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός· καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν κωφὸν λαλεῖν καὶ βλέπειν.
- 23 καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον· Μήτι οὗτός ἐστιν ὁ υἱὸς Δαυὶδ;
- 24 οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον· Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ Βεελζεβούλ ἄρχοντι τῶν δαιμονίων.
- 25 εἰδὼς δὲ τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς· Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς ἐρημοῦται, καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς οὐ σταθήσεται.
- 26 καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ;
- 27 καὶ εἰ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια,

GNT: WISDOM OF JESUS, LESSON 19B

- οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ κριταὶ ἔσονται ὑμῶν.
- 28 εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.
- 29 ἢ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ ἀρπάσαι, ἐὰν μὴ πρῶτον δῆσῃ τὸν ἰσχυρόν; καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.
- Luke 11.20 εἰ δὲ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.
- 21 ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσῃ τὴν ἑαυτοῦ ἀυλὴν, ἐν εἰρήνῃ ἐστὶν τὰ ὑπάρχοντα αὐτοῦ·
- 22 ἐπὰν δὲ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἶρει ἐφ' ἧς ἐπεποίθει, καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν.

GNT: WISDOM OF JESUS, LESSON 20
MAT 12.30; LUK 11.23; MAR 9.38-40;
LUK 9.49-50

Roderick Graciano
 Timothy Ministries
 2021

PERSON & NUMBER		
	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TYPICAL AKTIONSSART	TENSE FORMS
Durative	Present
Summary	Future
Punctiliar	Aorist ←
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)
INFINITIVE (VERBAL NOUN) ←

MOOD
Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish

VOICE
Active: Subject does action ←
Passive: Subject acted upon
Middle: Subject involved in action

VOCABULARY	
ἀκολουθέω	I follow
ἠκολούθει	
δύναμις	power
ἐπιστάτης	master
κακολογέω	I speak evil
κακολογῆσαι	
κωλύω	I forbid
κωλύετε	
ὄνομα	a name
σκορπίζω	I scatter
σκορπίζει	
ταχύς	quickly
φημί	I tell, declare
Ἔφη	

Diphthongs are marked in **blue**, letters with a shifted pronunciation are in **red**.

ANALYZING THE SAYINGS

1. Is the saying of Mat 12.30 and Luk 11.23 a truism and obvious, or is it a saying that is radical and shocking?
2. At first reading, the sayings of Mat 12.30 and Luk 11.23 seem contradictory to the sayings of Mar 9.40 and Luk 9.50; what subtle differences in wording and context remove any real contradiction between the sayings?
3. What are the two ways marked out by the saying in Mat 12.30/Luk 11.23, and how should we apply the saying to our lives?
4. What are the two ways marked out by the saying in Mar 9.40/Luk 9.50, and how should we apply the saying to our lives?

PRACTICAL APPLICATION & OTHER NOTES

DISCIPLESHIP & THE MESSIAH I: AGAINST ME OR FOR US?**GNT: WISDOM OF JESUS, LESSON 20B**

Mat 12.30 ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν,
καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.

Luke 11.23 ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ
ἐστίν, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ
σκορπίζει.

Mar 9.38 Ἐφη αὐτῷ ὁ Ἰωάννης· Διδάσκαλε,
εἶδομέν τινα ἐν τῷ ὀνόματί σου
ἐκβάλλοντα δαιμόνια, καὶ ἐκωλύομεν
αὐτόν, ὅτι οὐκ ἠκολούθει ἡμῖν.

39 ὁ δὲ Ἰησοῦς εἶπεν· Μὴ κωλύετε αὐτόν,
οὐδεὶς γὰρ ἐστίν ὃς ποιήσει δύναμιν ἐπὶ

τῷ ὀνόματί μου καὶ δυνήσεται ταχὺ
κακολογήσαί με·

40 ὃς γὰρ οὐκ ἔστιν καθ' ἡμῶν, ὑπὲρ ἡμῶν
ἐστίν.

Luk 9.49 Ἀποκριθεὶς δὲ Ἰωάννης εἶπεν·
Ἐπιστάτα, εἶδομέν τινα ἐν τῷ ὀνόματί
σου ἐκβάλλοντα δαιμόνια, καὶ
ἐκωλύομεν αὐτόν ὅτι οὐκ ἀκολουθεῖ
μεθ' ἡμῶν.

50 εἶπεν δὲ πρὸς αὐτόν ὁ Ἰησοῦς· Μὴ κωλύετε,
ὃς γὰρ οὐκ ἔστιν καθ' ὑμῶν ὑπὲρ
ὑμῶν ἐστίν.

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TYPICAL AKTIONSAART	TENSE FORMS
Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)
INFINITIVE (VERBAL NOUN)

MOOD
Indicative: Indicates
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VOICE
Active: Subject does action
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VOCABULARY	
ἁμαρτάνω	I sin
ἁμαρτήσῃ	
ἀπό	from
βασιλεύς, ὁ	king
δεῖ	It is necessary
ἔδει	
ἕκαστος, η, ον	Each
ἐλέεω	I show mercy
ἐλεῆσαι	
καρδία, ἡ	heart
ὁμοιῶ	I compare
ὁμοιώθη	
σπλαγχνίζομαι	I show compassion
σπλαγχνισθεῖς	

Diphthongs are marked in **blue**, letters with a shifted pronunciation are in **red**.

- QUESTIONS**
1. Why does this parable compare sins to monetary debts (cf. Mat 6.12,14-15)?
 2. How should we define forgiveness, in this context?
 3. Are we to understand that our heavenly Father will hand us over to torturers” if we do not forgive? If so, what does that mean in practical experience?
 4. Is forgiving a prerequisite of salvation?
 5. Can we really know if we have forgiven “from the heart”?
 6. What does this parable teach us about the kingdom of God?
 7. What is the essential wisdom principle embedded in this parable?

PRACTICAL APPLICATION & OTHER NOTES

A talent was the largest denomination of currency and ten thousand (Gk. μυριάς; cf. Eng. “myriad”) the largest numeral in Greek. The effect may have been similar to an English speaker referring to “zillions” of something. Today, 10,000 talents would have value equivalent to 60 million to 2.4 billion dollars. A hundred denarii would be equivalent to five month’s wages.

KINGDOM PRINCIPLES XIV: THE UNFORGIVING SERVANT

Mat 18.21 Τότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπεν· Κύριε, ποσάκις ἀμαρτήσῃ εἰς ἐμέ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως ἐπτάκις;

22 λέγει αὐτῷ ὁ Ἰησοῦς· Οὐ λέγω σοι ἕως ἐπτάκις ἀλλὰ ἕως ἑβδομηκοντάκις ἑπτά.

23 Διὰ τοῦτο ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ ὃς ἠθέλησεν συναῖραι λόγον μετὰ τῶν δούλων αὐτοῦ·

24 ἀρξαμένου δὲ αὐτοῦ συναίρειν προσηνέχθη αὐτῷ εἷς ὀφειλέτης μυρίων ταλάντων.

25 μὴ ἔχοντας δὲ αὐτοῦ ἀποδοῦναι ἐκέλευσεν αὐτὸν ὁ κύριος πραθῆναι καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ πάντα ὅσα ἔχει καὶ ἀποδοθῆναι.

26 πεσὼν οὖν ὁ δοῦλος προσεκύνει αὐτῷ λέγων· Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα ἀποδώσω σοι.

27 σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτόν, καὶ τὸ δάνειον ἀφήκεν αὐτῷ.

28 ἐξελθὼν δὲ ὁ δοῦλος ἐκεῖνος εὗρεν ἓνα τῶν συνδούλων αὐτοῦ ὃς ὄφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ

GNT: WISDOM OF JESUS, LESSON 2 1 B

κρατήσας αὐτὸν ἔπνιγεν λέγων· Ἀπόδος εἴ τι ὀφείλεις.

29 πεσὼν οὖν ὁ σύνδουλος αὐτοῦ παρεκάλει αὐτὸν λέγων· Μακροθύμησον ἐπ' ἐμοί, καὶ ἀποδώσω σοι.

30 ὁ δὲ οὐκ ἤθελεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἕως οὗ ἀποδῶ τὸ ὀφειλόμενον.

31 ἰδόντες οὖν οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα, καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ ἑαυτῶν πάντα τὰ γενόμενα.

32 τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ· Δοῦλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφήκά σοι, ἐπεὶ παρεκάλεσάς με·

33 οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς κἀγὼ σὲ ἠλέησα;

34 καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς ἕως οὗ ἀποδῶ πᾶν τὸ ὀφειλόμενον.

35 Οὕτως καὶ ὁ πατήρ μου ὁ οὐράνιος ποιήσῃ ὑμῖν ἐὰν μὴ ἀφήτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν.

PERSON & NUMBER		
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TYPICAL AKTIONSAART	TENSE FORMS
Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)
INFINITIVE (VERBAL NOUN)

MOOD
Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish

VOICE
Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action

VOCABULARY	
ἀδύνατος	impossible
ἄνθρωπος, ὁ	man, person
γονυπετέω	I kneel
γονυπετήσας	
δυνατός	possible
ἐκπορεύομαι	I come/go out
ἐκπορευομένου	
ἐμβλέπω	I look directly
ἐμβλέψας	
ἐντολή, ἡ	commandment
εὐκοπος	easy
κάμηλος, ὁ	camel
ὁδός, ἡ	way, road
πάλιν	again

Diphthongs are marked in **blue**, letters with a shifted pronunciation are in **red**.

QUESTIONS ABOUT THE PASSAGE
1. Why did Jesus question the man's calling Him "good"?
2. Which of the commandments Jesus listed is different from the others?
3. Does this passage teach that every believer should sell all that they have and give the proceeds to the poor?
4. In this context, what does it mean to enter the kingdom of God?
5. In this context, what does it mean to be saved?
6. To what does Jesus refer as "impossible for man" but "possible with God"?
7. What does the camel proverb teach us about the kingdom of God?
8. What is the essential wisdom principle embedded in this proverb?

PRACTICAL APPLICATION & OTHER NOTES
<ul style="list-style-type: none"> In Matthew's account we learn that the man was young (Mat 19.20), and that when Jesus told him to keep the commandments, he asked "which ones?" (Mat 19.18). In Luke's account, we learn that the man was a ruler (Luk 18.18).

KINGDOM PRINCIPLES XV: EASIER FOR A CAMEL

Mark 10.17 Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν προσδραμῶν εἷς καὶ γονυπετήσας αὐτὸν ἐπηρώτα αὐτόν· Διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζῶν αἰώνιον κληρονομήσω;

18 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός.

19 τὰς ἐντολὰς οἶδας· Μὴ φονεύσης, Μὴ μοιχεύσης, Μὴ κλέψης, Μὴ ψευδομαρτυρήσης, Μὴ ἀποστερήσης, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα.

20 ὁ δὲ ἔφη αὐτῷ· Διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου.

21 ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτόν καὶ εἶπεν αὐτῷ· Ἐν σε ὑστερεῖ· Ὑπάγε ὅσα ἔχεις πώλησον καὶ δὸς τοῖς πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολούθει μοι.

22 ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν λυπούμενος, ἦν γὰρ ἔχων κτήματα πολλά.

23 Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς

GNT: WISDOM OF JESUS, LESSON 22B

αὐτοῦ· Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελεύσονται.

24 οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς· Τέκνα, πῶς δύσκολόν ἐστιν εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.

25 εὐκοπώτερόν ἐστιν κάμηλον διὰ τῆς τρυμαλιᾶς τῆς ῥαφίδος διελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.

26 οἱ δὲ περισσῶς ἐξεπλήσσοντο λέγοντες πρὸς ἑαυτούς· Καὶ τίς δύναται σωθῆναι;

27 ἐμβλέψας αὐτοῖς ὁ Ἰησοῦς λέγει· Παρὰ ἀνθρώποις ἀδύνατον ἀλλ' οὐ παρὰ θεῷ, πάντα γὰρ δυνατὰ παρὰ τῷ θεῷ.

PERSON & NUMBER		
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2nd	You	You
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TYPICAL AKTIONSAART	TENSE FORMS
Durative	Present
Summary	Future
Punctiliar	Aorist ←
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)
INFINITIVE (VERBAL NOUN) ←

MOOD
Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish

VOICE
Active: Subject does action ←
Passive: Subject acted upon
Middle: Subject involved in action

VOCABULARY	
ἄγω	I lead, go
ἄγωμεν	
δώδεκα	twelve
ζητέω	I seek
ἐζήτου	
λέγω	I say
λέγουσιν	
λιθάζω	I stone
λιθάσαι	
νῦν	now
νύξ, ἡ	night
περιπατέω	I walk around
περιπατῆ	
ῥαββί, ὁ	teacher

Diphthongs are marked in blue, letters with a shifted pronunciation are in red.

QUESTIONS ABOUT THE PASSAGE

1. Does the proverbial saying of John 11.9-10 speak of the material sun, or of a different kind of light?
2. What is the essential wisdom principle of the saying?
3. What are the two ways differentiated by the saying?
4. How does the wisdom of the saying apply to the situation of Jesus and the disciples; why does its wisdom imply that Jesus should go ahead and travel to Judeah in spite of the recent death threats?

PRACTICAL APPLICATION & OTHER NOTES

KINGDOM PRINCIPLES XVI: WALK IN THE DAY

John 11.7 ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς· Ἄγωμεν

εἰς τὴν Ἰουδαίαν πάλιν.

- 8** λέγουσιν αὐτῷ οἱ μαθηταί· Ῥαββί, νῦν ἐζήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ;
- 9** ἀπεκρίθη Ἰησοῦς· Οὐχὶ δώδεκα ὥραί εἰσιν τῆς ἡμέρας; ἐὰν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει.
- 10** ἐὰν δέ τις περιπατῇ ἐν τῇ νυκτί, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.

GNT: WISDOM OF JESUS, LESSON 23 B

THE LIGHT OF THE WORLD

This is the message we have heard from Him and announce to you, that God is Light, and in Him there is no darkness at all. If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth; but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin (1 John 1.5-7).

Then Jesus again spoke to them, saying, “I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life” (John 8.12).

“We must work the works of Him who sent Me as long as it is day; night is coming when no one can work. While I am in the world, I am the Light of the world” (John 9.4-5).

It appears from the above passages that, while God is the source of physical light (Genesis 1.3; cf. Isaiah 45.7; 60.19-20), the Scriptures have a greater interest in God as the source of *moral* light, that is, as a source of wisdom and moral guidance (Isaiah 2.5; cf. Isaiah 9.2). Thus, just as the light of the Sun enables human beings to find their way along the paths and roadways of the physical world, the light of God enables people to find their way at the relational crossroads of life. There are times when it is risky to travel at night (like on highway 1 in Baja California where there has historically been a high risk of black cows standing on the road), but it is always foolish to try to maneuver through the choices of life without the guiding “light of the world” which is Christ. With Christ, we ourselves become little lights of the world for others (Matthew 5.14).

GNT: WISDOM OF JESUS, LESSON 24
MARK 4.26-29; JOHN 12.24

Roderick Graciano
 Timothy Ministries
 2021

PERSON & NUMBER		
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1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TYPICAL AKTIONSAART	TENSE FORMS
Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
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Past Past	Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)
INFINITIVE (VERBAL NOUN)

MOOD
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VOICE
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VOCABULARY	
αὐτόματος, η, ον	self-acting
βλαστάνω	sprout, bud
βλαστᾶ	
δρέπανον, τό	sickle
εἶτα	then
καρπός, ὁ	fruit
καρποφορέω	bear fruit
καρποφορεῖ	
πλήρης, ες	full
σῖτος, ὁ	wheat, grain
σπόρος, ὁ	seed
στάχυς, ὁ	head of grain
χόρτος, ὁ	(blade of) grass

Diphthongs are marked in **blue**, letters with a shifted pronunciation are in **red**.

- QUESTIONS ABOUT THE PARABLE**
1. The adverb, οὕτως, connects this parable with the preceding words of Jesus. How does this parable follow from the saying about “by what measure you give, it will be measured to you”?
 2. What is the focal point of this parable?
 3. How does the saying of John 12.24 inform the teaching of the parable?
 4. What is the essential wisdom principle of the parable?
 5. What are the two ways differentiated by the parable?

PRACTICAL APPLICATION & OTHER NOTES

KINGDOM PRINCIPLES XVII: THE SEED GROWS

Mark 4.26 Καὶ ἔλεγεν· Οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ ὡς ἄνθρωπος βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς

27 καὶ καθεύδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος βλαστᾷ καὶ μηκύνεται ὡς οὐκ οἶδεν αὐτός.

28 αὐτομάτῃ ἡ γῆ καρποφορεῖ, πρῶτον χόρτον, εἶτα στάχυν, εἶτα πλήρης σῖτον ἐν τῷ στάχυϊ.

29 ὅταν δὲ παραδοῖ ὁ καρπός, εὐθὺς ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.

GNT: WISDOM OF JESUS, LESSON 24B

John 12.24 ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει.

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TYPICAL AKTIONSAART	TENSE FORMS
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Summary	Future
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Durative	Imperfect
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PARTICIPLE (VERBAL ADJECTIVE)
INFINITIVE (VERBAL NOUN)

MOOD
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VOICE
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VOCABULARY	
θεάομαι	I look
θεάσασθε	
θερίζω	I reap
θερίζων	
κοπιάω	I toil
κεκοπιάκατε	
κεκοπιάκασιν	
λαμβάνω	I take, receive
λαμβάνει	
λευκός, ή, όν	white
μισθός, ό	wage, reward
όφθαλμός, ό	eye
χαίρω	I rejoice
χαίρη	

Diphthongs are marked in blue, letters with a shifted pronunciation are in red.

QUESTIONS ABOUT THE SAYINGS
1. What clues does Jesus give us that the sayings about the “four-month” wait and about “others sowing” were known proverbs of His time?
2. Why did Jesus tell His disciples to see th fields that are white?
3. How did Jesus use a true saying about the natural world to urge contrasting action in the spiritual world?
4. What are the essential wisdom principles of the two sayings?
5. What are the two ways differentiated by the two sayings?

PRACTICAL APPLICATION & OTHER NOTES

“There is evidence ... that the agricultural year was divided into six two-month periods, seedtime, winter, spring, harvest, summer, and the time of extreme heat. Thus four months elapsed between the end of seedtime and the beginning of harvest.” — Leon Morris

John 4.35 οὐχ ὑμεῖς λέγετε ὅτι Ἔτι τετράε μηνός ἐστιν καὶ ὁ θερισμὸς ἔρχεται; ἰδοὺ λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας ὅτι λευκαὶ εἰσιν πρὸς θερισμόν· ἤδη

36 ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα ὁ σπείρων ὁμοῦ χαίρη καὶ ὁ θερίζων.

37 ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ἀληθινὸς ὅτι Ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων.

38 ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.



PERSON & NUMBER		
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1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TYPICAL AKTIONSAART	TENSE FORMS
Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)
INFINITIVE (VERBAL NOUN)

MOOD
Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish

VOICE
Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action

VOCABULARY	
ἀδικέω	I do wrong
ἀδικῶ	
αἶρω	I take up/away
ἄρον	
ἀργός, ἢ, ὄν	lazy, idle
ἄρχω	I begin
ἀρξάμενος	
βάρος, τό	burden, weight
βαστάζω	I bear/carry
βαστάζω	
δίκαιος, αἴα, ον	right, righteous
ἐργάτης, ὁ	worker
ἔσχατος, ἢ, ὄν	last
ἴσος	equal

Diphthongs are marked in **blue**, letters with a shifted pronunciation are in **red**.

THE EVIL EYE VS. THE GOOD EYE

Proverbs 23.6 reads literally, “Do not eat the bread of an evil eye ...” The NAU translates, “Do not eat the bread of a selfish man,” and then continues in the following verse, “He says to you, ‘Eat and drink!’ But his heart is not with you.” In scripture, the metaphor of an *evil eye* is often associated with greed, stinginess or miserliness with one’s possessions (cf. Pro 28.22; Deu 15.9). In contrast, Proverbs 22.9 says, “A good eye, he will be blessed, because he has given of his bread to the poor.”

This illuminates the teaching of Jesus about the eye as the lamp of the body (Mat 6.22-23). If your eye is evil (i.e., if you are greedy and miserly) your whole body will be full of darkness. This implies that to have a “clear eye” that fills your whole body with light is to be generous to the needy.

PRACTICAL APPLICATION & OTHER NOTES

Mat 20.1 Ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ ὅστις ἐξῆλθεν ἅμα πρωτὶ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ.

2 συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ.

3 καὶ ἐξελθὼν περὶ τρίτην ὥραν εἶδεν ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἀργούς.

4 καὶ ἐκείνοις εἶπεν· Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὁ ἐὰν ᾖ δίκαιον δώσω ὑμῖν.

5 οἱ δὲ ἀπήλθον. πάλιν ἐξελθὼν περὶ ἕκτην καὶ ἑνάτην ὥραν ἐποίησεν ὡσαύτως.

6 περὶ δὲ τὴν ἑνδεκάτην ἐξελθὼν εὗρεν ἄλλους ἐστῶτας, καὶ λέγει αὐτοῖς· Τί ὧδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί;

7 λέγουσιν αὐτῷ· Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. λέγει αὐτοῖς· Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα.

8 ὁψίας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ· Κάλεσον τοὺς ἐργάτας καὶ ἀπόδος αὐτοῖς τὸν μισθὸν ἀρξάμενος ἀπὸ τῶν ἐσχάτων

ἕως τῶν πρώτων.

9 καὶ ἐλθόντες οἱ περὶ τὴν ἑνδεκάτην ὥραν ἔλαβον ἀνὰ δηνάριον.

10 καὶ ἐλθόντες οἱ πρώτοι ἐνόμισαν ὅτι πλεῖον λήμψονται· καὶ ἔλαβον τὸ ἀνὰ δηνάριον καὶ αὐτοί.

11 λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου

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

13 ὁ δὲ ἀποκριθεὶς ἐνὶ αὐτῶν εἶπεν· Ἐταῖρε, οὐκ ἀδικῶ σε· οὐχὶ δηναρίου συνεφώνησάς μοι;

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

15 οὐκ ἔξεστίν μοι ὁ θέλω ποιῆσαι ἐν τοῖς ἐμοῖς; ἢ ὁ ὀφθαλμὸς σου πονηρὸς ἐστίν ὅτι ἐγὼ ἀγαθὸς εἰμι;

16 οὕτως ἔσσονται οἱ ἔσχατοι πρώτοι καὶ οἱ πρώτοι ἔσχατοι.

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VOCABULARY

ἀγαπητός, ἡ, ὄν	beloved
ἀποκτείνω	I kill
ἀπέκτειναν	
ἀπόλλυμι	I destroy
ἀπολέσει	
γεωργός, ὁ	[tenant] farmer
διαλογίζομαι	I reason, ponder
διελογίζοντο	
ἐξουσία, ἡ	authority
ἔξω	outside
ἰκανός, ἡ, ὄν	sufficient
ἴσως	perhaps
καιρός, οὔ, ὁ	[fitting] season
κενός, ἡ, ὄν	empty, vain

Diphthongs are marked in **blue**, letters with a shifted pronunciation are in **red**.

ANOLOGICAL VS. ALLEGORICAL

It is hard to resist the impulse to interpret the parable of “The Wicked Tenants” as allegorical, and to say, “The man represents God, His son is Jesus, etc.” However, as a strict allegory, this parable breaks down in its details. God does not think incorrectly that the tenants “will respect my son” (Mar 12.6), nor do the tenants throw Jesus out of the kingdom (cf. Mar 12.8 with Mat 21.43). Nevertheless, this parable builds upon the apparently allegorical song of the vineyard in Isaiah 5, and is so strongly *analogical* that Jesus’ audience “understood that He spoke the parable against them” (Mar 12.12, NASB). *Analogical* means *comparable* or *corresponding*. The audience did not think the parable was *about* (περί) them, but *in comparison* to them (πρός).

PRACTICAL APPLICATION & OTHER NOTES

Luk 20.9 Ἦρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· Ἄνθρωπος ἐφύτευσεν ἀμπελῶνα, καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν χρόνους ἰκανούς.

10 καὶ καιρῷ ἀπέστειλεν πρὸς τοὺς γεωροὺς δοῦλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δώσουσιν αὐτῷ· οἱ δὲ γεωργοὶ ἐξαπέστειλαν αὐτὸν δείραντες κενόν.

11 καὶ προσέθετο ἕτερον πέμψαι δοῦλον· οἱ δὲ κάκεινον δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν.

12 καὶ προσέθετο τρίτον πέμψαι· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον.

13 εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος· Τί ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγαπητόν· ἴσως τοῦτον ἐντραπήσονται.

14 ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἀλλήλους λέγοντες· Οὗτός ἐστιν ὁ κληρονό-

μος· ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γένηται ἡ κληρονομία·

15 καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος ἀπέκτειναν. τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος;

16 ἐλεύσεται καὶ ἀπολέσει τοὺς γεωροὺς τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. ἀκούσαντες δὲ εἶπαν· Μὴ γένοιτο.

17 ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν· Τί οὖν ἐστὶν τὸ γεγραμμένον τοῦτο· Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας;

18 πᾶς ὁ πεσὼν ἐπ' ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμησεί αὐτόν.

19 καὶ ἐζήτησαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν, ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς εἶπεν τὴν παραβολὴν ταύτην.