

Notes on the Greek New Testament Day 4 – January 4th – Matthew 4:12-25

Works frequently referenced in these notes on Matthew

- Hagner, Donald A *Word Biblical Commentary Vols.33a & 33b: Matthew 1-13 & Matthew 14-28*, Word Books, Dallas, 1993 & 1995
- Morris, Leon *The Gospel According to Matthew*, Eerdmans, Grand Rapids, 1992

Verse 12

Ἀκούσας δὲ ὅτι Ἰωάννης παρεδόθη
ἀνεχώρησεν εἰς τὴν Γαλιλαίαν.

παραδίδωμι hand or give over, deliver up
ἀναχωρεῶ withdraw, go away

"The verb was used of the Magi (2:12); it often has something of the notion of withdrawing from danger." Morris

Why did Jesus begin his ministry in *Galilee*? Many argue that Jesus left Judea because of the danger of suffering the same fate as John. Morris suggests that this is not the main reason, pointing out that Herod Antipas ruled both areas. He argues that Jesus chose Galilee for his public ministry because it had a large and mixed population. "Whereas Judea was mountainous and isolated, Galilee was open to trade and to ideas. History had seen foreign conquerors make their mark on the region and, of course, had brought an influx of people of many races. All this means that Galilee was the kind of country where new teachings might be heard and even welcomed." Jesus' decision to begin his ministry in Galilee is an indication of the nature of his kingdom.

Verse 13

καὶ καταλιπὼν τὴν Ναζαρέτ ἐλθὼν κατέκησεν
εἰς Καφαρναούμ τὴν παραθαλασσίαν ἐν ὁρίοις
Ζαβουλὼν καὶ Νεφθαλίμ·

καταλιπὼν Verb, aor act ptc, m nom s
καταλείπω leave, leave behind
κατοικεῶ live, settle, inhabit
παραθαλασσίος, α, ον by the sea or lake
ὄριον, ον n territory, region

Verse 14

ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ
προφήτου λέγοντος·

πληρωθῇ Verb, aor pass subj, 3 s πληρωῶ
fill, make full, fulfill
ῥηθὲν Verb, aor pass ptc, n nom/acc s λεγῶ

For this construction, cf 1:22

Verse 15

Γῆ Ζαβουλὼν καὶ γῆ Νεφθαλίμ, ὁδὸν
θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν
ἐθνῶν,

"The quotation here is close to the LXX of Isa 8:23-9:1 (= versification of MT), except for the following: in referring to Zebulun, Matthew has γῆ, 'land,' for χωρὰ, 'district'; following θαλάσσης, Matthew omits the LXX's καὶ οἱ λοιποὶ οἱ τὴν παραλίαν κατοικούντες καὶ, 'and the others who inhabit the seacoast and'; and after ἐθνῶν, 'Gentiles,' Matthew omits τὰ μέρη τῆς Ἰουδαίας, 'the regions of Judea.' The former omission is an unimportant abbreviation of the text; the latter is obviously omitted because Matthew wants to make another point (but cf. the reference to Judea in v.25). According to the LXX, Isaiah addresses the message to all Israel (but with emphasis on the regions of the north); Matthew wants to stress the way in which Jesus, by beginning his ministry at Capernaum in Galilee, fulfills Isaiah's expectation." Hagner.

γῆ, γῆς f earth
ὁδός, ος f way, road, journey
θαλάσσα, ης f sea
πέραν prep with gen beyond, across
Ἰορδάνης, ος m Jordan River
ἐθνός, ος n nation, people; τὰ ἔθνη Gentiles

"As far as our information goes, Jesus was in the region beyond the Jordan only occasionally, but our knowledge is incomplete and Jesus may have worked there more than we know. Certainly people from trans-Jordan came to know his teaching and were included among those who followed him (v.25; cf 19:1). *Galilee of the Gentiles* points to the fact that many non-Israelites lived in this area... The inhabitants had been formally Judaized and compelled to accept circumcision in about 104 BC, which means that their commitment to Judaism was probably less than wholehearted." Morris

Verse 16

ὁ λαὸς ὁ καθημένος ἐν σκοτίᾳ φῶς εἶδεν μέγα,
καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου
φῶς ἀνέτειλεν αὐτοῖς.

"Agreement with the LXX continues to be close, with only the following significant differences: Matthew has ὁ καθημένος, 'sitting,' for LXX's ὁ πορευόμενος ('walking'), a variant that may emphasise the plight of the addresses. He repeats the nuance by means of the parallel τοῖς καθημένοις, 'those sitting,' which is substituted for the LXX's οἱ κατοικούντες ('those dwelling'). Matthew's aorist ἀνέτειλεν, 'dawned,' supplants LXX's future λαμπύει, 'will shine,' reflecting the Hebrew perfect tense, but also Matthew's own perspective." Hagner.

λαος, ου m people, a people

καθημαι sit, sit down, live

σκότει Noun, dat s σκοτος, ους n
darkness

φως, φωτος n light

εἶδεν Verb, aor act indic, 3 s ὄρω see

μεγας, μεγαλη, μεγα large, great

χωρα, ας f country, region, land

σκια, ας f shadow, shade

θανατος, ου m death

ἀνέτειλεν Verb, aor act indic, 3 s ἀνατελλω
rise, dawn, shine

Verse 17

Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ
λέγειν· Μετανοεῖτε, ἤγγικεν γὰρ ἡ βασιλεία
τῶν οὐρανῶν.

τοτε then, at that time

ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς marks a turning
point in the narrative. Cf. 16:21 and the
section on Structure in the Introduction to
Matthew on Day 1 of these notes.

ἀρχω midd begin

κηρυσσω preach, proclaim

μετανοεω repent, have a change of heart

ἤγγικεν Verb, perf act indic, 3 s ἐγγίζω

approach, draw near

οὐρανος, ου m heaven

Cf 3:2. "There has been a great deal of
discussion on whether we should see the
kingdom as having arrived in the person of
Jesus or whether he proclaimed a kingdom yet
to come. But a good deal of this is misplaced
ingenuity, for both surely have a place in the
teaching of Jesus." Morris

Verse 18

Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς
Γαλιλαίας εἶδεν δύο ἀδελφούς, Σίμωνα τὸν
λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν
αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν
θάλασσαν, ἦσαν γὰρ ἀλιεῖς·

περιπατεω walk, walk about

παρα preposition with acc beside, by

θαλασσα, ης f see v.15

εἶδεν Verb, aor act indic, 3 s ὄρω see,
observe

δυο gen & acc δυο dat δυσιν two

βαλλω throw, throw down

ἀμφίβληστρον, ου n casting net for fishing

"The ἀμφίβληστρον (which I have seen in use
near Sidon) was a circular net with weights on
the circumference and lines from the
circumference to an opening in the middle.
The net was thrown so that it fell flat on the
water, the weights took it to the bottom, the
lines were pulled to draw in the circumference,
and any fish underneath the net were trapped."
Morris.

ἀλιευσ, εως m fisherman

Verse 19

καὶ λέγει αὐτοῖς· Δεῦτε ὀπίσω μου, καὶ ποιήσω
ὑμᾶς ἀλιεῖς ἀνθρώπων.

δευτε adv. come (of command or
exhortation)

ὀπισω after, follow

"It is noteworthy that Jesus called those he
wanted; in Judaism the disciple chose his
rabbi." Morris

"It is no longer a question of taking fish from
the lake, but of drawing men up out of the
abyss of sin and death, catching them in the
great net of God." Dietrich. Cf. 13:47-48.

Verse 20

οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν
αὐτῷ.

εὐθεως adv straightway, immediately

ἀφημι leave, forsake, let go

"The word *left* can have the meaning
'abandoned' (cf. 26:56), and whether Matthew
means it in this sense or not, he is speaking of
a decisive action." Morris.

δικτυον, ου n fishing net

ἀκολουθεω follow, accompany, be a
disciple

Verse 21

Καὶ προβὰς ἐκεῖθεν εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν καταρτίζοντας τὰ δίκτυα αὐτῶν, καὶ ἐκάλεσεν αὐτούς.

προβάς Verb, aor act ptc, m nom s προβαινω
go on
ἐκεῖθεν from there
εἶδεν see v.18
ἄλλος, η, ο another, other
πλοῖον, ου n boat, ship
καταρτίζω mend, restore, make complete;
act & midd make, prepare

"καταρτίζω means 'make ἄρτιος' that is, 'fit, complete'; they were making their nets ready for a further fishing expedition. This would involve any necessary repairs, and cleaning and folding the nets." Morris.

δίκτυον, ου n see v.20

Verse 22

οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.

Note the identity of expression with v.20. "Matthew tells us further that this pair left not only their boat but *their father*, thus breaking the strongest family tie. Allegiance to Jesus is stronger than any earthly attachment." Morris. Cf. Matt 12:46-50.

Verses 23-25

"The evangelist wants us quickly to sense the great excitement surrounding Jesus at the beginning of his ministry, where he began to preach 'the good news of the kingdom,' before presenting him in more detail as the master teacher (chaps 5-7) and charismatic healer (chaps 8-9)." Hagner.

Verse 23

Καὶ περιῆγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.

περιῆγεν Verb, imperf act indic, 1 s & 3 pl
περιαγω go around, travel over
ὅλος, η, ον whole, all, entire
διδασκω teach
συναγωγή, ης f synagogue

Matthew speaks of "*their* synagogue" to distance Jesus from the Jewish leaders who ran the synagogues and who opposed him from early on in his ministry.

κηρύσσω preach, proclaim

"The good news is that God is at work bringing in the kingdom that will be associated with the work his Son is doing. *The gospel of the kingdom* is an expression found in this Gospel only (9:35; 24:14). It matters to Matthew that the gospel was concerned with God's sovereign rule." Morris.

θεραπεύω heal, cure
νόσος, ου f disease, illness
μαλακία, ας f sickness

Notice the contrast with the work of popular healers in Jesus day (and today):

- i) They normally made great play of their techniques while "the mode of healing practiced by Jesus is infinitely simple, externally unimpressive, but inwardly much more powerful." Oepke
- ii) Jesus healed *all*. "Those healers had their successes and their failures, but Jesus had complete mastery over illness." Morris.

λαός, ου m people, a people

Verse 24

καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας ποικίλαις νόσοις καὶ βασάνοις συνεχομένους, δαιμονιζομένους καὶ σεληνιαζομένους καὶ παραλυτικούς, καὶ ἐθεράπευσεν αὐτούς.

ἀκοή, ης f report, news, hearing

"Syria was the name of the Roman province that covered all of Palestine (cf. Luke 2:2; Acts 15:23,41), and he [Matthew] may be referring to the province." Morris.

προσήνεγκαν Verb, aor act indic, 3 pl
προσφέρω bring, bring before
κακῶς badly, severely; κακῶς ἔχω be sick
ποικίλος, η, ον various kinds of, diverse
βασανός, ου f torment, pain
συνεχω hem in; pass. be sick, suffer with
δαιμονιζομαι be possessed by demons
σεληνιαζομαι (lit be moonstruck, a lunatic), be an epileptic
παραλυτικός, ου m paralytic, cripple

Verse 25

καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.

ἀκολουθεω see v.20

ὄχλος, ου m crowd, multitude

"In Matthew the crowds occupy a middling position: they are not opposed to Jesus as the Jewish leaders are (though they can be found in opposition, as in 26:55; 27:20), but they are not adherents as the disciples are (though they can support him, 21:9)." Morris.

πολυς, πολλη, πολυ gen πολλου, ης, ου
much, many
περαν beyond, across