

**Notes on the Greek New Testament**  
**Day 21 – January 21<sup>st</sup> – Matthew 13:47-14:12**

**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 47**

Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνη βληθείση εἰς τὴν θάλασσαν καὶ ἐκ παντὸς γένους συναγαγούση·

σαγήνη, ης f dragnet (for fishing)  
 βληθείση Verb, aor pass ptc, f dat s βαλλω  
 throw, throw down  
 θάλασσα, ης f sea  
 γένος, οὗς n race, people, sort, kind  
 συναγαγούση Verb, aor act ptc, f dat s  
 συναγω gather, gather together

**Verse 48**

ἦν ὅτε ἐπληρώθη ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν καὶ καθίσαντες συνέλεξαν τὰ καλὰ εἰς ἄγγη, τὰ δὲ σαπρὰ ἐξω ἔβαλον.

ὅτε conj when, at which time  
 πληρω fill, make full  
 ἀναβιβάσαντες Verb, aor act ptc, m nom pl  
 ἀναβιβαζω draw or drag (nets ashore)

A word that occurs only here in the NT.

αἰγιαλος, οὗ m beach, shore  
 καθίζω sit down, sit  
 συνέλεξαν Verb, aor act indic, 3 pl συλλεγω  
 gather  
 καλος, η, ον good, right, fine  
 ἄγγος, οὗς n container  
 σαπρος, α, ον bad, rotten, worthless

"It will mean fish whose use was prohibited (Lev 11:10-12), useless fish, fish unsuited for the market." Morris.

ἐξω out, outside, away

"In their proclamation of the kingdom, the disciples have become 'fishers of men and women' (ἀλιεῖς ἀνθρώπων; 4:19). Among those who respond are many who will not persevere in their individual commitment (cf. vv 3-8; 18-23); there will be those who do not live up to the standards of the Church (cf. 7:21-23; 18:17)." Hagner.

**Verse 49**

οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι καὶ ἀφοριοῦσιν τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων

Cf. v 41.

οὕτως thus, in this way  
 ἔσται Verb, fut indic, 2 s εἶμι  
 συντελεια, ας f see v. 39

Cf. vv 39ff. for a parallel sending out of the angels at the end of the age.

ἐξελεύσονται Verb, fut midd dep indic, 3 pl  
 ἐξερχομαι  
 ἀφοριοῦσιν Verb, fut act indic, 3 pl ἀφορίζω  
 separate, take away, set apart  
 πονηρος, α, ον evil, bad, wicked  
 μεσος, η, ον middle  
 δικαιος, α, ον righteous, just

"The righteous are those who are accepted by God, those who are adjudged as in the right when they are judged before the divine tribunal. It is easy to misinterpret this as though Jesus were talking of an ethical virtue and holding that those who have attained this virtue by their own efforts are righteous. But throughout this Gospel there is an emphasis on ... those who have no merit of their own ... Those who are finally *righteous* are those who realize their own shortcomings and rely on God's mercy." Morris.

**Verse 50**

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

βαλοῦσιν Verb, fut act indic, 3 pl βαλλω  
 κάμινος, οὗ f for this and the remainder of the verse, see v.42

**Verse 51**

Συνήκατε ταῦτα πάντα; λέγουσιν αὐτῷ· Ναί.  
 συνήκατε Verb, aor act indic, 2 pl συνιημι  
 understand, comprehend

Cf. vv 10-17.

ναὶ yes, yes indeed, certainly

**Verse 52**

ὁ δὲ εἶπεν αὐτοῖς· Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς τῇ βασιλείᾳ τῶν οὐρανῶν ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδεσπότη ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.

γραμματεὺς, εὼς m scribe, scholar

"The γραμματεὺς ... in Judaism was the Scripture scholar-teacher trained in the interpretation of the Torah." Hagner. Not that there should be a special class of Christians even as the 'Scribes' were a special class among the Jews, rather, all Christians, as disciples of Christ, need to be 'scholars' of the Scriptures, growing in understanding of the word of God.

μαθητευθεὶς Verb, aor act ptc, m nom s

μαθητεῦω make/be a disciple of

ὅμοιος, α, ον see v.31

οἰκοδεσποτης, ου m householder,

landowner, master

ὅστις, ἡτις, ὅ τι who, which

ἐκβάλλω throw out, cast out, bring out

θησαυρος, ου m treasure store, treasure box

καινος, η, ον new

παλαιος, α, ον old

"It is the temptation of both the radical and the conservative to value the one too highly and the other too lightly. Jesus is pointing out that there are fresh insights that are of value and that there are also teachings that have stood the test of time." Morris.

This may also be an implied critique of the Jewish teachers. Jesus does not reject all that they say (cf. Matt 23:2) but he highlights their failure to acknowledge the new thing that God has done in sending his Son into the world.

"The Christian Torah scholar or 'scribe' is one trained in the mysteries of the kingdom who is able to maintain a balance between the continuity and discontinuity existing between the era inaugurated by Jesus and that of the past. It is remarkable the extent to which NT theology is characterised by just this tension between the old and the new." Hagner.

**Verse 53**

καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετῆρεν ἐκεῖθεν.

ἐγένετο Verb, aor midd dep indic, 3 s γινομαι

ὅτε conj when, at which time

τελεω complete, finish

μετῆρεν Verb, aor act indic, 3 s μεταιρω go

away, leave

ἐκεῖθεν from there

**Verses 54-58**

Cf. Mark 6:1-6a; Luke 4:16-30 also John 6:42 and 4:44.

**Verse 54**

καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήσσεσθαι αὐτοὺς καὶ λέγειν· Πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις;

πατρις, ιδος f native country, own city, own town

The parallel passage in Luke makes it clear that Nazareth is intended here.

διδασκω teach

"It was common for synagogue officials to invite visitors to teach, and they would certainly be interested to hear what one of their own people had to say." Morris.

ὥστε so that, with the result that

ἐκπλησσομαι be amazed

ποθεν interrog adv. from where, how

σοφια, ας f wisdom, insight, intelligence

δυναμις, εως f power, miraculous power, miracle

This "presents us with a problem because Jesus did not do many works in Nazareth (v.58) and none is recorded up to this point. It may be that Jesus did do something that astonished them (and which the Gospels do not record), or, more probably, they may be referring to what they had heard about him." Morris.

**Verse 55**

οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσήφ καὶ Σίμων καὶ Ἰούδας;

τεκτων, ονος m wood-craftsman, carpenter

Some MSS read Ἰωσης rather than Ἰωσηφ. This reflects the Galilean pronunciation and is perhaps influenced by Mark 6:3.

**Verse 56**

καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσιν; πόθεν οὖν τούτῳ ταῦτα πάντα;

ἀδελφη, ης f sister

οὐχὶ (emphatic form of οὐ) not, no; used in questions expecting an affirmative answer.

ποθεν see v.54

"In view of his family connections, they are reasoning, his rightful place was in their own community, doing the things that villagers did. He had no business teaching people and doing miracles. In their minds they cut him down to size." Morris. "They found it intolerable that Jesus spoke as he did with the undeniable implication of his own self-importance." Hagner. Cf. John 6:42; 7:15.

### Verse 57

καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.

σκανδαλιζω cause (someone) to sin/ give up the faith; anger, shock, offend

G Stählin points out that in the Gospels this verb is always used for "the reasons for going astray or falling, the reference in each case is to Jesus"; he goes on to say that the expression is the opposite of believing in him (TNDT).

προφήτης, ου m prophet  
ἀτιμος, ον unhonoured, dishonoured,  
despised

πατρις, ιδος f see v.54  
οικια, ας f house, home, household

"Although it was an inadequate view (cf. 16:14), Jesus was widely held to be a prophet (cf. 21:11, 46). The people of his own home town, however, and even his own household and family (cf. Mark 3:21) were outraged and indignant at the pretensions of one who was to them so familiar and hence thought to be ordinary (for the same point, but with a wider scope, see John 1:11)." Hagner. Hagner comments that a similar pattern may be observed in the Jews rejection of Jesus, who was not the Messiah they were looking for, and the contrasting acceptance of the Gospel by the Gentiles, cf. Rom 9:32-33.

### Verse 58

καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν.

ἐκει there, in that place, to that place  
πολυς, πολλη, πολυ gen πολλου, ης, ου much,  
many

ἀπιστια, ας f unbelief, unfaithfulness

Cf. Mk 6:5 "Both Evangelists are saying that in his own home town Jesus met with unbelief and that he did not do many miracles, though he did some." Morris.

### Matthew 14:1-12

Cf. Mark 6:14-24; Luke 9:7-9; 3:19-20.

### Verse 1

Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετραάρχης τὴν ἀκοὴν Ἰησοῦ,

ἐκεινος, η, ο demonstrative adj. that  
καιρος, ου m time, season, age

"Ἐν ἐκείνῳ τῷ καιρῷ" is Matthew's own transitional phrase here and has no chronological significance." Hagner.

τετρααρχης, ου m tetrarch

"Tetrarch means strictly "ruler over a fourth part," but it was also used to denote petty rulers of various kinds (NEB has 'Prince Herod'). It denotes a status below that of an ethnarch (2 Cor 11:32, which in turn was below a king ... [Nevertheless] people in general may well have used the term 'king' of their ruler... (v.9)" Morris.

ἀκοη, ης f report, news, hearing

### Verse 2

καὶ εἶπεν τοῖς παισὶν αὐτοῦ· Οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής· αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ.

παις, παιδος m & f servant, slave, child  
βαπτιστης, ου m Baptist, baptiser  
ἠγέρθη Verb, perf pass indic, 3 s ἐγειρω  
raise

νεκρος, α, ον dead  
ἐνεργεω work, be at work (in)

"In answering the question of the source of Jesus' power (cf. 13:54, 56), Herod thus gives his own explanation, one caused very much by his own guilty conscience." Hagner.

### Verse 3

Ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην ἔδησεν αὐτὸν καὶ ἐν φυλακῇ ἀπέθετο διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ,

κρατεω hold, hold fast, sieze

δεω bind, tie

φυλακη, ης f prison, imprisonment

ἀπέθετο Verb, aor midd indic, 3 s ἀποτιθημι  
throw off, throw (in prison)

γυνη, αικος f woman, wife

"This lady was the granddaughter of Herod the Great, being daughter of his son Aristobulus. She married her uncle Herod Philip (who is to be distinguished from the tetrach Philip, Luke 3:1), who was half brother to Herod Antipas. Herod Philip and Herodias had a daughter, Salome. Herod Antipas married a Nabatean princess (whose name is not known), the daughter of king Aretas, but he and Herodias fell in love. They agreed to marry and Herodias left his half-brother Herod Philip (as Matthew says, she was *the wife of his brother Philip*; she was also his niece). The daughter of Aretas got wind of what was happening and fled to her father, who promptly went to war with Herod and defeated him (which provoked Roman intervention). It was a tangled and complex situation, but what is clear is that the marriage of Herod Antipas and Herodias was contrary to Old Testament law (Lev 18:16; 20:21)." Morris.

On the complexities of marriage among the Herods, Morris adds, "Later Salome married Philip the tetrach, half brother to Herod Philip. She thus became both aunt and sister-in-law to her own mother!"

#### Verse 4

ἔλεγεν γὰρ αὐτῷ ὁ Ἰωάννης· Οὐκ ἔξεστίν σοι ἔχειν αὐτήν·

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

Note the imperfect. John continually declared this to Herod. Herod's family, "saw themselves as above the laws that governed their subjects. Not so John. This man boldly pointed out that the laws of God are binding on the highest in the land as on anyone else." Morris.

#### Verse 5

καὶ θέλων αὐτὸν ἀποκτεῖναι ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον.

θέλω wish, will

ἀποκτεῖναι Verb, aor act infin ἀποκτείνω kill, put to death

"We should probably understand this of his initial reaction, for the whole of the present story, and especially verse 9, makes it clear that at this point he was very unwilling to have John executed." Morris. Cf. Mark 6:19-20.

ἐφοβήθη Verb, aor pass dep indic, 3 s

φοβεομαι fear, be afraid (of)

ὄχλος, ου m crowd, multitude

Cf. 3:5-6.

#### Verse 6

γενεσίοις δὲ γενομένοις τοῦ Ἡρώδου ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ μέσῳ καὶ ἤρρεσεν τῷ Ἡρώδῃ,

γενεσια, ων n pl birthday celebration

γενεσιοις γενομενοις is a dative absolute.

This is the only example of this construction in the New Testament.

"When Herod celebrated his birthday he was acting in accord with a Hellenistic custom; there is no evidence for the celebration of birthdays in Israel in pre-Hellenistic times." Knutson.

ὠρχήσατο Verb, aor midd dep indic, 3 s

ὀρχεομαι dance

θυγάτηρ, τρος f daughter

μεσος, η, ον middle

ἤρρεσεν Verb, aor act indic, 3 s ἄρρεσκω please

#### Verse 7

ὅθεν μετὰ ὄρκου ὠμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν αἰτήσῃται.

ὅθεν from where, for which reason

ὄρκος, ου m oath, vow

ὀμολογεω confess, declare

δοῦναι verb, aor act infin δίδωμι

ὃ ἐὰν whatever

αἰτήσῃται Verb, aor midd subj, 3 s αἰτεω ask; midd ask for oneself, request

#### Verse 8

ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς· Δός μοι, φησίν, ὧδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.

προβιβασθεῖσα Verb, aor pass ptc, f nom s

προβιβαζω prompt, urge, persuade

δός Verb, aor act imperat, 2 s δίδωμι

φησίν Verb, pres act indic, 3 s φημι say

ὧδε here, in this place

πιναξ, ακος f plate, platter, dish

πιναξ "properly signifies something flat, like a board; here a *plate* seems the meaning (cf. Luke 11:39)." Morris.

κεφαλη, ης f head

"That the request could have been made and granted at a banquet underlines the degradation of the royal court." Hagner.

#### Verse 9

καὶ λυπηθεὶς ὁ βασιλεὺς διὰ τοὺς ὄρκους καὶ τοὺς συνακακειμένους ἐκέλευσεν δοθῆναι,

λυπηθεὶς Verb, aor pass ptc, m nom s λυπεω grieve; pass be sad, sorrowful

A number of MSS (x C [L] W Z<sup>vid</sup> TR lat sy co) read ἐλυπηθη ὁ βασιλευς, δια δε 'the king was distressed. But on account of ...' thereby relieving the ambiguity of the syntax as it stands in the UBS text, where διὰ τοὺς ὄρκους καὶ τοὺς συνανακειμένους could be linked with λυπηθεὶς rather than ἐκελευσεν.

"Phillips brings out something of this consternation by translating, 'Herod was aghast at this'; alternatively we could understand the meaning as 'stricken with grief.' Clearly the request was totally unexpected and totally unwelcome." Morris.

βασιλευς, εως m king

"The title was probably used for Herod as ruler but was not strictly true." Hagner.

ὄρκος, ου m see v.7  
 συνανακειμαι sit at table with, eat with  
 κελευω order, command  
 δοθῆναι Verb, aor pass infin διδωμι

### Verse 10

καὶ πέμψας ἀπεκεφάλισεν τὸν Ἰωάννην ἐν τῇ φυλακῇ·

πεμπω send  
 ἀποκεφαλίζω behead  
 φυλακη, ης f see v.3

"It was against Jewish law to execute a man without a trial, and beheading was not a Jewish form of execution, but Herod could be careless of Jewish law and customs." Morris.  
 Hagner comments, "In this instance, to be 'dead' is more blessed than to be 'alive'; for the one murdered truly lives, while those who murdered him are in reality the dead. As Jesus was soon to follow in John's path, so are his disciples also to be prepared for death (cf. 10:21-22, 39; 24:9)."

### Verse 11

καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι καὶ ἐδόθη τῷ κορασίῳ, καὶ ἤνεγκεν τῇ μητρὶ αὐτῆς.

ἠνέχθη Verb, aor pass indic 3 s φερω bring, carry  
 ἐδόθη Verb, aor pass indic, 3 s διδωμι  
 κορασιον, ου n girl  
 ἤνεγκεν Verb, aor act indic, 3 s φερω

### Verse 12

καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ πτώμα καὶ ἔθαψαν αὐτόν, καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ.

προσερχομαι come or go to  
 μαθητης, ου m disciple, follower  
 αἶρω take, take up, take away  
 πτώμα, τος n body, corpse

Some witnesses (W TR lat sy<sup>h</sup> sa bo<sup>mss</sup>) have the more common σωμα.

θαπω bury  
 ἀπήγγειλαν Verb, aor act indic, 3 pl  
 ἀπαγγελλω announce, proclaim

"Matthew may be saying that some at any rate of John's followers now considered Jesus to be their leader." Morris.