

Notes on the Greek New Testament
Day 24 – January 24th – Matthew 15:29-16:12

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

Verses 29-31

"As in the similar sequence in 14:13-14, Jesus heals large numbers of people of a variety of maladies prior to the miraculous feeding of the multitude." Hagner.

Verse 29

Καὶ μεταβάς ἐκεῖθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, καὶ ἀναβάς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ.

μεταβάς Verb, aor act ptc, m nom s
μεταβαίνω leave, move, cross over
ἐκεῖθεν from there
θάλασσα, ἡς f sea

Comparison with Mark (7:31) suggests that Jesus was travelling down the eastern shore of Galilee and that he remained in Gentile territory.

ἀναβαίνω go up, come up, ascend
ὄρος, οὗς n mountain, hill
καθημαί sit, sit down, live
ἐκεῖ there, in that place

ἐκάθητο ἐκεῖ "Very much as though he intended to teach (cf. 5:1) rather than to heal (teaching indeed may generally have preceded healing, and the fact that the crowd was with Jesus for three days suggests the same)." Hagner.

Verse 30

καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ ἔχοντες μεθ' ἑαυτῶν κωφοὺς, τυφλοὺς, χωλοὺς, κυλλοὺς, καὶ ἐτέρους πολλοὺς, καὶ ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐθεράπευσεν αὐτούς·

προσῆλθον Verb, aor act indic, 1 s & 3 pl
προσερχομαι come or go to
ὄχλος, οὗς m crowd, multitude
ἑαυτος, ἑαυτη, ἑαυτον him/her/itself
χωλος, ἡ, ον lame, crippled
τυφλος, ἡ, ον blind
κυλλος, ἡ, ον crippled
κωφος, α, ον dumb, mute, deaf
ἕτερος, α, ον other, another, different

ἔρριψαν Verb, aor act indic, 3 pl ῥιπτω
throw down, put down
πόδας Noun, acc pl ποὺς, ποδος m foot
θεραπεύω heal, cure

Verse 31

ὥστε τὸν ὄχλον θαυμάσαι βλέποντας κωφοὺς λαλοῦντας κυλλοὺς ὑγιεῖς καὶ χωλοὺς περιπατοῦντας καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν θεὸν Ἰσραήλ.

ὥστε so that, with the result that
θαυμάσαι Verb, aor act infin θαυμαζω
wonder, be amazed
βλεπω see, be able to see
λαλεω speak, talk
ὑγιης, ες sound, healthy, well, cured

A few witnesses (⌘ f¹ lat sy^{s,c} bo) omit κυλλοὺς ὑγιεῖς perhaps because it was thought to be redundant in light of the next clause concerning the lame walking, or because there are no other references to the healing of the deformed in the Gospels. On the other hand, the phrase could have been added to make the list of those cured more nearly parallel with the four categories of need mentioned in v 3. The broad character of witnesses containing the words favours their retention in the text.

περιπατεω walk, walk about, live
δοξάζω praise, honour, glorify, exalt

"This expression underlines God's faithfulness to his people and thus inevitably implies the fulfilment of prophecy (cf. the correspondence with Isa 35:5-6, where three of the four maladies are specifically mentioned; cf. too Isa 29:18-19), though this is not mentioned." Hagner.

Verses 32-38

Cf. Mark 8:1-10.

Verse 32

Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν· Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν· καὶ ἀπολῦσαι αὐτοὺς νήστεις οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ.

προσκαλεσάμενος Verb, aor midd dep ptc, m nom s προσκαλεομαι call to oneself, summon

μαθητης, ου m disciple, pupil, follower
σπλαγχνίζομαι be moved with pity or compassion, have compassion

ἤδη adv now, already

τρεις, τρια gen τριων dat τρισιν three

προσμενω remain, stay with

φάγωσιν Verb, aor act subj, 3 pl ἐσθιω eat

"The meaning is not that the crowds had fasted for those days, but that during that time they had exhausted their food supply." Leon Morris.

ἀπολυω release, send away, dismiss
νήστεις Noun, acc pl νηστις, ιδος m & f hungry, without food

θελω wish

μήποτε lest, otherwise

ἐκλυθῶσιν Verb, aor pass dep subj, 3 pl

ἐκλυομαι faint

ὁδος, ου f way, road, journey

Verse 33

καὶ λέγουσιν αὐτῷ οἱ μαθηταί· Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι ὥστε χορτάσαι ὄχλον τοσοῦτον;

ποθεν interrog adv. from where

ἐρημία, ας f deserted place, uninhabited region, desert

ἄρτος, ου m bread, a loaf, food

τοσοῦτος, αυτη, ουτον so much, so great; pl so many

ὥστε so that, with the result that

χορτάσαι Verb, aor act infin χορταζω feed, satisfy

Verse 34

καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Πόσους ἄρτους ἔχετε; οἱ δὲ εἶπαν· Ἐπτά, καὶ ὀλίγα ἰχθύδια.

ποσος, η, ον how much(?), how many(?)

ἑπτα seven

Cf. 16:9-10.

ὀλιγος, η, ον little, small; pl. few

ἰχθυδιον, ου n small fish, fish

Verse 35

καὶ παραγγείλας τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τὴν γῆν

παραγγελλω command, instruct

Jesus takes command of the situation.

ἀναπεσεῖν Verb, aor act infin ἀναπιτω sit, sit at table

γη, γης f earth

Verse 36

ἔλαβεν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας καὶ εὐχαριστήσας ἐκλασεν καὶ ἐδίδου τοῖς μαθηταῖς οἱ δὲ μαθηταὶ τοῖς ὄχλοις.

ἔλαβεν Verb, aor act indic, 3 s λαμβανω ἰχθυς, υος m fish

When the disciples spoke of the fish they used the diminutive – in their estimation what they had was quite insignificant. No resource remains insignificant when placed in the hands of Jesus.

εὐχαριστεω thank, give thanks

κλαω break (only of bread)

ἐδίδου Verb, imperf act indic, 3 s διδωμι

Again, as in 14:19, the sequence of verbs corresponds closely with that used in the institution of the Lord's Supper, cf. 26:26.

Verse 37

καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, καὶ τὸ περισσεῦον τῶν κλασμάτων ἦσαν ἑπτὰ σφυρίδας πλήρεις.

ἔφαγον Verb, aor act indic, 1s & 3pl ἐσθιω

πάντες Adjective, m nom pl πας

χορταζω see v.33

περισσευω be left over, be more than enough

κλασμα, τος n fragment, piece

αἶρω take, take up, take away

ἑπτα see v.34

σφυρις, ιδος f basket (larger than the κοφινος)

Morris says that, "the distinction between the two words is not that of size but of material; the earlier word [κοφινος] denoted a basket of some rigid material (wicker?) whereas that used here is of a more flexible material (perhaps hemp). Since we do not know how big any of the baskets was, we cannot compare the quantities of their contents."

πληρης, ες (sometimes not declined) full

Verse 38

οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι ἄνδρες χωρὶς γυναικῶν καὶ παιδίων.

τετρακισχίλιοι, αι, α four thousand

χωρις without, apart from, besides

παιδιον, ου n child

Verse 39

καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη εἰς τὸ πλοῖον,
καὶ ἦλθεν εἰς τὰ ὄρια Μαγαδάν.

ἀπολύσας Verb, aor act ptc, m nom s

ἀπολυω see v.32

ἐνέβη Verb, aor act indic, 3 s ἐμβαίνω get
into, embark

πλοῖον, οὐ n boat, ship

ὄριον, οὐ n territory, region

There are a number of variant spellings of the name Μαγαδάν – many MSS read Μαγαδαλα.

Matthew 16:1-4

Cf. 12:38-39; Mark 8:11-13.

Verse 1

Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ
Σαδδουκαῖοι πειράζοντες ἐπηρώτησαν αὐτὸν
σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδείξαι αὐτοῖς.

προσερχομαι come or go to, approach

The Pharisees and Sadducees are here closely linked with a single definite article. These two parties, traditional opponents, are here united in their opposition to Jesus.

πειράζω test, put to the test, tempt, attempt

ἐπηρώτησαν Verb, aor act indic, 3 pl

ἐπερωταω ask, interrogate

σημεῖον, οὐ n miraculous sign, sign

οὐρανός, οὐ m heaven

Cf 12:38,39 "They evidently thought that Jesus could not produce it [a sign], and their intention was not so much actually to see the sign as to show people that Jesus could not produce one... It might reasonably be argued that Jesus' miracles of healing were signs from heaven, but that was not the way his enemies saw them. They wanted something spectacular, not healings that others also claimed to do." Leon Morris.

ἐπιδείξαι Verb, aor act infin ἐπιδεικνυμι
show, point out

Verse 2

ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ὁψίας
γενομένης λέγετε· Εὐδία, πυρράζει γὰρ ὁ
οὐρανός·

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s

ἀποκρινομαι answer, reply, say

ὄψια, ας f evening

The long passage [from Ὁψίας γενομένης to the end of v.3] is omitted by important witnesses (κ B X Γ f¹³ sy^{s,c} sa mae bo^{pl}). It may have been inserted from Luke 12:54-56 (although the wording is very different) or from some other source. On the other hand, if original, it may have been deliberately omitted by copyists in regions where a red morning sky does not indicate a storm, as, for example, in Egypt, or it may have been omitted because it is not found in the Markan parallel or in the otherwise identical pericope in 12:38-39.

εὐδία, ας f fair weather

πυρράζω be red

Verse 3

καὶ πρωῒ· Σήμερον χειμῶν, πυρράζει γὰρ
στουγνάζων ὁ οὐρανός. τὸ μὲν πρόσωπον τοῦ
οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα
τῶν καιρῶν οὐ δύνασθε.

πρωῒ adv early morning, in the early
morning, morning

σημερον today

χειμων, ωνος m winter, storm, bad
weather

στουγναζω be dark (of the sky)

προσωπον, οὐ n face, appearance

διακρινω judge, evaluate, discern

καιρος, οὐ m time (viewed as occasion
rather than an extent)

On 'signs of the times' cf. Is 10:3; Hos 9:7; Jer 10:15; 11:23. They failed to see "the signs in the ministry of Jesus marking the dawning of the messianic age... It is surprising that in a wide variety of different fields of knowledge human beings can be so knowledgeable and perceptive, yet in the realm of the knowledge of God exist in such darkness." Hagner.

δυναμαι can, be able to, be capable of

Verse 4

Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ,
καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ
σημεῖον Ἰωνᾶ. καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν.

γενεα, ας f generation, age

πονηρος, α, ον evil, bad, wicked

μοιχαλις, ιδος f adulteress, unfaithful

A noun here used adjectivally.

ἐπιζητεω seek, desire, search for

δοθήσεται Verb, fut pass indic, 3 s διδομι

Ἰωνας, α m Jonah

Cf. 12:38-40.

καταλιπων Verb, aor act ptc, m nom s

καταλειπω leave, leave behind

Verses 5-12

Cf. Mark 8:14-21; Luke 12:1.

Verse 5

Καὶ ἐλθόντες οἱ μαθηταὶ εἰς τὸ πέραν
ἐπελάθοντο ἄρτους λαβεῖν.

μαθητης, ου m see 15:32

Many MSS add αὐτου after μαθηται.

περαν i) prep with gen beyond, across; ii)
το π. the other side

ἐπελάθοντο Verb, aor midd dep indic, 3 pl
ἐπιλανθανομαι forget, neglect, overlook

ἄρτος, ου m see 15:33

λαβεῖν Verb, aor act infin λαμβανω

Verse 6

ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Ὁρᾶτε καὶ
προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ
Σαδδουκαίων.

ὄρωω trans see; intrans make sure, see to

ὄρωω can sometimes be used in the sense of
"look out", cf. 8:4.

προσεχω be on guard, watch out
ζυμη, ης f yeast

More properly 'leaven', a piece of last week's dough used to make this week's dough rise. "It lends itself to metaphorical use for something that works away unseen but in the end produces considerable effects. It may be used of a moral tendency, normally in the New Testament for an evil tendency (cf. 1 Cor. 5:6-8; Gal 5:9), although the parable of the leaven is an exception (13:33)." Leon Morris.

Verse 7

οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες ὅτι
Ἄρτους οὐκ ἐλάβομεν.

διαλογίζομαι discuss, consider, reason

ἑαυτος, εαυτη, εαυτον him/her/itself

ἐλάβομεν Verb, aor act indic, 1 pl λαμβανω

Verse 8

γνοὺς δὲ ὁ Ἰησοῦς εἶπεν· Τί διαλογίζεσθε ἐν
ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἐλάβετε;

γνοὺς Verb, aor act ptc, m nom s γινωσκω
ὀλιγόπιστος, ον of little faith

"In every instance of the use of this word in Matthew, it is addressed to disciples in a context where the question concerns their ultimate welfare and the reality of God's provision for them (cf. 6:30; 8:26; 14:31). The implication here seems to be that the disciples can trust God's provision for their physical need and that they ought not to be so distracted by their lack of bread that they miss altogether the point of an important spiritual warning Jesus gives them." Hagner.

Many MSS read ἐλαβετε rather than ἔχετε, conforming the verb to the previous verses.

Verse 9

οὐπω νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε
ἄρτους τῶν πεντακισχιλίων καὶ πόσους
κοφίνους ἐλάβετε;

οὐπω not yet

Implies that they have now been with Jesus long enough that they should understand what he is saying to them.

νοεω understand, perceive, discern
μνημονευω remember, keep in mind
πεντε (indeclinable) five
πεντακισχιλιοι, αι, α five thousand
κοφινος, ου m basket

Verse 10

οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων καὶ
πόσας σφυρίδας ἐλάβετε;

ἑπτα seven

τετρακισχιλιοι, αι, α four thousand

σφυρις, ιδος f basket (larger than the
κοφινος)

See note on 15:37.

Verse 11

πῶς οὐ νοεῖτε ὅτι οὐ περὶ ἄρτων εἶπον ὑμῖν;
προσέχετε δὲ ἀπὸ τῆς ζύμης τῶν Φαρισαίων
καὶ Σαδδουκαίων.

νοεω see v.9

εἶπον Verb, aor act indic, 1s & 3pl λεγω

προσεχω see v.6

ζυμη, ης f see v.6

Verse 12

τότε συνῆκαν ὅτι οὐκ εἶπεν προσέχειν ἀπὸ τῆς
ζύμης τῶν ἄρτων ἀλλὰ ἀπὸ τῆς διδαχῆς τῶν
Φαρισαίων καὶ Σαδδουκαίων.

τοτε then, at that time

συνῆκαν Verb, aor act indic, 3 pl συνημι
and συνιω understand, comprehend

A few MSS (κ* [33] ff¹ sy^c) have τῶν Φαρισαίων καὶ Σαδδουκαίων in place of τῶν ἄρτων, probably through the influence of the phrase in vv 6 and 11. Some other witnesses (D Θ Γ¹³ sy^s) have no modifier whatsoever, resulting in 'not to beware of leaven, but of the teaching of the Pharisees and Sadducees.' The modifier 'in bread' could be an expansion; on the other hand, if original, it may well have been deleted as superfluous.

διδάχη, ἡς f teaching, what is taught

διδάχη is in the singular, though the teaching of the Pharisees and Sadducees differed considerably. They are lumped together because what they had in common – their refusal to recognise Jesus for who he was – is more important than the many points over which they differed. Hagner comments, "The teaching of the Pharisees ... consisted essentially of the oral tradition constructed around the written Torah so as to insure obedience to it – the 'tradition of the elders' (15:2)... The teaching of the Sadducees, if one may indeed refer to their views as any kind of coherent teaching, consisted of a denial of the authority of the Pharisaic tradition and of any accretions, such as even the prophetic writings, to the five books of Moses, which were alone regarded by them as canonical. Most notorious in the NT is their disagreement with the Pharisees over the question of the resurrection of the dead (noted by Matthew in 22:23-33; cf. Acts 23:6-10). In terms of their essential religious perspectives, it thus makes no sense to speak of 'the teaching of the Pharisees and the Sadducees' (moreover, if the Pharisaic tradition is in view, the command stands in some tension with 23:2-3). But if instead we look for a particular 'teaching' held in common by the Pharisees and Sadducees, keeping in mind the immediately preceding passage (vv 1-4) and the unified front of the two groups against Jesus (cf. 22:34; Acts 5:17), it could be found in a preconception of the nature of the Messiah and messianic fulfilment – a fulfilment that of necessity would include a national-political dimension (cf. their inability to read the 'signs of the times' [v 3]). The 'teaching' would thus be that of the united front of Jewish leadership, which was also widely held by the masses (and even the disciples, hence the appropriateness of the warning here). It disqualified Jesus from any claim of being the agent of messianic fulfilment. This 'teaching' was indeed like leaven in that it affected all else and would ultimately bring Jesus to his death."