

Notes on the Greek New Testament
Day 31 – January 31st – Matthew 20:29-21:22

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

Matthew 20:29-34

Leon Morris discusses the differences between Matthew's account and those of Mark and Luke. Mark has only one blind man, named Bartimaeus and this has led some to suggest that Matthew's account is an unreliable later elaboration. Morris states that, "Tasker holds it 'equally probable that two men were in fact given back their sight, but that the Petrine tradition of the story known to Mark concentrated solely on one of the beneficiaries, who may have been personally known to Peter'... It might support this that the name Bar-Timaeus is given only in Mark." Cf. also Matt 9:27-31.

Hagner comments, "The present miracle has the effect of confirming the messianic identity of Jesus as the Son of David. With sovereign power he brings sight to the blind, and they respond by following him in discipleship – all this in strong contrast to the way he will be received by the Jerusalem authorities."

Verse 29

Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἰεριχὼ ἠκολούθησεν αὐτῷ ὄχλος πολὺς.

ἐκπορευομαι go or come out
ἀκολουθεω follow, accompany

On the apparent conflict with Luke, who records this event happening as Jesus was *arriving* at Jericho, Morris points out that there were two cities, the old city overthrown in OT times and the new city nearby. "It is not impossible that the miracle was performed as Jesus was leaving one Jericho and approaching the other."

ὄχλος, ου m crowd, multitude
πολυσ, πολλη, πολυ gen πολλου, ης, ου much, many, great

"The crowd of this passage anticipates the excitement and jubilation of 21:8–11. It is not difficult to imagine the eager anticipation of the crowd concerning Jesus' arrival in Jerusalem and the confrontation between Jesus and the Romans that was sure to take place there." Hagner.

Verse 30

καὶ ἰδοὺ δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν λέγοντες· Κύριε, ἐλέησον ἡμᾶς, υἱὸς Δαυὶδ.

δύο see v.21

τυφλος, η, ον blind
καθημαι sit, sit down
ὁδος, ου f see v.17

Taking the opportunity to beg from crowds going up to Jerusalem for the feast.

παραγω pass by
κραζω cry out, call out
ἐλεαω and ἐλεεω be merciful, show kindness

κ D Θ f³ it sy^c mae omit κυριε, perhaps through the influence of the parallel in 9:27. On the other hand, the word could be an insertion to bring about exact accord with v. 31. Since the position of κυριε in the word order also varies, the UBSGNT committee puts the word in brackets. Supporting the text are P^{45vid} C W f¹ TR sy^{p,h} sa^{ms}.

Shows knowledge of Jesus and some insight into his character. "The request of the disciples (for top places in the kingdom) shows their blindness: the request of the blind men shows their vision – of who Jesus is and what he can do." Michael Green. Hagner comments, "The use of the title anticipates the cry of the crowds in Jerusalem (21:9, 15) as well as Jesus' discussion of the title in 22:42–45. The blind men believe in the power of the Son of David, who was to bring the fulfillment of the messianic age, to heal them of their blindness (Isa 29:18; 35:5; cf. Matt 11:5)."

Verse 31

ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν· οἱ δὲ μείζον ἐκραξαν λέγοντες· Κύριε, ἐλέησον ἡμᾶς, υἱὸς Δαυὶδ.

ἐπιτιμαω command, order, rebuke
σιωπαω be silent, be quiet
μειζων, ον and μειζοτερος, α, ον greater, greatest; adv. μειζον all the more

"They knew that at that moment a unique opportunity presented itself to them, and they would not be silenced." Hagner.

Verse 32

καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς καὶ εἶπεν·
Τί θέλετε ποιῆσω ὑμῖν;

στὰς Verb, aor act ptc, m nom s ἵστημι
stand, stop, stand still

φωνεω call, call out

θελω see v.14

"What do you want me to do for you?" is not for information but to provide an opportunity for the blind men to express their faith through their request." Hagner.

Verse 33

λέγουσιν αὐτῷ· Κύριε, ἵνα ἀνοιγῶσιν οἱ
ὀφθαλμοὶ ἡμῶν.

ἀνοιγῶσιν Verb, aor pass subj, 3 pl ἀνοίγω
open

Verse 34

σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἤματο τῶν
ὀμμάτων αὐτῶν, καὶ εὐθέως ἀνέβλεψαν καὶ
ἠκολούθησαν αὐτῷ.

σπλαγχνισθεὶς Verb, aor pass dep ptc, m nom
s σπλαγχνίζομαι be moved with pity or
compassion

Used three other times in Matthew of Jesus' compassion but in those instances it is in reference to the crowds.

ἅπτω midd. take hold of, touch

ὄμμα, τος n eye

εὐθέως straightway, immediately

ἀναβλεπω regain one's sight, be able to
see

ἀκολουθεω see v.29

Matthew 21:1-11

For verses 1-9, cf. Mark 11:1-10; Luke 19:28-40; John 12:12-19. Morris draws attention to John's account of the days before Jesus' arrival at Jerusalem. He points out that Jesus went up to aid his friends Mary and Martha when Lazarus was sick and died. His raising of Lazarus at Bethany excited the crowds who were ready to welcome Jesus when he entered Jerusalem and perhaps make a political Messiah out of him. His entrance on a donkey was an acted parable showing that he had not come to overthrow Rome but had come as Prince of Peace.

Matthew spells out the significance of the scriptural allusions in Mark, making it clear that Jesus, by his actions, revealed himself as the Messiah and that he was acclaimed as such.

Hagner comments, "This pericope describing the actual arrival in the holy city presents a poignant mixture of truth and irony. Jesus is welcomed for what he in truth is, the Son of David, the Messiah of Israel, yet it is precisely as such that he will be rejected by the people. For the moment, however, Jesus will receive the acclaim of the people, and Matthew will record the impact of his arrival in Jerusalem. But when Jesus shows that he is a different kind of Messiah than that of the popular expectation, the people will no longer support him. Paradoxically they will send the one they now receive with such jubilation to his death on the cross. Thus the triumphal entry is a prelude to the passion."

Verse 1

Καὶ ὅτε ἤγγισαν εἰς Ἱερουσόλυμα καὶ ἤλθον εἰς
Βηθφαγή εἰς τὸ ὄρος τῶν Ἐλαιῶν, τότε
Ἰησοῦς ἀπέστειλεν δύο μαθητὰς

ὅτε conj when, at which time

ἐγγίζω approach, draw near

ἤλθον Verb, aor act ind, 1s & 3 pl ἐρχομαι

ὄρος, ος n mountain, hill

ἐλαια, ας f olive tree

Cf. Zech 14:4 which popular Jewish belief connected with the coming of the Messiah.

τοτε then, at that time

ἀπέστειλεν Verb, aor act indic, 3 s

ἀποστελλω send, send out

Verse 2

λέγων αὐτοῖς· Πορεύεσθε εἰς τὴν κόμην τὴν
κατέναντι ὑμῶν, καὶ εὐθέως εὐρήσετε ὄνον
δεδεμένον καὶ πῶλον μετ' αὐτῆς· λύσαντες
ἀγάγετέ μοι.

πορευομαι go, proceed, travel

κωμη, ης f village, small town

κατεναντι prep with gen opposite, before

εὐρήσετε Verb, fut act indic, 2 pl εὐρίσκω

ὄνος, ου m & f donkey

δεδεμένον Verb, perf pass ptc, f acc s δεω

bind, tie

πῶλος, ου m colt, young donkey

Lindars suggests that the presence of the two animals is not a misunderstanding of a Hebrew parallelism (as is commonly thought), but a means of emphasising the immaturity of the colt (cf. Mk 11:2) in that it was not yet separated from its mother. A similar point is made by Hagner, "Clearly the key to the problem lies in the fact that an unbroken colt (note Mark 11:2, 'upon which no one had sat,' which is known to Matthew although omitted by him) was usually introduced into service while accompanied by its parent... And the tumult with which Jesus would enter Jerusalem would make such accompaniment all the more necessary... There is thus an *ipso facto* probability that historically two animals were involved in the entry of Jesus into Jerusalem. Matthew, either deducing this fact from general probability or possibly knowing from an eyewitness tradition that there were two animals ... maximizes the correspondence with a somewhat unnatural interpretation of Zechariah that finds reference to two animals. This is precisely the detailed kind of agreement, however, that would impress and delight the rabbinical taste and inclinations of both Matthew and his readers."

λυω loose, untie, release

ἀγάγετέ Verb, aor act imperat, 2 pl ἄγω

Verse 3

καὶ ἐάν τις ὑμῖν εἴπῃ τι, ἐρεῖτε ὅτι Ὁ κύριος αὐτῶν χρεῖαν ἔχει· εὐθὺς δὲ ἀποστελεῖ αὐτούς.

εἴπῃ Verb, aor act subj, 3 s λεγω

ἐρεῖτε Verb, fut act indic, 2 pl λεγω

χρεῖα, ας f need, want

εὐθὺς adv. straightway, immediately

ἀποστελεῖ Verb, fut act indic, 3 s ἀποστελλω

"None of the Evangelists gives any indication who the owners were or how the arrangement was made. But that it was made shows clearly that Jesus had had more dealings in and around Jerusalem than Matthew has so far indicated." Leon Morris. Morris also draws attention to John's narrative with its reference to periods of ministry at Jerusalem.

Verse 4

Τοῦτο δὲ γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος·

γέγονεν Verb, perf act indic, 3s γινομαι

πληρωθῇ Verb, aor pass subj, 3 s πληρωω
fulfill, bring about

ῥηθὲν Verb, aor pass ptc, n nom/acc s λεγω

Note that the aorist passive of λεγω is quite different in form from the aorist active.

προφητης, ου m prophet

Verse 5

Εἶπατε τῇ θυγατρὶ Σιών· Ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοὶ πραῦς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ ἐπὶ πῶλον υἱὸν ὑποζυγίου.

εἶπατε Verb, aor act imperat, 2 pl λεγω
θυγατηρ, τρος f daughter

'Daughter of Zion' is an expression meaning 'inhabitants of Jerusalem.'

βασιλευς, εως m king

πραῦς, πραεια, πραῦ humble, gentle

ἐπιβεβηκὼς Verb, perf act ptc, m nom s
ἐπιβαινω go on board; mount (a donkey)

ὄνος, ου m & f donkey

πῶλος, ου m colt, young donkey

ὑποζυγιον, ου n donkey

The quotation is an amalgamation of Is 62:11 and Zech 9:9. "His actions proclaimed boldly to all who had eyes to see that Jesus was indeed the Messiah, but a Messiah of a very different stamp from any that the deliriously happy crowd had imagined." Morris.

"It is clear that the prophecy of the arrival of the messianic king was that he would arrive in meekness (πραυς ... cf. Jesus' application of this word to himself in 11:29), riding not the white stallion of a conqueror but in servant fashion riding the lowly and ordinary beast of burden, the ass, and thus bringing peace (cf. Zech 9:10) rather than war." Hagner.

Verse 6

πορευθέντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες καθὼς συνέταξεν αὐτοῖς ὁ Ἰησοῦς

πορευομαι see v.2

καθως as, just as

συντασσω direct, instruct, order

Verse 7

ἦγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπ' αὐτῶν τὰ ἱμάτια, καὶ ἐπεκάθισεν ἐπάνω αὐτῶν.

ἦγαγον Verb, aor act indic, 1 s & 3 pl ἄγω

ὄνος, ου m & f see v.2

πῶλος, ου m see v.2

ἐπέθηκαν Verb, aor act indic, 3 pl ἐπιτιθημι
place on, place, put

ἱματιον, ου n garment, robe, cloak

Cloaks used as a makeshift saddle.

ἐπεκάθισεν Verb, aor act indic, 3 s ἐπικαθίζω
sit, sit on

ἐπάνω prep with gen. on, upon

"When Jesus sat upon 'them,' we are probably to understand simply that Jesus sat upon the colt with the ass just beside it." Hagner.

Verse 8

ὁ δὲ πλεῖστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ, ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων καὶ ἐστρώννουν ἐν τῇ ὁδῷ.

πλεῖστος, η, ον (superl. of πολυς) most, large

ὄχλος, ου m crowd, multitude

ἔστρωσαν Verb, aor act indic, 3 pl

στρώννυμι spread, make one's bed

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

ὁδος, ου f way, path, road

ἄλλος, η, ο another, other

κοπῶ cut

κλαδος, ου m branch

δενδρον, ου n tree

Cf. 2 Kings 9:13, the acknowledgement of Jehu as king of Israel. "Although the king rides into the city humbly upon the lowly colt of an ass, the crowds bring him into the city with a public demonstration befitting a king." Hagner.

Verse 9

οἱ δὲ ὄχλοι οἱ προάγοντες αὐτὸν καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες· Ὡσαννὰ τῷ υἱῷ Δαβὶδ· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· Ὡσαννὰ ἐν τοῖς ὑψίστοις.

προαγω go before or ahead of

ἀκολουθεω follow, accompany

κραζῶ cry out, call out

The imperfect has the force of 'kept on shouting.'

ὠσαννα hosanna (in Aramaic), an exclamation of praise literally meaning, "Save, I pray"

εὐλογεω speak well of, bless

ὄνομα, τος n name

The quotation is from Ps 118:25,26 (LXX 117:25). This Psalm was used liturgically at the feasts of Tabernacles, Dedication and Passover. "Here the one 'who comes in the name of the Lord' is not simply a pilgrim approaching the temple during a festival (as the language was normally used) but none other than that promised descendant of David who would bring the promised blessing of that kingdom. The same line is quoted verbatim again in 23:39 where, however, it refers to the proper eschatological coming of Jesus (for ὁ ἐρχόμενος, 'the coming one,' cf. 3:11; 11:3; John 1:15; 11:27; Acts 19:4)." Hagner.

ὑψιστος, η, ον highest, most high

"It is an enthusiastic cry and probably means that Jesus is to be praised everywhere, right up to heaven itself." Leon Morris.

Verse 10

καὶ εἰσελθόντος αὐτοῦ εἰς Ἱερουσόλυμα ἐσειέσθη πᾶσα ἡ πόλις λέγουσα· Τίς ἐστὶν οὗτος;

εἰσελθόντος Verb, aor act ptc, m gen s

εἰσερχομαι enter, go in, come in

ἐσειέσθη Verb, aor pass indic, 3 s σειω

shake; stir up (a city)

πολις, εως f city, town

Verse 11

οἱ δὲ ὄχλοι ἔλεγον· Οὗτός ἐστιν ὁ προφήτης Ἰησοῦς ὁ ἀπὸ Ναζαρεθ τῆς Γαλιλαίας.

The imperfect, ἔλεγον, suggests the question and the answer were being repeated around the crowds.

"Jesus had been in the capital city a number of times (as John in particular makes clear). But clearly Jesus was not as well known in that city as he was among the Galilean pilgrims... The crowds were ready to respond, and they spoke of their hero as 'the prophet Jesus.' They may have meant the great prophet like Moses who was to arrive in the last time (Deut 18:15), and that this prophet was Jesus." Morris.

Postscript

"Jesus enters Jerusalem humbly, seated upon a lowly beast of burden, while being acclaimed the messianic king of the line of David and accepting this acclaim. The arrangements for the entry are made under divine superintendence and in fulfillment of prophecy. Yet in spite of this the crowds hardly understood the significance of this humble entry of Jesus into the capital. Their thoughts concerning the messianic king, the Son of David, were dominated by ideas of power, glory, the overthrow of the Roman authorities, and the establishment of a national-political kingdom. It was precisely for this reason that earlier Jesus tried to keep his messianic identity a secret (which was now no longer necessary). If the crowds' identification of Jesus as the Davidic king was correct, they missed the paradoxical character of that kingship. The irony was that the king, who really was the promised Messiah, came to Jerusalem not as a warrior upon a stallion but humbly as a servant – indeed, as the servant who had come to die. The goal was a more fundamental salvation and a kingdom that was universal in scope, one that far transcended the limited horizon of the crowds." Hagner.

Matthew 21:12-17

Cf. Mark 11:15-17; Luke 19:45-46. The many differences from the account in John 2:13-17 "make it unlikely that the Synoptists and John are describing the same event." Leon Morris. Hagner, on the other hand, argues that "The differences between the Johannine and synoptic accounts hardly need point to two separate occurrences. It is highly unlikely that such a dramatic event occurred twice. And given the obvious freedom of the evangelists to order their materials and shape them in keeping with their purposes, it is also unnecessary to conclude that there were two separate cleansings of the temple." One's approach to this question will depend on the extent to which one believes that John provides a historical framework to Jesus' ministry. The purification of Jerusalem and the temple featured in Jewish expectations (see *Ps Sol* 17:30; also Mal 3:1-5). The action of Jesus poses the question of his eschatological authority over the Holy Place. It was a highly provocative act.

Verse 12

Καὶ εἰσῆλθεν Ἰησοῦς εἰς τὸ ἱερόν, καὶ ἐξέβαλεν πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν καὶ τὰς καθέδρας τῶν πωλοῦντων τὰς περιστεράς,

εἰσερχομαι enter, go in, come in
ἱερον, ου n temple, temple precincts

Many MSS (C D W^f TR lat sy) add του θεου, an insertion that emphasizes the sanctity of the temple and thus the appropriateness of Jesus' response to the activities there.

ἐκβαλλω throw out, expel, cast out
πωλεω sell, barter
ἀγοραζω buy, redeem

The trade took place in the outer court of the Gentiles.

τραπέζα, ης f table
κολλυβιστης, ου m money-changer

The only legal tender in the temple was the Tyrian tetradrachma. It was therefore possible to make a profitable business from the exchange of currency.

καταστρεφω overturn
καθεδρα, ας f seat, chair
περιστερα, ας f dove, pigeon

Required by the poor for sacrifices of purification, Lev 1:14; Lk 2:24.

Verse 13

καὶ λέγει αὐτοῖς· Γέγραπται· Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται, ὑμεῖς δὲ αὐτὸν ποιεῖτε σπήλαιον ληστῶν.

γέγραπται Verb, perf pass indic, 3 s γραφω
write

οικος, ου m house
προσευχη, ης f prayer

Matthew may have deleted the last three words of the quotation, πασιν τοις ἔθνεσιν, from his Markan source "because he sees no continuing or eschatological significance of the temple for the Gentiles." Hagner.

κληθησεται Verb, fut pass indic, 3 s καλεω

Cf. Is. 56:7; Jer 7:11.

σπηλαιον, ου n cave, hideout (for robbers)
ληστης, ου m robber

"The point does not concern the impropriety of the sacrifices (defended by Isa 56:7, just prior to the quoted words) or profiteering by the temple businessmen, despite the fact that they probably *were* profiteers, or the corruption of the priesthood but the failure to understand the fundamental significance of the temple... Consequently, the temple cleansing is followed by the cursing of the fig tree, which dramatically symbolizes judgment upon Israel for her failure (vv 18–19). Thus the Son of David's clearing of the temple symbolizes a broader failure of Israel to realize God's purposes and will." Hagner.

Verse 14

Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς.

προσῆλθον Verb, aor act indic, 1 s & 3 pl
προσερχομαι come/go to, approach
τυφλος, η, ου blind
χωλος, η, ου lame, crippled
θεραπευω heal, cure

Pharisaic oral law excluded the blind and the lame from 'appearing before the Lord in the temple' and from making sacrifices (cf. Deut 16:16; 2 Sam 5:8?). "The Messiah thus manifests the blessings of the kingdom precisely in the precincts of the temple ... which is thereby transformed from a commercial centre to a place of healing (one cannot but think of Matthew's earlier citation of Hos 6:6 [Matt 9:13; 12:7])." Hagner.

Verse 15

ιδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας τοὺς κρᾶζοντας ἐν τῷ ἱερῷ καὶ λέγοντας· Ὡσαννὰ τῷ υἱῷ Δαβὶδ, ἠγανάκτησαν

ιδόντες Verb, aor act ptc, m nom pl ὄρω
see, observe

ἀρχιερεὺς, εὼς m high priest, member of
high priestly family

γραμματεὺς, εὼς m scribe

θαυμασιος, η, ον marvellous, wonderful;
extraordinary, astonishing

παις, παιδος m & f child

κραζῶ cry out, call out

ἀγανακτεῶ be indignant, be angry

"They had no criticism of the unholy traders who defiled the sacred place, but they objected to the praises of children." Morris.

Verse 16

καὶ εἶπαν αὐτῷ· Ἀκούεις τί οὗτοι λέγουσιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς· Ναί. οὐδέποτε ἀνέγνωτε ὅτι Ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον;

ναί yes, yes indeed, certainly

οὐδέποτε never

ἀναγινωσκῶ read, read in public worship

στομα, τος n mouth

νηπιος, α, ον baby, infant, child

θηλαζῶ nurse (of a mother feeding her child at the breast); ὁ θ. unweaned child)

καταρτιζῶ act & midd make, prepare

αἶνος, ου m praise

Cf. Ps 8:2. "God does not need the choirs of mighty temples or the gifts of outstanding musicians (though of course, he accepts these when offered in the spirit of devotion and lowliness). The praise of little ones is perfect praise." Morris.

Verse 17

καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ ἠύλισθη ἐκεῖ.

καταλιπὼν Verb, aor act ptc, m nom s

καταλείπω leave, leave behind

ἔξω out, outside

πολις, εως f city, town

ἠύλισθη Verb, aor pass dep, 3 s αὐλιζομαι
spend the night

ἐκεῖ there, in that place, to that place

During the Passover festival (and other festivals) many pilgrims had to lodge outside the crowded city. Jesus may have stayed with Mary, Martha and Lazarus – though cf. Lk 21:37.

Verse 18-22

Cf Mark 11:12-14, 20-26. "In its context immediately following the cleansing of the temple, the withering of the fig tree serves as an enacted parable of judgment upon unfruitful Israel. Only when understood as an anticipation of the destruction of the temple (24:2, 15) and the end of national Israel (cf. 23:38) does the miracle make sense." Hagner.

Verse 18

Πρωὶ δὲ ἐπανάγων εἰς τὴν πόλιν ἐπέινασεν.

πρωῖ adv early morning, in the early
morning

ἐπαναγῶ return

πειναῶ be hungry

Verse 19

καὶ ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ' αὐτήν, καὶ οὐδὲν εὔρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον, καὶ λέγει αὐτῇ· Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα· καὶ ἐξηράνθη παραχρῆμα ἡ συκῆ.

ἰδὼν Verb, aor act ptc, m nom s ὄρω see
συκη, ης f fig tree

εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one, a

ὁδος, ου f see v.8

οὐδεὶς, οὐδεμα, οὐδεν no one,

εὔρεν Verb, aor act indic, 3s εὕρισκω

φυλλον, ου n leaf

μονον adv only, alone

Morris says that this is unusual and quotes R.K.Harrison, "When the young leaves are appearing in the spring, every fertile fig will have some *taksh* on it, even though the season for edible figs (Mk 11:13 AV) has not yet arrived. When the leaves are fully developed the fruit ought to be mature also. But if a tree with leaves has no fruit, it will be barren for the entire season." *Taksh* is "underdeveloped fruit" that nevertheless "is often gathered for sale in the markets."

μηκετι no longer

καρπος, ου m fruit, harvest

γένηται Verb, aor subj, 3 s γινομαι

αἶων, αἰωνος m age

ἐξηράνθη Verb, aor pass indic, 3 s ξηραῖνω

dry up, scorch; pass wither

παραχρημα immediately, at once

"We should understand this story as an acted parable: the fig tree in leaf gave promise of fruit but produced none. The result was that it was accursed. Those who profess to be God's people but live unfruitful lives are warned." Morris. Matthew is not concerned with the precise details of time but with the immediacy of the effect.

Hagner comments, "Luke's parable of the fig tree (Luke 13:6-9) makes, in its way, the same point as the present enacted parable. For the unfruitful fig tree as a symbol for Israel, see esp. Jer 8:13; Mic 7:1 (cf. Isa 5:1-7; Hos 9:10, 16)."

Verse 20

καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες·
Πῶς παραχρῆμα ἐξηράνθη ἡ συκῆ;

ἰδόντες Verb, aor act ptc, m nom pl ὄραω
θαυμάζω wonder, be amazed

Verse 21

ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ἀμὴν
λέγω ὑμῖν, ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε,
οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ καὶ τῷ
ὄρει τούτῳ εἴπητε· Ἄρθητι καὶ βλήθητι εἰς τὴν
θάλασσαν, γενήσεται·

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s
ἀποκρίνομαι answer, reply

ἐὰν if

πίστις, εὖς f faith, trust, belief

διακριθῆτε Verb, aor pass subj, 2 pl διακρίνω
judge; midd & aor pass doubt, hesitate

καὶ (καὶ ἐὰν) even if, and if, even

ὄρος, οὖς n mountain, hill

ἄρθητι Verb, aor pass imperat, 2 s αἶρω

take, take up, take away, raise

βλήθητι Verb, aor pass imperat, 2 s βαλλω

throw, throw down

θάλασσα, ἡς f sea

Cf. 17:20 and the note there.

Verse 22

καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ
πιστεύοντες λήμψεσθε

ὅσος, ἡ, οὖν as much as, how much, how
far, ὅσος ἂν, ὅσος ἐὰν whoever; pl. as
many as, all

αἰτέω ask, request

προσευχη, ἡς f prayer

πιστεῦω believe (in), have faith (in)

λήμψεσθε Verb, fut midd dep indic, 2 pl

λαμβάνω

Cf. John 14:13-14; 15:7; 16:23. "Jesus does not offer his disciples magical power to do whatever they please or to perform extraordinary feats for their own sake, such as the withering of a fig tree. All must be related to the purpose of God that is in the process of being realized." Hagner.