

Notes on the Greek New Testament
Week 132 — Matthew 3:7-4:17

Day 656: Matthew 3:7-12

Verse 7

Ἴδων δὲ πολλοὺς τῶν Φαρισαίων καὶ
Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα
αὐτοῦ εἶπεν αὐτοῖς, Γεννήματα ἔχιδνῶν,
τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς
μελλούσης ὀργῆς;

ἴδων Verb, aor act ptc, m nom s ὄραω trans
see, observe, recognise

"Sadducee' ... denoted a member of the high-priestly party. The name was probably derived from Zadok, the man made high priest by David at the time of Solomon's accession to the throne (1 Kings 1:8; 2:35); the Sadducees thus regarded themselves as 'Zadokites,' true descendants of the great priest. None of their writings survives, so we are left to deduce their position from the writings of their opponents. It is often said that they accepted only the Pentateuch as sacred Scripture (as some early Christian fathers say), but it is difficult to find evidence for this and it seems most unlikely. The fact that the Septuagint was in existence indicates that the Jews widely accepted the canon of Scripture; there seems to be no reason why a prominent Jewish party should reject most of it. But the Sadducees did reject the oral traditions that the Pharisees valued so highly; Josephus tells us that they accepted only written Scripture (*Ant.* 13.297). The Sadducees tended to be aristocratic (they had 'the confidence of the wealthy alone but no following among the populace,' Josephus, *Ant.* 13.298) and contemptuous of movements like that represented by John and Jesus. They co-operated with the Romans and thus had political power; they saw Jesus as something of a danger, for he might provoke a movement in opposition to Rome and bring a strong reaction from their overlords." Morris.

"The Pharisees, as proponents of a legal righteousness through the observance of oral tradition, are the main competitors to Jesus throughout the Gospel and are the subjects of repeated attacks culminating in chap. 23. (The Qumran community also attacked the Pharisees.) The Sadducees are of much less importance until the end of the Gospel when, through their control of the cultic hierarchy and the high priesthood, they play a major role in condemning Jesus to death. Thus Matthew calls attention in this reference to the Jewish leaders to the presence of the enemies of Jesus from the beginning of the narrative." Hagner.

γεννημα, τος n offspring

ἔχιδνα, ης f snake, viper

ὑπέδειξεν Verb, aor act indic, 3 s

ὑποδεικνυμι show, make known,
warn

φυγεῖν Verb, aor act infin φευγω flee,
run away from

μελλω (ptc. without infin) coming, future

"Indicates not only futurity but certainty"

Morris

ὀργη, ης f wrath, anger

Verse 8

ποιήσατε οὖν καρπὸν ἄξιον τῆς
μετανοίας·

καρπος, ου m fruit, harvest, outcome
ἄξιος, α, ον worthy, deserving, fitting

Here 'befitting.'

μετανοια, ας f repentance

Verse 9

καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς, Πατέρα
ἔχομεν τὸν Ἀβραάμ, λέγω γὰρ ὑμῖν ὅτι
δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων
ἐγεῖραι τέκνα τῷ Ἀβραάμ.

δόξητε Verb, aor act subj, 2 pl δοκεω
think, suppose

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

"God ... is not interested in family-trees which
bear no fruit in changed lives." Melinsky

δυναμαι can, be able to

λιθος, ου m stone

ἐγειρω raise

τεκνον, ου n child; pl descendants

"There is a play on words: in Aramaic the
word for 'stones' is similar in sound to that for
'sons'." Morris

Verse 10

ἤδη δὲ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν
δένδρων κείται· πᾶν οὖν δένδρον μὴ
ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς
πῦρ βάλλεται.

ἤδη adv now, already

ἀξίνη, ης f axe

ρίζα, ης f root, source

Not even a stump will be left.

δένδρον, ου n tree

κειμαι lie, be laid

ποιοῦν Verb, pres act ptc, n nom/acc s

ποιεω

καλος, η, ον good, right, fine, beautiful

ἐκκοπτω cut off, cut down, remove

πυρ, ος n fire

βαλλω throw, throw down, place

"Does John seem too stern? Jesus spoke with similar sternness; no gospel is needed if there is no judgement." Filson. Cf. 7:19, also 13:40; Jn 15:6.

Verse 11

ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς
μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχόμενος
ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμι ἰκανὸς
τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς
βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί·

βαπτίζω baptise, wash

ὕδωρ, ὕδατος n water

μετανοια, ας f see v.8

The phrase εἰς μετάνοιαν is best understood as 'with reference to,' 'associated with,' or 'in agreement with.'

ὀπισω after, behind, following

ἰσχυροτερος, α, ον stronger - comparative
from ἰσχυρος

"The word *greater* contains the idea of strength, of power: the Christ would be more powerful than his predecessors." Morris

ἴκανος, η, ον worthy, sufficient, fit

ὑπόδημα, τος n sandal

βασταζω carry, bear

The menial task of a slave

ἅγιος, α, ον holy

πυρ, ος n see v.10

Joel 2:28,30. Many scholars think that John preached only a message of judgment and that πνευματι ἁγίῳ is to be understood as a destroying wind that works together with the fire (e.g. Barrett, *The Holy Spirit in the Gospel Tradition*). Ridderbos agrees that the fire here refers to judgement (as in the next verse), but argues that the recipients of the Spirit and of the fire are different groups. Beasley-Murray (*Baptism in the New Testament*) argues that there is but *one* baptism (the two nouns are governed by one preposition, ἐν, and the ὑμας allows no distinction), which is experienced either as judgment or blessing (cf. v.12). Morris however argues that "the link with the Holy Spirit makes it more likely that the same people are referred to and that they are purified [by fire] as well as indwelt." Cf. Acts 2:3.

Verse 12

οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ
διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ
συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν
ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ
ἀσβέστῳ.

πτυον, ου n winnowing shovel

χειρ, χειρος f hand, power

διακαθαριεῖ Verb, fut act indic, 3 s

διακαθαίρω clean out, thresh out

The verb here is unusual and indicates a thorough cleaning out of the threshing floor.

ἄλων, ος f threshing floor, what is
threshed

συναγω gather, gather together

σιτος, ου m grain, wheat

ἀποθηκη, ης f barn, granary

Some MSS have αὐτοῦ after ἀποθηκην ('his barn') rather than after σιτον (cf. Lk 3:17); some have the pronoun after both nouns; others have the pronoun in neither place. External evidence favours the present reading of the text.

ἄχυρον, ου n chaff

κατακαίω burn, burn up, consume

ἀσβεστος, ον unquenchable

Cf. Mk 9:43.

Day 657: Matthew 3:13-17**Verse 13**

Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς
Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν
Ἰωάννην τοῦ βαπτισθῆναι ὑπὸ αὐτοῦ.

τοτε see 2:7

παραγίνομαι come, arrive, appear

Verses 14-15

"the setting of Jesus' baptism within the Baptist's ministry is problematic because of the implication that Jesus, too, needed to repent. Matthew alone among the Synoptics protects against this in vv 14-15. But the real point of the passage is not the baptism of Jesus itself but the threads of continuity and discontinuity between John and Jesus. Only through contact with the forerunner can Jesus be launched into his own ministry. The contact and the formal beginning of Jesus' ministry are filled with theological significance." Hagner.

Verse 14

ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν λέγων,
Ἔγω χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι,
καὶ σὺ ἔρχῃ πρός με;

διακώλυω prevent (imperf. tried to prevent)

χρεία, ας f need, want

John acknowledges his own sin and need while affirming that Jesus is without sin – though John may also be saying in effect "I need your baptism of the Spirit and fire, but you do not need my baptism of repentance in water."

John clearly recognised Jesus as the one whose way he was preparing.

Verse 15

ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν, Ἄφες ἄρτι, οὕτως γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πάσαν δικαιοσύνην. τότε ἀφήσιν αὐτόν.

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

ἀφιημι allow, let

ἄρτι now, at the present

οὕτως thus, in this way

πρέπον Verb, pres act ptc, n nom/acc s

πρέπει impers verb it is fitting, it is proper; πρεπον ἐστιν it is fitting or proper

πληρωω fill, fulfill, bring about, accomplish
δικαιοσύνη, ης f righteousness, what is right, what God requires

Morris suggests that fulfilling all righteousness can be linked with Is 53:11: Jesus the righteous servant, fulfils the purpose which God has for him. "Jesus might well have been up there in the front, standing with John and calling on sinners to repent. Instead he was down there with sinners, affirming his solidarity with them, making himself one with them in the process of salvation that he would in due course accomplish." Cf. Is 53:12.

Hagner comments, "It is *as* representative of Israel that he gives his life *for* Israel and so completes the task of the Servant." And F.D.Coggan writes, "Being found in fashion as a man, he humbled himself and became obedient even unto – baptism, that symbol of death without which there is no resurrection life."

Verse 16

βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθύς ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἰδὸν ἠνεώχθησαν [αὐτῷ] οἱ οὐρανοί, καὶ εἶδεν [τὸ] πνεῦμα [τοῦ] θεοῦ καταβαῖνον ὡσεὶ περιστερὰν [καὶ] ἐρχόμενον ἐπ' αὐτόν·

βαπτισθεὶς Verb, aor pass ptc, m nom s

βαπτίζω

εὐθύς adv. straightway, immediately

ἀνέβη Verb, aor act indic, 3 s ἀναβαίνω
go up, come up

ὑδωρ, ὕδατος n water

ἠνεώχθησαν Verb, aor pass indic, 3 pl
ἀνοίγω open

Important MSS (κ* B vg^{mss} syr^{s,c} sa) do not contain αὐτῷ, 'to him.' It is possible, however, that the word was originally a part of the text (as in κ¹ C D^s L W f^{1,13} TR lat syr^{p,h} mae bo) and was omitted because it was regarded as unnecessary. The brackets reflect the uncertainty.

οὐρανος, ου m heaven

Cf Ezek 1:1; Isa 64:1. "The sight of the opened heavens and the visible manifestation of the Spirit would have been an encouragement to Jesus, and this is the way Matthew records it. Whether other people shared the experience or not was apparently not so important to him, and he leaves us to puzzle about it." Morris.

εἶδεν Verb, aor act indic, 3 s ὄραω see

The reference to the 'Spirit of God' is "very probably intended as an allusion to the anointing of the Servant by the Spirit in Isa 42:1, quoted in the words of v 17 and in the citation of 12:18. (Cf. also the anointing of the Son of David by the Spirit according to the prophets (cf. Isa 61:1), and therefore the one who is to baptise with the Spirit must himself experience the formal anointing with the Spirit." Hagner.

καταβαῖνον Verb, pres act ptc, n nom/acc s
καταβαίνω come or go down, descend

ὡσεὶ like, as

περιστερα, ας f dove, pigeon

Morris discusses why a *dove* should have been used as a manifestation of the Spirit and considers several alternatives. One suggestion he mentions is that "the dove was a symbol for Israel (cf Hos 7:11), and it is possible that this is in mind here. If so, Jesus is seen as the true ideal Israelite when he receives the Spirit of God at the threshold of his public ministry." However, when Israel is likened to a dove in Hosea it is meant to be a complimentary comparison but a picture of her folly! Another suggestion is that there is an allusion here to the opening verses of Genesis where the Spirit hovered [like a dove] over the chaos of the primeval waters. Jesus' baptism is presented as the beginning of the work of the new creation (so Davies and Allison *ICC*).

Verse 17

καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα,
Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ
εὐδόκησα.

φωνη, ης f voice, sound
ἀγαπητος, η, ον beloved
εὐδοκεω be pleased, take
delight/pleasure in

"The words are reminiscent of Psalm 2:7 and Isaiah 42:1; they show us that right at the beginning of his ministry Jesus was identified with both the Messiah and the Suffering Servant." Morris.

Ryle draws attention to the Trinitarian emphasis of these verses and comments, "It was the whole Trinity, which at the beginning of creation said, 'let us make man'; it was the whole Trinity again, which at the beginning of the Gospel seems to say, 'let us save man!'"

Day 658: Matthew 4:1-7

Verses 1-11

Hagner comments on the connection with the preceding account of Jesus' baptism. "Jesus is proclaimed Son of God in the events immediately following the baptism, and his sonship is vitally important to his mission. But how does he stand in relation to that sonship, especially in circumstances of testing? Does the Son exhibit those qualities that are called for in sonship to Yahweh, as for example those required of God's son, Israel, e.g., trust, obedience, faithfulness?"

Concerning the temptations, note:

- i) They define the character that will mark Jesus' ministry. He will not use his power to his own ends, nor perform pointless sensational acts nor seek earthly power. Jesus rejects these as temptations of the devil.
- ii) Each temptation is answered with a quotation from Scripture, "Anything which goes beyond what is written there must be resisted." Morris
- iii) Where Israel failed in the desert, Jesus triumphed. Hagner comments, "In this passage we encounter a most interesting parallel to the experience of Israel in the wilderness. After the experience of her deliverance from Egypt and the establishment of the covenant relationship, Israel experienced a season of testing in the wilderness. The sequence in Matthew's account of Jesus is similar: following the return from Egypt, we have the baptism (likened, by some scholars, to Israel's crossing of the Sea of Reeds) [cf. Paul in 1 Cor 10:2], the divine declaration of Jesus as God's Son, and the time of testing in the wilderness. The parallel is heightened by the fact that all of Jesus' answers to the tempter are drawn from Deut 6-8, the very passage that describes Israel's experience in the wilderness. Thus Jesus, the embodiment of Israel and the fulfiller of all her hopes, repeats in his own experience the experience of Israel – with, of course, the one major difference, that whereas Israel failed its test in the wilderness, Jesus succeeds, demonstrating the perfection of his own sonship. This account is placed here deliberately because it serves as an important prolegomena to the ministry of Jesus."

Verse 1

Τότε ὁ Ἰησοῦς ἀνίχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου.

τοτε see 2:7

ἀνίχθη Verb, aor pass indic, 3 s ἀναγω
bring up, lead up

ἐρημος, ου f deserted place, desert

That Jesus was *led by the Spirit* into this place of temptation/testing indicates that it was God's purpose for him – as much part of his preparation for ministry as his baptism.

πειρασθῆναι Verb, aor pass infin πειραζω
test, put to the test, tempt

διαβολος, ου m the devil

Verse 2

καὶ νηστεύσας ἡμέρας τεσσεράκοντα καὶ
νύκτας τεσσεράκοντα ὕστερον ἐπεινάσεν.

νηστευω fast, go without food
τεσσερακοντα forty
νυξ, νυκτος f night

The same period that Moses fasted at the time of the giving of the law (Ex 34:28, cf also Elijah, 1 Kings 19:8)

ὕστερον afterwards, then
πεινω be hungry

"With every tree of the garden for food, Adam fell; with desert stone mocking his hunger, the second Adam conquered." Glover

Verse 3

Καὶ προσελθὼν ὁ πειράζων εἶπεν αὐτῷ,
Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ ἵνα οἱ λίθοι
οὗτοι ἄρτοι γένωνται.

προσερχομαι come or go to, approach
πειραζω see v.1

"In the temptation pericope the relation of the Son to the will of his Father is called into question (cf. the likening of Israel to a son in Deut 8:5)." Hagner

λιθος, ου m stone
ἄρτος, ου m bread, a loaf, food
γένωνται Verb, aor pass dep subj, 3 pl
γίνομαι

"The testing ... amounts to this: shall Jesus exercise his messianic power for his own ends in a way that avoids the difficulty and pain or shall he accept the path of suffering (and death) that is his Father's will?" Hagner.

Verse 4

ὁ δὲ ἀποκριθεὶς εἶπεν, Γέγραπται, Οὐκ
ἐπ' ἄρτω μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ'
ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ
στόματος θεοῦ.

ἀποκριθεὶς see 3:15
γέγραπται Verb, perf pass indic, 3 s γραφω
write

The quotation itself agrees exactly with the LXX of Deut 8:3 except for the omission of the article τῷ before ἐκπορευομένῳ.

μονος, η, ον only, alone
ζήσεται Verb, fut mid indic, 3s ζω live
ῥημα, ατος n word, thing

Jesus affirms that every word of Scripture is profitable and demands our attention, for it proceeds from the mouth of God (cf also 2 Tim 3:16,17).

ἐκπορευομαι go or come out
στομα, τος n mouth

Cf. Jn 4:34; 6:35. "It should be noted here that Jesus serves as a paradigm for the Church when he subjects himself, as the human Son of God, to a commandment that specifically refers to a human being (ὁ ἄνθρωπος) living by the word of God." Hagner.

Verse 5

Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς
τὴν ἁγίαν πόλιν, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ
πτερυγιον τοῦ ἱεροῦ,

τοτε see 2:7
παραλαμβανω take

A historical present tense adding vividness to the narrative.

ἅγιος, α, ον holy, set apart to/by God
πολις, εως f city, town
ἔστησεν Verb, aor act indic, 3 s ἵστημι
set, place
πτερυγιον, ου n highest point, parapet

πτερυγιον is a diminutive from πτερυξ 'wing.' "The word ... seems to have been used for the extremity of anything; it is used of the fins of a fish, the tail flaps of a lobster, and the tip of a rudder ... It seems that here it means the peak, the point of a roof, or, as some think, a battlement or turret ('parapet' JB, REB). But there is a problem in that we do not know what roof. The definite article shows that it was a well-known place, but we can scarcely do more than say that it was obviously something at a great height, so that a leap from it would be spectacular." Morris.

ἱερον, ου n temple, temple precincts

Verse 6

καὶ λέγει αὐτῷ, Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε
σεαυτὸν κάτω· γέγραπται γὰρ ὅτι τοῖς
ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ καὶ
ἐπὶ χειρῶν ἀροῦσίν σε, μήποτε
προσκόψῃς πρὸς λίθον τὸν πόδα σου.

βαλλω throw, throw down
σεαυτου, ης reflexive pronoun yourself
κατω down, below
γέγραπται see v.4

The quotation is from Ps 91 [LXX, 90]:11-12 and is in verbatim agreement with the LXX except for the omission after the first clause of the words του διαφυλαξαι σε ἐν πασαις ταις ὁδοις σου, 'to guard you in all your ways' (of which Luke has the first three words).

ἐντελεῖται Verb, fut midd/pass indic, 3 s
ἐντελλομαι command, give orders
χειρ, χειρος f hand, power
ἀροῦσίν Verb, fut act indic, 3 pl αἶρω
take, take up, raise

σε Pronoun, acc s συ
 μηποτε lest, otherwise
 προσκοπτω stumble, strike [foot] against
 λιθος, ου m see v.3
 πόδα Noun, acc s πους, ποδος m foot

Verse 7

ἔφη αὐτῷ ὁ Ἰησοῦς, Πάλιν γέγραπται,
 Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.

ἔφη Verb, imperf act ind, 3s φημι say
 παλιν again, once more
 ἐκπειραζω put to the test, tempt

The quotation is in verbatim agreement with the words as found in the LXX of Deut 6:16. Having drawn attention to the context of this quotation which refers to Ex 17:1-7, Israel's grumbling in the desert over lack of water, Morris comments, "The servants of God cannot demand that God should keep on intervening with miraculous provision for their needs." Hagner comments, "In quoting Deut 6:16, Jesus asserts that he will not test God on this (or any other) issue. The words are not meant as a command to the devil not to test Jesus."

Day 659: Matthew 4:8-11**Verse 8**

Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος
 εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ
 πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν
 δόξαν αὐτῶν,

παλιν again, once more
 παραλαμβάνω see v.5
 ὄρος, ους n mountain, hill
 ὑψηλος, η, ον high, exalted
 λιαν exceedingly, very
 δεικνυμι show, point out, reveal
 δοξα, ης f glory

"The fact that there is no mountain from which all the world may be seen literally favours the view that the tempter brings all this before the mind of Jesus." Morris.

"Moses was commanded to the top of Pisgar (Mount Nebo) and from there not only to survey the promised land (Deut 34:1-4) but to look in every direction (Deut 3:27) – which the rabbis took symbolically to mean to survey the whole world... In this connection Moses also warns the people not to be tempted by the riches of Canaan, for it is God who gives wealth (Deut 8:18)." Hagner

Verse 9

καὶ εἶπεν αὐτῷ, Ταῦτά σοι πάντα δώσω
 ἐὰν πεσῶν προσκυνήσῃς μοι.

δώσω Verb, fut act indic, 1s διδωμι

"The devil's offer of all the kingdoms of the world is a parody in that God has already promised the messianic king, the Son of God, 'Ask of me, and I will make the nations your heritage, and the ends of the earth your possession' (Ps 2:8; cf. Ps 72:8; Rev 11:15)." Hagner.

πεσῶν Verb, aor act ptc, m nom s πιπτω
 fall, fall down

προσκυνεω worship

Filson describes this temptation thus: "Serve the devil and rule the world. In modern terms, be practical, realistic, ready to compromise; 'the end justifies the means'. To help people you must get position and power."

Verse 10

τότε λέγει αὐτῷ ὁ Ἰησοῦς, Ὑπαγε,
 Σατανᾶ· γέγραπται γάρ, Κύριον τὸν θεόν
 σου προσκυνήσεις καὶ αὐτῷ μόνῳ
 λατρεύσεις.

τοτε see 2:7

ὑπαγω go, go one's way, depart

Many MSS add ὀπισθ μου, apparently influenced by 16:23.

Σατανας, α the Adversary, Satan

The quotation is from Deut 6:13 with minor variations from the LXX.

μονος, η, ον adj only, alone

λατρευω serve, worship

"It is worth reflecting that, while Satan offered Jesus sovereignty over all the earth if he would but worship him, Jesus worshipped God only and all power in heaven and on earth was given him (28:18)." Morris

Verse 11

Τότε ἀφίησιν αὐτὸν ὁ διάβολος, καὶ ἰδοὺ
 ἄγγελοι προσήλθον καὶ διηκόνουν αὐτῷ.

ἀφιημι leave, let go

προσήλθον Verb, aor act indic, 1s & 3 pl

προσερχομαι come or go to

διακονεω serve, wait on, care for

Postscript

"In this pericope we encounter a theme that is vital in the theology of the Gospels. The goal of obedience to the Father is accomplished, not by triumphant self-assertion, not by the exercise of power and authority, but paradoxically by the way of humility, service and suffering. Therein lies true greatness (cf. 20:26-28)... The sonship of Christians, too, must be expressed in full obedience to the will of God, involving, as it will, difficulties and testings (cf. 10:22,24). Those testings will not be the same as those faced by Jesus, which relate to his unique identity and mission. But they will in principle be similar in that Christians too are called to self-sacrifice, and for them, too, obedience to the will of the Father alone is the measure of true discipleship." Hagner.

Day 660: Matthew 4:12-17**Verse 12**

Ἀκούσας δὲ ὅτι Ἰωάννης παρεδόθη ἀνεχώρησεν εἰς τὴν Γαλιλαίαν.

παραδιδωμι hand or give over, deliver up
ἀναχωρεω 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 ὄρειοις Ζαβουλὼν καὶ Νεφθαλίμ·

καταλιπὼν Verb, aor act ptc, m nom s
καταλείπω leave, leave behind
κατοικεω live, settle, inhabit

παραθαλασσιος, α, ον by the sea or lake
ὄριον, ου n territory, region

Verse 14

ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος,

πληρωθῇ Verb, aor pass subj, 3 s πληρωω
fill, make full, fulfill

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

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 χωρα, '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 τα μερῆ 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

ὁδος, ου f way, road, journey

θαλάσσα, ης f sea

πέραν prep with gen beyond, across

Ἰορδανῆς, ου m Jordan River

ἐθνος, ους n nation, people; τα ἐ.

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 καθήμενος ἐν σκότει φῶς εἶδεν
μέγα, καὶ τοῖς καθημένοις ἐν χωρᾷ καὶ
σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς.

"Agreement with the LXX continues to be close, with only the following significant differences: Matthew has ὁ καθήμενος, 'sitting,' for LXX's ὁ πορευομενος ('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 κατοικουντες ('those dwelling'). Matthew's aorist ἀνέτειλεν, 'dawned,' supplants LXX's future λαμψει, '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 ὄραω 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

Ἄπὸ 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 in Week 130.

ἀρχω midd begin
κηρυσσω preach, proclaim
μετανοεω repent, have a change of heart
ἤγγικεν Verb, perf act indic, 3 s ἐγγιζω
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