

**Notes on the Greek New Testament**  
**Week 144 – Matthew 13:44-14:21**

**Day 716: Matthew 13:44-50****Verse 44**

Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν  
θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν  
εὗρων ἄνθρωπος ἔκρυψεν, καὶ ἀπὸ τῆς  
χαρᾶς αὐτοῦ ὑπάγει καὶ πωλεῖ πάντα ὅσα  
ἔχει καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.

ὁμοιος, α, ον see v.31  
θησαυρος, ου m treasure store, treasure  
box

Here denotes the treasure itself rather than the  
place where the treasure is stored.

κεκρυμμένῳ Verb, perf pass ptc, m & n dat  
s κρυπτω hide, conceal

"This analogy ... suggests that something of  
tremendous worth can be present and yet not  
known to others who may have frequently  
traversed the same field. Similarly, the  
kingdom can be present and yet not perceived,  
because its present form does not overwhelm  
the world or overwhelm resistance to it. But  
the person who does discover the treasure goes  
with joy (ἀπο της χαρας; cf. v 20; elsewhere  
in Matthew, see 2:10; 28:8; cf. v 16) to sell  
everything in order to obtain that field and its  
hidden treasure." Hagner.

ἀγρος, ου m see v.31  
χαρα, ας f joy, gladness  
ὑπαγω go, go one's way, depart  
πωλεω sell, barter

"The friends and acquaintances of the two men  
in the parables must have shaken their heads  
when they saw that everything the men owned  
was for sale." Kistemaker.

ὅσος, η, ον correlative pronoun, as much  
as, how much

ἀγοραζω buy, redeem

Morris includes a helpful outline of the legal  
situation regarding ownership of 'treasure' in  
NT times. However, the point of the story is  
not to be missed through preoccupation with  
the niceties of legal arrangements in those  
days.

ἐκεῖνος, η, ο demonstrative adj. that

Matthew Henry says that Christ is the true  
treasure of the Christian (cf. Col 2:3). The  
open field is the Gospel or the Scriptures in  
which this treasure is hid for any to find or to  
obtain. "Those who discern this treasure in the  
field and value it aright will never be easy until  
they have made it their own upon any terms."

Spurgeon, in exhorting us to sell all for the  
treasure of Christ says, "so did Jesus himself,  
at the utmost cost, buy the world to gain his  
church, which was the treasure which he  
desired."

**Verse 45**

Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν  
οὐρανῶν ἄνθρωπῳ ἐμπόρῳ ζητοῦντι  
καλοὺς μαργαρίτας·

Morris comments, "Whereas in the previous  
parable the man apparently stumbled across  
the treasure by accident when he had no such  
thing in mind, in this story the man knows  
quite well what he wants and is definitely on  
the lookout for the best in the way of pearls...  
Nevertheless there is still something  
unexpected in his discovery: 'This pearl he did  
not expect.' (Hamann)"

παλιν again, once more  
ἐμπορος, ου m merchant

Cf. Rev 18:11-12.

ζητεω seek, search for, look for  
καλος, η, ον good, fine, beautiful,  
precious

μαργαριτης, ου m pearl

"All the children of men are busy, *seeking  
goodly pearls*: one would be rich, another  
honourable, another would be learned: but the  
most are imposed upon, and take up with  
counterfeits for pearls... The true Christian is  
a spiritual merchant that seeks and finds this  
pearl of great price: that does not take up with  
anything short of an interest in Christ."  
Matthew Henry.

**Verse 46**

εὗρων δὲ ἓνα πολύτιμον μαργαρίτην  
ἀπελθὼν πέπρακεν πάντα ὅσα εἶχεν καὶ  
ἠγόρασεν αὐτόν.

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one  
πολυτιμος, ον of great value, very  
precious

πέπρακεν Verb, perf act indic, 3 s

πιπρασκω sell

εἶχεν Verb, imperf act indic, 3 s ἔχω  
ἀγοραζω see v.24

"Those who would have a saving interest in Christ must be willing to put up with all for him, leave all to follow him. Whatever stands in opposition to Christ, or in competition with him ... we must cheerfully quit it, though ever so dear to us." Matthew Henry  
 "No cost is too great when it is a matter of gaining the kingdom." Morris.

**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, ους n **race, people, sort, kind**  
 συναγαγούση Verb, aor act ptc, f dat s  
 συναγω **gather, gather together**

**Verse 48**

ἦν ὅτε ἐπληρωθὴ ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν καὶ καθίσαντες συνέλεξαν τὰ κατὰ εἰς ἄγγη, τὰ δὲ σαπρὰ ἔξω ἔβαλον.

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

A word that occurs only here in the NT.

αἰγιαλος, ου m **beach, shore**  
 καθίζω **sit down, sit**  
 συνέλεξαν Verb, aor act indic, 3 pl  
 συλλεγω **gather**  
 καλος, η, ον **good, right, fine**  
 ἄγγος, ους 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.

ἔξω **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· ἔξελεύσονται 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  
 συντελεία, ας f see v. 39

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

ἔξελεύσονται Verb, fut midd dep indic, 3 pl  
 ἔξερχομαι

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, ου f **for this and the remainder of the verse, see v.42**

**Day 717: Matthew 13:51-58****Verse 51**

Συνήκατε ταῦτα πάντα; λέγουσιν αὐτῷ, Naί.

συνήκατε Verb, aor act indic, 2 pl συνημι  
**understand, comprehend**

Cf. vv 10-17.

ναί **yes, yes indeed, certainly**

**Verse 52**

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

γραμματεὺς, εως 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  
μαθητευω make/be a disciple of  
ὅμοιος, α, ον see v.31  
οἰκοδεσποτης, ου m householder,  
landowner, master  
ὅστις, ἡτις, ὅ τι who, which  
ἐκβαλλω 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  
γίνομαι  
ὅτε conj when, at which time  
τελεω complete, finish  
μετῆρεν Verb, aor act indic, 3 s μεταίρω  
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 ἔλθων 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  
ἐκπλήσσομαι 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

οὐχι (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  
οἰκια, 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.

## Day 718: Matthew 14:1-5

### Verses 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

"Tetrach 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 βαπτιστῆς· 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, ακος 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 ὁ Ἰωάννης αὐτῷ, Οὐκ ἔξεστί 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 ἀποκτείνειν ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον.

θέλω wish, will

ἀποκτείνειν 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.

**Day 719: Matthew 14:6-12****Verse 6**

γενεσίους δὲ γενομένοις τοῦ Ἡρώδου ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ μέσῳ καὶ ἤρεσεν τῷ Ἡρώδῃ,

γενεσια, ων n pl birthday celebration

γενεσιους 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

ἤρεσεν Verb, aor act indic, 3 s ἄρεσκω please

**Verse 7**

ὅθεν μεθ' 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 διδωμι

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 διδωμι

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 συνανακειμένους ἐκέλευσεν  
δοθῆναι,

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

A number of MSS (κ C [L] W Z<sup>vid</sup> TR lat sy co) read ἐλυπηθη ὁ βασιλεὺς. διὰ 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 ἐκέλευσεν.

"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.

βασιλεὺς, 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  
ἀποκεφαλιζω 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 αὐτό[ν], καὶ  
ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ.

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

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

θαπτω 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.

**Day 720: Matthew 14:13-21****Verses 13-21**

Cf. Mark 6:32-44; Luke 9:10b-17. This is the only miracle recorded in all four Gospels, see also John 6:1-15.

Responding to the suggestion that such nature miracles should be understood as myths rather than historical events Hagner comments, "If, as the Bible claims, God works in history and uniquely and supremely in Jesus Christ, may not such events have actually happened? If we do not allow the transcendent within history, the Bible suddenly becomes a very different collection of writings, a book of parables concerning human existence rather than the account of salvation worked out in the historical process... With the evangelist, we are driven to the question of who this Jesus is (cf. 8:27; 16:13-15), for this issue is at bottom a christological one."

**Verse 13**

Ἀκούσας δὲ ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν· καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ πεζῇ ἀπὸ τῶν πόλεων.

Ἀκούσας δὲ ὁ Ἰησοῦς "ties this passage to the end of the preceding one about the death of John the Baptist... The effect of this, however, is to ignore the fact that the story of John's death was a flashback and so to throw the entire sequence of narratives that follow back to that earlier time. Perhaps Matthew regarded John's death as having occurred only a few days earlier (thus McNeile). The suggestion that, given the parenthetical nature of vv 3-12, the object of ἀκουσας, 'having heard,' is Herod's evaluation of John in v 2 (Carson, Morris, Blomberg) ignores the placement of ἀκουσας immediately following the reference to the report of John's death to Jesus (v 22) [stet v.12?]. This verse is a counterpart to 4:12, which refers to Jesus' response to John's imprisonment using the same participle, ἀκουσας, 'having heard,' and main verb, ἀνεχώρησεν, 'he went away.' Presumably Jesus had gone εἰς ἔρημον τόπον κατ' ἰδίαν, 'privately to a deserted place,' in order to pray, the death of John perhaps turning his mind to his own approaching passion." Hagner.

ἀναχωρεῶ withdraw, go away  
ἐκεῖθεν from there  
πλοῖον, οὐ n boat, ship  
ἐρημος, οὐ f deserted place, uninhabited region, desert; also ἐρημος, οὐ adj lonely, deserted, uninhabited, desolate  
τοπος, οὐ m place, opportunity  
ἴδιος, α, οὐ one's own; κατ' ἰδίαν privately  
ὄχλος, οὐ m see v.5  
ἀκολουθεῶ follow  
πεζῇ on foot; by land  
πολις, εως f city, town

**Verse 14**

καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς καὶ ἐθεράπευσεν τοὺς ἀρρωστούς αὐτῶν.

ἐξελθὼν Verb, aor act ptc, nom m s  
ἐξερχομαι

Morris thinks that the verb here means 'come ashore'

εἶδεν Verb, aor act indic, 3 s ὄραω see  
ἐσπλαγχνίσθη Verb, aor pass dep indic, 3 s  
σπλαγχνίζομαι be moved with pity or compassion, have compassion

Cf. 9:36; 15:32.

θεραπεύω heal, cure

ἀρρωστος, οὐ sick, ill

**Verse 15**

ὄψιας δὲ γενομένης προσήλθον αὐτῷ οἱ μαθηταὶ λέγοντες, Ἔρημός ἐστιν ὁ τόπος καὶ ἡ ὥρα ἤδη παρήλθεν· ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κωμας ἀγοράσωσιν ἑαυτοῖς βρωματα.

ὄψια, ας f evening  
προσήλθον Verb, aor act indic, 1 s & 3 pl  
προσερχομαι come or go to, approach  
μαθητης, οὐ m see v.12

The disciples, like the crowds, must have walked to the spot.

ὥρα, ας f hour, moment  
ἤδη adv now, already  
παρερχομαι pass, pass by, pass away

ὥρα ἤδη παρήλθεν 'it is now late'.

ἀπόλυσον Verb, aor act imperat, 2 s  
ἀπολυω release, send away, dismiss  
ἀπελθόντες Verb, aor act ptc, m nom pl  
ἀπερχομαι  
κωμη, ης f village, small town  
ἀγοράσωσιν Verb, aor act subj ἀγοράζω  
buy  
ἑαυτος, ἑαυτη, ἑαυτον him/her/itself  
βρωμα, τος n food, solid food

**Verse 16**

ὁ δὲ [Ἰησοῦς] εἶπεν αὐτοῖς, Οὐ χρειάν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν.

χρεία, ας f need, want  
δότε Verb, aor act imperat, 2 pl διδωμι

ὑμεῖς is added for emphasis.

φαγεῖν Verb, aor act infin ἐσθιω and ἐσθω  
eat, consume

**Verse 17**

οἱ δὲ λέγουσιν αὐτῷ, Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας.

ὧδε here, in this place  
πεντε (indeclinable) five  
ἄρτος, οὐ m bread, a loaf

Small loaf – a bun/roll. Five of them with the two small fish would have been a packed lunch for one boy (cf. Jn 6:9).

δυο gen & acc δυο dat δυοσιν two  
ἰχθυς, υος m fish

"At this point the story bears some intentional similarity to the comment of Elisha in the miraculous provision of food from twenty loaves of barley and the response of the man from Baal-shalishah (2 Kings 4:42-44; cf. John 6:9, 'but what are those among so many?')." Hagner.

**Verse 18**

ὁ δὲ εἶπεν, Φέρετέ μοι ὧδε αὐτούς.

φέρω bring, carry, bear, lead

**Verse 19**

καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοῦ χόρτου, λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κλάσας ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους οἱ δὲ μαθηταὶ τοῖς ὄχλοις.

κελεύω order, command

ἀνακλιθῆναι Verb, aor pass infin

ἀνακλινω seat at table, recline

χορτος, ου m grass, vegetation

λαβὼν Verb, aor act ptc, m nom s λαμβανω

ἀναβλεπω look up

οὐρανός, ου m heaven

εὐλογεω speak well of, bless

Here used simply of a prayer of thanksgiving. Jesus did not bless the bread, he thanked God for his goodness, maybe in words similar to those found in the Mishnah, "Blessed art thou who bringest forth bread from the earth."

κλαω break (only of bread)

ἔδωκεν Verb, aor act indic, 3 s διδωμι

"The sequence of verbs or participles, i.e., λαμβανειν, 'take,' εὐλογειν, 'bless,' κλαν, 'break,' διδοναι, 'give,' is the same as in the account of the Last Supper (26:26-27), suggesting an inevitable association of the two stories (but cf. the similarity with the description of the ordinary meal in Acts 27:35)." Hagner. Cf. Lk 24:30.

**Verse 20**

καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, καὶ ἦραν τὸ περισσεῖον τῶν κλασμάτων δωδεκα κοφίνους πλήρεις.

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

πάντες Adjective, m nom pl πας

χορταζω feed, satisfy

This was not merely a 'token meal'; the crowd were fully satisfied with what they received. Hagner says that this verb, "has already been used with clearly eschatological associations in 5:6. The miracle in this sense anticipates the messianic age in which the hungry are to be fed (cf. Luke 1:53; 6:21). Messianic blessing also appears to be intended in the overabundance of food... This miracle recalls God's miraculous, abundant provision of manna, 'bread,' ἄρτος in the LXX, in the wilderness (cf. Exod 16:13-35; Num 11:7-9, 31-32). The eschatological connotation of the manna miracle is evident in 2 *Apoc. Bar*: 29:8 (cf. Rev 2:17)." Hagner.

αἶρω take, take up, take away

περισευω be left over

κλασμα, τος n fragment, piece

δωδεκα twelve

κοφινός, ου m basket

πληρης, ες (sometimes not declined) full, complete

"The miracle typifies the full and complete blessing of humanity in the meeting of human need and the experience of ultimate well-being, universal shalom. The feeding of the multitude is thus the harbinger of good news for Matthew's church and for Christians of every era. At another level and in specific contrast to the feeding of the four thousand (which, as will be seen, points to the Gentiles), the symbolism of the twelve baskets suggests the special significance of this miracle for Israel. Messianic fulfillment means (and especially for Matthew!) that Jesus will provide for Israel before considering the Gentiles. And the feeding of the five thousand is an indication to the Jews that the Messiah is in their midst, offering to them – as in the miracle of manna in the wilderness – the reality of salvation, the fulfillment of the promises." Hagner.

**Verse 21**

οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι χωρὶς γυναικῶν καὶ παιδίων.

ἄνηρ, ἄνδρος m man, husband

ὡσεὶ as, about, approximately

πεντακισχιλιοι, αι, α five thousand

χωρὶς without, apart from, besides

γυνη, αικος f woman, wife

παιδιον, ου n child