

Notes on the Greek New Testament Week 145 – Matthew 14:22-15:28

Day 721: Matthew 14:22-27

Verses 22-33

Cf. Mark 6:45-52 also John 6:16-21.

Verse 22

Καὶ εὐθέως ἠνάγκασεν τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσῃ τοὺς ὄχλους.

εὐθεως is omitted from κ^* C* sy^{s.c}. The UBS committee considered this an accidental omission.

ἀναγκαζω force, compel, urge

Some MSS read μαθητας αὐτου which the committee judged to have been introduced from the parallel in Mark 6:45.

ἐμβαινω get into, embark
πλοιον, ου n boat, ship
προαγω go before or ahead of
περαν beyond, across; το π. the other side
οὗ adv where; ἕως οὗ until
ἀπολυω see v.15

The reasons for this hasty dismissal can be found in John 6:15 which tells us that some of the 5000 wanted to make Jesus their king.

Verse 23

καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι. ὀψίας δὲ γενομένης μόνος ἦν ἐκεῖ.

ἀπολύσας Verb, aor act ptc, m nom s
ἀνέβη Verb, aor act indic, 3 s ἀναβαινω
go up
ὄρος, ους n mountain, hill
ἴδιος, α, ον one's own; κατ' ἰδιαν
privately
προσευχομαι pray

"The right relation between prayer and conduct is not that conduct is supremely important and that prayer may help it, but that prayer is supremely important and conduct tests it."
William Temple.

ὀψια, ας f evening
μονος, η, ον adj only, alone
ἐκει there, in that place

"The other references to Jesus praying (προσευχεσθαι) in Matthew are in 26:36, 39, 42, 44 (cf. Luke 9:28), all in connection with his own imminent suffering and death. In the present instance, the same thoughts may be presumed to be in Jesus' mind, prompted perhaps by the thought of John the Baptist's death (cf. the initial departure of Jesus into the wilderness privately in v 13 following the report referred to in v 12)." Hagner.

Verse 24

τὸ δὲ πλοῖον ἤδη σταδίους πολλοὺς ἀπὸ τῆς γῆς ἀπείχεν, βασανιζόμενον ὑπὸ τῶν κυμάτων, ἦν γὰρ ἐναντίος ὁ ἄνεμος.

ἤδη now, already
σταδιοι, ων m (pl) stades, furlongs
(about 200 metres)
γη, γης f earth, land

"John tells us that the disciples had gone 25 to 30 *stadia*. The greatest width of the lake is 61 *stadia* ... they were well into their journey, though with quite a way to go." Leon Morris.

ἀπείχεν Verb, imperf act indic, 3 s ἀπεχω
be distant

Many MSS read μεσον της θαλασσης ἦν rather than σταδίους πολλοὺς ἀπὸ τῆς γῆς ἀπείχεν. The committee judged this reading to be a harmonisation with Mark 6:47.

βασανιζω torment, disturb
κυμα, ατος n wave
ἐναντιος, α, ον against, contrary to
ἄνεμος, ου m wind

Verse 25

τετάρτη δὲ φυλακῆ τῆς νυκτὸς ἦλθεν πρὸς αὐτοὺς περιπατῶν ἐπὶ τὴν θάλασσαν.

τεταρτος, η, ον fourth
φυλακη, ης f prison, watch (of the night)
νυξ, νυκτος f night

Between 3 and 6 in the morning.

περιπατω walk
θαλασσα, ης f sea

Verse 26

οἱ δὲ μαθηταὶ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα ἐταράχθησαν λέγοντες ὅτι Φάντασμα ἐστίν, καὶ ἀπὸ τοῦ φόβου ἔκραξαν.

ἰδόντες Verb, aor act ptc, m nom pl ὄραω
see, observe

ἐταράχθησαν Verb, aor pass indic, 3 pl
 ταρασσω trouble, frighten
 φαντασμα, τος n ghost, apparition
 φοβος, ου m fear
 κραζω cry out, call out

"OT symbolism concerning the mastery of God over the sea and specifically his walking upon it (e.g., Ps 77:16, 19; Job 9:8; 38:16; cf. wisdom in Sir 24:5), while significant in retrospect, could hardly have occurred to the disciples at the time, although for the evangelist and his readers it must have been suggestive." Hagner.

Verse 27

εὐθύς δὲ ἐλάλησεν [ὁ Ἰησοῦς] αὐτοῖς λέγων, Θαρσεῖτε, ἐγὼ εἰμι· μὴ φοβεῖσθε.
 εὐθύς adv. straightway, immediately
 λαλεω speak, talk

κ* D 084 sy^c sa bo omit ὁ Ἰησοῦς, other witnesses (C L W Θ 0106 f^{1,13} TR) place αὐτοῖς before ὁ Ἰησοῦς. Although the shorter reading may be original, it is also possible that the name dropped out through homoioteleuton. Hence the committee placed the name in brackets.

θαρσεω (only in imperat) Courage! Take courage! Cheer up!

On the expression ἐγὼ εἰμι Filson remarks that it "implies that the speaker had authority and embodies God's power and claim. Jesus brings the answer to their need if only they perceive and believe that in him God is at work to save them. Hill says it is "not 'It is I', but 'I AM', the Living One, master of wind and wave." Morris says "the expression has overtones of deity, and who but God could walk on the stormy waters?"

φοβεομαι fear, be afraid (of)

Day 722: Matthew 14:28-36

Verse 28

ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπεν, Κύριε, εἰ σὺ εἶ, κέλευσόν με ἐλθεῖν πρὸς σὲ ἐπὶ τὰ ὕδατα·

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s
 ἀποκρίνομαι answer, reply, say
 κέλευω see v.19
 ἐλθεῖν Verb, aor act infin ἐρχομαι
 ὕδωρ, ὕδατος n water

It is difficult to know what lay behind Peter's request. It may have been that Peter wanted to participate with Jesus in this miracle as he had in the preceding one. Perhaps it was no more than impulsiveness or the desire to do something excitingly dangerous – to have a once-in-a-lifetime experience – which appealed to him. The impossible would be possible through the power of Jesus. Thus Peter's request is based upon faith in Jesus and not upon an uncertainty about whether the apparition really was Jesus (this really is assumed in the protasis of the condition)." Hagner.

Verse 29

ὁ δὲ εἶπεν, Ἐλθέ. καὶ καταβὰς ἀπὸ τοῦ πλοίου [ὁ] Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα καὶ ἦλθεν πρὸς τὸν Ἰησοῦν.

ἐλθέ Verb, aor act imperat, 2 s ἐρχομαι
 καταβαινω come or go down, descend
 πλοῖον, ου n see v.22
 περιπατεω see v.25

"We usually remember that Peter's faith failed and that Jesus drew attention to this. But we should bear in mind that it took courage for the apostle to venture on the water at all." Leon Morris.

Verse 30

βλέπων δὲ τὸν ἄνεμον [ἰσχυρόν] ἐφοβήθη, καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξεν λέγων, Κύριε, σῶσόν με.

βλεπω see, look

"The present participle βλέπων means something like 'as he saw'; the switch of attention from Jesus to the storm coincided with Peter's inability to stay on top of the water." Leon Morris.

ἄνεμος, ου m see v.24

ἰσχυρος, α, ον strong, mighty, powerful

Some important witnesses (κ B* 073 33 sa bo) omit ἰσχυρον, which may have been added to heighten the cause of Peter's fear (cf. the addition of σφοδρα in W). A majority of the committee, however, regarded the word as necessary to explain Peter's increased fear. Thus the word is enclosed in brackets.

ἐφοβήθη Verb, aor pass dep indic, 3 s
 φοβεομαι see v.27

Phillips, "he panicked"

ἀρξάμενος Verb, aor midd ptc, m nom s
 ἄρχω midd begin
 καταποντιζομαι sink, be drowned
 κραζω see v.26

σώσων Verb, aor act imperat, 2 s σωζω
save, rescue

Cf. 8:25.

Verse 31

εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα
ἐπελάβετο αὐτοῦ καὶ λέγει αὐτῷ,
Ολιγόπιστε, εἰς τί ἐδίστασας;

ἐκτείνω stretch out, extend
χειρ, χειρος f hand, power
ἐπιλαμβάνομαι take, take hold of, sieze
ὀλιγοπιστος, ον of little faith
δίσταζω doubt, be doubtful

"The leading apostle might have been expected to trust more wholeheartedly, more especially since he had already taken some steps in his alien environment. He was learning that problems arise when doubt replaces trust." Leon Morris.

"Here the object of the doubt is whether it was possible indeed to walk on the water and hence indirectly expresses a doubt concerning the power of Jesus. Peter was nevertheless saved. The underlying message here is as much for the disciples and for Matthew's church as it is for Peter himself." Hagner.

Verse 32

καὶ ἀναβάντων αὐτῶν εἰς τὸ πλοῖον
ἐκόπασεν ὁ ἄνεμος.

ἀναβαίνω go/come up, ascend, embark
κοπαζω cease, stop

"ἐκόπασεν ὁ ἄνεμος ... not apparently in response to a command of Jesus (as in 8:26) but simply in response to his presence in the boat." Hagner.

Verse 33

οἱ δὲ ἐν τῷ πλοίῳ προσεκύνησαν αὐτῷ
λέγοντες, Ἀληθῶς θεοῦ υἱὸς εἶ.

προσκυνεω worship, fall down and
worship, fall at another's feet
ἀληθῶς adv truly, in truth

Cf. the similar contrast with the ending of the similar story in 8:23-27. "... it is not easy to see precisely how they would have understood the expression at this time (after the resurrection it would have had fuller significance for all Christians). But at least they are saying more than that Jesus is one among many whose godliness entitles them to be addressed as 'sons of God.' They are saying that Jesus is uniquely related to the one God." Leon Morris.

"Here 'Son of God' is probably understood by the disciples as the unique messenger of God, God's messianic agent, and not, as the later church will make explicit, the actual incarnation of God. This conclusion has an inevitability about it, given the preceding two narratives. It strangely anticipates the answer given to the direct question of Jesus in 16:16, which gives the impression of being the first time the question has received this answer. Yet Matthew's Christology builds throughout the narrative of the words and deeds of Jesus that begins in chap. 5. The present passage and verse are a climactic point in the narrative thus far (cf. Mark 15:39; Matt 27:54). 16:16 is yet a higher climax and a turning point of the whole Gospel." Hagner.

Verses 34-36

Cf. Mark 6:53-56; John 6:22-25.

Verse 34

Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν εἰς
Γεννησαρέτ.

διαπεράσαντες Verb, aor act ptc, m nom pl
διαπεραω cross over
γῆ, γῆς f see v.24

"Gennesaret, or Gennesar, is either a village or a region (or both) that lies on the shore just a couple of miles southwest of Capernaum." Hagner.

Verse 35

καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου
ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν
περίχωρον ἐκείνην, καὶ προσήνεγκαν
αὐτῷ πάντας τοὺς κακῶς ἔχοντας,

ἐπιγινώσκω perceive, recognise
ἄνηρ, ἄνδρος m man, husband
τοπος, ου m place, opportunity
ἐκεῖνος, η, ο demonstrative adj. that
ἀποστελλω send, send out
ὅλος, η, ον whole, all, complete, entire
περιχωρος, ου f surrounding region,
neighbourhood
προσήνεγκαν Verb, aor act indic, 3 pl
προσφερω bring, bring before
κακῶς badly, severely; κακῶς ἔχω be
sick

Verse 36

καὶ παρεκάλουν αὐτὸν ἵνα μόνον ἄψωνται
τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ
ὅσοι ἤψαντο διεσώθησαν.

παρακαλεω exhort, encourage, urge
μονον adv only, alone

ἄψωνται Verb, aor midd subj, 3 pl ἄπτω
midd. take hold of, touch
κρασπεδον, ου n fringe, edge, tassel
ἱματιον, ου n garment, clothing, cloak

Cf. 9:20. "Jesus probably healed in his normal way, i.e., directly. But there were apparently so many people in need of healing that they pressed around him and begged (παρεκαλουν; for the same use of the verb, cf. 8:5) to touch the hem of his garment (for this, see Comment on 9:20). Such is the power of Jesus that all who touched him on this occasion were instantly cured of their maladies." Hagner.

ὅσος, η, ον correlative pronoun, as much as; pl. as many as, all
ἤψαντο Verb, aor midd indic, 3 pl ἄπτω
διεσωθησαν Verb, aor pass indic, 3 pl
διασωζω bring safely through, cure

The compound verb is not to be distinguished in meaning from the simple σωζω, cf. 9:21-22.

Day 723: Matthew 15:1-9

Verses 1-11

Cf. Mark 7:1-15; Luke 11:37-41.

Verse 1

Τότε προσέρχονται τῷ Ἰησοῦ ἀπὸ Ἱεροσολύμων Φαρισαῖοι καὶ γραμματεῖς λέγοντες,

τοτε then, at that time
προσερχομαι come or go to

It would seem that they had come from Jerusalem to Galilee specifically to oppose Jesus.

γραμματευς, εως m scribe, expert in Jewish law

Verse 2

Διὰ τί οἱ μαθηταὶ σου παραβαίνουναι τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς χεῖρας [αὐτῶν] ὅταν ἄρτον ἐσθίωσιν.

παραβαινω break, disobey
παραδοσις, εως f tradition
πρεσβυτερος, α, ον elder

"R. Akiba explained ... 'The tradition is a fence around the law.' ... The point of this is that the tradition was seen as a protection for the law; anyone who kept the tradition would not come anywhere near breaking the law. How false this view was is clear from the incident we are considering." Leon Morris.

νιπτω wash; midd wash oneself
χειρ, χειροσ f hand

ὅταν when, whenever, as often as
ἄρτος, ου m bread, food
ἐσθιω and ἐσθω eat

"The particular tradition that they took up with Jesus was that concerned with the washing of hands before eating. This was not a matter of personal hygiene but of the removal of ceremonial defilement.... The Pharisees discerned a great number of 'unclean' things that one might encounter in the ordinary course of life that might easily be touched with the hands. The contact made the hands unclean, and if unclean hands touched food, that, too, became unclean. When it was eaten the whole person was made unclean. To avoid such a dreadful happening the strict upholders of the tradition had evolved a ritual washing that removed defilement, and they practiced it scrupulously before eating." Leon Morris.

Verse 3

ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν;

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

Note the emphatic ὑμεῖς

ἐντολη, ης f command

"The very heart of Pharisaism, the tradition of the elders (= 'your tradition' ...) that was supposed to protect against the violation of the Torah, had in fact become responsible for (δία, 'because of') the grievous transgression of God's command. This accusation proves to be more devastating than that of the Pharisees against Jesus' disciples (v 2)." Hagner.

Verse 4

ὁ γὰρ θεὸς εἶπεν, Τίμα τὸν πατέρα καὶ τὴν μητέρα, καί, Ο κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω·

Some witnessed (κ*² C L W 0106 TR f sy^b) read ἐνετειλατο λεγων rather than εἶπεν. This is probably a scribal expansion (cf. ἐντολην in v 3).

τιμαω honour, regard, reverence
κακολογεω speak evil of, curse
ἢ or
θανατος, ου m death
τελευταω die

Cf. Exod 20:12; 21:17; Deut 5:16.

Verse 5

ὑμεῖς δὲ λέγετε, Ὅς ἂν εἴπη τῷ πατρὶ ἢ τῇ μητρὶ, Δῶρον ὃ ἐάν ἐξ ἐμοῦ ὠφελθῆς,

ὅς ἂν / ἐάν whoever

δωρον, ου n gift, offering

Here the sense is 'a gift promised to God'.

ὠφεληθῆς Verb, aor pass subj, 2 s ὠφελω
gain, profit, benefit

"The son is vowing away all that he might have used to support his parents." Morris. Some contemporary evidence suggests that the son might not lose personal use of the wealth or property so vowed.

Verse 6

οὐ μὴ τιμήσει τὸν πατέρα αὐτοῦ· καὶ ἠκυρωσατε τὸν λόγον τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν.

τιμήσει Verb, aor act subj, 3 s τιμαω

Some MSS (C L W Θ 0106 f¹ TR vg^{cl} sy^{p,h}) add ἢ τὴν μητέρα αὐτοῦ and others slight variants of the same. The phrase could have been added to bring about agreement with vv 4-5 and the parallel in Mark 7:12, or it could have accidentally been dropped because of the similar ending αὐτοῦ (or deliberately omitted for stylistic reasons). The committee omits the phrase on the weight of κ B D.

ἀκυρωω cancel, disregard

κ^{*2} C 084 f³ read τὸν νομον; L W 0106 f¹ TR lat sy^h read τὴν ἐτολὴν. The latter appears to be a harmonisation with v 3. While τὸν λόγον could be caused by Mark 7:13, the committee preferred the weight of κ¹ B D.

Verse 7

ὑποκριταί, καλῶς ἐπροφήτευσεν περὶ ὑμῶν Ἡσαΐας λέγων,

ὑποκριτης, ου m hypocrite
προφητεω prophesy, speak God's message

Verse 8

Ὁ λαὸς οὗτος τοῖς χεῖλεσίν με τιμᾷ, ἢ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ·

Cf. Isa 29:13.

λαος, ου m people, a people
χειλος, ους n lip
καρδια, ας f heart
πορρω adv far away, far
ἀπεχω be distant

Verse 9

μάτην δὲ σέβονταί με, διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.

ματην adv in vain, to no purpose
σεβομαι worship
διδασκω teach
διδασκαλια, ας f what is taught, doctrine

ἐντάλμα, τος n commandment, rule

Day 724: Matthew 15:10-20

Verse 10

Καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς, Ἄκούετε καὶ συνίετε·

προσκαλεσάμενος Verb, aor midd dep ptc,
m nom s προσκαλεομαι call to
oneself, summon
συνιημι and συνιω understand,
comprehend

Verse 11

οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον, ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος τοῦτο κοινοῖ τὸν ἄνθρωπον.

εἰσερχομαι enter, go in, come in
στομα, τος n mouth
κοινω defile, make unclean
ἐκπορευομαι go or come out

Cf. Eph 4:29; Jas 3:6. "Jesus is warning that defilement is not something that may be casually acquired by physical contact (and which may easily be removed by appropriate ritual practice). It is something that affects the person at the root of his or her being. When one is evil there, then the words that come out of the mouth reveal the inner corruption." Leon Morris.

"Matthew ... probably minimises the implicit revolutionary significance of 11a because he is writing to Jewish Christians (Mark on the other hand, writing to gentile Christians, maximises the point and makes it quite explicit with the editorial comment: 'Thus he declared all foods clean' [Mark 7:19]). Even so, Matthew has not totally suppressed the radical truth that Jesus' words open the door to a new evaluation of the dietary restrictions, i.e., to the commands of the written Torah itself. For Matthew, Jesus alone is the true interpreter and upholder of the ultimate meaning of the Torah. It should be no surprise that it took some time for the implicit teaching of Jesus to be fully understood and implemented in the early church, especially by Jewish Christians. Thus we see Peter struggling with the issue in Acts 10:10f. Yet even Jewish Christians such as Peter (Acts 10:28) and Paul, himself a former Pharisee, learn eventually that the distinctions of ritual purity have been done away with in Christ (Rom 14:14, 20). Matthew's conservative Jewish-Christian church may well have continued to observe the dietary laws as a matter of custom and to support their claim vis-à-vis the synagogue that they were the fulfilment of Judaism, but they would surely have been aware that their Christian counterparts in gentile communities and perhaps even other Jewish-Christian congregations had done away with such observances." Hagner.

Verses 12-20

Cf. Mark 7:17-23.

Verse 12

Τότε προσελθόντες οἱ μαθηταὶ λέγουσιν αὐτῷ, Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν;

τοτε then, at that time

προσερχομαι see v.1

οἶδα (verb perf in form but with present meaning) know, understand

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

G Stählin says that the verb here implies not merely "feeling hurt"; rather "the primary meaning is 'deep religious offence' at the preaching of Jesus, and this both causes and includes denial and rejection of Jesus." (TDNT)

Verse 13

ὁ δὲ ἀποκριθεὶς εἶπεν, Πᾶσα φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος ἐκριζωθήσεται.

ἀποκριθεὶς see v.3

φυτεια, ας f plant

φυτευω plant

οὐράνιος, ον heavenly, in heaven

ἐκριζωθήσεται Verb, fut pass indic, 3 s

ἐκριζωω uproot

"So far from being reliable expositors of the kingdom of God, the Pharisees were not even in the kingdom." Morris.

Verse 14

ἄφετε αὐτούς· τυφλοὶ εἰσιν ὁδηγοί [τυφλῶν]· τυφλὸς δὲ τυφλὸν ἐὰν ὀδηγῆ, ἀμφοτέροι εἰς βόθυνον πεσοῦνται.

Cf. 23:16, 24; Luke 6:39.

ἀφιημι leave, let go

Here means, 'leave them alone,' 'let them be.'

τυφλος, η, ον blind

ὀδηγος, ου m guide, leader

The shorter text is supported by B D 0237. There are also a number of other textual variants involving word order and/or the omission of the first τυφλοι. While recognising that, from the viewpoint of external evidence, the testimony of B and D is strong, the committee thought that the longer reading (κ* L Θ f¹ f¹³ et al) better explained the origin of the several variants.

ἐὰν if

ὀδηγεω lead, guide

ἀμφοτεροι, αι, α both, all

βοθυνος, ου m ditch, pit

πεσοῦνται Verb, fut midd/pass dep indic, 3

πι πιπτω fall, fall down

"We should not miss ... the force of Jesus' future tense, which gives the air of prophetic certainty." Morris.

Verse 15

Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Φράσον ἡμῖν τὴν παραβολὴν [ταύτην].

φραζω explain, interpret

κ B f¹ sa bo omit ταυτην. The word could have been deliberately omitted by scribes since the intended 'parable' or 'analogy' is not that which immediately precedes. Thus the word is placed in the text but in brackets.

"There is something so revolutionary in his [Jesus'] attitude that their minds have difficulty in following him." Dietrich.

Verse 16

ὁ δὲ εἶπεν, Ἀκριβῆν καὶ ὑμεῖς ἀσύνετοί ἐστε;

ἀκριβῆν adv still, even now
ἀσυνετος, ον without understanding, dull

"The disciples had been with Jesus for quite some time, they had seen what he did and heard what he taught. They ought to have had more understanding than is implied in Peter's request." Leon Morris.

Verse 17

οὐ νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ καὶ εἰς ἀφεδρώνα ἐκβάλλεται;

νοεω understand, perceive, discern
στομα, τος n see v.11
κοιλια, ας f stomach
χωρεω go into
ἀφεδρων, ωνος m latrine
ἐκβαλλω throw out, expel, cast out

Verse 18

τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται, κάκεινα κοινοῖ τὸν ἄνθρωπον.

ἐκπορευομαι see v.11
καρδια, ας f heart
κάκεινος, η, ο contraction of και ἐκεινος
and that one, and he, that one also

'and it is these' κακεινος "can denote 'what is relatively more distant' or, as here, 'what is relatively closer' (BAGD)" Leon Morris.

κοινοω see v.11

Verse 19

ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι.

διαλογισμος, ου m thought, reasoning
πονηρος, α, ον evil, bad, wicked
φονος, ου m murder, killing
μοιχεια, ας f adultery
πορνεια, ας f sexual immorality
κλοπη, ης f theft
ψευδομαρτυρια, ας f false evidence or testimony
βλασφημια, ας f slander, blasphemy

"Matthew proceeds to a series of offences arranged in the order in which they come in the Ten Commandments." Leon Morris. However, it is not immediately obvious why Matthew omits Mark's 'covetousness,' i.e., the tenth commandment.

Transgression of God's commandments is what defiles a person.

Verse 20

ταῦτά ἐστιν τὰ κοινοῦντα τὸν ἄνθρωπον, τὸ δὲ ἀνίπτους χερσὶν φραγεῖν οὐ κοινοῖ τὸν ἄνθρωπον.

ἀνιπτος, ον not washed according to ritual law

χειρ, χειρος f hand
φραγεῖν Verb, aor act infin ἐσθιω eat

"For the most part ceremonial defilement must have been accidental – people did not try to be defiled. But sins like those Jesus has just mentioned are done with serious intent or with loss of self-control. It is this kind of thing that really defiles... Jesus is drawing attention to the fact that wickedness takes its origin in our inmost being. He is warning his followers against letting their personal desires and lusts be the guide to their conduct." Leon Morris. "The true problem of sin is not to be found in a failure to perform correctly some external minutiae of human making; sin is an interior matter that concerns the evil thought, words and deeds that come from the heart. Moral righteousness is thus far more important than ritual purity. The fundamental problem of humanity is more basic than the Pharisees dreamed. The Pharisees simply failed to address sin as a radical human problem. The overcoming of sin, however, was essential to the purpose and work of Jesus (cf. 1:21; 26:28)." Hagner.

Day 725: Matthew 15:21-28**Verses 21-28**

Cf. Mark 7:24-30. Note also the similarities between this story and that of the centurion's request in 8:5-13.

Verse 21

Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος.

ἐξελθων Verb, aor act ptc, nom m s
ἐξερχομαι

ἐκειθεν from there
ἀναχωρεω withdraw, go away

Cf. the similar phrase in 14:13.

μερος, ους n part, piece, in part, partly

First time wholly out of Jewish territory.

Verse 22

καὶ ἰδοὺ γυνὴ Χαναναία ἀπὸ τῶν ὁρίων ἐκείνων ἐξεληθοῦσα ἔκραζεν λέγουσα, Ἐλέησόν με, κύριε, υἱὸς Δαυὶδ· ἡ θυγάτηρ μου κακῶς δαιμονίζεται.

γυνή, αἰκος f woman

Χαναναίος, α, ον Canaanite

ὄριον, ον n territory, region, neighbourhood, vicinity

ἐκεῖνος, η, ο demonstrative adj. that

ἐξεληθοῦσα Verb, aor act ptc, f nom s

ἐξερχομαι

κραζω cry out, call out

"That she *shouted* probably means that she was agitated and spoke in an excitable way, while the imperfect tense indicates that she kept shouting." Leon Morris.

ἐλεαω and ἐλεεω be merciful, show kindness

θυγάτηρ, τρος f daughter

κακῶς badly, severely

κακῶς probably here means more than 'badly'. It may mean "cruelly demon-possessed" (NASB) or "wickedly possessed." Leon Morris.

δαιμονίζομαι be possessed by demons

Verse 23

ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἠρωτοῦν αὐτὸν λέγοντες, Ἀπόλυσον αὐτήν, ὅτι κράζει ὀπισθεν ἡμῶν.

ἀπεκρίθη Verb, aor midd dep indic, 3 s

ἀποκρίνομαι answer, reply

προσερχομαι come or go to, approach

ἔρωταω ask, request, beg, urge

ἀπόλυσον Verb, aor act imperat, 2 s

ἀπολυω send away, dismiss

May have implied "give her what she wants and send her off."

ὀπισθεν prep with gen behind, after

Verse 24

ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ.

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s

ἀποκρίνομαι

ἀπεσταλην Verb, aor pass indic, 1 s

ἀποστελλω send, send out

εἰ μὴ except

προβατον, ον n sheep

ἀπολωλότα Verb, perf act ptc, n nom/acc pl

ἀπολλυμι destroy, lose; perf ptc lost

οἶκος, ον m house, household, people

Cf. 10:5-6. "There are mysteries here that we cannot solve, but while Jesus came to make that atonement for sin which would mean salvation for people in every place throughout the whole wide world, he did not come to engage in a worldwide mission of healing or the like. His earthly mission was to the Israelites, here described as *lost sheep* ... Jesus is saying that his mission was to the ancient people of God, and the Gospels show us quite clearly that this was the way it worked out. His contacts with Gentiles were very few, and his preachers went out only to Israel (10:5-6)." Leon Morris.

Verse 25

ἡ δὲ ἐλθοῦσα προσεκύνη αὐτῷ λέγουσα, Κύριε, βοήθει μοι.

ἐλθοῦσα Verb, aor act ptc, f nom s ἐρχομαι

προσκυνεω worship, fall down and

worship, fall at another's feet

βοηθεω help

The only occurrence of this verb in Matthew's gospel.

Verse 26

ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἔστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις.

καλός, η, ον good, right, proper

λαβεῖν Verb, aor act infin λαμβανω

ἄρτος, ον m bread, food

τέκνον, ον n child

"points to the injustice if children are deprived of their food." Leon Morris.

βαλεῖν Verb, aor act infin βαλλω throw

κυναριον, ον n house dog, dog

The diminutive form here denotes a house dog as opposed to a wild street dog.

Verse 27

ἡ δὲ εἶπεν, Ναί, κύριε, καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιγίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν.

"The Jews universally assumed that eschatological fulfilment belonged to Israel in an exclusive sense. Many also expected that the overflow of the abundant eschatological blessing of God would be made available to 'righteous' Gentiles (i.e., by keeping the Noachic laws [Gen 9:1-17 – particularly abstaining from blood, vv.4-6]). The woman seems to know of this widespread idea and thus that as a Gentile, though she has no right to the eschatological banquet itself, she might well be allowed to enjoy something of the overflow, here described in the image of 'the crumbs' (τῶν ψιγίων, a word occurring in the NT only here and in the Markan parallel) that fall from the table (cf. Luke 16:21) to the 'house dogs' (κυναριοίς, again in the NT only in these verses and in the Markan parallel)." Hagner.

ναί yes, yes indeed, certainly
 ἐσθίω and ἐσθώ eat, consume
 ψιγιον, ου n small crumb, scap (of food)
 πιπτω fall, fall down
 τραπέζα, ης f table

Jesus' use of the term signifying 'house dog' gives the woman an opportunity both to agree with his statement but also to assert that such dogs also have a place in the household and are fed from its provision.

Verse 28

τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, ὦ γύναι, μεγάλη σου ἡ πίστις· γεννηθήτω σοι ὡς θέλεις. καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

τοτε then, at that time
 ὦ O!
 γύναι Noun, voc s γυνή, αἰκος f
 μεγας, μεγαλη, μεγα large, great
 πιστις, εως f faith, trust, belief

"Only she and another Gentile, the Centurion of Capernaum [8:10], are praised publicly for their faith by Jesus." Hamann.
 Great faith is not great passivity. Great faith argues its cause with God and prevails.

"What becomes clear ... from the present passage is a basic principle: that it is ultimately receptive faith and not physical Jewishness that determines the blessing of God. Paul maximised this truth as apostle to the Gentiles. The latter can receive the privilege of the Jews through faith (cf. esp. Rom 4; Gal 3). Accordingly, the privilege of the Jews is no longer unique but is to be enjoyed by all who respond in faith (cf. 21:43)." Hagner.

γεννηθήτω Verb, aor pass dep imperat, 3 s
 γινομαι

θελω wish, will

ἰαομαι heal, cure, restore

θυγάτηρ, τρος f see v.22

ώρα, ας f hour, moment, instant

ἐκεῖνος, η, ο see v.22

"For him [Matthew] two things were important, the faith of the Canaanite woman and the immediacy of the cure of her daughter. As with another Gentile, the centurion whose slave was sick, there is healing at the request of another than the sufferer, healing at a distance, and a commendation of the Gentile's faith." Leon Morris.

"The eventual answering of the request of the Canaanite woman, as with the healing of the centurion's son (8:5-13), are exceptions in the ministry of Jesus that are at the same time anticipations of the ultimate goal of the mission of the Christ, which is to bring blessing to humankind universally." Hagner.