

Notes on the Greek New Testament Week 146 – Matthew 15:29-16:20

Day 726: Matthew 15:29-31

Verses 29-31

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

Verse 29

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

μεταβαζ Verb, aor act ptc, m nom s
μεταβαινω leave, move, cross over
ἐκειθεν from there
θαλασσα, ης f sea

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

ἀναβαινω go up, come up, ascend
ὄρος, ος n mountain, hill
καθημαι sit, sit down, live
ἐκει there, in that place

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

Verse 30

καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ
ἔχοντες μεθ' ἑαυτῶν χωλούς, τυφλούς,
κυλλούς, κωφούς, καὶ ἑτέρους πολλούς,
καὶ ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας
αὐτοῦ, καὶ ἔθεράπευσεν αὐτούς·

προσῆλθον Verb, aor act indic, 1 s & 3 pl
προσερχομαι come or go to
ὄχλος, ον m crowd, multitude
ἑαυτος, ἑαυτη, ἑαυτον him/her/itself
χωλος, η, ον lame, crippled
τυφλος, η, ον blind
κυλλος, η, ον crippled
κωφος, α, ον dumb, mute, deaf
ἕτερος, α, ον other, another, different
ἔρριψαν Verb, aor act indic, 3 pl ῥιπτω
throw down, put down
πόδας Noun, acc pl πους, ποδος m foot
θεραπευω heal, cure

Verse 31

ὥστε τὸν ὄχλον θαυμάσαι βλέποντας
κωφούς λαλοῦντας, κυλλούς ὑγιείς, καὶ
χωλούς περιπατοῦντας καὶ τυφλοὺς
βλέποντας· καὶ ἐδόξασαν τὸν θεὸν
Ἰσραήλ.

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

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

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

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

Day 727: Matthew 15:32-39

Verses 32-38

Cf. Mark 8:1-10.

Verse 32

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

προσκαλεσάμενος Verb, aor midd dep ptc,
m nom s προσκαλεομαι call to
oneself, summon
μαθητης, ον m disciple, pupil, follower

σπλαγχνίζομαι be moved with pity or
compassion, have compassion
ἤδη adv now, already
τρεις, τρια gen τριων dat τρισιν three
προσμενω remain, stay with
φάγωσιν Verb, aor act subj, 3 pl ἐσθιω
eat

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

ἀπολυω release, send away, dismiss
νήστεις Noun, acc pl νηστις, ιδος m & f
hungry, without food
θελω wish
μηποτε lest, otherwise
ἐκλυθῶσιν Verb, aor pass dep subj, 3 pl
ἐκλυομαι faint
ὁδος, ου f way, road, journey

Verse 33

καὶ λέγουσιν αὐτῷ οἱ μαθηταί, Πόθεν
ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι ὥστε
χορτάσαι ὄχλον τοσοῦτον;
ποθεν interrog adv. from where
ἐρημία, ας f deserted place, uninhabited
region, desert
ἄρτος, ου m bread, a loaf, food
τοσουτος, αυτη, ουτον so much, so
great; pl so many
ὥστε so that, with the result that
χορτάσαι Verb, aor act infin χορταζω
feed, satisfy

Verse 34

καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πόσους
ἄρτους ἔχετε; οἱ δὲ εἶπαν, Ἑπτὰ, καὶ
ὀλίγα ἰχθύδια.
ποσος, η, ον how much(?), how many(?)
ἑπτα seven

Cf. 16:9-10.

ὀλιγος, η, ον little, small; pl. few
ἰχθυδιον, ου n small fish, fish

Verse 35

καὶ παραγγείλας τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ
τὴν γῆν

παραγγελλω command, instruct

Jesus takes command of the situation.

ἀναπεσεῖν Verb, aor act infin ἀναπιπτω
sit, sit at table
γη, γης f earth

Verse 36

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

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

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

εὐχαριστεω thank, give thanks
κλαω break (only of bread)
ἐδίδου Verb, imperf act indic, 3 s διδωμι

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

Verse 37

καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, καὶ
τὸ περισσεῦον τῶν κλασμάτων ἦραν, ἑπτὰ
σπυρίδας πλήρεις.

ἔφαγον Verb, aor act indic, 1s & 3pl ἐσθιω
πάντες Adjective, m nom pl πας
χορταζω see v.33

περισευω be left over, be more than
enough

κλασμα, τος n fragment, piece

αἶρω take, take up, take away

ἑπτα see v.34

σπυρις, ιδος f basket (larger than the
κοφινος)

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

πληρης, ες (sometimes not declined) full

Verse 38

οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι
ἄνδρες χωρὶς γυναικῶν καὶ παιδίων.

τετρακισχιλιοι, αι, α four thousand

χωρις without, apart from, besides

παιδιον, ου n child

Verse 39

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

ἀπολύσας Verb, aor act ptc, m nom s

ἀπολυω see v.32

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

πλοιον, ου n boat, ship
 ὄριον, ου n territory, region

There are a number of variant spellings of the name Μαγαδαν – many MSS read Μαγδαλα.

Day 728: Matthew 16:1-4

Verses 1-4

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

Verse 1

Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι πειράζοντες ἐπηρωτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδειξαι αὐτοῖς.

προσερχομαι come or go to, approach

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

πειραζω test, put to the test, tempt, attempt

ἐπηρωτησαν Verb, aor act indic, 3 pl

ἐπερωταω ask, interrogate

σημειον, ου n miraculous sign, sign

οὐρανος, ου m heaven

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

ἐπιδειξαι Verb, aor act infin ἐπιδεικνυμι show, point out

Verse 2

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

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s

ἀποκρῖνομαι answer, reply, say

ὄψια, ας f evening

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

εὐδία, ας f fair weather

πυρραζω be red

Verse 3

καὶ πρωΐ, Σήμερον χειμων, πυρράζει γὰρ στυγνάζων ὁ οὐρανός. τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινωσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε.]

πρωΐ adv early morning, in the early morning, morning

σημερον today

χειμων, ωνος m winter, storm, bad weather

στυгнаζω be dark (of the sky)

προσωπον, ου n face, appearance

διακρινω judge, evaluate, discern

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

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

δυναμαι can, be able to, be capable of

Verse 4

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

γενεα, ας f generation, age

πονηρος, α, ον evil, bad, wicked

μοιχαλὶς, ιδος f adulteress, unfaithful

A noun here used adjectivally.

ἐπιζητεω seek, desire, search for

δοθήσεται Verb, fut pass indic, 3 s διδωμι

Ἰωνας, α m Jonah

Cf. 12:38-40.

καταλιπών Verb, aor act ptc, m nom s
καταλείπω leave, leave behind

Day 729: Matthew 16:5-12

Verses 5-12

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

Verse 5

Καὶ ἐλθόντες οἱ μαθηταὶ εἰς τὸ πέραν
ἐπελάθοντο ἄρτους λαβεῖν.

μαθητῆς, ου m see 15:32

Many MSS add αὐτου after μαθηται.

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

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

ἄρτος, ου m see 15:33

λαβεῖν Verb, aor act infin λαμβανω

Verse 6

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

ὄραω trans see; intrans make sure, see to

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

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

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

Verse 7

οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες ὅτι
Ἄρτους οὐκ ἐλάβομεν.

διαλογίζομαι discuss, consider, reason
ἑαυτος, ἑαυτη, ἑαυτον him/her/itself
ἐλάβομεν Verb, aor act indic, 1 pl
λαμβάνω

Verse 8

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

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

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

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

Verse 9

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

οὐπω not yet

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

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

Verse 10

οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν
τετρακισχιλίων καὶ πόσας σφυρίδας
ἐλάβετε;

ἑπτα seven

τετρακισχιλιοι, αι, α four thousand
σφυρις, ιδος f basket (larger than the
κοφινος)

See note on 15:37.

Verse 11

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

νοεω see v.9

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

προσεχω see v.6

ζυμη, ης f see v.6

Verse 12

τότε συνήκαν ὅτι οὐκ εἶπεν προσέχειν ἀπὸ
τῆς ζύμης τῶν ἄρτων ἀλλὰ ἀπὸ τῆς
διδασχῆς τῶν Φαρισαίων καὶ
Σαδδουκαίων.

τοτε then, at that time

συνήκαν Verb, aor act indic, 3pl συνιημι
and συνιω understand, comprehend

A few MSS (κ* [33] ff¹ sy^c) have τῶν Φαρισαίων καὶ Σαδδουκαίων in place of τῶν ἄρτων, probably through the influence of the phrase in vv 6 and 11. Some other witnesses (D Θ f¹³ sy^s) have no modifier whatsoever, resulting in 'not to beware of leaven, but of the teaching of the Pharisees and Sadducees.' The modifier 'in bread' could be an expansion; on the other hand, if original, it may well have been deleted as superfluous. The UBSGNT committee favours inclusion of the modifier τῶν ἄρτων based on the important witnesses κ² B (f¹) lat co; Origen.

διδαχῆ, ης f teaching, what is taught

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

Day 730: Matthew 16:13-20

Verses 13-20

Cf. Mark 8:27-30; Luke 9:18-21 also John 6:67-71.

"As it is in Mark and Luke, this passage in Matthew is clearly the climax of the first main part of the Gospel, devoted to the description of the Galilean ministry of Jesus (i.e., 4:17-16:20). It presents in a paradigmatic form an unequivocal and definitive confession of Jesus as the promised Messiah. This is the only adequate conclusion to the preceding, lengthy description of the deeds and words of Jesus. And without question, much in the preceding accounts has been anticipating this powerful confession. Thus we have repeatedly heard the question asked concerning the identity of the one who could speak and act in this unique way (cf. 8:27, 'What sort of man is this?'; 12:23, 'Can this be the Son of David?'). There have been intimations of his identity throughout, such as his authority (7:29; 9:8), his power to heal (cf. 15:31), and his uniqueness (9:33, 'Never was anything like this seen in Israel'). The demons know his identity as the 'Son of God' (8:29). And even the disciples in the excitement of the moment have already exclaimed 'Truly you are the Son of God' (14:33). But now in a private, peaceful, meditative setting, Jesus for the first time elicits from the disciples, represented by Peter, the reasoned and careful conclusion that he is indeed the Christ, the Messiah of promise." Hagner.

Verse 13

Ἐλθων δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων, Τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου;

μερος, ους n part

Cf. 2:22.

ἠρώτω ask, request, beg, urge

Many MSS add με before (and some after) λεγουσιν thus making it quite clear that Jesus is speaking about himself and not another.

εἶναι Verb, pres infin εἶμι

Verse 14

οἱ δὲ εἶπαν, Οἱ μὲν Ἰωάννην τὸν βαπτιστὴν, ἄλλοι δὲ Ἠλίαν, ἕτεροι δὲ Ἰερεμίαν ἢ ἕνα τῶν προφητῶν.

εἶπαν Verb, aor act indic, 3 pl λεγω

The aorist of λεγω has two forms, the more common being εἶπον (see v.16), the less common (as here) εἶπα.

βαπτιστης, ου m Baptist, baptiser

Cf. 14:2.

ἄλλος, η, ο another, other
Ἠλιας, ου m Elijah

Cf. Mal 3:1; 4:5-6.

ἕτερος, α, ον other, another, different
ἢ or
εἷς, μια, ἐν gen ἐνος, μιας, ἐνος one

Verse 15

λέγει αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι;

Note the emphatic ὑμεῖς.

Verse 16

ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν, Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος.

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s
ἀποκρινομαι answer, reply
ζωω live, be alive

Cf. 2 Sam 7:14; Ps 2:6-8, 12.

"It may not be easy to understand precisely what Peter thought the Anointed One would be and do (even with his insight that he was God's Son), but he was certainly giving voice to an exalted view of Jesus. He could not have ascribed a higher place to him. His words bring out the essential being of our Lord in the most comprehensive expression in the Gospels." Leon Morris.

Verse 17

ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ, Μακάριος εἶ, Σίμων Βαριωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς.

μακαριος, α, ον blessed, fortunate

"a word that signifies godly felicity" Leon Morris.

Βαριωνα and Βαριωνας, α m Bar-Jona
σαρξ, σαρκος f flesh, human nature
αἷμα, ατος f blood

Cf. Gal 1:16.

ἀποκαλυπτω reveal, disclose

"It is important to realize that this knowledge is not due to human cleverness or even profound spiritual insight. Jesus says that it is the product of divine revelation (cf. 11:25-27)." Leon Morris.

Verse 18

κἀγω δέ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾗδου οὐ κατισχύσουσιν αὐτῆς.

κἀγω a compound word = καὶ ἐγω
πετρα, ας f rock, solid rock
οἰκοδομεω build, build up
ἐκκλησια, ας f congregation, church

Davies-Allison comment that this verse is "among the most controversial in all of Scripture." What is 'this rock' on which Jesus builds his church? Morris comments, "the statement that the rock is Peter is true only as we keep in mind what the apostle has said; it is not Peter simply as Peter but Peter who has confessed Jesus as the Messiah who is the church's foundation on which the church is to be built." Hagner comments, "The point of the assertion is that Jesus, i.e., the risen Jesus, will build his new community in the first instance through the labour of the apostles (cf. Eph 2:20), and Peter has been designated as the leader of the apostles (cf. the early chapters of the book of Acts). The metaphorical use of 'build' (οἰκοδομῶ) is appropriate to a community conceived of as a spiritual 'house' or 'temple' (cf. 'house of Israel' and note the description of the church as 'God's building' in 1 Cor 3:9; cf. Eph 2:19-21)."

πύλη, ἡς f gate, door
 ᾗδης, οὐ m Hades, the world of the
 dead, death

Cf. Isa 38:10 and the essentially synonymous
 'gate of death' in Job 38:17; Pss 9:13; 107:18.

κατισχυῶ have strength, overcome,
 prevail

"Jesus is ... saying that the gates of Hades are not strong enough to prevail against the church; that the church will never die. There may also be the thought that though Hades is strong and the dead do not come back from it, it is not strong enough to contain Jesus and it is not strong enough to contain the Christian dead. Whether we can understand all the detailed imagery or not, it is clear that Jesus is giving his followers the assurance that nothing in this world or the next can overthrow the church." Leon Morris.

Verse 19

δώσω σοι τὰς κλεῖδας τῆς βασιλείας τῶν
 οὐρανῶν, καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς
 ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ
 ἐὰν λύσῃς ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν
 τοῖς οὐρανοῖς.

δώσω Verb, fut act indic, 1 s διδωμι
 κλεις, εἶδος f key

Cf. Rev 1:18. The Pharisees shut people out of the kingdom, cf. 23:13. "Peter, by contrast, was to open the way. We see him doing this in Acts 2 and 3 where his preaching brought many into the kingdom, and in Acts 10, where he opened the way for the Gentile Cornelius to come in. We should see another aspect of the use of the keys in Acts 8:20-23, where he is excluding an impenitent sinner." Leon Morris. See also 18:18 where the 'keys' are given to *all* the disciples.

ὅς ἐάν whoever, whatever

Morris, noting the neuter 'whatever' rather than 'whoever', suggests that "while the keys point to admission and exclusion ... the right to 'bind' and 'loose' refers primarily to the regulation of conduct." So also Hagner who says it "refers to the allowing and disallowing of certain conduct, based on an interpretation of the commandments of the Torah, and thus it concerns the issue of whether or not one is in proper relationship to the will of God (contrast the reference to the Pharisees' misuse of their authority [note implied keys!] in 23:13). In Matthew, Jesus is the true interpreter of Torah. His disciples will pass on that interpretation and extend it."

δήσῃς Verb, aor act subj, 2 s δεῶ bind, tie
 γῆ, γῆς f earth
 ἔσται Verb, fut indic, 2 s εἶμι
 δεδεμένον Verb, perf pass ptc, m acc s δεῶ
 λύσῃς Verb, aor act subj, 2 s λυῶ loose,
 untie, allow

Chamberlain remarks: "This is wrongly translated 'shall be bound' and 'shall be loosed,' seeming to make Jesus teach that the apostles' acts will determine the policies of heaven. They should be translated 'shall have been bound' and 'shall have been loosed.' This makes the apostles' acts a matter of inspiration or heavenly guidance."

Hagner, while noting the tenses, comments, "The judgment of Peter, and by implication that of the church, reflects what is in accord with what is settled in heaven as the fully determined will of God... Whether this is already decreed in the will of God or subsequently ratified as the will of God is not the issue here. Peter's authority, in short, is such that he speaks on behalf of heaven (i.e., God)."

Verse 20

τότε διεστείλατο τοῖς μαθηταῖς ἵνα μηδενὶ
 εἴπωσιν ὅτι αὐτός ἐστιν ὁ Χριστός.

τοτε then, at that time

διεστείλατο Verb, aor midd indic, 3 s

διαστελλομαι order, give strict orders

The only occurrence of this verb in Matthew.

μηδεις, μηδεμια, μηδεν no one, nothing

εἰπωσιν Verb, aor act subj, 3 pl λεγω

"To have proclaimed Jesus' messiahship would have been to invite misunderstanding." Leon Morris.