

**Notes on the Greek New Testament**  
**Week 147 – Matthew 16:21-17:27**

**Day 731: Matthew 16:21-28**

**Verses 21-23**

Cf. Mark 8:31-33; Luke 9:22. "This is the first of three predictions (all of which are found also in Mark and Luke) of the suffering and death of Jesus (cf. 17:22-23; 20:17-19; cf. 26:2)." Hagner.

**Verse 21**

Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς Ἱεροσόλυμα ἀπελθεῖν καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

τοτε see v.20

Ἀπὸ τότε signifies "that a major turning point in the narrative has been reached (cf. 4:17)." Hagner.

ἀρχω rule; midd begin

Implies sustained teaching, of which the following few words are only a summary.

The important witnesses  $\aleph^*$  and  $B^*$  (as well as  $sa^{mss}$  mae bo) add Χριστος. The addition is clearly caused by the preceding verse.

δεικνυω show (more commonly in middle deponent δεικνυμι)

μαθητης, ου m see 15:32

δει impersonal verb it is necessary, must

Implies a divine necessity

παθεῖν Verb, aor act infin πασχω suffer

πρεσβυτερος, α, ον elder

ἀρχιερευς, εως m high priest, member of high priestly family

γραμματευς, εως m scribe

These groups together formed the Sanhedrin, the highest Jewish court. "The elders were those whose age, experience, and piety accorded to them the responsibilities of leadership. The chief priests were the intermediate hierarchy between the single high priest, the presiding officer of the Sanhedrin (see 26:62-68), and the priesthood generally (for the chief priests and the Sanhedrin, see 26:59). The scribes were the professional Torah scholars (cf. 2:4 and see *Comment* on 13:52). The three are mentioned together again only in 27:41 (though in a different order, i.e., 2, 3, 1), which records the partial fulfilment of the present prediction (cf. 26:57, where the scribes and elders are mentioned together with the high priest, Caiaphas). Most commonly linked in the passion narrative itself are the high priests [sic] and elders (cf. 26:3, 47; 27:1, 3, 12, 20; 28:11-12; outside the passion narrative, cf. 21:23). The chief priests and scribes are linked only in 2:4; in the third passion prediction, 20:18; and in 21:15." Hagner.

ἀποκτανθηναι Verb, aor pass infin

ἀποκτεινω kill, put to death

τριτος, η, ον third

ἐγειρω raise

The Father is most commonly viewed as the active party in the resurrection.

**Verse 22**

καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ λέγων, Ἰλεως σοι, κύριε· οὐ μὴ ἔσται σοι τοῦτο.

προσλαβόμενος Verb, aor midd dep ptc, m

nom s προσλαμβανομαι take aside

ἐπιτιμαω command, rebuke

Perhaps it was precisely because Jesus had spoken of Peter as having a position of leadership among the twelve that he felt it right to take Jesus on one side to speak with him. "Jesus' statement was fully incomprehensible to Peter. In no way did the messianic identity of Jesus fit the programme now laid out by Jesus. To Peter and the other disciples what Jesus now began to say to them seemed flatly contradictory of their confession of him as Messiah (cf. 1 Cor 1:23) and his unqualified acceptance of that confession." Hagner.

ἰλεως, ων merciful, ἰλεως σοι May God be merciful to you! or God forbid!

ἔσται Verb, fut indic, 2 s εἶμι

Note the emphatic double negative – "this will never happen to you."

### Verse 23

ὁ δὲ στραφεὶς εἶπεν τῷ Πέτρῳ, "Ὑπαγε ὀπίσω μου, Σατανᾶ· σκάνδαλον εἶ ἐμοῦ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων.

στραφεὶς Verb, aor pass ptc, m nom s  
στρεφω intrans (mostly in pass) turn, turn around

ὑπαγω go, depart

ὀπισω after, behind, follow, away from  
Σατανας, α the Adversary, Satan

"We are to understand that Jesus' death was so central to God's plan that to try to avoid it was to do the work of none less than the evil one himself." Leon Morris. Hagner comments, "Peter was going *against* the will of God and had unwittingly taken a position identical with that of Satan, who early on in Matthew's narrative had attempted to sidetrack Jesus from his Father's will (see 4:1-11)."

σκάνδαλον, ου n that which causes sin/offence, obstacle

Morris suggests that it is best to understand this word here in its original sense of 'a trap'. Hagner, however, comments, "The command to get 'behind me' (ὀπίσω μου) refers to the clearing of Jesus' path by the removal of an obstacle (and perhaps hints at the proper place for a disciple following Jesus; cf. esp. v 24; and 4:19; 10:38)."

φρονεω think, have in mind

Cf. Col 3:2.

### Verses 24-28

Cf. Mark 8:34-9:1; Luke 9:23-27.

### Verse 24

Τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ, Εἴ τις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθείτω μοι.

θελω wish, will

ἔλθειν Verb, aor act infin ἔρχομαι

ἀπαρνησάσθω Verb, aor midd dep imperat, 3 s ἀπαρνεομαι disown, renounce claim to

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

ἀράτω Verb, aor act imperat, 3 s αἶρω take, take up

σταυρος, ου m cross

This demand is too often trivialised by being applied to the minor inconveniences of life. "Jesus is speaking about a death to a whole way of life; he was talking about the ultimate in self-sacrifice, a very death to selfishness and all forms of self-seeking." Morris.

ἀκολουθεω follow, accompany

Note the present tense suggesting ongoing practice.

### Verse 25

ὃς γὰρ ἐὰν θέλη τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὐρήσει αὐτήν.

ὃς ἐὰν οἷος ἂν whoever, whatever

ψυχη, ης f self, life, 'soul'

σωζω save, rescue

The sense here is 'preserve.'

ἀπολέσει Verb, fut act indic, 3 s ἀπολλυμι destroy, kill, lose

ἕνεκα (ἕνεκεν and εἵνεκεν) prep with gen because of, for the sake of

"He is not referring to someone who has such a poor self-esteem that his life crumbles. He is referring to the person who *loses his life for my sake*, the one who puts the service of God's Messiah before all else, who counts all well lost for Christ's sake and who consequently devotes all his time to serving Christ and other people for Christ's sake." Leon Morris. Of εὐρήσει αὐτήν Hagner comments, "Although it is difficult to articulate the concept of 'finding one's life' it is not very different from experiencing the well-being meant by the word 'salvation' (cf. *shalom*). The dying to self may or may not involve a literal martyr's death, but the person who dies to self in discipleship to Jesus (cf. 5:11; 10:18, 39; 19:29) will discover life in this fundamental sense. In sharp contrast, those persons who try selfishly to guard their existence will not know the full commitment of discipleship and will tragically end up losing the very thing they tried to protect (cf. Luke 12:33; John 12:25; Rev 12:11)."

### Verse 26

τί γὰρ ὠφεληθήσεται ἄνθρωπος ἐὰν τὸν κόσμον ὅλον κερδήσῃ τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῆ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;

A second reason (note the repetition of γαρ) is now introduced.

ὠφελεω gain, profit, benefit

ἐὰν if, even if, though

κοσμος, ου m world

όλος, η, ον whole, all, entire

"The reference to the possibility of gaining 'the whole world,' i.e., its wealth, is reminiscent of 4:8, where Satan offers Jesus 'all of the kingdoms of the world and their glory' if he will only worship him – i.e., if Jesus would look out for himself and avoid the path of obedience (suffering and death) God had marked out for him. It is hard to imagine a more powerful polemic against wealth that squeezes out discipleship (cf. 6:19-21)." Hagner.

κερδήση Verb, aor act subj κερδαινω  
gain, win

ζημιωθή Verb, aor pass subj, 3 s ζημιωω  
(only in pass) lose, suffer loss

Note, perhaps, the contrast with εύρησει in the previous verse.

ἢ or

δώσει Verb, fut act indic, 3 s διδωμι  
ἀνταλλαγμα, τος η something offered in  
exchange

Found only here and in the Markan parallel.

### Verse 27

μέλλει γάρ ο υἱός τοῦ ἀνθρώπου ἔρχεσθαι  
ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν  
ἀγγέλων αὐτοῦ, καὶ τότε ἀποδώσει  
ἐκάστω κατὰ τὴν πράξιν αὐτοῦ.

μελλω (before an infin) be going, intend,  
be destined

μελλω may be used "to denote an action that necessarily follows a divine decree, is destined, must, will certainly." (BAGD)

δοξα, ης f glory

ἀγγέλων αὐτοῦ Hagner comments that, "The αὐτοῦ ... in the present reference to angels probably refers to the Son of Man (e.g., 13:41; 24:31, 2 Thess 1:7; so too perhaps 25:31; for OT background, cf. Zech 14:5)."

τοτε see v.20

ἀποδιδωμι give, give back, repay

ἐκάστος, η, ον each, every

πραξις, εως f what one does, deed,  
action

"These words, which are cited elsewhere in the NT (Rom 2:6; cf. allusions in 2 Cor 11:15; 2 Tim 4:14; 1 Peter 1:17; Rev 2:23; 18:6; 20:12-13; 22:12), are in nearly verbal agreement with Ps 61:13 (LXX) [Eng. 62:12], where only the number of the verb (second person) differs and the final phrase is κατα τα ἔργα αὐτου... The identical words, however, are found also in Prov 24:12 (but where the verb is in the present tense, ἀποδιδωσιν... The concept is a common one in the OT (cf. Jer 17:10) and had by the NT era (as the above references show) become nearly proverbial in character... After his death and resurrection, Jesus will return in glorious manner as the apocalyptic Judge of humanity (cf. 7:22-23; 13:41-42; cf. 25:31-46). In light of this, one's decisions concerning one's ψυχη, 'very being,' become not only crucially important but also urgent." Hagner.

### Verse 28

ἀμὴν λέγω ὑμῖν ὅτι εἰσὶν τινες τῶν ὧδε  
ἑστῶτων οἵτινες οὐ μὴ γεύσονται  
θανάτου ἕως ἂν ἴδωσιν τὸν υἱὸν τοῦ  
ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ  
αὐτοῦ.

ὧδε adv here, in this place

ἑστῶτων Verb, perf act ptc, gen pl ἵστημι  
stand

οἵτινες Pronoun, m nom pl ὅστις, ἥτις, ὅ  
τι who, which, whoever, whichever

γεύσονται Verb, fut midd dep indic, 3 s  
γευομαι taste, experience

θανατος, ου m death

ἕως until

ἴδωσιν Verb, aor act subj, 3 pl ὁραω see,  
observe, recognise

Cf. 10:23 and the notes on that verse.

Leon Morris comments, "Some interpreters have understood this to mean that the end of the age will come about during the lifetime of some of Jesus' hearers. But it seems unlikely that Jesus would mean this; he consistently refused to set dates, and in any case he said explicitly that he did not know when the end would come (24:36)." Morris then considers several alternative interpretations before concluding, "There is a good deal to be said for a reference to the events linked by the death and resurrection of Jesus and the coming of the Spirit that led to the preaching of the gospel and the growth of the church. That was the decisive coming, of permanent significance to the church."

Ridderbos reminds us that prophecy "often compresses the distinct phases of the future into a unity." He further points out that "whenever He (i.e. Jesus) told the disciples about His exaltation, He spoke *either* of His resurrection *or* of His coming reign." He holds that "coming in his kingdom" is a compressed way of referring to the whole exaltation and that it was not until after the resurrection that the disciples would see that there were two parts to this coming of the kingdom. They would see the early manifestation in the resurrection and what followed immediately, though the final fulfilment of the words is yet future. Some such understanding of Jesus' words is surely required."

Hagner, having outlined various approaches to this verse suggests that Jesus may have been referring to the "the destruction of Jerusalem and the temple. From our perspective, because of the typological interconnection, the latter may be regarded as an anticipation of the final judgment. Given the unity of eschatology, the theological point remains justifiable; i.e., to see the destruction of Jerusalem was in a sense to see the coming of the Son of Man in his kingdom."

### Day 732: Matthew 17:1-8

#### Verses 1-8

Cf. Mark 9:2-8; Luke 9:28-39. "All three synoptic Gospels preserve the sequence of (1) the confession at Caesarea Philippi, (2) the announcement of Jesus' suffering and death (together with the subsequent saying about true discipleship), and (3) the transfiguration. Matthew and Mark include immediately after the present pericope (4) a repetition of the prophecy about the passion of the Son of Man. The logic of this sequence is clear. Jesus elicits the confession concerning his messiahship but then proceeds to instruct the disciples in the unexpected way of this strange Messiah and those who would follow him. It is for the purpose of confirming the truth of Jesus' identity as Messiah, the Son of God – despite the shocking and apparently contradictory revelation of his imminent suffering and death – that the inner circle of disciples is allowed a glimpse of the true glory of Jesus in his transfiguration before their eyes." Hagner.

#### Verse 1

Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν.

ἕξ six

A deliberate and careful link with the preceding events. Hagner suggests that there may here be an allusion to Exod 24:12-18, "where Moses sees the glory of Yahweh on the mountain and on the seventh day hears the voice of God. Jesus took with him the inner circle of disciples, Peter, James and John (cf. Exod 24:1,9, where Moses takes three close co-workers with him, Aaron, Nadab and Abihu)."

παραλαμβάνω take, take along

ἀναφέρω lead or take up

ὄρος, οὐς n mountain, hill

ὑψηλός, η, ον high

ἰδῖος, α, ον one's own; κατ' ἰδίαν privately

#### Verse 2

καὶ μετεμορφωθὴ ἔμπροσθεν αὐτῶν, καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς.

μετεμορφωθὴ Verb, aor pass indic, 3 s  
μεταμορφοῦμαι be changed in form,  
be transformed

ἔμπροσθεν before, in front

λαμπῶ shine, give light

προσῶπον, οὐ n face, appearance

ἥλιος, οὐ m the sun

ἱματίον, οὐ n garment, clothing, robe

ἐγένετο Verb, aor midd dep indic, 3 s  
γίνομαι

λευκός, η, ον white, shining

φῶς, φωτός n light

Cf. 13:43. "What is promised to the righteous in the new aeon ... happens already to Jesus in this world, not as one among many others, but as the bearer of a unique call." Behm. Cf. also Rom 12:2 and 2 Cor 3:18.

#### Verse 3

καὶ ἰδοὺ ὤφθη αὐτοῖς Μωϋσῆς καὶ Ἡλίας συλλαλοῦντες μετ' αὐτοῦ.

ὤφθη Verb, aor pass indic, 3 s ὁρᾶω see,  
observe; pass. appear

Ἡλίας, οὐ m Elijah

συλλαλέω speak with, talk with

"The two represent a way of saying that the whole of the Old Testament revelation found its fulfilment in Jesus." Morris. Hagner comments, "Both Moses and Elijah were associated with Mount Sinai, the mountain of revelation (for Elijah, 'Horeb, the mount of God' [1 Kings 19:8])."

#### Verse 4

ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ, Κύριε, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσω ὧδε τρεῖς σκηνάς, σοὶ μίαν καὶ Μωϋσῆϊ μίαν καὶ Ἡλίᾳ μίαν.

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

On Peter's state of mind, cf. Mark 9:6.

καλός, η, ον good, fine, precious

ὧδε adv here, in this place

εἶναι Verb, pres infin εἶμι

θελω wish, will

τρεῖς, τρια gen τριων dat τρισιν three

σκηνη, ης f tent, temporary shelter

"Clearly Peter was envisaging a lengthy stay on the mountain for the heavenly visitors and wished to provide suitable lodging places." Morris. Hagner, however, suggests that the proposed little huts of branches were "not for providing the hospitality of overnight lodging or to prolong the experience (which after all was terrifying) but possibly as a kind of honorary gesture, a commemoration of this remarkable event, i.e., three shrines or holy places, similar to the OT tent shrine itself, which would symbolise the remarkable communion between heaven and earth represented by these three figures. (Cf. the 'tent of meeting,' where Yahweh spoke with Moses [Exod 33:7-11; Numb 12:5-9].) God in this instance, however, would speak to the disciples without a tent of meeting."

εἷς, μία, ἓν gen ἑνος, μίας, ἑνος one

#### Verse 5

ἔτι αὐτοῦ λαλοῦντος ἰδὸν νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς, καὶ ἰδὸν φωνὴ ἐκ τῆς νεφέλης λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· ἀκούετε αὐτοῦ.

ἔτι still, yet

λαλεω speak, talk

νεφελη, ης f cloud

φωτεινός, η, ον full of light

ἐπισκιαζω overshadow, fall upon

'covered them' would here be better than 'overshadowed them' since it was a bright cloud – NIV has 'enveloped them'.

"This cloud symbolises the shekinah glory, the very presence of God (cf. Exod 40:35; *Odes Sol* 35:1, where the same noun and verb ἐπισκιαζειν ... [cf. Exod 19:18-19], are used to describe the presence of Yahweh in the tent-shrine). The future coming of the Son of Man will also be accompanied by clouds (cf. 16:27; 24:30; 26:64; for the expectation of a return of the Shekinah glory in the eschatological era, see 2 Macc 2:8; cf. Isa 4:5)." Hagner. Cf. also Rev 1:7.

ἀγαπητός, η, ον beloved  
εὐδοκεω be pleased, take  
delight/pleasure in

Cf. 3:17. "At the very least it indicates warm approval and makes it clear that the Father is setting his seal of approval on the Son in his earthly mission." Morris. Hagner comments, "If the second clause contains an allusion to the suffering Servant of Isaiah (as argued there [3:17]), this now takes on enormously heightened significance, given the preceding announcement by Jesus of his suffering and death. Jesus is the Messiah in whom God delights (Isa 42:1) but also the suffering Servant upon whom 'the Lord has laid the iniquity of us all' (Isa 53:6). The divine voice thus identifies Jesus as the unique Son of God who possesses unique authority. Moses and Elijah are but his attendants."

On 'listen to him' cf. Deut 18:15

#### Verse 6

καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσαν ἐπὶ πρόσωπον αὐτῶν καὶ ἐφοβήθησαν σφόδρα.

μαθητης, ου m disciple

ἔπεσαν Verb, aor act indic, 3 pl πιπτω

fall, fall down

προσωπον, ου n see v.2

φοβεομαι fear, be afraid (of)

σφοδρα very much, very, greatly

Cf. 27:54.

#### Verse 7

καὶ προσῆλθεν ὁ Ἰησοῦς καὶ ἀψάμενος αὐτῶν εἶπεν, Ἐγέρθητε καὶ μὴ φοβεῖσθε.

προσερχομαι come or go to

ἀψάμενος Verb, aor midd ptc, m nom s

ἅπτω midd. take hold of, touch

ἐγέρθητε Verb, aor pass imperat, 2 pl

ἐγειρω raise

Cf. Rev 1:17.

**Verse 8**

ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν  
οὐδένα εἶδον εἰ μὴ αὐτὸν Ἰησοῦν μόνον.

ἐπάραντες Verb, aor act ptc, m nom pl  
ἐπαιρω raise, lift up  
οὐδεις, οὐδεμα, οὐδεν no one, nothing  
εἶδον Verb, aor act ind, 1s & 3pl ὄραω see  
v.3  
μονος, η, ον i) adj only, alone; ii) adv  
μόνον only, alone

"The final verse serves not only to bring the account of the experience to an end but to emphasise the exclusive focus upon Jesus." Hagner.

**Postscript**

Having quoted G B Caird who wrote, "The whole history of Christian ethics could be written as a commentary on the transfiguration," Hagner concludes, "The present-day church needs once again to discover the absolute authority of the teaching of Jesus."

**Day 733: Matthew 17:9-13****Verses 9-13**

Cf. Mark 9:9-13. See also 11:10, 14 on John the Baptist as Elijah.

**Verse 9**

Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους  
ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς λέγων,  
Μηδενὶ εἶπητε τὸ ὄραμα ἕως οὗ ὁ υἱὸς  
τοῦ ἀνθρώπου ἐκ νεκρῶν ἐγερθῆ.

καταβαινω come or go down, descend  
ὄρος, ουσ n see v.1  
ἐνετείλατο Verb, aor midd dep indic, 3 s  
ἐντελλομαι command, order  
μηδεις, μηδεμα, μηδεν no one, nothing  
εἶπητε Verb, aor act imperat, 2 pl λεγω

Moulton lists this use of the aorist imperative preceded by μη as one where the appropriate response would be "I will avoid doing so"; that is, the aorist means "Don't start" rather than "stop doing".

ὄραμα, τος n vision, sight, something  
seen  
οὗ adv where; ἕως οὗ until  
νεκρος, α, ον dead  
ἐγερθῆ Verb, aor pass subj, 3 s ἐγειρω  
raise

"In this sense the transfiguration of Jesus was a foreshadowing of Jesus' glorious resurrection (cf. the appearance on the mountain in 28:16-20). When the resurrection became the centre of the early church's proclamation, then too the story of the transfiguration could be made known. But the disciples surely would have been hard pressed to comprehend at this point Jesus' intent (despite Matthew's omission of Mark 9:10)." Hagner.

**Verse 10**

καὶ ἐπηρωτησαν αὐτὸν οἱ μαθηταὶ  
λέγοντες, Τί οὖν οἱ γραμματεῖς λέγουσιν  
ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον;

ἐπηρωτησαν Verb, aor act indic, 3 pl  
ἐπερωτω ask, interrogate, question

Many MSS add αὐτοῦ after μαθηται.

γραμματευσ, εως m scribe, expert in  
Jewish law

δεῖ impersonal verb it is necessary, must  
ἐλθεῖν Verb, aor act infin ἐρχομαι  
πρῶτον adv. first, first of all

Cf. Mal 4:5. The disciples still have fresh in their minds the vision of Elijah talking with Jesus. But now, as Jesus talks of his death and resurrection they are perplexed, they cannot fit together the prophecies and expectations concerning Elijah with what Jesus has now told them. Plummer conjectures further that the scribes may have used the absence of Elijah as an argument against Jesus' messiahship; they may have asked, "How can He be the Messiah, when Elijah, who is to precede the Messiah, is not yet come?"

**Verse 11**

ὁ δὲ ἀποκριθεὶς εἶπεν, Ἠλίας μὲν ἔρχεται  
καὶ ἀποκαταστήσει πάντα.

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

"Elijah indeed comes' where the present tense is used to refer to something that is past; it brings out the continuing validity of the prophecy." Leon Morris.

ἀποκαταστήσει Verb, fut act indic, 3 s  
ἀποκαθιστημι reestablish, restore

"The verb ἀποκαταστήσει ... is drawn verbatim from the LXX of Mal 3:23, where, however, the object clause is 'the heart of the father to the son and the heart of a man to his neighbour' (the Hebrew of Mal 4:6 is only slightly different)." Hagner.

"The thought is apparently that sin has corrupted and ruined the creation, but Elijah's function is to usher in the events that will (through the atoning work of Jesus) restore the pristine blessedness." Morris. Hagner says that John's was "a preparatory work of repentance and renewal (as in the Malachi passage; see especially Luke 1:17 and cf. Sir 48:10)."

### Verse 12

λέγω δὲ ὑμῖν ὅτι Ἰηλίας ἤδη ἦλθεν, καὶ οὐκ ἐπέγνωσαν αὐτὸν ἀλλὰ ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπὲρ αὐτῶν.

ἤδη adv now, already

ἦλθεν Verb, aor act indic, 3 s ἐρχομαι

ἐπιγινωσκω perceive, recognise

ὅσος, η, ον as much as, whatever

ἠθέλησαν Verb, aor act indic, 3 pl θελω  
wish, will

οὕτως adv. formed from οὗτος thus

μελλω be going, be about, be destined

πάσχω suffer, experience

"There is glory on the mountain of transfiguration, but it is a glory that meant suffering for the Baptist and would mean suffering for Jesus." Morris.

### Verse 13

τότε συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.

τοτε then, at that time

συνῆκαν Verb, aor act indic, 3 pl συνιημι  
understand, comprehend

"It is not easy for us to see how Jesus' words would convey to the disciples the information that he had been speaking of John the Baptist. Perhaps there had been no other religious figure of importance in recent times, at least among those known to the disciples, who had been mistreated in the way Jesus indicated. Or perhaps he said more than Matthew has recorded. Or the disciples may have recalled that Jesus had identified John with Elijah (11:14)." Morris.

## Day 734: Matthew 17:14-21

### Verses 14-21

Cf. Mark 9:14-29; Luke 9:37-43.

### Verse 14

Καὶ ἐλθόντων πρὸς τὸν ὄχλον προσήλθεν αὐτῷ ἄνθρωπος γονυπετῶν αὐτὸν

ἐλθόντων Verb, aor act ptc, gen pl ἐρχομαι  
ὄχλος, ον m crowd, multitude  
προσερχομαι come or go to, approach  
γονυπετεω kneel

### Verse 15

καὶ λέγων, Κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιαζεται καὶ κακῶς πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὕδωρ.

ἐλεαω and ἐλεεω be merciful, show  
kindness

σεληνιαζομαι (lit be moonstruck, a lunatic), be an epileptic

κακῶς badly, severely

πάσχω suffer, experience

A few MSS (κ B L Θ) read ἔχει rather than πάσχει, reverting to the regular Greek idiomatic expression.

"Matthew often has κακῶς ἔχω (see on 4:24), but this expression occurs here only in the New Testament. It indicates not only that the ailment was severe but that the boy suffered a good deal." Leon Morris.

πολλάκις often, repeatedly, frequently

πίπτω fall, fall down

πῦρ, ος n fire

ὕδωρ, ὕδατος n water

### Verse 16

καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι.

προσήνεγκα Verb, aor act indic, 1 s

προσφερω bring, bring before

ἠδυνήθησαν Verb, aor indic, 3 pl δυναμαι  
can, be able to, be capable of

θεραπευω heal, cure

### Verse 17

ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε μεθ' ὑμῶν ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε.

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

ὦ O!

γενεα, ας f generation, age

ἀπιστος, ον unfaithful, unbelieving

διεστραμμένη Verb, perf pass ptc, f acc s

διαστρεφω pervert, turn away

Cf. Deut 32:5 – γενεα σκολια και διεστραμμενη LXX.

πότε interrog adv. when? (ἕως ποτε how long?)

ἔσομαι Verb, fut indic, 1 s εἶμι  
 ἀνεχομαι endure, be patient with  
 φερω bring, lead  
 ὧδε adv here, in this place

"Jesus' lament here is addressed not so much to the man, who after all seems to believe in Jesus' power ... or to the disciples, as it is to the unbelieving crowd that had become involved (note the repeated plural ὑμῶν ... and the plural verb φερετε ... and the 'privately' of v 19)... There is an undeniable frustration in Jesus' questions – a frustration over the breakdown of the dawning of the kingdom in his absence, reflected in the powerlessness of the disciples. They appear themselves to have been affected by the unbelief of the crowd, and they will receive their rebuke in v 20. But here the hardheartedness of the crowd is primarily in view, and Jesus asks how long he will have to be with them (cf. John 14:9) and 'put up' with them (ἀνεχεσθαι occurs in Matthew only here). The whole episode seems to have reminded Jesus of Israel's unbelief. There was no doubt some impatience in Jesus when he ordered φέρετέ μοι αὐτὸν ὧδε ... cf. the command of 14:18." Hagner.

### Verse 18

καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον· καὶ ἔθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης.  
 ἐπιτιμαω command, rebuke  
 δαιμόνιον, ου n demon, evil spirit  
 ἔθεραπεύθη Verb, aor pass indic, 3 s  
 θεραπευω see v.16  
 παῖς, παιδος m & f servant, child  
 ὥρα, ας f hour, moment, instant  
 ἐκεῖνος, η, ο demonstrative adj. that

"The lack of delay stresses Jesus' mastery over demons and disease." Morris.

### Verse 19

Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν εἶπον, Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;

τοτε then, at that time  
 προσερχομαι see v.14  
 ἰδιος, α, ον one's own; κατ' ἰδιαν privately

"Reflecting their embarrassment over the episode." Hagner.

εἶπον Verb, aor act indic, 1s & 3pl λεγω  
 ἠδυνήθημεν see v.16  
 ἐκβαλλω throw out, expel, cast out

### Verse 20

ὁ δὲ λέγει αὐτοῖς, Διὰ τὴν ὀλιγοπιστίαν ὑμῶν· ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ, Μετάβα ἔνθεν ἐκεῖ, καὶ μεταβήσεται· καὶ οὐδὲν ἀδυνατήσει ὑμῖν.

ὀλιγοπιστια, ας f littleness of faith

This is the only occurrence in the New Testament of this noun, though the adjective occurs 4 times in Matthew and once in Luke. Many MSS read ἀπιστιαν rather than ὀλιγοπιστιαν, substituting the more common word.

It is not the *amount* of faith that is in question (as the following words make clear) but its *quality*.

ἐὰν if, even if, though  
 πιστις, εως f faith, trust, belief  
 κόκκος, ου m seed, grain  
 σιναπι, εως n mustard

Cf. 13:31 "an expression that clearly had become proverbial for the smallest thing... It is not necessary to have great faith; even small faith is enough, as long as it is faith in the great God." Morris.

ἐρεῖτε Verb, fut act indic, 2 pl λεγω  
 ὄρος, ους n mountain, hill  
 μετάβα Verb, aor act imperat, 2s  
 μεταβαινω leave, move, go, cross over  
 ἐνθεν adv from here  
 ἐκεῖ there, in that place, to that place  
 μεταβήσεται Verb, fut midd dep indic, 3 s  
 μεταβαινω

Cf. 21:21 also 1 Cor 13:2. Morris says that "The moving of mountains was proverbial among the Jews for accomplishing something of great difficulty", and cites examples from rabbinic literature. He then adds, "Through the centuries pious souls have never been conspicuous for transferring physical objects such as literal mountains, but there are many instances on record where mountainous difficulties have been removed by the exercise of faith."

οὐδεις, οὐδεμα, οὐδεν no one, nothing  
 ἀδυνατει impers it is impossible

"Consideration of the context leads to the conclusion that the clause 'nothing will be impossible' refers to the signs of the kingdom which the disciples in their office were commissioned to perform in chap. 10." Hagner.

**Verse 21**

Several of the oldest manuscripts and versions omit verse 21 (*This kind does not come out except by prayer and fasting*). Metzger comments, "Since there is no good reason why the passage, if originally present in Matthew, should have been omitted, and since copyists frequently inserted material derived from another Gospel, it appears that most manuscripts have been assimilated to the parallel in Mk 9:29."

**Day 735: Matthew 17:22-27****Verses 22-23**

Cf. Mark 9:30-32; Luke 9:43b-45.

**Verse 22**

Συστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων,

συστρεφω gather, come together

Many witnesses (C D L W Θ f<sup>13</sup> TR sa<sup>mss</sup> mae bo) have ἀναστρεφομένων, 'living,' in place of the rare and more difficult συστρεφομένων, 'gathering around (him)' (κ B f<sup>1</sup>), which is to be preferred.

μελλω be going, be about, be destined

παραδίδοσθαι Verb, pres pass infin

παραδίδωμι hand/give over, deliver up

"Now for the first time the important word παραδίδοσθαι, 'to hand over, be betrayed,' is used in referring to Jesus' death (cf. 20:18-19); and especially chaps 26-27, where it occurs no less than fifteen times, underlining the fulfillment of the predictions; Acts 3:13; Rom 4:25; 1 Cor 11:23; cf. Rom 8:32, where God is said to hand over his own Son). Possibly there is also an intended allusion to the verb in the LXX of Isa 53:6, 12." Hagner.

χειρ, χειρος f hand, power

**Verse 23**

καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται. καὶ ἐλυπήθησαν σφόδρα.

ἀποκτενοῦσιν Verb, fut act indic, 3 pl

ἀποκτείνω kill, put to death

τρίτος, η, ον third

ἐγειρω raise

ἐλυπήθησαν Verb, aor pass indic, 3 pl

λυπεω pain, grieve; pass be sad, sorrowful, grieve

σφόδρα very much, greatly

**Verses 24-27**

These verses are unique to Matthew.

**Verse 24**

Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοὺμ προσῆλθον οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ καὶ εἶπαν, Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ [τὰ] δίδραχμα;

ἐλθόντων Verb, aor act ptc, gen pl ἐρχομαι

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

προσερχομαι come/go to, approach

δίδραχμον, ου n two-drachma (Greek coin with the approximate value of two denarii; annual Temple-tax, required of each Jew)

διδασκαλος, ου m teacher

τελεω finish; pay (taxes)

A question expecting a positive answer. It amounts to a polite form of request for payment.

**Verse 25**

λέγει, Ναί. καὶ ἐλθόντα εἰς τὴν οἰκίαν προέφθασεν αὐτόν ὁ Ἰησοῦς λέγων, Τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσιν τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν ἢ ἀπὸ τῶν ἀλλοτρίων;

ναί yes, yes indeed, certainly

οἰκία, ας f house, home

προφθάνω come before

Jesus took the initiative and spoke to Peter before he could raise the subject of the Temple tax ('forestalled him' REB).

δοκεω think, suppose

βασιλευς, εως m king

γη, γης f earth

τέλος, ους n conclusion; pl tax

"τέλος means 'end', but it is also used, mostly in the plural, for customs duties, tolls levied for the passage of goods." Leon Morris.

ἢ or

κηνσος, ου m tax

"κηνσος is a loanword from the Latin *census* and refers to a poll tax, the payment of tribute" Morris.

ἀλλοτριος, α, ον belonging to another

"Kings regularly tax their citizens, not their families." Morris.

**Verse 26**

εἰπόντος δέ, Ἀπὸ τῶν ἀλλοτρίων, ἔφη αὐτῷ ὁ Ἰησοῦς, Ἄρα γε ἐλεύθεροί εἰσιν οἱ υἱοί.

εἰπόντος Verb, aor act ptc, m gen s λεγω

The unusual genitive absolute construction εἰπὸνος δε without the corresponding noun has given rise to a number of other readings. Many MSS, including TR, read λεγεί αὐτῷ ὁ Πέτρος.

ἔφη Verb, imperf act ind, 3s φημι **say**  
γε enclitic particle adding emphasis to the word with which it is associated  
ἐλευθερος, α, ον **free, free person**

"Since Jesus was in a special sense the Son of God, he was exempt from taxes to be paid to the Temple of God, and by extension his close servants were exempt too." Morris.

### Verse 27

ἵνα δὲ μὴ σκανδαλίσωμεν αὐτούς, πορευθεὶς εἰς θάλασσαν βάλε ἄγκιστρον καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἄρον, καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὐρήσεις στατήρα· ἐκείνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

σκανδαλιζω **cause (someone) to sin, cause offence**

There is some controversy over the meaning of this verb here. "Most translators render it in some such way as 'lest we give offence to them.' But this verb has the idea of entrapment (see on 5:29). The thought is not that the tax collectors be offended but that they be tripped up, led into conduct that was sinful." Morris. Derrett suggests that, "Jesus saves the tax collectors from the sin of forcing him to pay when he need not."

However this verb is interpreted, it is evident that Jesus shows concern for the tax collectors – Green speaks of it as "pastoral concern".

πορευθεὶς Verb, aor pass dep ptc, m nom s

πορευομαι **go, proceed**

θαλασσα, ης f **sea**

βαλλω **throw, throw down, place**

ἄγκιστρον, ον n **fishhook**

ἀναβάντα Verb, aor act ptc, m acc s

ἀναβαινω **go up, come up**

πρωτον **first, first of all**

ἰχθυς, υος m **fish**

ἄρον Verb, aor act imperat, 2 s αἶρω

**take, take up**

ἀνοιγω **open**

στομα, τος n **mouth**

εὐρήσεις Verb, fut act indic, 2 s εὐρισκω

στατήρ, ηρος m **stater, four drachmas**

"Derrett argues that the fish in mind would have been a catfish, which scavenges near landing places, is without scales, and thus is not to be eaten by Jews. It grows to a length of four feet or more. It has a large mouth and, according to Derrett, would be attracted to a bright disk, which when taken into the mouth 'might easily be caught in the framework of the hinder part of the mouth'." Morris.

ἐκεινος, η, ο demonstrative adj. **that**  
λαβων Verb, aor act ptc, m nom s λαμβανω  
δὸς Verb, aor act imperat, 2 s διδωμι  
ἀντι prep with gen **for, in place of**

"Matthew does not tell us that Peter actually caught the fish in this way and paid the tax... Thus Melinsky thinks that Jesus' words to Peter "may have been a humourous way of saying 'Get on with your fishing and the tax will look after itself.'" But if this is what Matthew meant, he has recorded it in a very strange way. It is better to understand him to mean that there would be a real coin in the mouth of a real fish." Morris. Hagner comments, "The fulfilment of Jesus' directions and their truthfulness are not recorded but left unassumed. Thus the miraculous provision is itself de-emphasised in favour of the underlying lessons."

**Postscript to vv 24-27**

"The issue of the pericope concerns not the paying of taxes to the state, i.e., the secular authorities (this issue comes up specifically in 22:15-22), but a specifically religious tax for the maintenance of the temple and its ritual, wherein atonement for sins was made possible. Given the present situation of the dawning of the kingdom of God in the ministry and person of Jesus, the paying of the temple tax was or would be, strictly speaking, no longer a necessity (cf. 12:6). That nearness is an inescapable aspect of this pericope, given the larger context of the Gospel. Those who participate in this new reality are the children of the king and thus need not pay the tax to support what will after all soon belong to the old order (cf. the prophecy of the destruction of the temple [24:1-2]). Yet for Jesus more important things are at hand, and there is no point to make an issue out of this, thereby offending the Jewish authorities. And so Jesus chooses *not* to exercise his and Peter's rightful freedom as the children of God not to pay the tax, thereby anticipating what would become a basic principle of Pauline practice and the practice of all knowledgeable and 'stronger' Christians: the avoidance of unnecessary offence of the 'weaker.' At bottom here is love and concern for others rather than the use of one's rightful freedom. The two aspects of the pericope – loyalty to the temple together with freedom from the law of the temple tax – would have been particularly appropriate for those grappling with issues of continuity and discontinuity and, of course, would have had important ramifications for relationships with the Jewish community." Hagner.