

Greek Readings
Winter Quarter – Week 8 (2/4 – 2/8)
Series A, Lent 1
Matthew 4:1-11

• **Verse 1**

- What is significant here about the adverb τότε? (cf. 3:13-17; esp. 3:13, 15 Gibbs 191) _____
- Parse ἀνήχθη _____ Notice that the verb ἀνάγω occurs nowhere else in Mt (cf. Lk 4:5). What other verbs do the parallel accounts us at this point? (cf. Mk 1:12 _____; Lk 4:1 _____) Why do you suppose Matthew used ἀνήχθη here? _____
- How is the genitive case used in the construction ὑπὸ τοῦ πνεύματος? (cf. Voelz 83, 257) _____ To what phrase is this juxtaposed? (cf v1b) _____
- Parse πειρασθῆναι _____ With what force does Matthew use the verb πειράζω? (cf. 16:1; 19:3; 22:18, 35; BDAG 793Gibbs 187) _____ Note the connection to ὁ πειράζων in Mt 4:3 _____
- Look up διάβολος in BDAG (226). What is the semantic domain of this word? (cf. Gn 3:5; Job 1:9-12; 2:1-7) _____
- Enumerate the different ways that Matthew describes the devil in this text. (cf. 4:1, 3, 5, 8, 10, 11) _____

• **Verse 2 – 4**

- Parse νηστεύσας _____ To what finite verb is this participle connected? _____ How is the “tense” and “time” of this adverbial participle to be rendered? (cf. Voelz 144f) _____
- Parse ἡμέρας and νύκτας _____ Why are these words in the accusative case? (cf. Voelz 259) _____
- Parse πειράζων _____ What effect does the article “ὁ” have on this word? (cf. 1 Th 3:5) _____
- Translate εἰ υἱὸς εἶ τοῦ θεοῦ _____ What type of construction is this? (cf. Voelz 198) _____ What does this protasis recall? (cf. 3:13-17) _____ Of what, then, does Jesus’ temptation consists? _____
- Parse εἰπέ _____ Parse λίθοι _____ What part of speech is this? _____ Knowing this, how does the ἵνα clause function in this instance? (cf. mood of γένωνται; Voelz 197-98; BDAG 475f; Gibbs 188) _____
- What part of speech is ὁ? _____ How is it being used here? (cf. Voelz 155) _____
- Parse γέγραπται _____ What is this verb’s force? (cf. Voelz 168; Gibbs 117) _____ What conclusion can we draw from this? (cf. Mt 4:7, 10; 21:13; Lk 2:23; 19:46; Jn 8:17; 1 Co 1:31; 9:9; 1 Pe 1:16) _____

- Parse ζήσεται _____ What is the force of this verb with the particle οὐκ? (cf. Ex 20:3-7, 12-17 [in LXX]; Dt 8:3 [in LXX]; Gibbs 189)
- _____ Which OT passage is this quote from? _____ Why does Jesus cite it here? _____
- **Verse 5 – 7**
 - Parse παραλαμβάνει _____ What is the force of this verb's tense? (cf. Mt 4:6, 8, 10, 11; Gibbs 189) _____
 - Translate τὴν ἁγίαν πόλιν _____ In what position is the adjective ἁγίαν? (cf. Voelz 50) _____ Matthew is the only gospel to use the phrase, “the holy city,” here and 27:53. What is the correlation, if any, between these two passages? (cf. Is 48:2; 52:1; Ne 11:1; Rv 21:2, 10; 22:19) _____
 - Look up πτερύγιον in BDAG (895). To what might this noun refer? (cf. Gibbs 190; Davies and Allison I:365) _____
 - What type of pronoun is σεαυτὸν? (cf. Voelz 273-74) _____ What effect does it have on the preceding verb? _____
 - Translate γέγραπται γὰρ ὅτι _____ Note the use of γέγραπται in 4:4, 7; 11:10. How is this use different? _____ How does this affect the scripture citation following it? (cf. Voelz 177-81; Gibbs 190) _____
 - Read Ps 91:11-12 in the LXX. Note the textual omission by Satan in Mt 4:6. Why is this omission crucial? (cf. Gn 3:1; Jn 8:44; Gibbs 195; Davies and Allison 367) _____
 - Parse ἐκπειράσεις _____ What is the force of this verb? _____ How is this reinforced by the usage of φημί? (cf. 1 Co 10:19; BDAG 1053) _____
- **Verse 8 – 10**
 - Translate ὄρος ὑψηλὸν λίαν _____ Read Mt 17:1, the only other place where he uses the phrase ὄρος ὑψηλόν. Why might this be significant? (cf. ὄρος in 5:1; 8:1; 15:19; 28:16) _____
 - Parse δείκνυσιν _____ Note other uses of δείκνυμι in Mt (8:4; 16:1, 21). What wider meaning might this verb have than simply, “to show”? (cf. BDAG 214f; Davies and Allison I:370) _____
 - Translate ἐὰν πεσῶν προσκυνήσης μοι _____ What type of condition is this? (cf. Voelz 199) _____ The direct object μοι is in the dative. What significance is this for the verb προσκυνέω? (cf. Mt 2:11; 8:2; 14:33; 28:9; Voelz 96, 258; Gibbs 190) _____
 - Parse προσκυνήσεις and λατρεύσεις _____ How are these verbs functioning? (cf. ἐκπειράσεις in v7) _____
 - _____ Matthew records Jesus as saying “προσκυνήσεις” whereas Dt 6:13 reads “φοβηθήση.” How do you account for this change? (cf. Ex 14:31; 2 Ki 17:36; Is 50:10; Ps 115:11; Gibbs 191) _____

- **Verse 11**

- Parse ἀφίησιν _____ What does the use of this verb anticipate in Matthew's narrative? (cf. 16:23; 27:40; Lk 4:13) _____
- Parse διηκόνουν _____ What is the aspect of this imperfect? (cf. Voelz 70) _____
- Why does Matthew add this detail to the narrative? (cf. Mk 1:13) _____

Integration of Meaning

Provide a sermon title and two or three supporting points.