

## Notes on the Greek New Testament Week 157 – Matthew 25:31-26:25

### Day 781: Matthew 25:31-40

#### Verses 31-46

A passage unique to Matthew. "This passage deals with the evidences on which people will be judged, not the cause of salvation or damnation. That grace is not part of the present picture does not mean that it is any less significant. We must bear in mind that it is common to the whole scriptural picture that we are saved by grace and judged by works (for the latter point cf. 16:27; Rom 2:6; 2 Cor 5:10, etc.). The works we do are evidence either of the grace of God at work in us or of our rejection of that grace." Morris.

#### Verse 31

Όταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ·

όταν when

δοξα, ης f glory, splendour, grandeur

Cf. 16:27.

πάντες Adjective, m nom pl πας

τοτε then, at that time

καθίζω sit down, sit, take one's seat

θρονος, ου m throne

#### Verse 32

καὶ συναχθήσονται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφορίσει αὐτοὺς ἀπ' ἀλλήλων, ὡσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων,

συναχθήσονται Verb, fut pass indic, 3 pl

συναγω gather together, assemble

ἐμπροσθεν prep with gen before, in front of

ἔθνη Noun, nom & acc pl ἔθνος, ους n

nation, people

The final judgement of the whole race. "This comprehensiveness matches that of the commission to spread the gospel (cf. 24:14; 28:19)." Hagner.

ἀφορίζω separate, set apart

ἀλλήλων, ους, ους reciprocal pronoun one another

ὡσπερ as, just as

ποιμην, ενος m shepherd

προβατον, ου n sheep

ἐριφον, ου n goat, kid

#### Verse 33

καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ τὰ δὲ ἐρίφια ἐξ εὐωνύμων.

στήσει Verb, fut act indic, 3 s ἵστημι set, place

δεξιός, α, ον right, δεξια right hand

εὐωνυμος, ον left (hand side)

#### Verse 34

τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ, Δεῦτε, οἱ εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου·

ἐρεῖ Verb, fut act indic, 3 s λεγω

βασιλευς, εως m king

Evidently meaning 'The Son of man' since he is the one enthroned.

δευτε adv. come (of command or exhortation)

Cf. πορευεσθε, 'depart' in v 41.

εὐλογεω bless

κληρονομήσατε Verb, aor act imperat, 2 pl

κληρονομεω receive, inherit

"Signifies a sure and accepted place in the kingdom of God rather than that they are to be kings themselves." Morris.

ἔτοιμαζω prepare, make ready

καταβολη, ης f beginning, creation

"We should not miss the implication that they are God's elect" Morris. Hagner comments, "In the blessing of the righteous, God's eternal purpose is being accomplished."

Behind this judgement based on works is a salvation based upon sovereign grace.

#### Verse 35

ἐπεινάσα γὰρ καὶ ἔδωκατέ μοι φαγεῖν, ἐδίψησα καὶ ἐποτίσατέ με, ξένος ἦμην καὶ συνηγάγετέ με,

πειναω be hungry

φαγεῖν Verb, aor act infin ἐσθιω eat

διψαω be thirsty, thirst for

ποτιζω give to drink

ξενος, η, ον strange, foreign; ὁ ξ.

stranger, foreigner

ἦμην Verb, imperf act indic, 1s εἶμι

συνηγάγετέ Verb, aor act indic, 2 pl

συναγω gather; receive as guest

**Verse 36**

γυμνός καὶ περιεβάλετέ με, ἡσθένησα καὶ ἐπεσκέψασθέ με, ἐν φυλακῇ ἤμην καὶ ἦλθατε πρὸς με.

γυμνος, η, ον naked, poorly dressed  
 περιεβάλετέ Verb, aor act indic, 2 pl  
 περιβαλλω put on, clothe  
 ἄσθενεω be sick, be ill, be weak  
 ἐπεσκέψασθέ Verb, aor midd dep indic, 2 pl  
 ἐπισκεπτομαι visit, care for  
 φυλακη, ης f prison, imprisonment  
 ἦλθατε Verb, aor act indic, 2 pl ἔρχομαι

**Verse 37**

τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι λέγοντες, Κύριε, πότε σε εἶδομεν πεινῶντα καὶ ἐθρέψαμεν, ἢ διψῶντα καὶ ἐποτίσαμεν;

ἀποκριθήσονται Verb, fut pass dep indic, 3 pl ἀποκρινομαι answer, reply, say  
 δίκαιος, α, ον righteous, just

"The righteous are those who have God's verdict in their favour ... The entire doctrine of justification by faith through the atoning merits of Christ is contained in οἱ δίκαιοι." Lenski.

πότε interrog adv. when?  
 σε Pronoun, acc s συ  
 εἶδομεν Verb, aor act indic, 1 pl ὄραω see, observe, recognise  
 ἐθρέψαμεν Verb, aor act indic, 1 pl τρεφω feed, provide with food, sustain  
 ἢ or

"Their surprise (and that later of those who were rejected) is not unimportant. It shows clearly that their salvation did not depend upon their good works; for in doing these works they must have known that they were doing things that other people did not do. But clearly their kindness to the needy was not in order to gain a reward and merit salvation, but was part of the way they lived in response to what Christ had done in and for them." Morris.

**Verse 38**

πότε δέ σε εἶδομεν ξένον καὶ συνηγάγομεν, ἢ γυμνὸν καὶ περιεβάλομεν;

**Verse 39**

πότε δέ σε εἶδομεν ἀσθενοῦντα ἢ ἐν φυλακῇ καὶ ἦλθομεν πρὸς σε;

**Verse 40**

καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s ἀποκρινομαι  
 ἐρεῖ see v.34  
 ὅσος, η, ον correlative pronoun, as much as; ἐφ' ὅσον inasmuch as, while  
 εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one  
 ἐλαχιστος, η, ον (superl of μικρος) least, insignificant

'least of these my brothers' suggests that the test is primarily the way people have reacted to Jesus' lowly followers (cf. 12:48-49; 28:10 and 10:42). "Jesus thus identified himself fully with his disciples (cf. 1 Cor 8:12; 12:27; Acts 9:5)." Hagner.

"But this does not give the followers of Jesus licence to do good deeds to fellow Christians but none to outsiders. Such an attitude is foreign to the teachings of Jesus. Everyone in need is to be the object of Christian benevolence." Morris. Cf. Gal 6:10

ἐμοὶ Pronoun, dat s ἐγω

**Day 782: Matthew 25:41-46****Verse 41**

Τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων, Πορεύεσθε ἀπ' ἐμοῦ [οἱ] κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον τὸ ἠτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ·

See v.34  
 εὐωνυμος, ον see v.33  
 πορευομαι go, proceed

In stark contrast with the 'come' of verse 34.

κατηραμένοι Perf pass ptc, m nom pl  
 καταραομαι curse, place a curse  
 upon  
 πυρ, ος n fire  
 αἰώνιος, ον eternal, everlasting  
 ἠτοιμασμένον Verb, perf pass ptc, m acc & n nom/acc s ἑτοιμαζω see v.34

A few MSS (D<sup>f</sup> it mae) read τὸ ἡτοιμασμένον ὁ πατήρ μου instead of τὸ ἡτοιμασμένον. This may be to parallel the του πατρος μου in v. 34. On the other hand, if the former reading was the original, scribes may have been tempted to soften the statement by the shorter one. The external evidence, however, strongly supports the shorter reading.

διαβολος, ου m the devil

Cf. Rev 20:10,15; also Rev 12:7,9; 2 Cor 12:7.

#### Verse 42

ἐπίνασα γὰρ καὶ οὐκ ἔδωκατέ μοι φαγεῖν,  
ἐδίψησα καὶ οὐκ ἐποτίσατέ με,

See verse 35

#### Verse 43

ξένος ἦμην καὶ οὐ συνηγάγετέ με, γυμνὸς  
καὶ οὐ περιεβάλετέ με, ἀσθενὴς καὶ ἐν  
φυλακῇ καὶ οὐκ ἐπεσκέψασθέ με.

See vv 35,36

ἀσθενης, ες sick, weak, helpless

#### Verse 44

τότε ἀποκριθήσονται καὶ αὐτοὶ λέγοντες,  
Κύριε, πότε σε εἶδομεν πεινῶντα ἢ  
διψῶντα ἢ ξένον ἢ γυμνὸν ἢ ἀσθενῆ ἢ ἐν  
φυλακῇ καὶ οὐ διηκονήσαμεν σοι;

See v 37

For Κυριε cf. 7:21-23.

διακονεω serve, wait on, care for

"We should notice that their condemnation (like that of the foolish girls in the preceding parable) is expressed not in terms of their having done some awful crime, but in terms of their failure to do what is right. Sins of omission can be very important." Morris.

#### Verse 45

τότε ἀποκριθήσεται αὐτοῖς λέγων, Ἄμην  
λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἐνὶ  
τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ  
ἐποιήσατε.

See v 40

#### Verse 46

καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν  
αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

ἀπελεύσονται Verb, fut midd dep indic, 3 pl  
ἀπερχομαι

κολασις, εως f punishment

δικαιος, α, ον see v.37

ζωη, ης f life

Cf. Jn 5:29; Dan 12:2. "Many in modern times strongly oppose the doctrine of eternal punishment (and none of us really likes it), but Hamann points out that 'The net result of the elimination of the teaching on eternal punishment from the Bible would be the loss of the Gospel. Not too many people would be overly upset at the alternatives of eternal life and annihilation ... So to eliminate eternal punishment is to extract the teeth of the Law and its presentation of a holy God. The blessing of the Gospel can be retained only if the Law is seen as the completely serious will of the holy God, to whom sin is a grievous rebellion, requiring his punishment if it is not forgiven.' ... In contrast, the destination of the *righteous* (the word used in v37) is to be *life eternal*. The same adjective is applied to both the punishment and the reward. Jesus is not speaking of some small experience that would be but for a moment, but of that which has no end. He leaves his hearers in no doubt as to the solemnity of what he is saying. Eternal issues are involved, and this is so for both those on his right hand and those on his left." Morris.

#### Postscript to verses 31-46

Hagner sums up these verses as follows, "The time of the great judgment wherein the righteous and the unrighteous are finally separated will arrive with the glorious coming of the Son of Man. All the nations of the world – that is, every individual of those nations – are to be judged on the basis of their treatment of disciples of Jesus. This perhaps surprising statement points at once to the unique relation between Jesus and those who follow him and to the supreme importance of the mission and message of the church to the world. To treat the disciple, the bringer and representative of the gospel, with deeds of kindness is in effect to have so treated Jesus. Conversely, to fail to meet the needs of the Christian missionary is to fail to meet the needs of Jesus. There is thus a most remarkable bond of solidarity between Jesus and his disciples. Although disciples are naturally also called to do good to all people (cf. 9:13; 12:7), deeds of kindness must begin with brothers and sisters of the faith, with the church (cf. Gal 6:10).

"Although sometimes understood as confirming a salvation by works, this passage need not be understood as incompatible with the gospel of the kingdom as a divine gift. The apostle Paul, the champion of grace, can also stress the significance of good works (see esp. Gal 6:7–10; 2 Cor 5:10). Matthew does stress the importance of righteousness as good deeds, but as a part of a larger context in which God acts graciously for the salvation of his people... The deeds of mercy in the present passage are symbolic of a deeper reality, and as Gray notes, 'the main point of the parable is the acceptance or the rejection of the Christian faith.'"

### Day 783: Matthew 26:1-7

#### Verse 1

Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ,

ὅτε conj when

τελεω complete, finish

Cf. 7:28; 11:1; 13:53; 19:1 for the same formula used to end the other discourses of Jesus. The 'all' suggests that this concludes the record of Jesus' teaching ministry. Cf. Deut 31:1 LXX where almost the same formula is used of the formal end of Moses' teaching.

#### Verses 2-5

Cf. Mark 14:1-2; Luke 22:1-2.

#### Verse 2

Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι.

οἶδα know, understand

"οἶδατε may well be taken as an imperative, 'know,' rather than an indicative (thus Gnilka, following Lohmeyer), making the statement a solemn announcement rather than merely an acknowledgment of what the disciples already know. In fact, the disciples are here for the first time informed of the close connection between the Passover sacrifice and Jesus' death." Hagner.

δυο gen & acc δυο dat δυσιν two  
πασχα n Passover

"The thought of a sacrifice leading to the freedom of the people of God from their slavery in Egypt was in the air at the time when the greater sacrifice that would set people free everywhere was to be offered." Morris.

παραδιδωμι hand over, deliver up

σταυρωθῆναι Verb, aor pass infin

σταυρωω crucify

#### Verse 3

Τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα,

τοτε then

"Matthew's introductory τοτε, 'then,' has the effect of making the plotting of the Jewish authorities the fulfillment of Jesus' prediction." Hagner.

συνήχθησαν Verb, aor pass indic, 3 pl

συναγω gather, gather together

ἀρχιερεως, εως m high priest

"Matthew speaks of *the high priests*, a term that signifies a number of high ecclesiastical officials and members of high-priestly families (see on 2:4)" Morris.

πρεσβυτερος, α, ον elder

λαος, ου m people, a people

Important lay representatives who formed part of the Sanhedrin.

αὐλη, ης f court, courtyard, palace

Morris points out that it was the political leaders amongst Judaism, the ecclesiastical hierarchy and the aristocracy, who were chiefly involved in plot to kill Jesus rather than the Pharisees and Scribes who had been the chief opponents of his teaching.

#### Verse 4

καὶ συμβουλευσαντο ἵνα τὸν Ἰησοῦν δόλω κρατήσωσιν καὶ ἀποκτείνωσιν·

συμβουλευω counsel; midd confer, plot

δολος, ου m deceit, treachery

"Implied by this are both the innocence of Jesus and the unrighteousness of his opponents. The word is commonly used in the LXX to describe those who oppress the righteous (e.g., LXX Pss 9:28; 34:20; 51:2; 54:11; Prov 12:20; Jer 5:27)." Hagner.

κρατω hold fast, sieze, arrest

ἀποκτεινω kill, put to death

**Verse 5**

ἔλεγον δέ, Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ  
θόρυβος γένηται ἐν τῷ λαῷ.

ἑορτη, ης f festival, feast  
θορυβος, ου m disturbance, riot

J. Jeremias argues that the expression should be translated, "festal assembly, festal crowd." He regards the expression as indicating that the arrest should be made quietly, away from the festal crowds. "The one thing the authorities could not risk with the Romans, to whom they owed their privileged position, was a populist revolt." Hagner.

**Verses 6-13**

Cf. Mark 14:3-9; also Luke 7:36-50; John 12:1-8. "There is a story of the anointing of Jesus by a woman in each of the four Gospels, and many modern scholars believe that they all refer to the same anointing. But Luke's story comes earlier in the ministry and is performed by a sinful woman; there are too many differences to regard this story as referring to the same one the others describe. The other three accounts all seem to refer to the same anointing, one carried out by Mary of Bethany in the period shortly before Jesus was arrested." Morris. See also the note from Wenham's *Easter Enigma* on Day 1100, John 12:1-8.

**Verse 6**

Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ,

Morris suggests that it is *possible* that Simon the leper had been the father of Mary, Martha and Lazarus and that their house was still known by his name. Hagner comments, "He would have been a leper who had been cured of his leprosy (by Jesus?); otherwise he would have been allowed no social intercourse."

**Verse 7**

προσηλθεν αὐτῷ γυνὴ ἔχουσα ἀλάβαστρον  
μύρου βαρυτίμου καὶ κατέχεεν ἐπὶ τῆς  
κεφαλῆς αὐτοῦ ἀνακειμένου.

προσερχομαι come or go to, approach  
ἀλαβαστρον, ου n alabaster jar  
μυρον, ου n ointment, perfume, oil  
βαρυτιμος, ον very expensive  
κατέχεεν Verb, aor act indic, 3 s καταχεω  
pour out

κεφαλη, ης f head  
ἀνακειμαι be seated at table

Morris says that when a guest came for a meal it was customary to put oil on his head (Lk 7:46). "The use of this costly unguent rather than the cheap oil that would be more commonly used is a mark of devotion. Mary did not regard Jesus as a casual, run-of-the-mill guest but as a very special person; for him a very costly offering was just right. Kings were anointed (cf. 2 Kings 9:6), and it may be that this was in the woman's mind. We should also remember that 'Messiah' means 'anointed one,' and that she may have been giving symbolic expression to her conviction that Jesus was indeed the Messiah." Morris.

**Day 784: Matthew 26:8-16****Verse 8**

ιδόντες δὲ οἱ μαθηταὶ ἠγανάκτησαν  
λέγοντες, Εἰς τί ἡ ἀπωλεια αὕτη;

ιδόντες Verb, aor act ptc, m nom pl ὄραω  
see, observe, perceive  
ἀγανακτεω be indignant, be angry  
ἀπωλεια, ας f destruction, waste

**Verse 9**

ἐδύνατο γὰρ τοῦτο πραθῆναι πολλοῦ καὶ  
δοθῆναι πτωχοῖς.

πραθῆναι Verb, aor pass infin πιπρασκω  
sell

πολυς, πολλη, πολυ gen πολλου, ης, ου  
much

δοθῆναι Verb, aor pass infin διδομι  
πτωχος, η, ον poor

"The disciples must have been certain they were on the right track in their objection since the gospel entails 'good news to the poor' (11:5) and they knew that Jesus had told a rich man to sell his possessions and give the money to the poor (19:21). In ordinary circumstances their objection might well have been apropos, but as Jesus goes on to explain, the present instance was an exceptional one." Hagner.

**Verse 10**

γνοῦς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Τί  
κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ  
καλὸν ἠργάσατο εἰς ἐμέ·

γνοῦς Verb, aor act ptc, m nom s γινωσκω

It seems that the disciples' comments were murmurings among themselves but that they did not go unnoticed or unremarked by Jesus.

κοπος, ου m work, labour, trouble  
παρεχω act & midd cause, bring about

Cf. Mk 14:5 which records that the disciples 'scolded' the woman.

καλος, η, ον good, fine, beautiful  
 ἤργασατο Verb, aor midd dep indic, 3 s  
 ἐργαζομαι work, perform

### Verse 11

πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε·

παντοτε always  
 ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

"Jesus' statement 'you always have the poor among you' v. 11) must not be taken to mean that as a consequence one need not worry about them or that all attempts to ameliorate the condition of the poor are ill-founded and futile. This cannot be made clearer than by citing the full text of Deut 15:11: 'Since there will never cease to be some in need on the earth, I therefore command you, "Open your hand to the poor and needy neighbor in your land.'" The ongoing presence of the poor does not provide an excuse to ignore them and their plight, but, quite the contrary, it provides the ongoing opportunity and stimulus to help them. But this one time responsibility to the poor may be legitimately set aside. All else assumes a subordinate place relative to the imminent death of Jesus." Hagner.

ἐμὲ Pronoun, acc s ἐγώ

### Verse 12

βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σωματός μου πρὸς τὸ ἐνταφιάσαι με ἐποίησεν.

βαλοῦσα Verb, aor act ptc, f nom s βαλλω  
 throw, place, pour  
 μυρον, ου n see v.7  
 σωμα, τος n body  
 ἐνταφιάσαι Verb, aor act infin ἐνταφιαζω  
 prepare for burial

It is not necessary to suppose (as Lightfoot, Hendriksen, Lenski) that Mary understood that Jesus was about to face death – Jesus is interpreting her actions in the light of his own knowledge.

### Verse 13

ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὁ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς.

ὅπου where; ὅπου ἂν or ὅπου ἐὰν  
 wherever, whenever  
 κηρυχθῇ Verb, aor pass subj, 3 s κηρυσσω  
 preach, proclaim  
 ὅλος, η, ον whole, all

λαληθήσεται Verb, fut pass indic, 3 s  
 λαλεω speak, talk  
 μνημοσυνον memorial

"Curiously, both Matthew and Mark have this saying but do not name the woman whereas John names her but does not have this saying." Morris. Hagner comments "perhaps the phrase involves a subjective genitive. Then the meaning would be that 'what she has done will also be told as her memorial to me.' This would be more in keeping with the fact that she is not named."

### Verses 14-16

Cf. Mark 14:10-11; Luke 22:3-6.

### Verse 14

Τότε πορευθεὶς εἰς τῶν δωδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριωτῆς, πρὸς τοὺς ἀρχιερεῖς

τοτε see 25:31  
 πορευθεὶς Verb, aor pass dep ptc, m nom s  
 πορευομαι  
 εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one  
 δωδεκα twelve

"It was not that the enemies of Jesus made enquiries among the disciples, looking for a weak one who might be their tool. Rather, Judas sought them out." Morris.

ἀρχιερευς, εως m see v.3

### Verse 15

εἶπεν, Τί θέλετέ μοι δοῦναι κἀγὼ ὑμῖν παραδωσω αὐτόν; οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια.

θελω wish, will  
 δοῦναι verb, aor act infin διδωμι  
 κἀγὼ a compound word = καὶ ἐγώ  
 παραδωσω Verb, fut act indic, 1 s  
 παραδιδωμι see v.2  
 ἔστησαν Verb, aor act indic, 3 pl ἵστημι  
 set, fix

"Possibly the verb here ... means 'weighed out' in the sense of paid then and there, although it seems unlikely that the authorities would have paid in advance. All they needed was the agreement (cf. Mark 14:11)." Hagner. The same verb occurs in the LXX of Zech 11:13; cf. 27:9.

τριακοντα thirty  
 ἀργυριον, ου n silver (coin)

"Although the exact value of the silver pieces is not known, the amount was comparatively modest (coincidentally the price of a slave according to Exod 21:32...). The modest amount and the lack of bargaining on Judas' part suggest that money was not his only or even his primary motive... Matthew (like Mark) makes no mention of 'Satan' or 'the devil' as a force acting upon Judas as do Luke (Luke 22:3) and John (John 13:2; cf. 6:70)." Hagner.

### Verse 16

καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῶ.

ζητεω seek, search for, look for

Imperfect indicates a continuing search.

εὐκαιρία, ας f opportune moment

I.e. away from the crowd.

παραδῶ Verb, aor act subj, 3 s

παραδιδωμι

## Day 785: Matthew 26:17-25

### Verses 17-25

Cf. Mark 14:12-17.

### Verse 17

Τῇ δὲ πρώτῃ τῶν ἄζυμων προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες, Ποῦ θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα;

πρωτος, η, ον first

ἄζυμος, ον without yeast

Morris highlights the problem of the timing of the meal. The synoptics regard this meal as the Passover (vv 2,18,19 etc.) whereas in John's Gospel the Last Supper was held before the Passover (Jn 13:1, 29; 18:28). He considers various solutions and prefers the suggestion of Nixon that there were various calendars in use at the time: "John is giving the story in accordance with the official calendar (the one used in the temple) and the Synoptists in accordance with the calendar Jesus and his disciples are using." For further discussion of the evidences, Morris refers to his commentary on John.

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

προσερχομαι

ποῦ interrogative adverb where

θελω wish, will

ἐτοιμαζω prepare, make ready

φαγεῖν Verb, aor act infin ἐσθιω eat

πάσχα n see v.2

It would seem that previous arrangements had been made by Jesus. Morris suggests that Jesus had kept the arrangements secret until now perhaps so that Judas could not betray him prematurely.

### Verse 18

ὁ δὲ εἶπεν, Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα καὶ εἶπατε αὐτῷ, Ὁ διδάσκαλος λέγει, Ὁ καιρὸς μου ἐγγύς ἐστιν· πρὸς σέ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου.

ὑπαγω go

πολις, εως f city, town

δεινα m & f such a one, a certain one

εἶπατε Verb, aor act imperat, 2 pl λεγω

διδασκαλος, ου m teacher

καιρος, ου m (appointed/proper) time

ἐγγυς adv near

"ὁ καιρὸς μου ἐγγύς ἐστιν, 'my time is near,' refers, of course, to the time of Jesus' death (cf. John 7:6, 8; but ὥρα μου, 'my hour,' is far more common in John), thereby connecting very closely the imminence of the death of Jesus with the Passover celebration. That the man knew the meaning of these words, however, remains unlikely. He need only know that Jesus required a place in which he and his disciples, i.e., the twelve, could celebrate the Passover together." Hagner.

### Verse 19

καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ ἠτοίμασαν τὸ πάσχα.

συντασσω direct, instruct, order

ἐτοιμαζω see v.17

### Verses 20-25

Cf. Mark 14:18-21; Luke 22:21-23.

### Verse 20

Ὀψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δωδεκα.

ὄψια, ας f evening

ἀνακειμαι see v.7

The common practice was to recline for meals. "They would lean on the left elbow with the head towards the table and feet away from it; the right hand was free to take the food." Morris.

Many MSS (⊗ A L W Δ Θ lat sy<sup>h</sup> sa<sup>mss</sup> mae bo) add μαθητων. The evidence, however, slightly favours its omission.

**Verse 21**

καὶ ἐσθιόντων αὐτῶν εἶπεν, Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με.

εἷς, μια, ἓν gen ἑνος, μιας, ἑνος one  
 παραδώσει Verb, fut act indic, 3 s  
 παραδίδωμι

"It must have come as something of a shock to Judas to hear these words, but since Jesus did not denounce him he was still safe and could go ahead with what he had planned." Morris.

**Verse 22**

καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ εἷς ἕκαστος, Μήτι ἐγώ εἰμι, κύριε;

λυπεῖω grieve; pass be sad, sorrowful  
 σφοδρα very much, very, greatly  
 ἤρξαντο Verb, aor midd indic, 3 pl ἀρχω  
 midd begin

ἕκαστος, η, ον each, every; εἷς ἕκαστος  
 'each and every one'

μητι Negative particle, used in questions to indicate the expectation of a negative answer or that the questioner is doubtful concerning the answer

'Surely not I Lord!' Morris suggests that they may have thought that Jesus was speaking of an involuntary act of betrayal.

**Verse 23**

ὁ δὲ ἀποκριθεὶς εἶπεν, Ὁ ἐμβάψας μετ' ἐμοῦ τὴν χεῖρα ἐν τῷ τρυβλίῳ οὗτός με παραδώσει.

ἐμβάψας Verb, aor act ptc, m nom s  
 ἐμβαπτω dip

χειρ, χειρος f hand, power  
 τρυβλιον, ου n dish, bowl

Cf. Ps 41:9. "The τρυβλίῳ, 'bowl' (in the NT only here and in the Markan parallel), used often in the LXX, was an ordinary bowl containing a sauce or 'dip' into which one dipped one's bread or other food (cf. John 13:26). Eating together – normally a sign of fellowship and human solidarity – here involves a violation of intimacy." Hagner. Cf. Jn. 13:18.

**Verse 24**

ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ εἶ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.

ὑπάγω see v.18

γέγραπται Verb, perf pass indic, 3 s γραφω  
 write

οὐαὶ woe!

ἐκεῖνος, η, ο demonstrative adj. that (one)  
 καλος, η, ον good  
 ἐγεννήθη Verb, aor pass indic, 3s γενναω  
 be father of, give birth to; pass be born

Jesus makes it clear that:

- i) His death was planned by God;
- ii) This fact in no way excuses the betrayer.

**Verse 25**

ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδούς αὐτὸν εἶπεν, Μήτι ἐγώ εἰμι, ῥαββί; λέγει αὐτῷ, Σὺ εἶπας.

ῥαββι rabbi, teacher, master

εἶπας Verb, aor act indic, 2 s λεγω

'It's just as you have said'

**Postscript to verses 20-25**

"If the twelve, those who had known Jesus so intimately, who had accompanied him throughout his ministry, were prompted to ask the question of their loyalty to Jesus, how much more properly may Christians who have not had that privilege occasionally ask that question. The line between commitment and betrayal can be a thin one as the disciples themselves were to discover in the very near future. And although the sovereignty of God is always working itself out in the events of the Christian's life, this can never be made an excuse for failure – not in the case of Judas, nor in the case of the Christian." Hagner.