

Notes on the Greek New Testament Week 158 – Matthew 26:26-58

Day 786: Matthew 26:26-35

Verses 26-30

Cf. Mark 14:22-25; Luke 22:15-20; also 1 Cor 11:23-26 and John 6:51-59.

Verse 26

Ἐσθιόντων δὲ αὐτῶν λαβὼν ὁ Ἰησοῦς ἄρτον καὶ εὐλογήσας ἔκλασεν καὶ δούς τοῖς μαθηταῖς εἶπεν, Λάβετε φάγετε, τοῦτό ἐστιν τὸ σῶμά μου.

ἔσθιω see v.17

"Jesus began it [Lord's Supper] in the context of a meal, not a separate piece of religious ceremonial." Morris. Cf. 1 Cor. 11.

λαβὼν Verb, aor act ptc, m nom s λαμβανω
ἄρτος, ου m bread, a loaf, food

Morris says that it is unclear whether the bread was leavened or unleavened. However, *leavened* bread was used in the early church, both Western and Eastern, until AD 1000.

εὐλογεω bless

κλαω break (only of bread)

δούς Verb, aor act ptc, m nom s διδωμι

"The blessing of God and the breaking of the bread into fragments recalls the miraculous feeding of 14:19 and of 15:36." Hagner.

φάγετε Verb, aor act imperat, 2 pl ἔσθιω
σῶμα, τος n body

Verse 27

καὶ λαβὼν ποτήριον καὶ εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων, Πίετε ἐξ αὐτοῦ πάντες,

ποτηριον, ου n cup

Some important witnesses (P⁴⁵ A C D K Γ J¹³) include the definite article τό. The tendency of scribes would have been to add rather than delete the definite article.

"It is uncertain at what point in relation to the traditional Passover meal Jesus introduced his new symbolism of the bread and wine and his atoning death... It is common, however, to relate the taking of the cup referred to here as the third cup, the so-called cup of blessing (cf. 1 Cor 10:16). This would have been preceded by the drinking of two earlier cups of wine (cf. Luke 22:17), in between which bitter herbs had been eaten, the Passover Haggadah recited, and the first part of the *Hallel* sung (i.e., Pss 113–18)." Hagner. Pss 113-114 sung before the meal and 115-118 after.

εὐχαριστεω thank, give thanks

ἔδωκεν Verb, aor act indic, 3 s διδωμι

πίετε Verb, aor act imperat, 2 pl πινω

drink

πάντες Adjective, m nom pl πας

Verse 28

τοῦτο γὰρ ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ περὶ πολλῶν ἐκχυννόμενον εἰς ἄφεσιν ἁμαρτιῶν.

αἷμα, ατος f blood

διαθηκη, ης covenant, testament

Many MSS (A C D W J¹³ TR latt sy sa bo) insert καινης before 'covenant,' almost certainly from the parallel in Luke 22:20; 1 Cor 11:25. As Metzger points out, had the word been in the earliest MS, there is no reason it would have later been deleted.

See the chapters on 'Covenant' in *The Apostolic Preaching of the Cross*.

The phrase 'the blood of the covenant' occurs in the OT (Ex 24:8; Zech 9:11; cf. Heb 9:20).

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

ἐκχεω and ἐκχυννω pour out, shed

Cf. Isa 53:12. "The language 'poured out' is itself an allusion to sacrifices of atonement in the temple ritual (e.g., Lev 4:7, 18, 25, 30, 34)." Hagner.

ἄφεσις, εως f forgiveness

ἁμαρτια, ας f sin

"He was surely claiming that, at the cost of his death, he was about to inaugurate the new covenant of which the prophets had spoken... Jesus was saying that his death would be central to the relationship between God and the people of God. It would be the means of cleansing from past sins and consecrating to a new life of service to God. It would be the establishing of the covenant that was based not on people's keeping it (Ex 24:3,7), but on God's forgiveness (Jer 31:34)." Morris.

Verse 29

λέγω δὲ ὑμῖν, οὐ μὴ πῖω ἀπ' ἄρτι ἐκ τούτου τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου.

πῖω Verb, aor act subj, 1 s πίνω see v.27
 ἄρτι now, at the present
 γενημα, τος n product, harvest
 ἀμπελος, ου f vine, grapevine
 ἐκεῖνος, η, ο demonstrative adj. that, those
 ὅταν when
 καινος, η, ον new

"This somewhat difficult statement seems to function as an indication of the imminence of Jesus' death while pointing to the certainty of eschatological triumph." Hagner.

"Jesus is looking forward to the end of this world system and the setting up of the perfect kingdom of God. Then, and not till then, he will have table fellowship with the little group." Morris.

"When the church repeats this sacramental meal, it looks simultaneously back to the redemptive death of its Lord, which is thereby commemorated, as well as forward to the future consummation of eschatology when Christians will be united with their Lord in the unalloyed enjoyment of the kingdom that is thereby celebrated (cf. 1 Cor 11:26)." Hagner.

Verse 30

Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν.

ὑμνεω sing a hymn

Psalms 115-118 seem to have been sung at the end of the Passover meal.

ὄρος, ος n mountain, hill
 ἔλαια, ας f olive tree

Verses 31-35

Cf. Mark 14:26-31; Luke 22:31-34; John 13:36-38.

Verse 31

Τότε λέγει αὐτοῖς ὁ Ἰησοῦς, Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ, γέγραπται γάρ, Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσονται τὰ πρόβατα τῆς ποιμένης·

τοτε then, at that time

σκανδαλισθήσεσθε Verb, fut pass indic, 2 pl
 σκανδαλιζω cause (someone) to sin,
 cause (someone) to give up the faith

The sense here is not of apostasy but of a grievous lapse – they will be overwhelmed by what is happening to Jesus. The root sense of the verb, being caught in a trap, may not be entirely absent.

νυξ, νυκτος f night

γέγραπται Verb, perf pass indic, 3 s γραφω
 write

πατασσω strike, strike down, tap, touch

ποιμην, ενος m shepherd

διασκορπισθήσονται Verb, fut pass indic, 3
 pl διασκορπιζω scatter

προβατον, ου n sheep

ποιμνη, ης f flock

Cf. Zech 13:7. "To say that God strikes the shepherd is to affirm that the death of Jesus is paradoxically the divine will (cf. esp. vv 24, 54)." Hagner.

Verse 32

μετὰ δὲ τὸ ἐγερθῆναί με προᾶξω ὑμᾶς εἰς τὴν Γαλιλαίαν.

ἐγερθῆναί Verb, aor pass infin ἐγειρω
 raise

προαγω go before or ahead of

"This parenthetical statement provides the consoling thought that the smitten shepherd and the scattered sheep will be reunited... then like a shepherd leading his sheep, he will go before them into Galilee (cf. 28:7, 10; for the imagery of shepherd going ahead of the sheep, cf. John 10:4)." Hagner.

Verse 33

ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι.

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s
 ἀποκρινομαι answer, reply
 οὐδεποτε never

"Peter, as is his habit in Matthew, plunges in to say what others are only thinking (cf. 14:28; 15:15; 16:16; 17:4; 18:21; 19:27)." Hagner.

"Since he did not know what he would be called upon to go through, it was a thoughtless and foolish boast, but it reflects the deep-seated loyalty in the heart of this disciple and his determination at the time he spoke to be faithful, whatever the circumstances." Morris.

Verse 34

ἔφη αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτορα φωνῆσαι τρις ἀπαρνήσῃ με.

ἔφη Verb, imperf act ind, 3s φημι say
πρὶν before

ἀλεκτωρ, ορος m cock, rooster

φωνεω call, call out

τρις three times

ἀπαρνήσῃ Verb, fut midd dep indic, 3 s

ἀπαρνεομαι disown, renounce claim
to

"The thought of a threefold denial of Jesus must at this point have seemed unthinkable to Peter." Hagner.

Verse 35

λέγει αὐτῷ ὁ Πέτρος, Κὰν δέη με σὺν σοὶ ἀποθανεῖν, οὐ μὴ σε ἀπαρνήσομαι. ὁμοίως καὶ πάντες οἱ μαθηταὶ εἶπαν.

καν (και ἐαν) even if, and if, even

δέη Verb, pres subj, 3 s δεῖ impersonal
verb it is necessary, must

"That he regards the possibility of such a threat to be remote is indicated by the rare subjunctive verb δεῖ (lit. even if 'it might be necessary')." Hagner.

ἀποθνήσκω die, face death

σε Pronoun, acc s συ

ὁμοίως likewise, in the same way

"Jesus' closest followers all made protestations of loyalty, but ... when the testing time came, all were found wanting. Throughout his ordeal Jesus was alone." Morris.

Day 787: Matthew 26:36-41**Verses 36-46**

Cf. Mark 14:32-42; Luke 22:39-46 also John 12:27-28.

Verse 36

Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανί, καὶ λέγει τοῖς μαθηταῖς, Καθίσαιτε αὐτοῦ ἕως [οὔ] ἀπελθῶν ἐκεῖ προσεύξομαι.

τοτε then

χωριον, ου n piece of land, field, place

John calls it a κηπος – garden or orchard. Gethsemane derives from the Hebrew for 'oil-press'. This suggests that it may have been an olive orchard, probably on the Mt of Olives, cf. Lk 22:39.

καθίσαιτε Verb, aor act imperat, 2 pl

καθίζω sit down, sit, stay

οὔ adv where; ἕως οὐ until

ἐκεῖ there, in that place, to that place

προσεύξομαι Verb, aor midd dep subj, 1 s

προσευχομαι pray

Verse 37

καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν.

παραλαμβάνω take, receive, accept

δυο gen & acc δυο dat δυσιν two

ἄρχω midd begin

λυπεω pain; pass be sad, sorrowful,

grieve

ἀδημονεω be distressed or troubled

Verse 38

τότε λέγει αὐτοῖς, Περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε μετ' ἐμοῦ.

τοτε then, at that time

περίλυπος, ον very sad, deeply

distressed

ψυχη, ης f self, inmost being, 'soul'

Hagner suggests an allusion to the LXX of Ps 41:6,12; 42:5.

θανατος, ου m death

"In Gethsemane he underwent a most unusual sense of being troubled that we must feel is connected not only with the fact that he would die, but that he would die the kind of death he feared, a death for sinners." Morris.

μείνατε Verb, aor act imperat, 2 pl μενω

remain, stay, abide

ὧδε adv here

γρηγορεω be or keep awake, be alert

Verse 39

καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων, Πάτερ μου, εἰ δυνατόν ἐστιν, παρελθάτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω ἀλλ' ὡς σύ.

προελθῶν Verb, aor act ptc, m nom s

προερχομαι go ahead, go before

ἔπεσεν Verb, aor act indic, 3 s πιπτω fall,

fall down

προσωπον, ου n face

"In the OT a common posture in special circumstances of worship, fear, or submission; in the NT, cf. 17:6; Rev 7:11; 11:16." Hagner.

δυνατος, η, ον possible, able

"The question at issue was not whether Jesus should do the Father's will, but whether that necessarily included the way of the cross." Morris.

παρελθάτω Verb, aor act imperat, 3 s

παρερχομαι pass, pass by

ποτηριον, ου n cup

The meaning is not simply suffering. The picture of a 'cup' is associated in the OT with the outpouring of the wrath of God against sin, cf. Ps 11:6; Is 51:17; Ezek 23:33.

πλην but, yet, nevertheless, however

θελω wish, will

"The governing reality then is not the will of Jesus, who would avoid what lies ahead, but the will of God, who is fixed in his intent to accomplish salvation for the world through the death of his Son (cf. John 6:38; 4:34). In actuality, if the will of the Father is done, it is *not* possible to avoid the cross." Hagner.

Verse 40

καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ;

καθευδω sleep, be dead

"It is one of the saddest things in the Gospel accounts that in this critical time, when Jesus was so disturbed in the face of the ordeal that confronted him, and when he had approached the three who were closest to him on earth to watch with him, that they were so far from understanding the situation that they went to sleep." Morris.

"καθεύδοντας, 'sleeping,' here and in v. 43 is a culpable act (unlike in 25:5), especially after the command of v. 38 (see Daube for the view that sleeping violated the fellowship of the Passover community ... and becomes a metaphor in the NT for moral failure (cf. 1 Thess 5:6-7; Eph 5:14)."

οὕτως thus, in this way

ἰσχύσατε Verb, aor act indic, 2 pl ἰσχυω

be strong, be able, be sufficient

εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one

ώρα, ας f hour, period of time

Verse 41

γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον ἢ δὲ σὰρξ ἀσθενής.

Present imperatives indicate the need for continual watchfulness.

"Now the focus is not upon watching μετ' ἐμοῦ, 'with me,' but upon the need for vigilance in the future, threatening situation of the disciples. That is, they are to 'watch and pray' (again plural verbs) so that *they* might not enter into testing. The lesson of Jesus' experience is thus applied to the disciples. Accordingly, the command to 'watch' (γρηγορεῖν) becomes a standard feature in ethical catechism in the NT (in the sense of spiritual preparedness; cf. 1 Cor 16:13; Col 4:2; 1 Thess 5:6; 1 Peter 5:8...), as does the command to pray (cf. Eph 6:18; 1 Thess 5:17; 1 Peter 4:7)." Hagner.

εἰσερχομαι enter, go in, come in

πειρασμος, ου m period or process of testing, trial, test, temptation

προθυμος, ον willing

σαρξ, σαρκος f flesh, human nature

ἀσθενής, ες sick, weak, helpless

"It has well been remarked that just at the time when Jesus was showing the victory of the spirit over the flesh, the disciples were manifesting the victory of the flesh over the spirit... Because of the frailty of human nature there is the constant need of prayer. A willing spirit is not enough; it must be supplemented by prevailing prayer." Morris.

Day 788: Matthew 26:42-46

Verse 42

πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο λέγων, Πάτερ μου, εἰ οὐ δύναται τοῦτο παρελθεῖν ἐὰν μὴ αὐτὸ πῖω, γεννηθῆτω τὸ θέλημά σου.

παλιν again, once more

δευτερος, α, ον second; ἐκ δ. a second time

Cf v.39.

ἐὰν if, though; ἐὰν μη except

πῖω Verb, aor act subj, 1 s πινω drink

γεννηθῆτω Verb, aor pass dep imperat, 3 s

γίνομαι

θέλημα, ατος n will, wish, desire

"That is what Jesus had come to do, and he would do it even though at this moment he was vividly conscious of what it would mean." Morris.

Verse 43

καὶ ἔλθων πάλιν εὗρεν αὐτοὺς
καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ
ὀφθαλμοὶ βεβαρημένοι.

καθευδω see v.40

βεβαρημένοι Verb, perf pass ptc, m nom pl
βαρεω burden, weigh down

Verse 44

καὶ ἄφεις αὐτοὺς πάλιν ἀπελθὼν
προσηύξατο ἐκ τρίτου τὸν αὐτὸν λόγον
εἰπων πάλιν.

ἄφεις Verb, aor act ptc, m nom s ἀφρημι
leave

May here mean 'permit.'

τρίτος, η, ον third; ἐκ τ. for the third
time

Verse 45

τότε ἔρχεται πρὸς τοὺς μαθητὰς καὶ λέγει
αὐτοῖς, Καθεύδετε [τὸ] λοιπὸν καὶ
ἀναπαύεσθε; ἰδοὺ ἤγγικεν ἡ ὥρα καὶ ὁ
υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς
χεῖρας ἁμαρτωλῶν.

τοτε see v.36

λοιπος, η, ον rest, remaining: (το)

λοιπον adv. henceforth, from now on

ἀναπαυω give relief, refresh; midd relax,
rest

Possibly καθεύδετε [τὸ] λοιπὸν καὶ
ἀναπαύεσθε is to be taken as a question (thus
NRSV: 'Are you still sleeping and taking your
rest?') or an exclamation to the same point.
The advantage of this interpretation is that it
avoids the incongruity of the traditional
rendering, 'sleep for the remainder of the time
and rest,' with the initial words of v. 46: 'rise,
let us go.' On the other hand, from the NRSV
translation one might expect ἔτι, 'still,' rather
than [τὸ] λοιπὸν, lit. 'the remainder'; and the
ἀναπαύεσθε, 'rest,' also seems to make less
sense in a question than in an exhortation."
Hagner.

ἤγγικεν Verb, perf act indic, 3 s ἐγγιζω
approach, draw near

ὥρα, ας f hour, moment

"The decisive hour when the action that meant
the salvation of sinners throughout the world
would have its beginning." Morris. Cf. John
2:4; 7:30; 12:27; 13:1; 17:1.

παραδιδωμι hand over, deliver up

χειρ, χειρος f hand, power

ἁμαρτωλος, ον sinful, sinner

Verse 46

ἐγείρεσθε, ἄγωμεν· ἰδοὺ ἤγγικεν ὁ
παραδιδούς με.

ἐγειρω raise

παραδιδούς Verb, pres act ptc, m nom s
παραδιδωμι

"While the disciples in their sleepy stupor
remain uncomprehending, for Jesus the
immediate crisis is over and the final act about
to begin. Now unwaveringly his face is set
toward the cross and the fulfillment of his
Father's will." Hagner.

Day 789: Matthew 26:47-54**Verses 47-56**

Cf. Mark 14:43-49; Luke 22:47-53; John 18:2-
12.

Verse 47

Καὶ ἔτι αὐτοῦ λαλοῦντος ἰδοὺ Ἰούδας εἷς
τῶν δωδεκα ἦλθεν καὶ μετ' αὐτοῦ ὄχλος
πολὺς μετὰ μαχαιρῶν καὶ ξύλων ἀπὸ τῶν
ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ.

ἐτι still, yet

λαλεω speak, talk

'one of the twelve' is repeated not to inform but
to underline the enormity of the act.

ὄχλος, ου m crowd

πολὺς, πολλη, πολυ gen πολλου, ης, ου
much, great

μαχαιρα, ης f sword

ξύλον, ου n wood, club

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

πρεσβυτερος, α, ον elder

λαος, ου m people, a people

Appears to mean that they were
representatives of the Sanhedrin. "Some of the
Jerusalem rabble may have heard that
something was going on and attached
themselves to the official party, but basically
the group would have been the temple police."
Morris.

John also mentions the presence of Roman
soldiers, cf. John 18:3,12.

Verse 48

ὁ δὲ παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς
σημεῖον λέγων, Ὁν ἂν φιλήσω αὐτός
ἐστίν· κρατήσατε αὐτόν.

παραδιδους see v.46

ἔδωκεν Verb, aor act indic, 3 s διδωμι

σημειον, ου n sign

ὅς ἂν whoever

φιλεω love, kiss

A kiss was "the customary practice of greeting between friends" (Hagner). Some form of identification would have been needed in the dark of the garden.

κρατεω hold, sieze, arrest

Verse 49

καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν,
Χαῖρε, ῥαββί· καὶ κατεφίλησεν αὐτόν.

προσερχομαι come or go to, approach
χαιρω rejoice; imperat used as a greeting
ῥαββι teacher, master
καταφιλεω kiss

Morris suggests that the change in verb may indicate fervour or eagerness and that Judas in his anxiety over-played the part.

Verse 50

ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἐταῖρε, ἐφ' ὃ
πάρει. τότε προσελθόντες ἐπέβαλον τὰς
χεῖρας ἐπὶ τὸν Ἰησοῦν καὶ ἐκράτησαν
αὐτόν.

ἔταιρος, ου m friend, companion
ἐφ' ὃ for what/which purpose (?)

The phrase could either be a question or a statement. "In view of Matthew's picture of Jesus as master of the situation, it seems more likely that Jesus is telling Judas to get on with the job of betrayal and arrest rather than enquiring why he is there (cf. Moffatt, 'My man, do your errand.')." Morris. Hagner comments, "Yet Judas has already performed his act of betrayal in the kiss when Jesus speaks these words. It is the guard that acts next. Another possible understanding, however, is to take the words quite literally as a comment of resigned disappointment in Judas: 'for *this* you come!' (cf. the irony of Luke 22:48). It reflects at once disappointment in Judas, a further stage of resignation to the will of God that will take him to his death, and a yielding to the final act of the story."

παρειμι be present

τοτε then

ἐπιβαλλω lay (hands) on

χειρ, χειρος f hand

Verse 51

καὶ ἰδοὺ εἷς τῶν μετὰ Ἰησοῦ ἐκτείνας τὴν
χεῖρα ἀπέσπασεν τὴν μάχαιραν αὐτοῦ καὶ
πατάξας τὸν δούλον τοῦ ἀρχιερέως
ἀφείλεν αὐτοῦ τὸ ὄπιον.

ἐκτεινω stretch out, extend

ἀποσπαω draw (of swords)

πατασσω strike

δουλος, ου m slave, servant

ἀφείλεν Verb, aor act indic, 3 s ἀφαιρεω
take away

ὄπιον, ου n ear

John tells us that it was Peter who used the sword and Luke that Jesus healed the man.

Verse 52

τότε λέγει αὐτῷ ὁ Ἰησοῦς, Ἀποστρεψον
τὴν μάχαιράν σου εἰς τὸν τόπον αὐτῆς,
πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν
μάχαιρῃ ἀπολούνται.

ἀποστρεφω turn away, put back
τοπος, ου m place
ἀπολλυμι destroy, kill; midd perish, die

Cf. Gen 9:6, also Rev 13:10. "Jesus' repudiation of force and his acceptance of the way of the cross are important to his followers. It comes naturally to us to seek to impose our will on others. But that is not God's way. His way is the way of the cross with its repudiation of compulsion and its call for us to trust him." Morris.

Hagner, however, comments, "It would be a mistake to take the saying that all who take the sword will die by the sword as a proof text for an absolute pacifism. The proverb, to be sure, discourages violence in general as an unproductive path. Peacefulness is surely a clear mark of those who belong to the kingdom of God (cf. 5:9). Violence only begets more violence. It may, however, at times be unavoidable (cf. Luke 22:36) and the lesser of two evils. In the present instance it was clearly out of place. Jesus had incalculable resources available to him if resistance had been an appropriate action. In this instance passive submission alone was consonant with the will of God."

Verse 53

ἢ δοκεῖς ὅτι οὐ δύναμαι παρακαλέσαι τὸν
πατέρα μου, καὶ παραστήσει μοι ἄρτι
πλείω δωδεκα λεγιῶνας ἀγγέλων;

ἢ or

δοκεω think, suppose

παρακαλεω exhort, urge, call upon

παραστήσει Verb, fut act indic, 3 s bring
into one's presence; provide

ἄρτι now, at the present

πλείω Adjective, n nom/acc pl (contracted
form) πλειων, πλειον or πλεον more

δωδεκα twelve

λεγιων, ωνος f legion (Roman military
unit of 5000-6000 men; figurative of a
large number)

"Jesus makes it clear to his servant that if force were needed there were better means of providing it than resorting to the puny efforts of a man who could do no better than slice off a slave's ear." Morris. "For the help of angels, cf. Ps 91:11–12 (cf. the use of this passage in Matt 4:6, where Jesus also does not avail himself of angelic assistance)." Hagner.

Verse 54

πῶς οὖν πληρωθῶσιν αἱ γραφαὶ ὅτι οὕτως δεῖ γενέσθαι;

πληρωθῶσιν Verb, aor pass subj, 3 pl

πληρωω fulfill, accomplish

γραφῆ, ἡς f writing, Scripture

οὕτως adv. thus, in this way

δεῖ impersonal verb it is necessary, must

It is this that must drive the outcome and therefore determine Jesus' action. It is not the crowd but Jesus who is master in this situation.

Day 790: Matthew 26:55-58

Verse 55

Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις, Ὡς ἐπὶ ληστήν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με; καθ' ἡμέραν ἐν τῷ ἱερῷ ἐκαθεζόμεν διδάσκων καὶ οὐκ ἐκρατήσατέ με.

ἐκεῖνος, ἡ, ο demonstrative adj. that

ληστής, ους m robber, insurrectionist

ἐξήλθατε verb, aor act indic, 2 pl

ἐξέρχομαι

συλλαμβανῶ seize, arrest

"It was an inexplicable procedure if justice was the prime consideration." Morris. "Not far beneath the surface of Jesus' statement is a criticism of their cowardice." Hagner.

καθ' ἡμέραν daily

ἱερόν, ους n temple, temple precincts

καθεζομαι sit down, sit

διδάσκω teach

κρατεῶ see v.48

"If they had been honest in what they were doing, they would have proceeded against him publicly." Morris.

Verse 56

τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον.

ὅλος, ἡ, ον whole, all

γένεσθαι Verb, perf act indic, 3s γίνομαι

πληρωθῶσιν see v.54

τότε then, at that time

ἀφίημι leave, forsake

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

φεύγω flee, run away (from)

"There was not one of his intimate followers who was prepared to suffer alongside their leader. At this time of crisis they simply ran off. They left Jesus to suffer alone." Morris. "This brief note about their flight poignantly recalls the disciples' empty promise that if necessary they would die with Jesus (v. 35) and simultaneously fulfills Jesus' prediction that they would fall away and be scattered (v. 31; cf. John 16:32)." Hagner.

The Trial

The Romans allowed the Jews to maintain their judicial processes except that the Romans reserved the right to take over any case at any time. Furthermore, the death penalty could only be imposed by the Romans. The Jews viewed Jesus as guilty of a religious crime which the Romans would not recognise. They had therefore to present him as a threat to the Roman system of government.

"John concentrates on what happened before the Romans. Luke omits the night sessions and takes up the story with what happened when it was day (Luke 22:66). Matthew and Mark tell us of the activities during the night, when the Sanhedrin examined the case. But we can say that it was the aristocratic Jewish party, the high priest and their allies, who take the initiative." Morris.

Morris also outlines a number of illegalities which characterise Jesus' trial. Hagner summarises some of the anomalies as follows, "The trial is full of anomalies: held at night, on the eve of a holy day, minimal attendance of members of the council, irregular location, without proper conditions pertaining to a capital case, no witnesses for the accused, and so forth." He adds, "this was a quite extraordinary event in which, from the perspective of the Jewish authorities, it was expedient, if not necessary, to bend the rules. Two key factors must be kept in mind. First, just as Judas' initial approach was unexpected, so the opportunity to apprehend Jesus in the privacy of the night presented itself unexpectedly, and they had to act quickly if they were to act at all. Second, the Jewish authorities were extremely eager to be rid of Jesus *immediately* – before the climax of the holy feast of Passover – and thus no doubt they found this opportunity impossible to resist. It is not difficult, therefore, to imagine a night meeting of the authorities, probably without the full membership of the council (despite Matthew's το συνέδριον όλον, 'the whole Sanhedrin' [v. 59]; cf. his omission of Mark's παντες οί άρχιερεις, 'all the chief priests,' in v. 57), and an abbreviated quasi-legal process. Perhaps the present pericope really portrays a preliminary interrogation, prior to turning Jesus over to the Romans, rather than a trial."
For verses 57-68, cf. Mark 14:53-65; Luke 22:54-71; John 18:13-24.

Verse 57

Οί δε κρατήσαντες τον Ίησοϋν άπήγαγον προς Καϊάφαν τον άρχιερέα, όπου οί γραμματεϊς και οί πρεσβύτεροι συνήχθησαν.

κρατήσαντες Verb, aor act ptc, m nom pl
κρατεω

άπηγαγον Verb, aor act indic, 1s & 3 pl
άπαγω lead away by force, bring before

άρχιερευς, εως m high priest

"οί γραμματεϊς, 'the scribes,' are no doubt mentioned here (and not in v. 3 or v. 47) because of the importance Torah scholars would have in legal matters such as might emerge in a 'trial'." Hagner.

όπου adv. where

γραμματευς, εως m scribe, expert in Jewish law

πρεσβυτερος, α, ον see v.47

συνήχθησαν Verb, aor pass indic, 3 pl
συναγω gather together, assemble

A gathering of the Sanhedrin.

Verse 58

ό δε Πέτρος ήκολούθει αϋτω από μακρόθεν έως της αϋλης του άρχιερέως, και εισελθων έσω εκάθητο μετά των ύπηρετων ιδειν το τέλος.

άκολουθεω follow

μακροθεν adv far off, at/from a distance

αϋλη, ης f court, courtyard, palace

εισερχομαι enter, go in, come in

έσω adv inside, within

καθημαι sit, sit down

ύπηρετης, ου m attendant, servant

ιδειν Verb, aor act infin όραω see,

observe

τελος, ους n end, conclusion

"He was not there to mount a rescue attempt, but only to *see the end*. He was interested to find out what would be the conclusion to these terrible events in the garden." Morris.