

Notes on the Greek New Testament
Week 159 – Matthew 26:59-27:26

Day 791: Matthew 26:59-68**Verse 59**

οἱ δὲ ἀρχιερεῖς καὶ τὸ συνέδριον ὅλον ἐζήτησαν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ ὅπως αὐτὸν θανατώσωσιν,

συνεδριον, ου η Sanhedrin (the highest Jewish council in religious and civil matters)

ὄλος, η, ον see v.56

"τὸ συνέδριον ὅλον, 'the whole Sanhedrin,' need not be taken literally but as referring to the whole of the members then present, unless it anticipates the apparently fuller meeting of the Sanhedrin in the morning (as in 27:1, where the parallel [Mk 15:1] refers to 'the whole Sanhedrin'; cf. Luke 22:66). Gnilka suggests the possibility of a subcommittee charged with such matters." Hagner.

ζητεω seek, search for, look for
ψευδομαρτυρια, ας f false evidence or testimony

ὅπως (or ὅπως ἂν) that, in order that
θανατώσωσιν Verb, aor act subj, 3 pl
θανάτω kill, put to death

Morris says that one might expect that the Sanhedrin would have been gathered for a trial. "But it turns out that nothing of that sort was in mind. The gathering was there for one purpose only – to find a suitable legal form for putting Jesus to death."

Verse 60

καὶ οὐχ εὗρον πολλῶν προσελθόντων ψευδομαρτύρων. ὕστερον δὲ προσελθόντες δύο

εὗρον Verb, aor act indic, 1 s & 3 pl

εὕρισκω
προσελθόντων Verb, aor act ptc, gen pl
προσερχομαι come or go to, approach
ψευδομαρτυς, υρος m false witness
ὕστερον adv afterwards, finally, at last
δύο gen & acc δυο dat δυσιν two

Verse 61

εἶπαν, Οὗτος ἔφη, Δύναμαι καταλῦσαι τὸν ναὸν τοῦ θεοῦ καὶ διὰ τριῶν ἡμερῶν οἰκοδομησάι.

ἔφη Verb, imperf act ind, 3s φημι say
δυναμαι can, be able to
καταλῦσαι Verb, aor act infin καταλῦω
destroy, tear down, do away with

ναος, ου m temple, sanctuary

δια with the genitive has the force of 'within [three days]'

τρεις, τρια gen τριων dat τρισιν three
οικοδομεω build, build up

A large number of MSS (⋈ A C D L W TR lat) include the direct object αὐτὸν either before or after οἰκοδομήσαι.

Appears to be a distorted recollection of words of Jesus recorded in Jn 2:19, cf. Mt 27:40.

Verse 62

καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Οὐδὲν ἀποκρίνη; τί οὗτοί σου καταμαρτυροῦσιν;

ἀνίστημι (in 2 aor & all midd) rise, stand up

οὐδεις, οὐδεμα, οὐδεν no one, nothing;
οὐδεν not at all

ἀποκρινομαι answer, reply
καταμαρτυρεω testify against

Verse 63

ὁ δὲ Ἰησοῦς ἐσιωπα. καὶ ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ ζῶντος ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ.

σιωπαω be silent, be quiet

"The silence of Jesus is an important motif in the passion narrative and perhaps alludes retrospectively to Isa 53:7 (for another strand of the motif of silence, see Pss 38:14; 39:9)." Hagner.

Many MSS (A C [D] W TR it sy) add ἀποκριθεις after καὶ and before ὁ ἀρχιερεὺς.

ἐξορκίζω put (someone) under oath (κατὰ τοῦ θεοῦ in the name of God)

A verb found here only in the NT.

ζωω live, be alive

εἴπῃς Verb, aor act subj, 3 s λεγω

Verse 64

λέγει αὐτῷ ὁ Ἰησοῦς, Σὺ εἶπας· πλὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.

πλὴν but, nevertheless, however

Cf. Rieu, "The words are yours. This much I add to them."

"Jesus offers an answer to the direct question of the high priest, and it is an answer of the greatest significance. Nowhere does Jesus reveal himself more than here." Hagner.

ἄρτι now, at the present

ὄψεσθε Verb, fut act indic, 2 pl ὄραω see

καθημαί see v.5

δεξιός, α, ον right, δεξιά right hand

The place of honour in the court of God.

νεφέλη, ης f cloud

Cf. Dan 7:13; Ps 110:1-2. "Jesus in self-confession thus not only admits that he is the Messiah but goes on to elucidate his understanding of the Messiah in terms of the one like the Son of Man of Dan 7:13 and the Lord addressed in Ps 110:1 (cf. 22:41-46), this despite everything about the present moment that seems incompatible with such a statement." Hagner.

Fison says that this refers to "a coming in the immediate future to be seen by anyone who had eyes to see it on Good Friday and on Easter day as well as on the day of Pentecost and right onwards till the parousia. The future coming is only rightly understood as the last of a whole series of comings." (See also N.B. Stonehouse, *The Witness of Matthew and Mark to Christ*.)

Morris views the matter differently saying, "The trouble with this is that, while within a few days Jesus would have risen from the dead and thus have entered into his glory, neither Caiaphas nor any of his other hearers would at that time see Jesus in glory and *coming in the clouds of heaven*. To insist that the expression must be taken to mean 'from now' overlooks the fact that neither the friends of Jesus nor his enemies could see the change of which he speaks beginning 'now'. While seeing the roots of the change in what was to happen immediately, it appears that the complete fulfilment of what Jesus is saying belongs to the future."

Verse 65

τότε ὁ ἀρχιερεὺς διέρρηξεν τὰ ἱμάτια αὐτοῦ λέγων, Ἐβλασφήμησεν· τί ἔτι χρεῖαν ἔχομεν μαρτύρων; Ἴδε νῦν ἠκούσατε τὴν βλασφημίαν·

διέρρηξεν Verb, aor act indic, 3 s

διαρρηγνυμι and διαρησσω tear, rip
ἱματίον, ου n garment, clothing, robe

"A high priest must not normally tear his clothes, not even in mourning for the dead (Lev. 21:10,11); it was an action reserved for extreme cases, and, of course, blasphemy was such an extreme case." Morris.

βλασφημεῶ speak against (God),
blaspheme

ἔτι still, yet

χρεία, ας f need, want

μαρτυς, μαρτυρός dat pl μαρτυρίων m
witness

βλασφημία, ας f slander, blasphemy

The Jewish law, as recorded in Mishnah *Sanh.* 7:5 says "'The blasphemer' is not culpable unless he pronounces the Name itself." Hence, it would seem that to accuse Jesus of blasphemy was to stretch the law. Montefiore comments, "If the judges sought for a plea on which to condemn Jesus, his confession of the Messiahship would surely have sufficed, even if, in the most technical sense, it was not blasphemy"

Verse 66

τί ὑμῖν δοκεῖ; οἱ δὲ ἀποκριθέντες εἶπαν, Ἔνοχος θανάτου ἐστίν.

δοκεῶ see v.53

ἀποκριθέντες Verb, aor pass dep ptc, m
nom pl ἀποκρίνομαι answer, reply
ἐνοχος, ον liable, answerable, guilty
θανάτος, ου m death

"Once blasphemy was established there was no question about the sentence: "He who blasphemes the name of the LORD shall be put to death" (Lev 24:16)." Morris. Cf. Jn 19:7.

Verse 67

Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτόν, οἱ δὲ ἐράπισαν

ἐμπτύω spit on

πρόσωπον, ου n face

κολαφίζω beat, strike

ῥαπίζω hit, strike

Verse 68

λέγοντες, Προφήτευσον ἡμῖν, Χριστέ, τίς ἐστίν ὁ παῖσας σε;

παιώ strike, hit, sting

"The mocking includes the blindfolding of Jesus (assumed but not mentioned by Matthew; cf. Mark 14:65) and the request for him to 'prophesy' (προφητεῖσον), i.e., tell supernaturally, who was striking him... The one they now mock in their mistaken confidence is the one before whom they will some day stand as their judge." Hagner.

Day 792: Matthew 26:69-75

Verses 69-75

Cf. Mark 14:66-72; Luke 22:56-62; John 18:15-18, 25-27. "The mockers have denied that Jesus can prophesy. Immediately after their words, Matthew records the fulfilment of Jesus' prophecy that Peter would deny him three times before cockcrow... It is remarkable and significant that the story of the denials should have been recorded at all. When the Gospels were written, Peter was regarded as the leading apostle, the chief man in the church. It would have been very natural to pass over in silence this man's fall from grace. But all four of our Gospels record it... It would seem that Peter himself is the origin of the story. He knew how badly he had fallen, and he confessed it before the church." Morris. The story was preserved as a wonderful example both of human weakness and, supremely, of the wonder of forgiveness.

Verse 69

Ὁ δὲ Πέτρος ἐκάθητο ἔξω ἐν τῇ ἀύλῃ· καὶ προσῆλθεν αὐτῷ μία παιδίσκη λέγουσα, Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου.

καθημαι see v.58

ἔξω adv. out, outside

αὐλή, ης f see v.58

προσερχομαι come or go to, approach

εἷς, μία, ἐν gen ἑνός, μίας, ἑνός one

παιδίσκη, ης f maid, slave-girl

"Notice that this challenge was as gentle as could be imagined. It was not a man but a woman, not a mature woman but a girl, not a free woman but a slave ... She made no accusation of rebellion, blasphemy, or the like; she simply said that he was with Jesus." Morris.

ἦσθα Verb, imperf indic, 2 s (one of two forms) εἶμι

"The charge involved the implicit threat that Peter too might be apprehended and suffer the same fate as that of Jesus (which ironically was what Peter had said he was prepared to do; cf. v. 35)." Hagner.

Verse 70

ὁ δὲ ἠρνήσατο ἔμπροσθεν πάντων λέγων, Οὐκ οἶδα τί λέγεις.

ἠρνήσατο Verb, aor midd dep indic, 3 s
ἀρνεομαι deny, disown, renounce

Here (and in v. 72) the word ἀρνεομαι, 'deny,' recalls both Jesus' prediction (v. 34) and the warning of 10:33... It anticipates the problem of persecution and apostasy in the later church." Hagner.

ἔμπροσθεν prep with gen before, in front of
οἶδα (verb perf in form but with present meaning) know, understand

On the first challenge, he "takes refuge in an evasion rather than in an outright denial of what she had said." Morris.

Verse 71

ἔξεληθόντα δὲ εἰς τὸν πυλῶνα εἶδεν αὐτὸν ἄλλη καὶ λέγει τοῖς ἐκεῖ, Οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου.

ἔξεληθόντα Verb, aor act ptc, n nom/acc pl
ἐξερχομαι

πυλῶν, ὄνος m gate, gateway, entrance

εἶδεν Verb, aor act indic, 3 s ὄραω see, recognise

ἄλλος, η, ο another, other

Mark seems to imply that it was the same girl, but Matthew says it was *another*. John puts quite an interval between the first and second denials (Jn 18:17,25).

ἐκεῖ there, in that place

Many MSS (A C L W Θ f^{1,13} TR latt sy^{p,h} bo) add καὶ before οὗτος perhaps by the influence of the Lukan parallel (Luke 22:59).

Ναζωραῖος, ου m inhabitant of
Nazareth, Nazarene

Verse 72

καὶ πάλιν ἠρνήσατο μετὰ ὄρκου ὅτι Οὐκ οἶδα τὸν ἄνθρωπον.

παλιν again, once more

ὄρκος, ου m oath, vow

"The first was no more than a declaration that he did not know what the girl was talking about; the second was a clear repudiation of Jesus." Morris.

Verse 73

μετὰ μικρὸν δὲ προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ, Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ, καὶ γὰρ ἡ λαλιά σου δηλὸν σε ποιεῖ.

προσερχομαι see v.69

ἑστῶτες Verb, perf act ptc, m nom pl
 ἵστημι stand, stop, stand firm
 εἶπον Verb, aor act indic, 1s & 3pl λεγω
 ἀληθως adv truly, in truth
 λαλια, ας f speech, what is said; accent
 δηλος, η, ον evident δηλον it is evident

Verse 74

τότε ἤρξατο καταθεματίζειν καὶ ὀμνύειν
 ὅτι Οὐκ οἶδα τὸν ἄνθρωπον. καὶ εὐθέως
 ἀλέκτωρ ἐφωνήσεν.

ἀρχω midd begin
 καταθεματιζω curse; place oneself under
 a curse (if one fails to speak the truth)

The sense may even be that he cursed *Jesus*.

ὀμνυω and ὀμνυμι swear, vow, make an
 oath

"His statement ... is as thorough a repudiation
 as could be conceived." Morris.

Gerhardsson comments, "In order to save his
 skin he howls with the wolfpack."

ἀλεκτωρ, ορος m cock, rooster
 φωνεω call, call out

Verse 75

καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος Ἰησοῦ
 εἰρηκότος ὅτι Πρὶν ἀλέκτορα φωνήσαι
 τρις ἀπαρνήσῃ με· καὶ ἐξελθὼν ἔξω
 ἔκλαυσεν πικρῶς.

ἐμνήσθη Verb, aor pass indic, 3 s
 μιμνησκομαι remember, call to mind
 ῥημα, ατος n word, thing, matter
 εἰρηκότος Verb, perf act ptc, m gen s λεγω

Cf. Lk 22:61 which tells us that Jesus looked
 at Peter.

πρην and πρην ἦ before

τρις three times

ἀπαρνήσῃ Verb, fut midd dep indic, 3 s
 ἀπαρνεομαι

ἐξελθων Verb, aor act ptc, nom m s
 ἐξερχομαι

ἔξω see v.69

κλαιω weep, cry

πικρως adv bitterly

"As our Lord could not afford us an instance
 of human infirmity in Himself, He has given it
 in the person of the most exalted of His
 pastors: that all may fear, and none may
 presume, and all may hope." Isaac Williams.
 "The Gospel of Matthew, for all its emphasis
 on the rigours of discipleship, is not overly
 optimistic about human performance. But
 neither is it lacking in emphasis upon
 forgiveness (e.g., 1:21; 9:2, 5–6; 12:31–32;
 26:28)." Hagner.

Day 793: Matthew 27:1-10**Verses 1-2**

Cf. Mark 15:1; Luke 23:1; John 18:28. "The
 action introduced here is continued in vv 11–
 37 after the parenthetical account of the end of
 Judas (vv 3–10)." Hagner.

Verse 1

Πρωῖας δὲ γενομένης συμβούλιον ἔλαβον
 πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι
 τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ ὥστε
 θανατώσαι αὐτόν·

πρωῖα, ας f morning (π. δε ἡδη
 γενομενης as the day was breaking)

They needed to get their case together before
 the Roman authorities began their working
 day.

συμβούλιον, ου n plan; council
 λαος, ου m people

Now an official meeting of the Sanhedrin.

ὥστε so that, with the result that
 θανατω kill, put to death

Verse 2

καὶ δῆσαντες αὐτὸν ἀπήγαγον καὶ
 παρέδωκαν Πιλάτῳ τῷ ἡγεμόνι.

δεω bind, tie

ἀπηγαγον see 26:57

παρέδωκαν Verb, aor act indic, 3 pl

παραδιδωμι hand over, deliver up
 ἡγεμων, ονος m governor, ruler

Many MSS (A C W Θ^J.¹³ TR latt sy^h) insert
 Ποντίῳ before 'Pilate.' Since there is no
 reason for its deletion, it was probably added to
 supply the full name.

From inscriptions it would appear that Pilate
 was a *Prefect* – an army officer placed in
 charge of difficult regions or isolated districts.
 Their chief function was to maintain order.
 Various historical incidents "indicate that
 Pilate was apt to act somewhat hastily, though
 he tried not to antagonise the Jews unduly and
 he could be constrained to change his mind."
 Morris.

"Pilate, who would normally have been
 resident in Caesarea Maritima, was
 conveniently in Jerusalem to provide some
 control during the Passover feast." Hagner.

Verses 3-10

"The only other NT account of the fate of
 Judas is found in Acts 1:15–20, which,
 however, differs from the present narrative in
 important respects" Hagner.

Verse 3

Τότε ἰδὼν Ἰούδας ὁ παραδιδὼς αὐτὸν ὅτι κατεκρίθη μεταμεληθεὶς ἔστρεψεν τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσιν καὶ πρεσβυτέροις

τοτε then, at that time

ἰδων Verb, aor act ptc, m nom s ὄραω see
κατεκρίθη Verb, aor pass indic, 3 s
κατακρινω condemn

The Romans had yet to pass their verdict on Jesus. The wording here seems to suggest that their verdict was viewed as a mere formality – the verdict of the Sanhedrin was the crucial one.

μεταμεληθεὶς Verb, aor pass dep ptc, m nom s μεταμελομαι regret, change one's mind

στρεφω intrans (mostly in pass) return
τριακοντα thirty
ἀργυριον, ου n silver coin, money, silver

Verse 4

λέγων, Ἥμαρτον παραδοὺς αἷμα ἀθῶον. οἱ δὲ εἶπαν, Τί πρὸς ἡμᾶς; σὺ ὄψῃ.

ἄμαρτανω sin, commit sin

The aorist points back to the particular act of betrayal.

παραδοὺς Verb, aor act ptc, m nom s παραδιδωμι

αἷμα, ατος f blood

ἀθωος, ον guiltless, innocent

Cf. Deut 27:25

Some MSS (B¹ L Q: latt sy^s sa^{mss} mae bo) have δίκαιον perhaps by the influence of 23:35.

What is that to us? "It is a question to which they might well have given attention, for it was a very great deal to their discredit that they had paid money for the arrest of a man who was innocent and whom they were in the process of handing over to the Romans for execution." Morris.

ὄψῃ Verb, fut midd dep indic, 2 s ὀπτανομαι appear, be seen

σὺ ὄψῃ 'you see to it' or 'see to it yourself.' I.e. 'That's your problem. You sort it.'

Verse 5

καὶ ῥίψας τὰ ἀργύρια εἰς τὸν ναὸν ἀνεχωρησεν, καὶ ἀπελθὼν ἀπήγγεατο.

ρίπτω throw, throw down, put down
ναος, ου m temple, sanctuary

εἰς τὸν ναὸν (κ B L Θ f³). Many MSS (A C W f¹ TR) have ἐν τῷ ναῷ which suggests that Judas was *in* the temple complex rather than outside.

Morris draws attention to the εἰς and says, "The language seems to point to an irrational act of throwing the coins with some force into some holy place nearby, but not where Judas was at the point of the act." Hagner suggests that Judas threw the money into the temple area, "perhaps through a gate or over a wall into the area restricted to the priests."

ἀναχωρεω withdraw, go away
ἀπήγγεατο Verb, aor midd indic, 3 s ἀπαγγομαι hang oneself

For the problem in relating this account to that in Acts 1:18-19, see especially Carson on *Matthew*.

M Green writes, "It is not very difficult to reconcile these two accounts. Judas went and hanged himself: then either his corpse rotted and fell, or the rope broke and he fell and his insides were ruptured and gushed out. Either Judas had already acquired this field previously, or the priests bought the field in Judas' name with the money which was still legally his and which they could not receive back into the treasury because it was blood money."

Verse 6

οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπαν, Οὐκ ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἵματός ἐστιν.

ἔξεστιν impersonal verb it is permitted, it is lawful, it is proper, it is possible

βαλεῖν Verb, aor act infin βαλλω throw, place

κορβανας, α m temple treasury

ἐπει since, because, for

τιμη, ης f price

αἷμα, ατος f see v.4

It is not without its interest that apparently they had not scrupled to take the money out of the temple treasury to bring about Jesus' death, but they now had tender consciences about putting it back!" Morris.

Verse 7

συμβούλιον δὲ λαβόντες ἠγόρασαν ἕξ αὐτῶν τὸν ἄγρον τοῦ Κεραμέως εἰς ταφὴν τοῖς ξένοις.

συμβουλιον, ου n see v.1

ἀγοραζω buy, redeem

ἀγρος, ου m field

κεραμευς, εως m potter

Cf. Hebrew of Zech 11:13.

ταφῆ, ἡς f burial place
ξένος, ἡ, ον strange, foreign; ὁ ξ.
stranger, foreigner

Morris thinks perhaps for Jews from other lands who died while in Judea. Hagner thinks "for non-Jews, who were not allowed to be buried in the same cemetery with Jews."

Verse 8

διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος ἄγρὸς Αἵματος ἕως τῆς σήμερον.

διὸ therefore, for this reason
ἐκεῖνος, ἡ, ο demonstrative adj. that
σημερον today

Verse 9

τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου λέγοντος, Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραήλ.

τοτε see v.3
πληρωω fill, fulfill, accomplish
ῥηθὲν Verb, aor pass ptc, n nom/acc s λεγω
τριακοντα see v.3
τιμη, ἡς f see v.6
τετιμημένου Verb, perf pass ptc, m gen s
τιμαω honour, set a price on

Hagner prefers the translation 'the precious one' (so NJB, NRSV margin).

ἐτιμήσαντο Verb, aor midd indic, 3 pl
τιμαω

"Characteristically Matthew sees a fulfilment of prophecy in these happenings. But he presents his readers with a problem in that he says that the words were *spoken through Jeremiah the prophet* when in fact they appear to be a rather free citation of Zechariah 11:13 with the addition of some words that seem to have been derived from Jeremiah (see Jer 18:2-3; 19:1-13; 32:6-15)... The passage in Zechariah is itself difficult. The Hebrew text signifies 'Throw it to the potter' (NIV), but many translators think that the Hebrew is defective at this point and prefer the reading in the Syriac, 'Throw it into the treasury' (NRSV)." Morris.

Gundry, in *The Use of the Old Testament in St Matthew's Gospel*, says that Matthew sees here two separate prophecies fulfilled in the one event – the one typically and the other explicitly.

The Explicit Fulfilment: Zech 11:13. In Zechariah, the good shepherd whom God has appointed for his people is rejected by them. In their rejection they value his services at 30 pieces of silver, a contemptuously small sum. So God rejects this evaluation of his servant and therefore of himself, and the money is given to the potter. In Matthew, the Good Shepherd (Christ) is rejected by God's people (the Jews). They value his life at 30 pieces of silver. The money, though returned to the temple, cannot be accepted by God. It is used to buy the potter's field.

The Implicit Fulfilment: Jer 19:1-13 [so also Hengstenberg, *Christology of the Old Testament*]. Gundry rejects any allusion to Jer 18 or 32 but says of the Jer 19 passage, "Here Jeremiah takes a potter's earthen bottle, goes down to the valley of Hinnom, or Topheth, breaks the bottle, and prophecies that because Judah and Jerusalem have shed 'the blood of innocents' (... αἱμάτων ἀθῶων) Topheth will become a burial place for their inhabitants from henceforth called 'The Valley of Slaughter'. Matthew sees parallels between the guilt of Judah and Jerusalem in shedding innocent blood and that of Judas (ἡμαρτον παραδους αἷμα ἀθῶων)... and between the names 'The Valley of Slaughter' and 'The Field of Blood'... Thereby the end of Judas becomes repetitive of the judgement on Judah and prophetically typifies the end of the Jewish nation in their rejection of Christ."

Gundry explains Matthew's attribution of the prophecy to Jeremiah by saying that "the manifestness of the quotation from Zechariah and the lack of verbal resemblance to Jeremiah would [otherwise] cause the Jeremiah side of the prophecies to be lost."

Hagner thinks that the link to Jeremiah 19 "depends on similarities too general in nature."

Verse 10

καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέν μοι κύριος.

ἔδωκαν Verb, aor act indic, 3pl διδωμι

Some MSS (⋈ B^{2vid} W sy) have ἔδωκα, 'I gave,' perhaps through the influence of Zech 11:13 (cf. μοι, 'to me,' at the end of the sentence). A^{*vid} has ἔδωκεν, 'he gave.'

καθα as, just as
συντασσω direct, instruct

Day 794: Matthew 27:11-18**Trial Before Pilate**

Of Jesus' appearance before Pilate, Morris says that it is scarcely a formal trial but that this was not strictly necessary since Pilate had a free hand to keep order as he saw fit. Morris adds, "We should bear in mind that Pilate was in a difficult situation. He was answerable to the Emperor Tiberius, a man who would show no mercy to a governor who condoned treasonable activities; it was dangerous for him to take a soft line when treason was alleged. But on the other hand, Tiberius could take a strong line against a governor who treated his subjects badly. (Indeed, in the end it was Pilate's heavy-handed putting down of a Samaritan disturbance that led to his recall to Rome.) Thus, when Jesus came before him, he had to be on his guard against doing anything too harsh or too lenient."

Verses 11-14

Cf. Mark 15:2-5; Luke 23:2-5; John 18:29-38.

Verse 11

Ο δὲ Ἰησοῦς ἐστάθη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπρωτησεν αὐτὸν ὁ ἡγεμὼν λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ Ἰησοῦς ἔφη, Σὺ λέγεις.

ἐστάθη Verb, 2 aor act indic, 3 s ἵστημι stand, stand firm

ἔμπροσθεν prep with gen before, in front of ἡγεμῶν, ονος m see v.2

ἐπρωταω ask, interrogate, question βασιλεὺς, εως m king

"Pilate's question is identical in all four Gospels: in all four it is the first thing he said when confronted with Jesus, and in all four *you* is emphatic... Pilate would have known that Jesus had no high position, no wealth, no soldiers, a preposterous position for anyone claiming to be a king." Morris.

ἔφη Verb, imperf act ind, 3s φημι say

Cf. 26:64 "Either 'Yes' or 'No' would have been misleading... His answer means that he was indeed a king, but not in the sense that Pilate used the term." Morris.

John's Gospel tells us more about Jesus' conversation with Pilate – a conversation concerning the nature of kingship.

Verse 12

καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων οὐδὲν ἀπεκρίνατο.

κατηγορεῖσθαι Verb, pres pass infin κατηγορεω accuse, bring charges against

The present infinitive points to a continuous process. They would have been accusing him, in effect, of being a dangerous revolutionary, a threat to the Pax Romanum.

οὐδεις, οὐδεμία, οὐδεν no one, nothing; οὐδεν not at all

ἀποκρινομαι answer, reply, say

"Matthew's readers almost certainly related the silence of Jesus before his accusers (cf. v. 14) throughout the passion narrative, both here and before the Sanhedrin (26:62), to the servant of Isa 53:7, who like a lamb led to slaughter did not open his mouth. It is not the silence of defeat or confusion but of a triumphant resolution." Hagner.

Verse 13

τότε λέγει αὐτῷ ὁ Πιλάτος, Οὐκ ἀκούεις πόσα σου καταμαρτυροῦσιν;

ποσος, η, ον how much(?), how many(?) καταμαρτυρεω testify against

Verse 14

καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἐν ῥήματι, ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν.

ἀπεκρίθη Verb, aor midd dep indic, 3 s ἀποκρινομαι

οὐδε not even

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one

ῥήματι, ατος n word

ὥστε see v.1

θαυμαζω wonder, be amazed

λίαν adv exceedingly, greatly, very

Verses 15-23

Cf. Mark 15:6-14; Luke 23:17-23; John 18:39-40.

Verse 15

Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἓνα τῷ ὄχλῳ δέσμιον ὃν ᾔθελον.

ἑορτη, ης f festival, feast

κατα δε ἑορτην "might mean 'at every feast,' but despite the absence of the article, we should probably understand it to mean 'at this feast,' that is, at Passover time, which John says was the case (John 18:39)." Morris.

εἰώθα (pf. with pres. meaning) be accustomed to

ἀπολυω release, set free
 ὄχλος, ου m crowd, multitude
 δεσμιος, ου m prisoner
 θελω wish, will

The custom was to release one whom *the crowd* or the people chose, not one whom the governor chose.

Verse 16

εἶχον δὲ τότε δέσμιον ἐπίσημον λεγόμενον
 [Ἰησοῦν] Βαραββάν.

ἐπισημος, ου well known, notorious

In Mark we read that he was associated with insurrection and murder (Mark 15:7; cf. Luke 23:19; John 18:40).

Textual Variants in vv.16,17

The reading Ἰησοῦν Βαραββάν in both verses 16 and 17 appears in Θ, f1, 700*, syr^s and has patristic and versional support, though Ἰησοῦν is omitted in the majority of MSS. Metzger says of this reading that "it was known to Origen, who declares in his commentary on the passage, 'In many copies it is not stated that Barabbas was also called *Jesus*, and perhaps [the omission] is right.' (Origen discloses in what follows his reasons for disapproving of the reading *Jesus Barabbas*; it cannot be right, he implies, because 'in the whole range of the Scriptures we know that no one who is a sinner [is called] *Jesus*.').

"In the tenth century uncial manuscript S and in about twenty minuscule MSS a marginal comment states: 'In many ancient copies which I have met with I found Barabbas himself likewise called '*Jesus*'; that is, the question of Pilate stood there as follows, *Τίνα θελετε ἀπο των δυο ἀπολυσω ὑμιν, Ἰησοῦν τον Βαραββαν ἢ Ἰησοῦν τον λεγομενον Χριστον;* for apparently the paternal name of the robber was '*Barabbas*' which is interpreted '*Son of the teacher*.' This scholium, which is usually assigned in the manuscripts either to Anastasius bishop of Antioch (perhaps in the latter part of the sixth century), or to Chrysostom, is in one manuscript attributed to Origen, who may indeed be its ultimate source."

A majority of the Committee behind United Bible Societies' Third Edition of Greek NT (edited by Kurt Aland, Bruce Metzger and others) believed that Ἰησοῦν was original in both verses.

Morris states, "This presents us with an interesting textual problem. If the reading '*Jesus Barabbas*' was original, the reason for its absence in most MSS would be that reverence for the name of the Saviour caused many scribes to shrink from including it as the name of a criminal. If it was not original, why did some MSS include it? If we are impressed by the consensus of the MSS we will omit it, but if we give the deciding vote to what the scribes were likely to have done we will include it."

Verse 17

συνηγμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πιλᾶτος, τίνα θέλετε ἀπολύσω ὑμῖν,
 [Ἰησοῦν τὸν] Βαραββάν ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν;

συνηγμένων Verb, perf pass ptc, gen pl
 συναγω gather, gather together,
 assemble

"The way Matthew puts it, *when therefore the crowd had gathered*, it appears that not many people were about when the members of the Sanhedrin brought their prisoner to Pilate. But in due course the Jerusalem mob made its appearance. Pilate saw this as his opportunity... [But] ... It is possible that the reason why the crowd was there was that supporters of Barabbas had come together to ask for Barabbas to be the man released at the customary amnesty at Passover... perhaps he [Pilate] did not give sufficient consideration to the fact that a Jerusalem crowd was unlikely to call for a Galilean to be released when some of their own people were in custody." Morris.

ἢ οἱ

Verse 18

ἤδει γὰρ ὅτι διὰ φθόνον παρέδωκαν αὐτόν.

ἤδει Verb, pluperf act indic, 3 s οἶδα (verb perf in form but with present meaning)
 know, understand

φθονος, ου m envy, jealousy, spite
 παρεδωκαν see v.2

"Pilate had established to his own satisfaction that Jesus had been brought to him not because he was a genuine threat or really the promised Jewish Messiah but because of the Jewish leaders' envy of his influence among the people... Pilate was therefore willing, indeed even perhaps inclined, to release Jesus." Hagner.

Day 795: Matthew 27:19-26**Verse 19**

Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ λέγουσα, Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ, πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν.

καθημαι sit, sit down, live
βημα, τος n judicial bench, place of judgement, court

Of βημα Hagner writes that it "was the official tribunal from which legal judgments were made, located in the open air (cf. Acts 18:12, 16–17; 25:17)."

ἀπέστειλεν Verb, aor act indic, 3 s
ἀποστελλω send, send out
γυνη, ακος f woman, wife
μηδεις, μηδεμια, μηδεν no one, nothing
δικαιος, α, ον righteous, just
ἐκεινος, η, ο demonstrative adj. that

μηδεν σοι και τω δικαίῳ ἐκείνῳ An idiomatic way of saying that he should have nothing to do with (condemning) this righteous (innocent) man. For this idiom, cf. 6:29; Mark 1:24; John 2:4.

πολυς, πολλη, πολυ gen πολλου, ης, ου much, many
ἔπαθον Verb, aor act indic, 1 s & 3 pl
πασχω suffer
σημερον today
ὄναρ n dream

"The dream serves as a divine vindication of Jesus." Hagner.

Verse 20

Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους ἵνα αἰτήσωνται τὸν Βαραββᾶν τὸν δὲ Ἰησοῦν ἀπολέσωσιν.

ἔπεισαν Verb, aor act indic, 3 pl πειθω
persuade, convince, win over
ὄχλος, ου m crowd, multitude
αἰτήσωνται Verb, aor midd subj, 3 pl
αἰτεω ask, request, demand
ἀπολέσωσιν Verb, aor act subj, 3 pl
ἀπολλυμι destroy, kill

I.e. that they might have Jesus put to death at the hands of the Roman authorities.

Verse 21

ἀποκριθεὶς δὲ ὁ ἡγεμων εἶπεν αὐτοῖς, Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; οἱ δὲ εἶπαν, Τὸν Βαραββᾶν.

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s
ἀποκρινομαι answer, reply, say
ἡγεμων, ονος m see v.2

θελω see v.15
δυο gen & acc δυο dat δυοσιν two
ἀπολυω see v.15

"They preferred the man of violence to the man of love" Barclay.

Verse 22

λέγει αὐτοῖς ὁ Πιλάτος, Τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν; λέγουσιν πάντες, Σταυρωθήτω.

πάντες Adjective, m nom pl πας
σταυρωθήτω Verb, aor pass imperat, 3 s
σταυρω crucify

Verse 23

ὁ δὲ ἔφη, Τί γὰρ κακὸν ἐποίησεν; οἱ δὲ περισσῶς ἔκραζον λέγοντες, Σταυρωθήτω. ἔφη Verb, imperf act ind, 3s φημι say

"It is not easy to bring out the force of the γαρ in a translation, but the conjunction means 'for' and looks for a reason for the foregoing. Pilate could see none, and he asked for one now." Morris.

κακος, η, ον evil, bad, wrong, harm
περισσως all the more, even more; even louder
κραζω cry out, call out

"The crowd at this point, however, is not strong on reasons. Their corporate response is simply to shout (ἔκραζον, 'they cried out') their demand louder: 'Let him be crucified' (cf. v. 22)." Hagner.

Pilate "did not reckon sufficiently with the facts that the crowd now before the praetorium were the Jerusalem mob, not the Galilean pilgrims who shouted for Jesus, and that the mob's sympathies were with the freedom fighters, not with a religious figure like Jesus. So Pilate's well-meant attempts to have the people clamour for Jesus' release misfired and he was left with the mob's demand that the Galilean be crucified." Morris.

Verse 24

ἰδων δὲ ὁ Πιλάτος ὅτι οὐδὲν ὠφελεῖ ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων, Ἄθῶός εἰμι ἀπὸ τοῦ αἵματος τούτου· ὑμεῖς ὄψεσθε.

Verses 24-25 are unique to Matthew.

ἰδων Verb, aor act ptc, m nom s ὁραω see
οὐδεις, οὐδεμια, οὐδεν no one, nothing
ὠφελεω gain, profit, achieve
μαλλον adv more; rather, instead
θορυβος, ου m disturbance, riot
λαβων Verb, aor act ptc, m nom s λαμβανω

ὕδωρ, ὕδατος n water
 ἀπενίψατο Verb, aor midd indic, 3 s
 ἀπονιπτω wash
 χεῖρ, χειρός f hand, power
 ἀπεναντι prep with gen opposite, before,
 in full view of
 ὄχλος, οὐ m crowd, multitude
 ἄθωρος, οὐ see v.4

There are echoes here of the priests' words to Judas in verse 4.
 Many MSS (x L W f^{1,13} TR lat sy^{p,h} sa^{mss} mae bo) have του δικαίου τούτου (so too A Δ but with slightly different word order), "an accretion intended to accentuate Pilate's protestation of Jesus' innocence" (Metzger). cf. the similar variant in v. 4.

ὄψεσθε Verb, fut act indic, 2 pl ὄρω see

"The possibility of riot in an overcrowded Jerusalem was always present. In such circumstances the governor might all the more readily bow to the demands of the crowd. From his point of view the death of one man was a lesser evil." Anchor Bible.

Verse 25

καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν, Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.

ἀποκριθεὶς see v.21

λαος, οὐ m people

τεκνον, οὐ n child; pl descendants

For this idiom cf. 2 Sam 1:16; Jer 26:15; 51:35; Acts 5:28; 18:6.

"This can mean only that they did not take seriously any suggestion that Jesus was an innocent man. Nobody calls down on his children the responsibility for the unjust killing of a righteous person. It would seem that the mob had been completely taken in by the propaganda of the high priests." Morris. Contrast Acts 2:39, 'to you and your children.' As Hagner remarks, "the blood of Christ means not condemnation but salvation."

Verse 26

τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν φραγελλωσας παρέδωκεν ἵνα σταυρωθῇ.

Cf. Mark 15:15; Luke 23:24-25; John 19:16a.

φραγελλω beat with a whip

παραδιδωμι hand over, deliver up

σταυρωθῇ Verb, aor pass subj, 3 s

σταυρω

"Scourging was the normal preliminary to crucifixion, and it was a horrible punishment in itself. It was inflicted with multi-thonged whips, each thong being laced with pieces of metal or bone... Men sometimes died under scourging, and it is not difficult to understand why. Matthew devotes to this horror no more than one word, and he will later do the same with crucifixion. None of the biblical writers dwells on the terrible sufferings Jesus endured. Popular piety in modern times, both Catholic and Protestant, often does... But the biblical writers are much more interested in the meaning of Jesus' death than in enlarging on the sufferings he endured.

"Not as much is known about crucifixion as we might have expected. Indeed, the Gospel narratives appear to be the fullest accounts we have from antiquity of this shameful method of execution. Ancient writers regarded it as the most shameful of deaths, and they refused to dwell on it... It is not known what caused death. The body would have been weakened by the scourging, and further by prolonged exposure, and both the respiration and the circulation would have been affected. One suggestion is that the combination of all of this brought on heart failure; another, that the brain would be damaged through the reduced supply of blood that reached it. Whatever the reason, death was sure, and it might take a long time." Morris.