

**Notes on the Greek New Testament**  
**Day 40 – February 9<sup>th</sup> – Matthew 26:14-46**

**Works frequently referenced in these notes on Matthew**

- Hagner, Donald A      *Word Biblical Commentary Vols.33a & 33b: Matthew 1-13 & Matthew 14-28*, Word Books, Dallas, 1993 & 1995
- Morris, Leon            *The Gospel According to Matthew*, Eerdmans, Grand Rapids, 1992

**Verses 14-16**

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

**Verse 14**

Τότε πορευθεῖς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς

τοτε see 25:31

πορευθεῖς Verb, aor pass dep ptc, m nom s πορευομαι

εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one

δώδεκα 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.

ἀρχιερεως, εως m see v.3

**Verse 15**

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

θελω wish, will

δοῦναι verb, aor act infin δίδωμι

κἀγω a compound word = και ἐγω

παραδώσω Verb, fut act indic, 1 s

παραδίδωμι 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 παραδῷ.

ζητεω seek, search for, look for

Imperfect indicates a continuing search.

εὐκαιρια, ας f opportune moment

I.e. away from the crowd.

παραδῷ Verb, aor act subj, 3 s παραδίδωμι

**Verses 17-25**

Cf. Mark 14:12-17.

**Verse 17**

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

πρωτος, η, ον first

ἀζυμος, 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.

προσηλθον 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  
 πασχα 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 σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου.

ὑπαγω go  
 πολις, εως f city, town  
 δεῖνα m & f such a one, a certain one  
 εἶπατε Verb, aor act imperat, 2 pl λεγω  
 διδάσκαλος, 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

Ὁψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα μαθητῶν  
 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 (κ A L W Δ Θ lat sy<sup>h</sup> sa<sup>mss</sup> mae bo) add μαθητῶν. The evidence, however, slightly favours its omission.

### Verse 21

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

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one  
 παραδωσει Verb, fut act indic, 3 s  
 παραδιδωμι

"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 ἐγὼ εἰμι, κύριε;

λυπεω grieve; pass be sad, sorrowful  
 σφόδρα 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 ἐμβάνας μετ' ἐμοῦ τὴν χεῖρα ἐν τῷ τρυβλίῳ οὗτός με παραδώσει· ἐμβάνας Verb, aor act ptc, m nom s ἐμβαπτω  
 dip

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

Cf. Ps 41:9. "The τρυβλιῳ, '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 εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.

ὑπαγω see v.18

γέγραπται Verb, perf pass indic, 3 s γραφω  
write

οὐαι woe!

ἐκεινος, 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 ἐγὼ 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.

### 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 εὐλόγησας ἔκλασεν καὶ δούς τοῖς μαθηταῖς  
εἶπεν· Λάβετε φάγετε, τοῦτό ἐστιν τὸ σῶμά  
μου.

ἐσθω 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.

λαβων 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 διδομι

"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 ἐσθω  
σωμα, τος n body

### Verse 27

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

ποτηριον, ου n cup

Some important witnesses (P<sup>45</sup> A C D K Γ f<sup>43</sup>) 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 διδομι

πίετε Verb, aor act imperat, 2 pl πινω drink

πάντες Adjective, m nom pl πας

### Verse 28

τοῦτο γάρ 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 f<sup>13</sup> 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 πῶ ἀπ' ἄρτι ἐκ τούτου τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου.

πῶ Verb, aor act subj, 1 s πινω 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, ους n mountain, hill

ἐλαια, 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 ποιμνῆς·

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 προάξω 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

οὐδέποτε 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 τρίς ἀπαρνήση με.

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

ἀλέκτωρ, ὀρος m cock, rooster

φωνεω call, call out

τρὶς three times

ἀπαρνήση 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· Κἂν δέη με σὺν σοὶ ἀποθανεῖν, οὐ μὴ σε ἀπαρνήσομαι. ὁμοίως καὶ πάντες οἱ μαθηταὶ εἶπαν.

κἂν (καὶ ἐάν) 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.

**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· Καθίσατε αὐτοῦ ἕως οὗ 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.

καθίσατε Verb, aor act imperat, 2 pl καθίζω  
sit down, sit, stay

οὗ adv where; ἕως οὗ 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.

παραλαμβανω take, receive, accept

δυο gen & acc δυο dat δυσιν two

ἀρχω midd begin

λυπεω pain; pass be sad, sorrowful, grieve

ἀδημονεω be distressed or troubled

**Verse 38**

τότε λέγει αὐτοῖς· Περίλυπος ἐστὶν 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.

προελθων 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 εὕρισκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ· Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορήσαί 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  
ὥρα, ας f hour, period of time

#### Verse 41

γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε 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.

#### Verse 42

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

παλιν again, once more

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

Cf v.39.

ἐὰν if, though; ἐὰν μὴ except

πίω Verb, aor act subj, 1 s πινω drink

γενηθήτω Verb, aor pass dep imperat, 3 s

γίνομαι

θελημα, 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 ἐλθὼν 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 ἀφείς αὐτοὺς πάλιν ἀπελθὼν προσήξατο  
ἐκ τρίτου τὸν αὐτὸν λόγον εἰπὼν πάλιν.

ἀφείς Verb, aor act ptc, m nom s ἀφιμι  
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 ἀμαρτωλῶν.

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 ἐτι, '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 ἐγγίζω  
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.

παραδίδωμι hand over, deliver up

χειρ, χειρος f hand, power

ἀμαρτωλος, ον sinful, sinner

**Verse 46**

ἐγείρεσθε ἄγωμεν· ἰδοὺ ἤγγικεν ὁ παραδιδούς  
με.

ἐγειρω raise

παραδιδούς Verb, pres act ptc, m nom s

παραδίδωμι

"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.