

**Notes on the Greek New Testament**  
**Day 41 – February 10<sup>th</sup> – Matthew 26:47-68**

**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 47-56**

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

**Verse 47**

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

ἔτι still, yet

λαλεῶ speak, talk

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

ὄχλος, ου m crowd

πολὺς, πολλή, πολὺ gen πολλοῦ, ης, ου  
much, great

μαχαιρα, ης f sword

ξύλον, ου n wood, club

ἀρχιερεὺς, 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· Ὃν ἂν φιλήσω αὐτός ἐστιν· κρατήσατε αὐτόν.

παραδιδούς see v.46

ἔδωκεν Verb, aor act indic, 3 s δίδωμι

σημεῖον, ου n sign

ὅς ἂν whoever

φιλεῶ 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.

κρατεῶ hold, sieze, arrest

**Verse 49**

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

προσερχομαι come or go to, approach

χαίρω rejoice; imperat used as a greeting

ῥαββι teacher, master

καταφιλεῶ 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 δοῦλον τοῦ ἀρχιερέως ἀφείλεν αὐτοῦ τὸ ὠτίον.

ἐκτείνω stretch out, extend

ἀποσπᾶω draw (of swords)

πατασσω strike

δουλος, ου m slave, servant

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

ὠτίον, 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· Ἀποστρέψον τὴν μάχαιράν σου εἰς τὸν τόπον αὐτῆς, πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ ἀπολοῦνται·

ἀποστρέφω 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 δώδεκα 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

δώδεκα 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

γραφη, ης f writing, Scripture

οὕτως adv. thus, in this way

δει 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.

**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, η, ο demonstrative adj. that

ληστης, ου m robber, insurrectionist

ἐξήλθατε verb, aor act indic, 2 pl ἐξερχομαι

συλλαμβανω sieze, 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 ἡμεραν daily

ἱερον, ου n temple, temple precincts

καθεζομαι sit down, sit

διδασκω teach

κρατεω 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.

όλος, η, ον whole, all

γέγονεν Verb, perf act indic, 3s γινομαι

πληρωθῶσιν see v.54

τοτε then, at that time

ἀφίημι leave, forsake

ἔφυγον Verb, aor act indic, 1 s & 3 pl φευγω  
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 ὅλον, 'the whole Sanhedrin' [v. 59]; cf. his omission of Mark's παντες οἱ ἀρχιερεῖς, '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

Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν.

κρατήσαντες Verb, aor act ptc, m nom pl  
κρατεω

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

ἀρχιερεῦς, εως m high priest

"οἱ γραμματεῖς, '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.

ὅπου adv. where

γραμματεὺς, 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**

ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν ἕως τῆς αὐλῆς τοῦ ἀρχιερέως, καὶ εἰσελθὼν ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος.

ἀκολουθεω follow

μακροθεν adv far off, at/from a distance

αὐλη, ης f court, courtyard, palace

εἰσερχομαι enter, go in, come in

ἔσω adv inside, within

καθημαι sit, sit down

ὑπηρετης, ου m attendant, servant

ιδεῖν Verb, aor act infin ὄραω 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.

**Verse 59**

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

συνεδριον, ου n 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). Gnika 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 ἄν) that, in order that

θανατώσωσιν Verb, aor act subj, 3 pl

θανατοω 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 εὔρον πολλῶν προσελθόντων ψευδομαρτύρων. ὕστερον δὲ προσελθόντες δύο

εὔρον 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

δυο gen & acc δυο dat δυσιν two

**Verse 61**

εἶπαν· Οὗτος ἔφη· Δύναμαι καταλῦσαι τὸν ναὸν τοῦ θεοῦ καὶ διὰ τριῶν ἡμερῶν οἰκοδομηῆσαι.

ἔφη Verb, imperf act ind, 3s φημι say

δυναμαι can, be able to

καταλῦσαι Verb, aor act infin καταλυω

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 (κ A C D L W TR lat) include the direct object αὐτον either before or after οἰκοδομηῆσαι.

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 οὐτοί σου καταμαρτυροῦσιν;

ἀνιστημι (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 ἐσιώπα. 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 ὅραω see καθημαι 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.

Filson 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; ἶδε νῦν ἠκούσατε τὴν βλασφημίαν·

διέρρηξεν Verb, aor act indic, 3 s

διαρρηγνυμι and διαρησσω tear, rip ἱματιον, 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.

βλασφημεω speak against (God), blaspheme

ἐτι still, yet

χρεῖα, ας f need, want

μαρτυς, μαρτυρος dat pl μαρτυσιν 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.

δοκεω 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

ἐμπτωω spit on

προσωπον, ου n face

κολαφίζω beat, strike

ράπιζω hit, strike

### Verse 68

λέγοντες· Προφήτευσον ἡμῖν, χριστέ, τίς ἐστὶν ὁ παίσις σε;

παιω 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' (προφήτεσον), 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.