

Notes on the Greek New Testament
Day 42 – February 11th – Matthew 26:69-27:14

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 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 αὐλῇ· καὶ προσῆλθεν αὐτῷ μία παιδίσκη λέγουσα· Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου·

καθημαι see v.58
ἔξω adv. out, outside
αὐλῃ, ἡς f see v.58
προσερχομαι come or go to, approach
εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one
παιδίσκη, ἡς 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) εἰμι

"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
ἄρνεομαι deny, disown, renounce

Here (and in v. 72) the word ἀρνεῖσθαι, '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

ἐξεληθόντα δὲ εἰς τὸν πυλῶνα εἶδεν αὐτὸν ἄλλη καὶ λέγει τοῖς ἐκεῖ· Οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου·

ἐξεληθόντα Verb, aor act ptc, n nom/acc pl
ἐξερχομαι
πυλων, ωνος m gate, gateway, entrance
εἶδεν Verb, aor act indic, 3 s ὅραω 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·

πάλιν 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 δῆλόν σε ποιεῖ·

προσερχομαι see v.69

ἐστῶτες 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 ἐφώνησεν·

ἄρχω middl begin

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

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

ὀμνωω 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 φωνῆσαι τρις ἀπαρνήση 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.

πρὶν and πρὶν ἢ before

τρις three times

ἀπαρνήση 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.

Matthew 27 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 θανατῶσαι 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.

συμβουλιον, ου n plan; council

λαος, ου m people

Now an official meeting of the Sanhedrin.

ὥστε so that, with the result that

θανατωω 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 f^{1,13} 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 Ἰουδᾶς ὁ παραδιδούς 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 ὁραω 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· Ἠμαρτον παραδούς αἷμα ἄθωρον. οἱ δὲ εἶπαν· Τί πρὸς ἡμᾶς; σὺ ὄψη.

ἀμαρτανω sin, commit sin

The aorist points back to the particular act of betrayal.

παραδούς Verb, aor act ptc, m nom s παραδιδωμι

αἷμα, ατος f blood

ἀθωρος, 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.

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

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

Verse 5

καὶ ρίψας τὰ ἀργύρια εἰς τὸν ναὸν ἀνεχώρησεν, καὶ ἀπελθὼν ἀπήγγξατο.

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

εἰς τὸν ναὸν (κ B L Θ J³). Many MSS (A C W J¹ 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

ἀπήγγξατο Verb, aor midd indic, 3 s

ἀπαγχομαι 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 αἱματός 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

ἐπεὶ 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 ἐξ αὐτῶν τὸν Ἀγρὸν τοῦ Κεραμέως εἰς ταφὴν τοῖς ξένοις.

συμβούλιον, ου n see v.1

ἀγοραῶ buy, redeem

ἄγρος, ου m field

κεραμευς, εως m potter

Cf. Hebrew of Zech 11:13.

ταφῆ, ης f burial place

ξενος, η, 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 ἄγρος ἐκεῖνος Ἀγρὸς Αἵματος ἕως τῆς σήμερον.

διὸ therefore, for this reason

ἐκεῖνος, η, 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 ὄν ἐτιμήσαντο ἀπὸ υἰῶν Ἰσραήλ,

τοτε see v.3

πληρωω fill, fulfill, accomplish

ῥηθὲν Verb, aor pass ptc, n nom/acc s λεγω

τριακοντα see v.3

τιμη, ης 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 αἰμα 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 ἄγρὸν τοῦ κεραμέως, καθὰ συνέταξέν μοι κύριος.

ἔδωκαν Verb, aor act indic, 3pl διδωμι

Some MSS (8 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

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

Ὁ δὲ Ἰησοῦς ἐστάθη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν 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
ἡγεμων, ονος m see v.2

ἐπερωταω ask, interrogate, question
βασιλευς, 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, οὐδεμια, 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 ἓν ῥῆμα, ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν.

ἀπεκρίθη Verb, aor midd dep indic, 3 s
ἀποκρινομαι

οὐδε not even

εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one

ῥημα, ατος n word

ὥστε see v.1

θαυμαζω wonder, be amazed

λιαν adv exceedingly, greatly, very