

## Notes on the Greek New Testament Day 67 – March 8<sup>th</sup> – Mark 14:1-21

### Works frequently referenced in these notes on Mark

Cranfield, CEB	<i>The Gospel According to Mark</i> (Cambridge Greek Testament Commentary), CUP, Cambridge, 4 <sup>th</sup> ed. 1972
France, RT	<i>The Gospel of Mark</i> (The New International Greek Testament Commentary), Eerdmans, Grand Rapids, 2002
Guelich, Robert A	<i>Mark 1-8:26</i> (The Word Biblical Commentary, vol 34A), Thomas Nelson Publishers, Nashville, 1989
Lane, William L	<i>The Gospel of Mark</i> , Eerdmans, Grand Rapids, 1974
Taylor, Vincent	<i>The Gospel According to St Mark</i> , Macmillan NT Commentaries, London, 1952

#### Mark 14:1-2

Cf. Mt 26:1-5; Lk 22:1-2. "The time for talking is over, and it is time for the events to unfold which Jesus has insistently predicted since Caesarea Philippi, and which will set in train the scenario so vividly sketched in chapter 13." France.

#### Verse 1

Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας. καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν,

πάσχα n Passover

ἄζυμος, ον without yeast; unleavened; τὰ ἄζυμα Jewish Feast of Unleavened Bread

"The Passover (τὸ πάσχα) refers to the events of a roughly twelve-hour period which spanned two Jewish days – the Jewish day began at sunset, not at midnight as we (and the Romans) reckon. On Nisan 14, during the afternoon, the lambs for the Passover meal were slaughtered in the temple. After sunset (and therefore on the next Jewish day, Nisan 15) the Passover meal was held. The Passover proper therefore spanned Nisan 14 and 15. The festival of unleavened bread (τὰ ἄζυμα), originally a separate festival, followed on directly from the Passover and lasted seven days, Nisan 15-21 (Nu 28:15-16). In practice the two festivals were treated together as a single period of celebration; either τὸ πάσχα or τὰ ἄζυμα could be used for the whole eight-day period, but the use of the two together here is more precise." France.

ζητεῶ seek, search for, look for

The imperfect indicates "a purpose entertained for some time." Taylor.

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

γραμματεῦς, εως m scribe, expert in Jewish law, scholar  
 δολος, ου m deceit  
 κρατήσαντες Verb, aor act ptc, m nom pl  
 κρατεῶ hold, seize  
 ἀποκτείνω and ἀποκτενω, -ννω kill, put to death

#### Verse 2

ἔλεγον γάρ· Μὴ ἐν τῇ ἑορτῇ, μήποτε ἔσται θόρυβος τοῦ λαοῦ.

ἑορτή, ης f festival, feast

ἐν τῇ ἑορτῇ here probably "in the presence of the festival crowd" rather than "during the festival" – so Jeremias – cf. Lk 22:6.

μήποτε conj. lest, otherwise  
 ἔσται Verb, fut indic, 2 s εἶμι  
 θορυβος, ου m disturbance, riot  
 λαος, ου m people

#### Verses 3-9

Cf. Mt 26:6-13; Jn 12:1-8 and also Lk 7:36-50. Cranfield says that "The narrative in Jn 12:1-8 is parallel to this and, though the two accounts are not easily harmonised, probably refers to the same incident... Lk 7:36ff records a different incident." For more detailed argument concerning the relationship between the various Gospel accounts, see John Wenham, *Easter Enigma*, pp. 22,23. In particular, Wenham argues:

- i) There were two anointings. The incident related by Luke is different from that recorded in the other Gospels.
- ii) The same woman performed both anointings.
- iii) The second anointing can be explained as a re-enactment and completion of the first.

France, having listed the similarities and differences between the various gospel accounts, similarly concludes, "This complex pattern of relationships probably indicates a separate tradition in Luke, perhaps of a different incident, though there is likely to have been some assimilation of the different stories in transmission."

Of Mark's account of this incident, France writes, "The woman's *καλὸν ἔργον* provides a telling contrast with the limited outlook of the other guests in Simon's house. Their concern for the routine responsibility of providing for the poor, worthy as it is in itself, betrays a lack of an appropriate sense of occasion. This is Jesus' hour, the time when his predictions about his own destiny are coming to fulfilment, and his ministry is reaching its tragic yet essential climax. The poor can wait; something more vital is taking place, and the woman has proved more sensitive to it than even Jesus' closest companions. And that is why, when the story of these pivotal days comes to be told, she will have an honoured place in it. Anonymous as she is, she will be part of the good news which will soon be spread around the world, and her *καλὸν ἔργον*, even if not her name, will be remembered."

### Verse 3

Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ κατακειμένου αὐτοῦ ἦλθεν γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς· συντρίψασα τὴν ἀλάβαστρον κατέχευεν αὐτοῦ τῆς κεφαλῆς.

"The host, Simon, is otherwise unknown, presumably a local supporter of Jesus like Martha, Mary, and Lazarus. The fact that he could host a meal in his house indicates that his title, ὁ λεπρὸς did not literally denote his present condition. He may have been a former leper, now cured (by Jesus?), or he may have acquired his nickname by some other association which we cannot now know; the name Simon was so common a name that some distinguishing title was needed." France.

κατακειμαι recline at table, dine  
ἀλαβαστρον, ου n alabaster jar  
μυρον, ου n ointment, perfume, oil  
ναρδος, ου f oil of nard (an aromatic plant)

"νάρδος specifies that this is the highly prized perfume made from spikenard, whose oil was imported from India and therefore expensive." France.

πιστικος, η, ον perhaps pure, genuine

"Various explained: e.g. as = πιστης (= 'genuine') or πιστης (= 'liquid'), or as a scribal corruption of σπικατον (the name of an unguent: cf. vg *nardi spicati*); more probably, as a transliteration of Aramaic *pistaka* which denotes the ben or pistachio nut (cf. πιστακιον), the oil of which was used as a base for perfumes." Cranfield.

πολυτελοῦς Adjective, gen s πολυτελης, ες  
expensive, costly; of great value  
συντρίψασα Verb, aor act ptc, f nom s  
συντριβω break in pieces, shatter

"Gundry ..., following Cranfield, believes ... that by breaking the flask she 'makes it henceforth unusable', thus demonstrating the completeness of the sacrifice, but this is perhaps too cerebral an account of a rash and instinctive action. It was a dramatic and impulsive gesture rather than a planned visual aid." France.

κατέχευεν Verb, aor act indic, 3 s καταχεω  
pour out  
κεφαλη, ης f head

Cf. Ex 29:7; 1 Sam 10:1; 2 Kings 9:3,6; Ps 133:2.

"It is not likely that the woman thought of herself as anointing the Messiah, but Mark doubtless intended his readers to recognise the messianic significance of his action – though another significance of it is indicated by Jesus in v.8. He who had been anointed by the Spirit at his baptism is now fittingly anointed with oil." Cranfield.

### Verse 4

ἦσαν δὲ τινες ἀγανακτοῦντες πρὸς ἑαυτούς·  
Εἰς τί ἢ ἀπώλεια αὐτῆ τοῦ μύρου γέγονεν;  
ἀγανακτεω be indignant, be angry

"The phrase ἀγανακτοῦντες πρὸς ἑαυτούς suggests not so much silent (internalised) indignation as the expression of that indignation to one another within the group; cf. the other uses of πρὸς ἑαυτούς for shared emotions or deliberative consultations in 1:27; 10:26; 11:31; 12:7; 16:3." France.

Cf. Mt who makes it clear that those angered by this event included the disciples.

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

The addition of *καὶ λεγοντες* before or after *πρὸς ἑαυτους* appears to be a scribal 'improvement'.

ἀπωλεια, ας f destruction, waste  
γέγονεν Verb, perf act indic, 3s γινομαι

**Verse 5**

ἡδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι ἐπάνω  
δηναρίων τριακοσίων καὶ δοθῆναι τοῖς  
πτωχοῖς· καὶ ἐνεβριμῶντο αὐτῇ.

ἡδύνατο Verb, imperf midd/pass indic, 3 s  
δυναμαι can

πραθῆναι Verb, aor pass infin ππρασκω  
sell

ἐπάνω prep and adv. over, more than

Cranfield considers ἐπάνω here an adverb and  
δηναρων τριακοσιων a genitive of price.  
"The omission of ἐπάνω in a few texts  
assimilates to the specific figure given in Jn  
12:5; it may also be due to dislike of Mark's  
idiom (BDF, 185[4], describe ἐπάνω as 'a  
vulgar substitute for πλείων')." France.

δηναριον, ου η denarius

τριακοσιοι, αι, α three hundred

δοθῆναι Verb, aor pass infin διδωμι

πτωχος, η, ον poor, pitiful

ἐμβριμαομαι speak harshly to; criticize  
harshly

"The dative following ἐνεβριμῶντο indicates  
(as in 1:43) that there hostility was openly  
directed against the woman." France.

**Verse 6**

ὁ δὲ Ἰησοῦς εἶπεν· Ἄφετε αὐτήν· τί αὐτῇ  
κόπους παρέχετε; καλὸν ἔργον ἠργάσατο ἐν  
ἐμοί·

ἀφιημι leave

Here, 'leave her alone', 'don't give her a hard  
time'.

κοπος, ου η labour, trouble

παρεχω act & midd cause, bring about

For this idiom, cf. Lk 11:7; 18:5; Gal 6:17.

καλος, η, ον good, right, beautiful

ἠργάσατο Verb, aor midd dep indic, 3 s

ἐργαζομαι work, do, perform

**Verse 7**

πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν,  
καὶ ὅταν θέλητε δύνασθε αὐτοῖς εὖ ποιῆσαι,  
ἐμὲ δὲ οὐ πάντοτε ἔχετε·

παντοτε always

ὅταν when, whenever

θελω wish, will

εὖ adv well

ποιῆσαι Verb, aor act infin ποιω

ἐμὲ Pronoun, acc s ἐγω

Cranfield says that this verse provides  
important evidence against the view of some  
"that Jesus did not envisage any significant  
interval between his death and his Parousia; for  
it implied that there will be a time during  
which the disciples will be in a position to do  
good to the poor, but not to Jesus."

France comments, "The concern for the poor  
expressed in Dt 15:1-11 (which includes the  
recognition, echoed here by Jesus, that 'the  
poor will never cease out of the land') had  
become the basis of an extensive and carefully  
regulated system of donation to poor relief,  
which included the mandatory 'tithe for the  
poor' as well as numerous opportunities for  
personal charity. The point is not that you may  
neglect the needs of the poor, but that they can  
be catered for at any time: the opportunity will  
not go away."

**Verse 8**

ὃ ἔσχεν ἐποίησεν, προέλαβεν μυρίσαι τὸ σῶμά  
μου εἰς τὸν ἐνταφιασμόν.

ἔσχεν Verb, aor act indic, 3 s ἔχω

"ὃ ἔσχεν ἐποίησεν is a compressed expression,  
with ἔχω used probably in the sense of 'be  
able'... The use of ἔχω rather than δύναμαι may  
be due to the thought of the perfume which the  
woman already possessed, and therefore was  
now able to put to this special use." France.

προέλαβεν Verb, aor act indic, 3 s

προλαμβάνω do (something) ahead of  
time

μυρίζω pour perfume on

σωμα, τος η body

ἐνταφιασμος, ου η preparation for burial,  
burial

"The phrase indicates not her conscious  
intention, but the purpose which her action will  
actually serve." Cranfield.

**Verse 9**

ἀμὴν δὲ λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ  
εὐαγγέλιον εἰς ὅλον τὸν κόσμον, καὶ ὃ  
ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον  
αὐτῆς.

ὅπου adv. where; ὅπου ἂν οἱ ὅπου ἐὰν  
wherever, whenever

κηρυχθῇ Verb, aor pass subj, 3 s κηρυσσω  
preach, proclaim

"As in 13:10, the εὐαγγέλιον, which earlier in  
the gospel denoted the message preached by  
Jesus, has now become a message *about* Jesus,  
and here includes specifically the narrative of  
his last days... Mark wants us to have no doubt  
that Jesus knows where he is going, and  
already views his approaching passion in the  
framework of God's redemptive purpose, the  
εὐαγγέλιον." France.

ὅλος, η, ον whole, all, entire

κοσμος, ου η world

λαληθήσεται Verb, fut pass indic, 3 s λαλω  
speak, talk

μνημοσυνον memorial

**Verses 10-11**

Mt 26:14-16; Lk 22:3-6. France comments, "Why did the priests need Judas? After several days of public exposure in the temple area there could hardly have been any problem in identifying Jesus even in a crowd (though apparently the men sent to arrest Jesus in the garden at night did need such identification, v. 44). A more likely reason has been indicated in vv. 1-2: in order to avoid popular resistance they needed to secure Jesus in a less public location than the temple area, and for that they needed someone who could inform them of his movements, in particular of where he might be found at night. Only a member of the group who lived with Jesus could provide such information, hence the delight of the priests at Judas' offer. It is as a guide to the arresting party that he will reappear in 14:43-44. "When Jesus is brought to trial in 14:53-65, we shall find the High Priest well informed about the supposed claims of Jesus (14:61). According to Mark's record Jesus has not publicly claimed to be the Messiah (indeed, he has specifically prohibited public use of such language, 8:30), though his actions have at several points implied such a claim; and his one public statement implying that he is the Son of God takes the veiled form of a character in a parable (12:6-8). It is within the disciple group that such language has been more openly used, and another part of Judas' service to the priests may have been to fill out a dossier of Jesus' words and actions which could be used against him at his trial, to prove that the incautious words of his followers (11:9-10) had not been unfounded."

**Verse 10**

Καὶ Ἰούδας Ἰσκαριῶθ ὁ εἷς τῶν δώδεκα ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς ἵνα αὐτὸν παραδοῖ αὐτοῖς.

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one  
δώδεκα twelve  
παραδοῖ Verb, aor act subj, 3 s παραδιδωμι  
hand, deliver up

**Verse 11**

οἱ δὲ ἀκούσαντες ἐχάρησαν καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι. καὶ ἐζήτηι πῶς αὐτὸν εὐκαιρῶς παραδοῖ.

χαίρω rejoice, be glad  
ἐπηγγείλαντο Verb, aor midd/pass dep indic,  
3 pl ἐπαγγελλομαι promise  
ἀργύριον, ου n silver coin, money  
δοῦναι verb, aor act infin δίδωμι  
ζητεῶ seek, search for, look for  
πῶς how(?)  
εὐκαιρῶς when the time is right

**Verses 12-16**

Cf. Mt 26:17-19; Lk 22:7-13.

**Verse 12**

Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ἔθουον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Ποῦ θέλεις ἀπελθόντες ετοιμάσωμεν ἵνα φάγης τὸ πάσχα;

πρῶτος, η, ον first  
ἀζυμος, ον see v.1  
ὅτε conj when, at which time  
πάσχα n Passover, Passover meal,  
Passover lamb  
θῶ slaughter, sacrifice, kill  
ποῦ interrogative adverb where  
θελῶ wish, will  
ἀπελθόντες Verb, aor act ptc, m nom pl  
ἀπερχομαι  
ετοιμάσωμεν Verb, aor act subj, 1 pl  
ετοιμαζῶ prepare, make ready  
φάγης Verb, aor act subj, 2 s ἐσθίω eat

A problem arises over dates since τῇ πρώτῃ τῶν ἀζύμων properly denotes Nisan 15<sup>th</sup> and ὅτε το πάσχα ἔθουον clearly denotes 14<sup>th</sup>. Cranfield argues that it is best to understand the first phrase as ambiguous, "its meaning being more exactly defined by the second." He thinks that the imperfect ἔθουον means "it was customary to kill"; the phrase need not imply that the killing had already begun when the disciples spoke." He concludes, "This verse clearly implies that the Last Supper was a Passover meal and that the day (reckoned from sundown to sundown) on which Jesus was arrested, condemned and crucified was Nisan 15<sup>th</sup>."

Cranfield draws attention to the problem raised by the suggestion in Jn 18:28 that Jesus died at the time that the lambs were being killed. He considers unsatisfactory the suggestion that some Jews were eating the Passover meal on the Thursday evening rather than the Friday.

France, however, believes that there is evidence outside the gospel accounts that favours the 'Johannine' dating. He writes, "Astronomical evidence strongly suggests that whereas Nisan 14 probably fell on a Friday (as the Johannine chronology requires) in AD 30 and 33, there was no date between 27 and 34 when Nisan 15 was a Friday." He concludes, "It therefore seems most likely that Jesus deliberately anticipated the official date in his anxiety to hold a Passover with his disciples while it was still possible (cf. Lk 22:15), aware that by the official date he would not be there to do so." Concerning Mark's account he writes, "When Mk 14:12, which is the key text for the supposed 'synoptic chronology', sets the time of preparation for the supper on the 'day' when the lambs were sacrificed, this would, on the normal Jewish method of reckoning days, only be on the evening *following* the sacrifice if the preparations were made before sunset. If, however, the meal was prepared (as it was certainly eaten) *after* sunset, it would be on the same 'day' as the sacrifice if it took place on the *previous* evening. On that understanding, Mark's careful note of the time in fact places the last supper, as John does, on the evening which began Nisan 14, not on that which followed it. In other words, he was as clearly aware as John was that Jesus held his Passover meal not on the official day, but deliberately one day early."

### Verse 13

καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ καὶ λέγει αὐτοῖς· Ὑπάγετε εἰς τὴν πόλιν, καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ,

ἀποστελλω send, send out

δύο gen & acc δύο dat δυσιν two

ὑπάγω go, go one's way

πολις, εως f city, town

ἀπανταω meet

κεραμιον, ου n jar (made of clay)

ὕδωρ, ὕδατος n water

βασταζω carry, bear

ἀκολουθεω follow, accompany

"More probably a pre-arranged sign than an instance of supernatural foresight. A man carrying a pitcher would be conspicuous, since normally only women carried water in pitchers: a man would carry it in a wineskin." Cranfield.

### Verse 14

καὶ ὅπου ἂν εἰσέλθῃ εἶπατε τῷ οἰκοδεσπότῃ ὅτι Ὁ διδάσκαλος λέγει· Ποῦ ἐστὶν τὸ κατάλυμά μου ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;

ὅπου adv. where; ὅπου ἂν or ὅπου ἐάν wherever

εἰσερχομαι enter, go in

εἶπατε Verb, aor act imperat, 2 pl λεγω

οἰκοδεσποτης, ου m householder

διδασκαλος, ου m teacher

ποῦ interrogative adverb where

καταλυμα, τος n room, guest room

'my guest room' suggests 'the one I have booked.' France adds, "Indeed, it is not very likely, given the pressure of space in Jerusalem at Passover time, that a suitable room could have been made available without prior arrangement."

φάγω Verb, aor act indic/subj, 1 s ἐσθιω

### Verse 15

καὶ αὐτὸς ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον ἑτοιμον· καὶ ἐκεῖ ἐτοιμάσατε ἡμῖν.

δείξει Verb, fut act indic, 3 s δεικνυμι show

ἀναγαιον, ου n upstairs room

μεγας, μεγαλη, μεγα large

"The further description of the room as an ἀνάγαιον μέγα a 'large upstairs room' indicates a relatively wealthy household rather than a single-story peasant house, but any attempt to guess its location from Mark's text is futile." France.

ἐστρωμένον Verb, perf pass ptc, m acc & n

nom/acc s στρωννυμι and στρωννυω

spread; ἀναγαιον ἐστρωμενον furnished

upstairs room

Cranfield thinks it refers to the "accommodation for reclining at a meal."

ἐτοιμος, η, ον ready, prepared

ἐκεῖ there, in that place

ἐτοιμαζω prepare, make ready

### Verse 16

καὶ ἐξῆλθον οἱ μαθηταὶ καὶ ἦλθον εἰς τὴν πόλιν καὶ εὔρον καθὼς εἶπεν αὐτοῖς, καὶ ἠτοίμασαν τὸ πάσχα.

ἦλθον Verb, aor act ind, 1s & 3 pl ἐρχομαι

εὔρον Verb, aor act indic, 1 s & 3 pl εὕρισκω

καθως as, just as

ἐτοιμαζω prepare, make ready

### Verses 17-21

Cf. Mt 26:20-25; Lk 22:14, 21-23.

**Verse 17**

Καὶ ὄψιας γενομένης ἔρχεται μετὰ τῶν δώδεκα.

ὄψια, ας f evening

"The Passover meal would begin at sunset, when the new Jewish day (Nisan 15<sup>th</sup>) had begun." Cranfield. In France's view, Nisan 14<sup>th</sup> (cf. note against v. 12).

**Verse 18**

καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων ὁ Ἰησοῦς εἶπεν· Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με ὁ ἐσθίων μετ' ἐμοῦ.

ἀνακειμαι be seated at table  
ἐσθιω and ἐσθω eat, consume

The Ἀμὴν λέγω ὑμῖν emphasises the enormity of the idea.

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one  
παραδώσει Verb, fut act indic, 3 s  
παραδίδωμι hand over, deliver up

On the final phrase, cf. Ps 41:9; Jn 13:18.

**Verse 19**

ἤρξαντο λυπεῖσθαι καὶ λέγειν αὐτῷ εἷς κατὰ εἷς· Μήτι ἐγώ;

ἤρξαντο Verb, aor midd indic, 3 pl ἄρχω  
midd begin

λυπεω pain, grieve; pass be sad,  
sorrowful, grieve

εἷς κατὰ εἷς one by one

μητι Negative particle, used in questions  
expectating a negative answer

**Verse 20**

ὁ δὲ εἶπεν αὐτοῖς· Εἷς τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τρύβλιον·

ἐμβαπτω dip

τρυβλιον, ου n dish, bowl

"The τρυβλιον is probably the dish containing the sauce (*haroset*) of dried fruits, spices and wine or vinegar, in which the bitter herbs were dipped at the Passover meal." Cranfield.

"Christ, by his reply, neither removes their doubt, nor points out the person of Judas, but only confirms what he said a little before." Calvin.

**Verse 21**

ὅτι ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκεῖνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.

ὑπαγω go, go one's way, depart

γέγραπται Verb, perf pass indic, 3 s γραφω  
write

Cf. 8:31; 9:12.

οὐαὶ interj. woe! how horrible it will be!  
ἐκεῖνος, η, ο demonstrative adj. that (one)

δι' οὗ "suggests the truth that the delivering up of Jesus is not simply an act of Judas, but part of a bigger purpose than his – he is in fact being used for the fulfilment of God's purpose. Nevertheless, it is his act, and he is responsible – hence the οὐαὶ and v 21c. The fact that God turns the wrath of man to his praise does not excuse the wrath of man." Cranfield.

καλος, η, ον good, right, proper  
ἐγεννήθη Verb, aor pass indic, 3s γενναω be  
father of, bear; pass be born