

Notes on the Greek New Testament Day 68 – March 9th – Mark 14:22-52

Works frequently referenced in these notes on Mark

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Verse 22-25

Cf. Mt 26:26-29; Lk 22:15-20 also 1 Cor 11:23-25.

Verse 22

Καὶ ἐσθιόντων αὐτῶν λαβὼν ἄρτον εὐλογήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν· Λάβετε, τοῦτό ἐστιν τὸ σῶμά μου.

λαβων Verb, aor act ptc, m nom s λαμβανω
ἄρτος, ου m bread, a loaf
εὐλογεω bless
κλαω break (only of bread)

The normal action of a father at a family meal.

ἔδωκεν Verb, aor act indic, 3 s δίδωμι
λάβετε Verb, aor act imperat, 2 pl λαμβανω
σῶμα, τος n body

Cranfield argues that τὸ σῶμα μου means here 'my person', myself' rather than body. The breaking of bread in this familiar way was henceforth to be a pledge of Jesus' presence with his people. France comments, "The unleavened bread, together with the Passover lamb and the bitter herbs, was one of the items over which interpretative words must be spoken as part of the Passover ceremony, the specific point of the symbolism being 'because our fathers were redeemed from Egypt'... But the interpretative words spoken by Jesus are very different. While the symbolism of past redemption may be implicit, it is not included in the formula Mark records. In the fuller versions of Luke and Paul the phrase τὸ ὑπὲρ ὕμῶν [διδόμενον] points towards a redemptive significance, though in the present rather than in the past, but in Mark this is left unsaid. The simple, stark words τοῦτό ἐστιν τὸ σῶμά μου leave the disciples to think it out, until the words over the cup in v. 24 supply the note of vicarious death."

Verse 23

καὶ λαβὼν ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ ἔπιον ἐξ αὐτοῦ πάντες.

ποτηριον, ου n cup

"The third cup of the Passover meal... Over the third cup the prayer of thanksgiving was said. Hence the third cup came to be called 'the cup of blessing'." Cranfield.

ἔδωκεν Verb, aor act indic, 3 s δίδωμι
πινω drink
πάντες Adjective, m nom pl πας

Verse 24

καὶ εἶπεν αὐτοῖς· Τοῦτό ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ ἐκχυννόμενον ὑπὲρ πολλῶν.

αἷμα, ατος f blood
διαθηκη, ης covenant, will, testament

The inclusion of καινης before διαθηκης is an obvious insertion influenced by 1 Cor 11:25 and liturgical usage.

ἐκχεω and ἐκχυννω pour out, shed (blood)

Cf. 1 Cor 11:25. "As the Old Covenant had been ratified by the sprinkling of sacrificial blood (Ex 24:6-8), so God's New Covenant with man is about to be established by Jesus' death, and the cup (i.e. the wine it contains) makes those who share in it partakers of the benefits and obligations of the New Covenant. The drinking of the wine is analogous to being sprinkled with the blood of Ex 24." Cranfield.

France comments, "As God first rescued his people from Egypt and made his covenant with them at Sinai, so now there is a new beginning for the people of God, and it finds its focus not in the ritual of animal sacrifice but through the imminent death of Jesus. Here is the basis for a thoroughgoing Christian ecclesiology in relation to the people of God in the OT, but for the moment it remains at the level of allusion." France also suggests, "The phrase τὸ ἐκχυννόμενον ὑπὲρ πολλῶν ... vividly recalls the language of the final section of the prophecy of the suffering Servant of Yahweh in Is 53 [53:12], the point at which the redemptive significance of the Servant's death becomes most explicit. Jesus' words over the cup thus pick the concept of vicarious death which he has already presented in 10:45, with a deliberate further echo of that same remarkable passage in Isaiah; see further the discussion of the Is 53 allusion at 10:45 above."

Verse 25

ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι οὐ μὴ πῖω ἐκ τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ θεοῦ.

οὐκέτι adv no longer, no more

"The οὐκέτι of A B and the majority text may have been an explanatory gloss ... but it is perhaps more likely that the shorter reading without οὐκέτι (⋈ C W etc.) was an assimilation to Matthew." France.

πῖω Verb, aor act subj, 1 s πινω
γενήμα, τος n product, harvest
ἀμπελος, ου f vine, grapevine
ἕως until

ἐκεῖνος, η, ο demonstrative adj. that
ὅταν when, whenever

καινος, η, ον new

"The formula is, as regards its negative significance, that of a Nazirite vow. By making it, Jesus consecrates himself for the imminent sacrificial offering of his life' [Barth]. Cf. Num 6:1-21. But the saying has also a positive significance: it looks forward to the end of the period of the vow, the time when he will again taste wine – in the kingdom of God. This could be taken to refer to the final reunion with the disciples – the messianic feast (cf. Mt 8:11; Lk 14:15; 22:29f.; Rev 19:9); but perhaps is better understood (with Barth) as referring to the period between the Resurrection and Ascension (cf. Acts 10:41; also see Lk 24:30f.,35; Acts 1:4). For the suitability of ἐν τῇ βασιλείᾳ του Θεου on this interpretation see on 9:1." Cranfield.

France, however, comments, "It is unlikely that Jesus' vision extends, as Karl Barth suggested, no further than the forty days after the resurrection when he would continue to appear on earth with his disciples, for in that case it is not clear why the wine drunk at that time (Acts 10:41 specifically mentions eating and drinking with the disciples) should be described as καινός. Most commentators have therefore assumed that ἐν τῇ βασιλείᾳ τοῦ θεοῦ looks rather to that heavenly authority into which Jesus is so soon to enter, 'sitting at the right hand of Power' (14:62). "Verses 22-24 and 25 thus present two contrasting and yet suggestively linked aspects of what is now to happen. The 'cup of death' (v. 24) and the 'cup of future glory' (v. 25) not only continue the Marcan contrast between the present aspect of the coming of God's kingdom, hidden in rejection and suffering, and its future glory, but also link the two as part of a single purpose: it is through Jesus' imminent death ὑπὲρ πολλῶν that the salvation will be achieved which represents the consummation of God's kingship."

Verses 26-31

Cf. Mt 26:30-35; Lk 22:39; also Lk 22:31-34. France comments, "In terms of narrative sequence these verses form a bridge between the last supper and the events in Gethsemane where Jesus' predictions of his fate begin to be fulfilled. But in the overall structure of Mark's passion narrative they have a more significant role. In vv. 10-11 and 18-21 we have learned of the treachery of one of the Twelve, but now that dire prospect is balanced by the even more far-reaching tragedy of the failure of the whole group to support Jesus when the time comes. The Passover meal is thus 'framed' by two predictions of betrayal." He adds that all of this is nevertheless in accordance with Scripture; "What appears to be victory for the forces arrayed against him is in fact all contained within the pattern of his foreknowledge and purpose in carrying out what is 'written of the Son of Man'."

Verse 26

Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν.

ὑμνεω sing a hymn

"The second part of the *hallel*, i.e. Pss 114 (or 115)-118." Cranfield.

ὄρος, ους n mountain, hill
ἐλαια, ας f olive tree

"Judas knew where to find them, so this intention must have been agreed before he left the group (perhaps at the end of the meal)." France.

Verse 27

Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι Πάντες σκανδαλισθήσεσθε, ὅτι γέγραπται· Πατάξω τὸν ποιμένα, καὶ τὰ πρόβατα διασκορπισθήσονται.

σκανδαλισθήσεσθε Verb, fut pass indic, 2 pl
σκανδαλιζῶ cause (someone) to sin,
cause (someone) to give up the faith

Cf. 4:17; 6:3; 9:42.

γέγραπται Verb, perf pass indic, 3 s γραφῶ

Quoted from Zech 13:7.

πατασσω strike, strike down
ποιμην, ενος m shepherd
προβατον, ου n sheep
διασκορπισθήσονται Verb, fut pass indic, 3 pl
διασκορπιζῶ scatter

"The same prophetic book which portrays the Messiah as a king riding into Jerusalem on a donkey (see on 11:1-10) also presents the rejected shepherd, described as Yahweh's 'associate' but apparently struck down by the sword of God himself (Zc. 13:7-9)." France. Lane comments, "God commands that the shepherd ... be struck down that the sheep may be scattered as an integral part of a refining process which will result in the creation of a new people of God. This action is associated with the opening of a fountain for the cleansing of sin on behalf of 'the house of David and Jerusalem' (Zech 13:1). The passage to which Jesus referred thus speaks of a necessity which leads to redemption. Even as sheep are scattered in panic when their shepherd falls, so the death of Jesus will cause the disciples to desert him and will mark the loss of the centre point of their own communal fellowship. The emphasis in verse 27, however, falls on the offence which Jesus will cause the disciples... The prophecy that the disciples will be scattered is counter balanced by the promise of reunion in Galilee following the resurrection."

Verse 28

ἀλλὰ μετὰ τὸ ἐγερθῆναι με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.

ἐγερθῆναι Verb, aor pass infin ἐγειρω
raise

προαγω go before or ahead of

"The saying looks forward to a Resurrection appearance in Galilee. The scattered flock will then be re-established." Cranfield.

France comments, "After the imagery of the shepherd and flock in v. 27 the verb (which could mean simply 'to precede'; cf. its intransitive use in 6:45) most naturally conjures up the picture of the Palestinian shepherd walking ahead of his flock into new pasture (cf. Jn 10:3-4)."

Verse 29

ὁ δὲ Πέτρος ἔφη αὐτῷ· Εἰ καὶ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ.

ἔφη Verb, imperf act ind, 3s φημι say
εἰ καὶ although

σκανδαλισθήσονται Verb, fut pass indic, 3 pl
σκανδαλιζῶ

Verse 30

καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι ὅτι σὺ σήμερον ταύτη τῇ νυκτὶ πρὶν ἢ δις ἀλέκτορα φωνῆσαι τρίς με ἀπαρνήσῃ.

σημερον today
νυξ, νυκτος f night

Note the emphatic construction.

πρὶν and πρὶν ἢ before
δὶς twice

"The variations in the position of δις in the MSS where it occurs indicate considerable uncertainty in the textual tradition, and the omission of δις has considerable support (x D W and several Old Latin MSS), the more so since B, which has δις here, nonetheless omits the first cockcrow in v. 68. But the omission of δις is so obvious a harmonistic device to eliminate the double cockcrow (which occurs only in Mark) that it should nevertheless be rejected, since it is hard to see why the embarrassment of a second cockcrow should be added into the tradition if it was not represented originally." France.

ἀλεκτωρ, ορος m cock, rooster

φωνεω call, call out

τρις three times

ἀπαρνήσῃ Verb, fut midd dep indic, 3 s

ἀπαρνεομαι disown, renounce claim to

"What Jesus now predicts for Peter is worse even than the 'stumbling' and desertion in v. 27 which Peter has already so strongly repudiated. A threefold denial is not simply a momentary succumbing to pressure, but a deliberate dissociation. This is not merely weakness but apostasy, and no wonder the suggestion evoked an even more vehement (ἐκπερισσῶς) repudiation of the idea. If desertion was unthinkable, denial must be more so." France.

Verse 31

ὁ δὲ ἐκπερισσῶς ἐλάλει· Ἐὰν δέη με συναποθανεῖν σοι, οὐ μὴ σε ἀπαρνήσομαι. ὡσαύτως δὲ καὶ πάντες ἔλεγον.

ἐκπερισσῶς emphatically, again and again

A word "not found in classical Greek or LXX, and [which] occurs only here in the NT. Conceivably a Markan coinage." Cranfield.

λάλεω speak, talk

ἐὰν if, even if

δέη Verb, pres subj, 3 s δεῖ impersonal verb
it is necessary, must

συναποθνήσκω die together (with)

σε Pronoun, acc s συ

ὡσαύτως adv in the same way, likewise

Verses 32-42

Cf. Mt 26:36-46; Lk 22:40-46. "The Gethsemane scene is a study in human weakness, even in the weakness of the most trusted of Jesus' disciples. But that is only a subplot. The main focus is on Jesus himself, and more particularly on Jesus as he relates to his Father. We have heard occasionally of Jesus at prayer (1:35; 6:46), but without being privy to the content of his prayer, and we have twice been privileged to hear God himself speak about his Son (1:11; 9:7), but here we penetrate as close as Mark will allow us to the heart of that mysterious relationship. It is summed up in the address Ἀββὰ ὁ πατήρ, the more striking because given to us in both Aramaic and Greek, and it is revealed as a blending of two wills, which pull in different directions but which are brought together in the Son's willing submission to the Father's purpose. Here is the raw material for much later christological debate, but in the narrative context it serves to set Jesus before us clearly as the obedient Son, strong in his submission to suffering and death, in contrast to the disciples who for all Peter's bluster will fall at the first hurdle. It is this extraordinary scene which probably lies behind the vivid account in Heb. 5:7-10 of Jesus' 'prayers and supplications, with loud cries and tears, to the one who was able to save him from death'." France.

Verse 32

Καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανί, καὶ λέγει τοῖς μαθηταῖς αὐτοῦ· Καθίσατε ὧδε ἕως προσεύξωμαι.

χωρίον, ου n piece of land, place

ὄνομα, τος n name

Calvin points out that Jesus would have known that Judas knew he was likely to go there. "He had made an assignation with his enemies, he presented himself to death."

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

ὧδε adv here, in this place

ἕως until, up to, while

προσεύξωμαι Verb, aor midd dep subj, 1 s

προσευχομαι pray

"On both the previous occasions when Mark has depicted Jesus at prayer (1:35; 6:46) he was praying alone, having taken specific measures to get away even from his closest disciples. So now again he goes away from the disciples in order to pray. Prayer for Jesus (unlike some others, 12:40) was not a public performance." France.

Verse 33

καὶ παραλαμβάνει τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην μετ' αὐτοῦ, καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν,

παραλαμβάνω take

"He takes the three with him partly, no doubt, for his own sake, because in his anguish and loneliness he yearns for their company, for their presence as friends who care (so Luther speaks of him as 'seeking comfort from His disciples, whom previously He had comforted') – though the effect of his taking them with him is actually to make more inescapably clear the fact of his aloneness; but surely also for their sakes and the world's, that they might be witnesses of his temptation and of his obedience, so that men might be in a position to understand better what had been done for them." Cranfield.

ἄρχω midd begin

ἐκθαμβεομαι be greatly distressed

"Here denotes a being in the grip of a shuddering horror in the face of the dreadful prospect before him." Cranfield.

ἀδημονεω be distressed or troubled

Occurs in the NT only here, in the Mt parallel and in Phil 2:26. "An anxiety from which there was no escaping and in which He saw no help or comfort." Barth.

Verse 34

καὶ λέγει αὐτοῖς· Περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε.

περίλυπος, ου very sad, deeply distressed

France suggests the phrase echoes the refrain in Ps 42:5, 11; 43:5 ἵνα τί περιλυπος εἶ, ψυχη. He adds, "It may be that Jesus' eventual acceptance of the will of his Father in Gethsemane owed something to his acquaintance with that psalm, where a mood of despair eventually gives way to a calm trust in God: 'Hope in God; for I shall again praise him, my help and my God'. At this point in the narrative, however, that acceptance is still in the future, and the emotional turmoil expressed in this powerful sequence of words is unrelieved."

ψυχη, ης f self, inmost being, 'soul'
θανατος, ου m death

Echos of Ps 92:5,11; 93:5; Jonah 4:9, cf. Ps 22:15; 141:3.

"Together with the phrase ἐκθαμβεῖσθαι καὶ ἀδημονεῖν in v.33 and the content of vv. 35f., this saying makes clear the striking contrast between Jesus' frame of mind in the face of death and the joyful courage of Jewish and Christian martyrs or the gay serenity of a Socrates. Luther has the suggestive comment: 'No one ever feared death so much as this Man.' One reason for this inexpressible fear and horror may be suggested here (the other – and even more important – reason is revealed in v.36). Jn 12:31 indicates the very special involvement of Satan in the events of the Passion (cf. Lk. 22:53?). In the wilderness Jesus had been tempted by Satan to deviate from his appointed way as the Servant and he had resisted and returned blow for blow. Now in the garden Satan returns in force and in all his majesty as the prince of this world, to avenge his earlier defeat; and Jesus sees now in appalling immediacy the full cost of his steadfast obedience. Now, to use Barth's phrase, 'the bill is being presented'. In Gethsemane it became plain that 'it was one thing to enter and continue on this way, it was another to tread it to the end, and in this world its necessarily bitter end. It was one thing to contradict and withstand the tempter, it was another to see him actually triumphant as he necessarily would be in this world, in the humanity ruled by him, to be refuted by him in the hard language of facts. From this we may gather something at least of the convulsion of that hour.'" Cranfield.

μείνατε Verb, aor act imperat, 2 pl μένω
remain, stay
γρηγορεω be or keep awake, be alert

Verse 35

καὶ προελθὼν μικρὸν ἔπιπτεν ἐπὶ τῆς γῆς, καὶ προσήχετο ἵνα εἰ δυνατόν ἐστιν παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα,

προελθων Verb, aor act ptc, m nom s
προερχομαι go ahead, go before
μικρον adv a little

I.e. within earshot.

πιπτω fall, fall down
γη, γης f earth

An attitude of supplication (Lk 5:12; 17:16). "It was not, as far as we know, a normal attitude for ordinary prayer, and serves here further to underline the depth of Jesus' emotion." France.

δυνατος, η, ον possible
παρέλθῃ Verb, aor act subj, 3 s παρερχομαι
pass, pass by, pass away
ὥρα, ας f hour, moment, period of time

"In Jn ὥρα is especially prominent – e.g. 2:4; 5:25; 7:30; 12:23 and esp 12:27." Cranfield.

Verse 36

καὶ ἔλεγεν· Ἀββα ὁ πατήρ, πάντα δυνατά σοι· παρένεγκε τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ· ἀλλ' οὐ τί ἐγὼ θέλω ἀλλὰ τί σύ.

πατηρ, πατρος m father

"In the Aramaic of Jesus' time *abba*, in origin an exclamation of small children, had replaced in ordinary use *abi* ('my father'), both vocative and non-vocative, and also the emphatic state *aba*. It was not, however, used as a form of address to God (its homely origin no doubt made it seem unsuitable). So its use by Jesus is highly significant... It is significant that Jesus calls God 'Father' at this moment – as he sees the cup held out to him. He knows God as Father even in Gethsemane: to have failed to do so would have been to lose the battle." Cranfield.

France comments, "The much-discussed contention of J. Jeremias that an address to God as Ἀββᾶ is unparalleled in Jewish literature, and marks a unique sense of intimacy with God, remains valid, even if the issue has been clouded by the frequent assertion by preachers that this familiar term equated to the English 'Daddy'. J. Barr's argument that 'Abba is not Daddy' is well taken, in that there is nothing childish about the special relationship implied (it was also used, for example, by disciples addressing their rabbi), but that was not Jeremias's point. The term conveys the special intimacy of a son in a patriarchal family. And in that sense Jesus' use of this form of address to God is striking and unparalleled, until it was taken over from him by his followers: Paul introduces Ἀββᾶ as the sign of an amazing and hitherto inadmissible relationship of the individual believer with God (Rom. 8:15; Gal. 4:6)."

παρένεγκε Verb, aor act imperat, 2 s
 παραφέρω take away, remove
 ποτηριον, ου η cup
 θελω wish, will

"For ποτηριον see on 10:38. The other and more important reason for Jesus' ἐκθαμβεῖσθαι και ἀδημονεῖν is now indicated. In his identification with sinful men he is the object of the holy wrath of God against sin, and in Gethsemane as the hour of the Passion approaches the full horror of that wrath is disclosed... Isa. 51:22 speaks of the cup of God's fury being taken away from Jerusalem. Now Jesus prays that it may be taken away from him; but his prayer is really a prayer and not a demand, for he does not set his will over against the will of the Father. He has not actually made the removal of the cup his will; the wish he expresses is conditional upon the will of God. That is the significance of ἀλλ οὐ τί ἐγώ θελω ἀλλὰ τί σὺ and also of εἰ δυνατόν ἐστίν in v.35. So his prayer does not call his obedience into question." Cranfield.
 France comments, "Jesus' appeal to his Father is based on the twin assumptions that on the one hand πάντα δυνατά σοι, but on the other hand God has a will which is to be accepted rather than altered by prayer. It is the blending of these two convictions which gives all prayer its mysterious dynamic, and frustrates any 'quick-fix' approach... Prayer ... consists not in changing God's mind but in finding our own alignment with God's will. Where our desire is not in line with God's purpose, it is the former which must give way: οὐ τί ἐγώ θελω ἀλλὰ τί σὺ. If that is true for ὁ υἱός μου ὁ ἀγαπητός (1:11; 9:7), how much more for the rest of us."

Verse 37

και ἔρχεται και εὕρισκει αὐτοὺς καθεύδοντας, και λέγει τῷ Πέτρῳ· Σίμων, καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν γρηγορῆσαι;

καθευδω sleep
 ισχυω be strong, be able
 εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one

"The only answer Jesus receives to his prayer is the hard answer of events. It begins with the failure of the three to watch with him, which drives home his utter aloneness." Cranfield.

Verse 38

γρηγορεῖτε και προσεύχεσθε, ἵνα μὴ ἔλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον ἢ δὲ σὰρξ ἀσθενής.

"The situation ... gives rise to words of rebuke and warning which no doubt Mark expected his readers to take as applicable to themselves as well as to the first disciples. (Cf. 13:35, 37 for the call γρηγορεῖτε so as not to be found sleeping, 13:36, though the reference there is to an eschatological coming and the sleep is part of a parabolic image.)...

"Editors differ over the punctuation of v. 38: if a comma is placed after γρηγορεῖτε but not after προσεύχεσθε the following ἵνα clause becomes the subject of the prayer..., whereas if a comma is placed only after προσεύχεσθε the ἵνα clause becomes the purpose of the combined command γρηγορεῖτε και προσεύχεσθε. But since the wakefulness and the prayer are in any case closely linked, the different ways of construing the syntax make little difference to the sense. It was in both wakefulness and prayer that the disciples had failed." France.

ἐλθητε Verb, aor act subj, 2 pl ἐρχομαι
 πειρασμος, ου η period or process of
 testing, trial, test, temptation

"The issue of whether 'temptation' or 'testing/trial' best conveys the sense in English is very much the same here as in the ongoing discussion with regard to the translation of the Lord's Prayer, whose terminology of being 'led into' πειρασμός is similar to the locution ἐρχομαι εἰς πειρασμόν here. What confronts the disciples at this point is both 'testing' in the sense of an ordeal which they will prove unable to cope with and 'temptation' in that the urge to run away will put their own safety before loyalty to God and his Son." France.

προθυμος, ου willing
 σαρξ, σαρκος f flesh
 ἀσθενης, ες sick, weak, helpless

The first phrase is perhaps an echo of *ruah nedibah* ('a willing spirit') in Ps. 51:12 (MT 14), which seems to be identified with 'thy Holy Spirit' in the previous verse. The meaning would then be that God's Spirit which is imparted to them is willing, but their human nature is weak. Or it may be that πνευμα is here used as in 2:8, 8:12 of the human spirit." Cranfield.

France comments, "R. E. Brown argues that Jesus' words apply to himself as well as to the disciples: the purpose of his prayer has been to overcome his human weakness which shrinks from fulfilling the Father's will."

Verse 39

καὶ πάλιν ἀπελθὼν προσηύξατο τὸν αὐτὸν λόγον εἰπὼν.

παλιν again, once more

τον αὐτον λογον 'the same thing.'

εἰπων Verb, aor act ptc, m nom s λεγω

τὸν αὐτὸν λόγον εἰπὼν is omitted by D and some Old Latin MSS, probably accidentally.

Verse 40

καὶ πάλιν ἐλθὼν εὗρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ καταβαρυνόμενοι, καὶ οὐκ ᾔδεισαν τί ἀποκριθῶσιν αὐτῷ.

καταβαρυνομαι be very heavy (ὀφθαλμοὶ κ. be unable to keep one's eyes open) ᾔδεισαν Verb, pluperf act indic, 3 pl οἶδα know, understand

ἀποκριθῶσιν Verb, aor pass dep subj, 3 pl ἀποκρινομαι answer, say

"Their embarrassed silence recalls that of 9:34; once again the disciples are put in the wrong (cf. also 9:6, where they are silenced not so much by embarrassment as by bewilderment)." France.

Verse 41

καὶ ἔρχεται τὸ τρίτον καὶ λέγει αὐτοῖς· Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε· ἀπέχει ἤλθεν ἡ ὥρα, ἰδοὺ παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἀμαρτωλῶν.

τρίτος, η, ον third

(το) λοιπον adv. henceforth, from now on ἀναπαυω give relief; midd relax, rest

"It is possible to take καθευδετε το λοιπον και ἀναπαυεσθε as a command, supposing either that by this time Jesus no longer feels the need of their watching with him, since he has placed the cup to his lips, or else that the command is ironical, a rebuke. (If we take the command to be seriously meant, we can explain the immediate change that follows by supposing that after Jesus has told his disciples to sleep on he suddenly sees Judas and his company approaching.) A perhaps better alternative is to take the words as a question (or possibly an exclamatory statement)." Cranfield.

The New Jerusalem Bible translates the phrase, 'You can sleep on now and have your rest. It is all over'.

France comments on the awkwardness of the transition from permission to sleep to the almost immediate command, 'Get up! Let us go!' and writes, "Perhaps we are to assume that after Jesus' first words sounds were heard which indicated the approach of the arresting party and led him to countermand his permission to sleep."

ἀπεχω trans receive in full; intrans. be distant; midd. abstain from, avoid; impers. it is enough

Cranfield says that a great variety of explanations of ἀπεχει have been suggested:

- i) 'it is sufficient', 'enough of this!', with reference to the disciples' sleeping;
- ii) 'it is sufficient', with reference to the ironical rebuke (καθευδετε ...);
- iii) in a technical commercial sense, 'he (i.e. Judas) has received it (i.e. the promised money);
- iv) in a commercial sense but impersonally, 'it is paid up', so 'the time is up';
- v) 'he (i.e. Judas) is taking possession of (me)'.

Other meanings are possible if το τέλος is read after ἀπεχει (D and a few other MSS, cf. Lk 22:37), either:

- vi) 'it has its end', 'it is finished';
- vi) 'the end is far away?' (ἀπεχει το τέλος is then a third question, and what follows corrects the disciples' mistaken idea – '(On the contrary) the hour has come!

Of all of these, Cranfield prefers the first.

ὥρα, ας f hour, moment

"ἤλθεν ἡ ὥρα picks up not only the ὥρα of v. 35 but the whole sequence of Jesus' passion predictions culminating in the twin announcements of betrayal and of death at the Passover meal: the time of fulfilment has now arrived." France.

παραδιδωμι hand over, deliver up
χερ, χειρος f hand, power
ἀμαρτωλος, ον sinful, sinner

Verse 42

ἐγείρεσθε ἄγωμεν· ἰδοὺ ὁ παραδιδούς με ἤγγικεν.

ἐγειρω raise, rise

"ἐγείρεσθε ἄγωμεν in another context might sound like a call to run away, but that cannot be its meaning here, where we have been repeatedly shown that Jesus intends to go through with the events he has predicted, and where the prayer just concluded has led to his acceptance of the Father's will. This is a call to advance rather than to retreat. They are probably simply going to rejoin the other disciples close by, ready to meet the arrival of the expected posse." France.

παραδιδούς Verb, pres act ptc, m nom s
παραδιδωμι

ἤγγικεν Verb, perf act indic, 3 s ἐγγίζω
approach, draw near

Verses 43-52

Cf. Mt 26:47-56; Lk 22:47-53. Of Jesus' betrayal and arrest, France comments, "Everything is happening ἵνα πληρωθῶσιν αἱ γραφαί, and Jesus is content that it should be so. He who is physically the victim and captive gives the impression of being in a deeper sense in charge of the situation. The disciples, on the other hand, fall to pieces."

Verse 43

Καὶ εὐθὺς ἔτι αὐτοῦ λαλοῦντος παραγίνεται Ἰούδας εἰς τῶν δώδεκα καὶ μετ' αὐτοῦ ὄχλος μετὰ μαχαίρων καὶ ξύλων παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων.

εὐθὺς adv. straightway, immediately

ἔτι still, yet

παραγινωμαι come, arrive, appear

δώδεκα twelve

ὄχλος, ου m crowd, multitude

μαχαίρα, ης f sword

ξύλον, ου n wood, club

"suggests a rabble collected for the purpose, though possibly it would denote some of the Temple police accompanied by slaves of the High Priest." Cranfield.

The last phrase suggests that they represented the entire Sanhedrin.

Verse 44

δεδώκει δὲ ὁ παραδιδούς αὐτὸν σύσημον αὐτοῖς λέγων· Ὅν ἂν φιλήσω αὐτός ἐστιν· κρατήσατε αὐτὸν καὶ ἀπάγετε ἀσφαλῶς.

δεδώκει Verb, aor act indic, 3 s δίδωμι

σύσημον, ου n sign, signal

ὅς ἂν whoever

φιλεω love, kiss

κρατεω hold, sieze, arrest

ἀπαγω lead away by force

ἀσφαλῶς adv safely, under close guard

"Judas' instruction to the guards, κρατήσατε αὐτὸν καὶ ἀπάγετε ἀσφαλῶς, suggests that he expected resistance, whether from Jesus or from the other disciples, and the guards duly grab Jesus physically to prevent escape." France.

Verse 45

καὶ ἔλθὼν εὐθὺς προσελθὼν αὐτῷ λέγει·

Ῥαββί, καὶ κατεφίλησεν αὐτόν.

προσερχομαι come or go to, approach

καταφιλεω kiss

"The compound perhaps indicates a prolonged kissing designed to give all the ὄχλος a chance to see which person is to be seized and to be ready to seize him at once." Cranfield.

Verse 46

οἱ δὲ ἐπέβαλαν τὰς χεῖρας αὐτῷ καὶ ἐκράτησαν αὐτόν.

ἐπιβαλλω lay (hands) on

Verse 47

εἷς δὲ τις τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν ἔπαισεν τὸν δούλον τοῦ ἀρχιερέως καὶ ἀφείλεν αὐτοῦ τὸ ὠτίριον.

παραστηκότων Verb, perf act ptc, m nom s

παριστημι and παριστανω stand

before/by

Identified as Peter in Jn 18:10.

σπασάμενος Verb, aor midd dep ptc, m nom s

σπασομαι draw (of swords)

παιω strike, hit

δουλος, ου m slave, servant

ἀφείλεν Verb, aor act indic, 3 s ἀφαιρεω

take away

ὠτίριον, ου n ear

Verse 48

καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ὡς ἐπὶ ληστήν ἐξήλθατε μετὰ μαχαίρων καὶ ξύλων συλλαβεῖν με;

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s

ἀποκρinoμαι see v.40

ληστής, ου m robber, insurrectionist

"ληστής is a pejorative word which no one would be likely to use of himself: its use by Josephus as virtually a technical term for members of the Zealot and related movements is conditioned by his desire to distance himself from such people. The way Jesus uses the word here adds to the irony that he will himself end up crucified between two λησται (15:27), as if he were one of them." France.

ἐξήλθατε verb, aor act indic, 2 pl ἐξερχομαι
 συλλαμβανω sieze, arrest

Verse 49

καθ' ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ
 διδάσκων καὶ οὐκ ἐκρατήσατέ με· ἀλλ' ἵνα
 πληρωθῶσιν αἱ γραφαί.

καθ' ἡμέραν 'daily', "suggests a longer ministry
 in Jerusalem than Mark has recorded and is
 perhaps evidence in support of the Johannine
 tradition in this respect." Cranfield.

ἤμην Verb, imperf act indic, 1s εἰμι
 ἱερον, ου n temple, temple precincts
 διδασκω teach
 κρατεω see v.44
 πληρωθῶσιν Verb, aor pass subj, 3 pl
 πληρωω fulfill, make come true
 γραφη, ης f writing, Scripture

γεγονεν should be understood.

Verse 50

καὶ ἀφέντες αὐτὸν ἔφυγον πάντες.

ἀφιημι leave, forsake
 ἔφυγον Verb, aor act indic, 1 s & 3 pl φευγω
 flee, run away from

"Note the emphatic position of πάντες and the
 complete forsakenness of Jesus." Cranfield.

Verse 51

Καὶ νεανίσκος τις συνηκολούθει αὐτῷ
 περιβεβλημένος σινδὸνα ἐπὶ γυμνοῦ, καὶ
 κρατοῦσιν αὐτόν,

νεανισκος, ου m young man

Perhaps a reference to Mark himself, "a kind
 of modest signature to the gospel." Cranfield.

συνακολουθεω follow, accompany
 περιβεβλημένος Verb, perf pass ptc, m nom s
 περιβαλλω put on, clothe, dress
 σινδων, ονος f linen cloth

A superior form of outer garment.

γυμνος, η, ον naked, bare, poorly dressed

Cranfield suggests that he may have hurriedly
 dressed and rushed out.

Verse 52

ὁ δὲ καταλιπὼν τὴν σινδὸνα γυμνὸς ἔφυγεν.

καταλιπων Verb, aor act ptc, m nom s
 καταλειπω leave (behind), abandon

"The ignominious flight of this anonymous
 sympathiser serves in the narrative context to
 underline the complete failure of Jesus' friends
 to support him when the moment came. Apart
 from his captors, Jesus leaves Gethsemane
 alone." France.