

The Gospel According to Matthew, Chapter 26, Greek Text – Westcott-Hort, Interlinear English – G.T. Emery.

The Death and Resurrection of Jesus, 26:1 – 28:20

The Preparation for the Passion, 26:1-46

Introduction

26

Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ,
And it came to pass when finished the Jesus all the words these, he said to the disciples of him,

² Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι.
You have known that after two days the Passover takes place, and the Son of the Man is given up into the to be crucified.

The Plot to Kill Jesus

Mk. 14:1,2; Lk. 22:1,2; Jn. 11:45-53.

³ Τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα
Then were gathered together the chief priests and the elders of the people into the court of the chief priest of the being called Caiaphas

⁴ καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν δόλω κρατήσωσιν καὶ ἀποκτείνωσιν·
and they consulted together that the Jesus by cunning they might lay hold of and might kill;

⁵ ἔλεγον δὲ, Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.
they were saying but, Not in the festival, that not an uproar might happen among the people.

The Anointing at Bethany

Mk. 14:3-9; Jn. 12:1-8.

⁶ Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ,
The and Jesus having been in Bethany in house of Simon the Leper.¹

⁷ προσῆλθεν αὐτῷ γυνὴ ἔχουσα ἀλάβαστρον μύρου βαρυτίμου καὶ κατέχευεν ἐπὶ τῆς κεφαλῆς αὐτοῦ ἀνακειμένου.
Came near to him a woman having an alabaster box of ointment of great value² and she poured upon the head of him reclining at table.

⁸ ἰδόντες δὲ οἱ μαθηταὶ ἠγανάκτησαν λέγοντες, Εἰς τί ἡ ἀπώλεια αὕτη;
Having seen but the disciples were angry saying, To what the waste this?

⁹ ἐδύνατο γὰρ τοῦτο πρᾶθῆναι πολλοῦ καὶ δοθῆναι πτωχοῖς.
Being able for this to be sold of much and to be given to poor.

¹⁰ γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Τί κόπους παρέχετε τῇ γυναικί;
Having perceived but the Jesus he said to them, Why trouble you cause the woman?

1 Simon may not have had the clinical leprosy identified today, but may been 'Simon of the scaly, scabby and rough skinned appearance'.

2 βαρυτίμου, adj., of great value, precious, expensive, - only here in the NT.

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ἔργον γὰρ καλὸν ἠργάσατο εἰς ἐμέ·

A deed for good she performed to me;

¹¹ πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε·

at all time for the poor you have with yourselves, me but not always you have;

¹² βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματος μου πρὸς τὸ ἐνταφιάσαι με ἐποίησεν.

me she did.

¹³ ἀμὴν λέγω ὑμῖν, ὅπου ἔαν κηρυχθῆ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὃ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς.

world, shall be spoken of also which did this one for a memorial of her.

Judas Agrees to Give Jesus Over to the Plotters

Mk. 14:10-11; Lk. 22:3-6

¹⁴ Τότε πορευθεὶς εἷς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς

Then having gone one of the twelve, he being called Judas Iscariot,³ unto the chief priests

¹⁵ εἶπεν, Τί θέλετε μοι δοῦναι, κάγω ὑμῖν παραδώσω αὐτόν; οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια.

to him thirty pieces of silver.⁴

¹⁶ καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτόν παραδῷ.

And from then he was seeking an opportunity that him he might handover.

The Last Supper

Mk. 14:12-21; Lk. 22:7-14; Jn. 13:21-30.

¹⁷ Τῇ δὲ πρώτῃ τῶν ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες,

On the and first of the unleavened came near the disciples to the Jesus saying,

Ποῦ θέλεις ἐτοιμάσωμεν σοι φαγεῖν τὸ πάσχα;

Where do you wish we should prepare for you to eat the Passover?

¹⁸ ὁ δὲ εἶπεν, Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα καὶ εἶπατε αὐτῷ,

He and said, Let you depart into the city unto the certain one⁵ and let you say to him,

3 Son of Simon ([Joh 6:71](#); [Joh 13:2](#), [Joh 13:26](#)), surnamed Iscariot, i.e., a man of Kerioth ([Jos 15:25](#)). His name is uniformly the last in the list of the apostles, as given in the synoptic (i.e., the first three) Gospels. The evil of his nature probably gradually unfolded itself till "Satan entered into him" ([Joh 13:27](#)), and he betrayed our Lord ([Joh 18:3](#)). Afterwards he owned his sin with "an exceeding bitter cry," and cast the money he had received as the wages of his iniquity down on the floor of the sanctuary, and "departed and went and hanged himself" ([Mat 27:5](#)). He perished in his guilt, and "went unto his own place" ([Act 1:25](#)). The statement in [Act 1:18](#) that he "fell headlong and burst asunder in the midst, and all his bowels gushed out," is in no way contrary to that in [Mat 27:5](#). The suicide first hanged himself, perhaps over the valley of Hinnom, "and the rope giving way, or the branch to which he hung breaking, he fell down headlong on his face, and was crushed and mangled on the rocky pavement below." Why such a man was chosen to be an apostle we know not, but it is written that "Jesus knew from the beginning who should betray him" ([Joh 6:64](#)). Nor can any answer be satisfactorily given to the question as to the motives that led Judas to betray his Master. "Of the motives that have been assigned we need not care to fix on any one as that which simply led him on. Crime is, for the most part, the result of a hundred motives rushing with bewildering fury through the mind of the criminal."

4 See Zechariah 11:12.

5 δεῖνα, n., m.f.n., such a one, a certain one, one I do not wish to name, - only here in the NT.

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Ὁ διδάσκαλος λέγει, Ὁ καιρὸς μου ἐγγύς ἐστιν, πρὸς σέ ποιῶ τὸ πάσχα
The teacher he says, The due time of me near it is, unto you I make the Passover
μετὰ τῶν μαθητῶν μου.
with the disciples of me.

¹⁹ καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ ἠτοίμασαν τὸ πάσχα.
And did the disciples as prescribed to them the Jesus, and they prepared the Passover.

²⁰ Ὁψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα [μαθητῶν].
Evening and having come he was sitting with the twelve [disciples].

²¹ καὶ ἐσθιόντων αὐτῶν εἶπεν, Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με.
And eating of them he said, Truly I say to you that one out of you shall give over me.

²² καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ εἷς ἕκαστος, Μήτι ἐγὼ εἰμι, Κύριε;
And they being distressed much began to say to him one each, Not I I am, Lord?

²³ ὁ δὲ ἀποκριθεὶς εἶπεν, Ὁ ἐμβάψας μετ' ἐμοῦ τὴν χεῖρα ἐν τῷ τρυβλίῳ οὗτος με
He and answering said, He having dipped with me the hand in the bowl this one me
παραδώσει.
shall give over⁶.

²⁴ ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ
The indeed Son of the Man he goes just as it has been written concerning him⁷, woe but to the
ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται· καλὸν ἦν αὐτῷ
man to that one through whom the Son of the man is given over; rightly it was to him
εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.
if not was born the man that one.

²⁵ ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδούς αὐτὸν εἶπεν· Μήτι ἐγὼ εἰμι, ῥαββί;
Having answered but Judas he giving over him said, Not I I am, Rabbi?
λέγει αὐτῷ, Σὺ εἶπας.
He says to him, You said.

The Bread and the Wine

Mk. 14:22-26; Lk. 22:15-20; 1 Cor. 11:23-25

²⁶ Ἐσθιόντων δὲ αὐτῶν λαβὼν ὁ Ἰησοῦς ἄρτον καὶ εὐλογήσας ἔκλασεν καὶ
Eating and of them having taken the Jesus a loaf and he having blessed he broke and
δούς τοῖς μαθηταῖς εἶπεν, Λάβετε, φάγετε, τοῦτο ἐστὶν τὸ σῶμα μου.
having given to the disciples he said, Let you take, let you eat, this is the body of me.

²⁷ καὶ λαβὼν ποτήριον [καὶ] εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων,
and having taken a cup⁸ [and] having given thanks he gave to them saying,
Πίετε ἐξ αὐτοῦ πάντες,
Let you drink out of it all,

²⁸ τοῦτο γὰρ ἐστὶν τὸ αἷμα μου τῆς διαθήκης⁹ τὸ περὶ πολλῶν ἐκχυννόμενον εἰς ἄφεσιν
this for is the blood of me of the Covenant the for many being shed for forgiveness
ἀμαρτιῶν.
of sins.¹⁰

⁶ Psalm 41:9.

⁷ Psalm 22:7,8, 16-18; Isaiah 53:9.

⁸ Many MSS have τὸ ποτήριον – 'the cup'.

⁹ Many early MSS have καινῆς διαθήκης – 'New Covenant'.

¹⁰ See Exodus 24:8; Jeremiah 31:31; Zechariah 9:11.

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29 λέγω δὲ ὑμῖν, οὐ μὴ πῖω ἀπ’ ἄρτι ἐκ τούτου τοῦ γενήματος τῆς ἀμπέλου ἕως
I say and to you, certainly not might I drink now of this of the produce of the vine until
τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω μεθ’ ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου.
the day that one when it I may drink with you new in the kingdom of the Father of me.
30 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν.
And they having sung a hymn¹¹ they departed into the Mount of the Olives.

Peter's Denial Foretold by Jesus

Mk. 14:27-31; Lk. 22:31-34; Jn. 13:36-38

31 Τότε λέγει αὐτοῖς ὁ Ἰησοῦς, Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ,
Then says to them the Jesus, All you shall be offended in me in the night this,
γέγραπται γάρ,
it has been written for,
Πατάξω τὸν ποιμένα,
I shall smite the shepherd,
καὶ διασκορπισθήσονται τὰ πρόβατα τῆς ποιμένης.
and shall be scattered abroad the sheep of the flock.

32 μετὰ δὲ τὸ ἐγερθῆναι με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.
after and the to be raised up me I will go before you into the Galilee.

33 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε
Answering but the Peter said to him, If all shall be offended in you, I not ever
σκανδαλισθήσομαι.
shall be offended.

34 ἔφη αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτορα φωνῆσαι
Was saying to him the Jesus, Truly I tell you that in this the night before cock to crow
τρὶς ἀπαρνήσῃ με.
thrice you shall utterly deny me.

35 λέγει αὐτῷ ὁ Πέτρος, Κἂν δέη με σὺν σοὶ ἀποθανεῖν, οὐ μὴ σε
Says to him the Peter, Even if it should be necessary me with you to die, certainly not you
ἀπαρνήσομαι. ὁμοίως καὶ πάντες οἱ μαθηταὶ εἶπαν.
shall I utterly deny. In the same manner also all the disciples said.

Gethsemane¹²

Mk. 14:32-42; Lk. 22:39-46.

36 Τότε ἔρχεται μετ’ αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανί, καὶ λέγει τοῖς
Then he comes with them the Jesus into a place being called Gethsemane, and he says to the
μαθηταῖς, Καθίσατε αὐτοῦ ἕως [οὔ] ἀπελθῶν ἐκεῖ προσεύξωμαι.
disciples, Let you sit here until [where] having gone way there I may pray.

37 καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου ἤρξατο λυπεῖσθαι καὶ
And having taken the Peter and the two sons of Zebedee he began to sorrow in himself and
ἀδημονεῖν.
to be severely troubled.

11 The last part of the Passover meal ended with Psalms 115 – 118.

12 See end note.

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³⁸ τότε λέγει αὐτοῖς, Περίλυπος ἐστὶν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε μετ' ἐμοῦ.
Then he says to them, Deeply grieved is the soul of me unto death; let you remain here and let you watch with me.

³⁹ καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων,
And having gone forward a little he fell upon face of him praying and saying,
Πάτερ μου, εἰ δυνατόν ἐστιν, παρελθάτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω ἀλλ' ὡς σύ.
Father of me, if possible it is, let pass away from me the cup this; except not as I wish but as you.

⁴⁰ καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ·
And he comes unto the disciples and he finds them sleeping, and he says to the Peter
Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ;
So, not was it possible one hour you to watch with me?

⁴¹ γρηγορεῖτε καὶ προσεύχεσθε ἵνα μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον ἡ δὲ σὰρξ ἀσθενής.
Let you watch and let you pray that not you should enter into temptation; the indeed spirit eager the but flesh weak.

⁴² πάλιν ἐκ δευτέρου ἀπελθὼν προσήγατο [λέγων], Πάτερ μου, εἰ οὐ δύναται τοῦτο παρελθεῖν ἐὰν μὴ αὐτὸ πίνω, γενηθήτω τὸ θέλημα σου.
Again for second having gone away he prayed [saying], Father of me, if not able this to pass away except it I should drink, let become the wish of you.

⁴³ καὶ ἐλθὼν πάλιν εὗρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι.
And having come again he found them sleeping, were for of the the eyes having become heavy.

⁴⁴ καὶ ἀφείς αὐτοὺς πάλιν ἀπελθὼν προσήγατο ἐκ τρίτου τὸν αὐτὸν λόγον εἰπὼν πάλιν.
And having left them again having gone away he prayed for third the same word saying again.

⁴⁵ τότε ἔρχεται πρὸς τοὺς μαθητὰς καὶ λέγει αὐτοῖς, Καθεύδετε λοιπὸν καὶ ἀναπαύεσθε· ἰδοὺ ἤγγικεν ἡ ὥρα καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀμαρτωλῶν.
The he comes unto the disciples and he says to them, Let you sleep for now and let you rest; behold has come near the hour and the Son of the Man is given over into hands of sinners.

⁴⁶ ἐγείρεσθε ἄγωμεν· ἰδοὺ ἤγγικεν ὁ παραδιδούς με.
Let you arise we should go on; let you see has come near he giving over me.

The Arrest and Trial of Jesus

Arrest

Mk. 14:43-50; Lk. 22:47-53; Jn. 18:3-12.

⁴⁷ Καὶ ἔτι αὐτοῦ λαλοῦντος ἰδοὺ Ἰούδας εἷς τῶν δώδεκα ἦλθεν καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ.
And yet him speaking behold Judas one of the twelve came and with him a crowd much with swords and cudgels from the chief priests and elders of the people.

⁴⁸ ὁ δὲ παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον λέγων, Ὁν ἂν φιλήσω αὐτός ἐστιν,
He and handing over him gave to them a sign saying, Whomever I should kiss same it is,

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κρατήσατε αὐτόν.

let you sieze him.

⁴⁹ καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν, Χαῖρε, ῥαββί, καὶ κατεφίλησεν αὐτόν.

And immediately having come near to the Jesus said, Hail, Rabbi, and tenderly kissed him.

⁵⁰ ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἐταῖρε, ἐφ' ὃ πάρει. τότε προσελθόντες ἐπέβαλον

The but Jesus said to him, Friend, upon what you come.¹³ Then having approached they laid on τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν καὶ ἐκράτησαν αὐτόν.

the hands upon the Jesus and arrested him.

⁵¹ Καὶ ἰδοὺ εἷς τῶν μετὰ Ἰησοῦ ἐκτείνας τὴν χεῖρα ἀπέσπασεν τὴν μάχαιραν αὐτοῦ

And behold one of the with Jesus having stretched out the hand drew out the sword of him

καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως ἀφείλεν αὐτοῦ τὸ ὠτίον.

and having struck the slave of the high priest cut off of him the ear.

⁵² τότε λέγει αὐτῷ ὁ Ἰησοῦς, Ἀπόστρεψον τὴν μάχαιραν σου εἰς τὸν τόπον αὐτῆς·

Then says to him the Jesus, Let you return the sword of you into the place of it;

πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ ἀπολοῦνται.

all for the having taken a sword by a sword they shall perish.¹⁴

⁵³ ἢ δοκεῖς ὅτι οὐ δύναμαι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι

Or you suppose that not I am able to call to the Father of me, and He shall stand by me

ἄρτι πλείω δώδεκα λεγιῶνας ἀγγέλων;

even now more twelve legions of angels?

⁵⁴ πῶς οὖν πληρωθῶσιν αἱ γραφαὶ ὅτι οὕτως δεῖ γενέσθαι;

How then may be fulfilled the Scriptures that in this manner of necessity it must come to pass?

⁵⁵ Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις, Ὡς ἐπὶ ληστήν ἐξήλθατε

In that the hour said the Jesus to the crowd, As upon a robber you came forth

μετὰ μαχαिरῶν καὶ ξύλων συλλαβεῖν με; καθ' ἡμέραν ἐν τῷ ἱερῷ ἔκαθεζόμεν

with swords and cudgels to seize me?¹⁵ Daily in the Temple I was sitting

διδάσκων καὶ οὐκ ἐκρατήσατε με.

teaching and not you took hold of me

⁵⁶ τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν.

This but all has come to pass in order that should be fulfilled the Scriptures of the prophets.

Τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον.

Then the disciples all having deserted him fled.

The Trial

Mk. 15:53-65; Lk. 22:54,55, 63-71; Jn. 18:13,14, 19-24.

⁵⁷ Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς

The and having seized the Jesus they led away unto Caiphas the chief priest, where the scribes

καὶ οἱ πρεσβύτεροι συνήχθησαν.

and the elders were gathered together.

⁵⁸ ὁ δὲ Πέτρος ἠκολούθει αὐτῷ [ἀπὸ] μακρόθεν ἕως τῆς αὐλῆς τοῦ ἀρχιερέως, καὶ

The but Peter was following them [from] afar off until the court of the chief priest, and

¹³ Some disagreement here as to whether or not this is a command or a question so – 'Do what you came to do.' or 'Friend, for what have you come?'

¹⁴ See Genesis 9:6.

¹⁵ Most modern commentators put this as a question, but a few regard it as a statement.

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είσελθὼν ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος.
having entered in was sitting with the attendants to see the end.

⁵⁹ Οἱ δὲ ἀρχιερεῖς καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ
The and high priests and the council entire were seeking false witness against the Jesus
ὅπως αὐτὸν θανατώσωσιν,
in order that him they might put to death,

⁶⁰ καὶ οὐχ εὔρον πολλῶν προσελθόντων ψευδομαρτύρων. ὕστερον δὲ προσελθόντες δύο
and not they found many having come near false witness. Later but having come two

⁶¹ εἶπαν, Οὗτος ἔφη, Δύναμαι καταλῦσαι τὸν ναὸν τοῦ θεοῦ καὶ διὰ τριῶν
said, This one was saying, I am able to destroy the sanctuary of the God and through three
ἡμερῶν οἰκοδομησαί.
days to build.

⁶² καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Οὐδὲν ἀποκρίνη, τί οὗτοι σου
and having stood the chief priest said to him, Nothing you answer, what these you
καταμαρτυροῦσιν;
bear witness against?

⁶³ ὁ δὲ Ἰησοῦς ἐσιώπα. καὶ ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Ἐξορκίζω σε κατὰ
The but Jesus was staying silent. And the chief priest said to him, I command solemnly¹⁶ you by
τοῦ θεοῦ τοῦ ζῶντος ἵνα ἡμῖν εἴπησ ἂν εἰ σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ.
of the God the living that us you should tell if you are the Christ the Son of the God.

⁶⁴ λέγει αὐτῷ ὁ Ἰησοῦς, Σὺ εἶπας. πλὴν λέγω ὑμῖν,
He says to them the Jesus, You said. Except that I say to you,

ἀπ' ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου
from now you shall see the Son of the Man

καθήμενον ἐκ δεξιῶν τῆς δυνάμεως
having sat on right of the power¹⁷

καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.
and coming upon the clouds of the of heaven.¹⁸

⁶⁵ τότε ὁ ἀρχιερεὺς διέρρηξεν τὰ ἱμάτια αὐτοῦ λέγων, Ἐβλασφήμησεν· τί ἔτι χρεῖαν
Then the chief priest tore the garments of him saying, He blasphemed; what yet need
ἔχομεν μαρτύρων; ἴδε νῦν ἠκούσατε τὴν βλασφημίαν·
we have of witnesses. Let you behold now you heard the blasphemy;

⁶⁶ τί ὑμῖν δοκεῖ; οἱ δὲ ἀποκριθέντες εἶπαν, Ἐνοχος θανάτου ἐστίν.
what you think? The and answering said, Deserving of death he is.

⁶⁷ Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτόν, οἱ δὲ ἐράπισαν
Then they spat into the face of him and assaulted him, the and slapped in face

⁶⁸ λέγοντες, Προφήτευσον ἡμῖν, Χριστέ, τίς ἐστὶν ὁ παῖσας σε;
saying, Let prophesy to us, Christ, who is it he having struck you?

Peter Denies Jesus

Mk. 14:66-72; Lk. 22:56-62; Jn. 18:15-18, 25-27.

⁶⁹ Ὁ δὲ Πέτρος ἐκάθητο ἔξω ἐν τῇ αὐλῇ· καὶ προσῆλθεν αὐτῷ μία παιδίσκη λέγουσα,
The and Peter was sitting outside in the court; and came near to him one servant girl saying,

¹⁶ Ἐξορκίζω, v., adore, command solemnly, request earnestly, present, active, indicative, - only here in the NT.

¹⁷ Psalm 110:1.

¹⁸ Daniel 7:13.

The Gospel According to Matthew, Chapter 26, Greek Text – Westcott-Hort, Interlinear English – G.T. Emery.

Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου.

And you were with Jesus of the Galilee.

⁷⁰ ὁ δὲ ἠρνήσατο ἔμπροσθεν πάντων λέγων, Οὐκ οἶδα τί λέγεις.

He but denied before all saying, Not I have known what you say.

⁷¹ ἔξελθόντα δὲ εἰς τὸν πυλῶνα εἶδεν αὐτὸν ἄλλη καὶ λέγει τοῖς ἐκεῖ,

Having gone out and into the porch saw him another woman and she says to the there, Οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου.

This one was with Jesus of the Nazareth.

⁷² καὶ πάλιν ἠρνήσατο μετὰ ὄρκου ὅτι Οὐκ οἶδα τὸν ἄνθρωπον.

and again he denied with an oath that Not I have known the man.

⁷³ μετὰ μικρὸν δὲ προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ, Ἀληθῶς καὶ σὺ

After a little and having approached the having stood said to the Peter, Truly also you ἐξ αὐτῶν εἶ, καὶ γὰρ ἡ λαλιά σου δῆλον σε ποιεῖ.

out of them are, even for the speech of you conspicuous you makes.

⁷⁴ τότε ἤρξατο καταθεματίζειν καὶ ὀμνύειν ὅτι Οὐκ οἶδα τὸν ἄνθρωπον. καὶ εὐθέως

Then he began to curse¹⁹ and to swear that Not I have known the man. And immediately ἀλέκτωρ ἐφώνησεν.

a cock crowed.

⁷⁵ καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος Ἰησοῦ εἰρηκότος ὅτι Πρὶν ἀλέκτορα φωνῆσαι

And was reminded the Peter of the saying of Jesus having said that Before a cock to crow

τρὶς ἀπαρνήση με· καὶ ἔξελθὼν ἔξω ἔκλαυσεν πικρῶς.

thrice you will deny me; and he having gone outside wept bitterly.

An Agony in Gethsemane

³⁷And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

³⁸ Then he saith to them, my soul is exceeding sorrowful, even to death; tarry ye here, and watch with me. (KJV Mt 26:37,38)

³³And he taketh with him Peter and James and John, and began to be greatly amazed, and to be very heavy; (KJV Mk 14:33)

⁴⁴And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling to the ground. (KJV Lk 22:44)

Much has been said, and quite rightly so, of our Lord's physical sufferings in his beatings and humiliations and crucifixion. However, the terrible sufferings of the mind which Jesus experienced in Gethsemane hardly receive a mention. This must be, at least in part, as a consequence of the incapacity of English to transmit the true meaning of Greek words concisely – very often a phrase or even a paragraph would be required. Jesus suffered great mental torture and so was not spared any human suffering – not physical nor mental.

So in Mt. 26:37 we read of Christ becoming 'sorrowful and very heavy'. The Greek word for 'sorrowful' is 'λυπέω' – to become sad, sorrowful, distressed. It is to be found in the LXX version of

¹⁹ καταθεματίζειν, v., curse – including self if failed to speak the truth, present, active, infinitive, - only here in the NT.

The Gospel According to Matthew, Chapter 26, Greek Text – Westcott-Hort, Interlinear English – G.T. Emery.

the Old Testament and the Apocrypha in Esth. 2:21, Ps. 55:2, 2 Esdr. 15.

Ps. 55:2 (54:3 LXX)

Πρόσχεσ μοι, καὶ εἰσάκουσίν μου· ἐλυπτήθην ἐν τῇ ἀδολεσχίᾳ μου καὶ ἐταράχθην ἀπὸ φωνῆς ἐχθροῦ,

Attend to me, and hear me; I was grieved in the meditation of me and mentally agitated from noise of enemy,

So the dark clouds of sorrow of the spirit were beginning to gather and Jesus became 'very heavy' Here the Greek word is 'ἀδημονέω' to be troubled, in great distress or anguish, abjectly depressed – it is the strongest of the three Greek words in the NT for depression – the other two being 'βαρέω' – to burden, weigh down, depress and the λυπέω we have already met. And in verse 38 he became 'exceeding sorrowful, even to death' here the word for 'exceeding sorrowful' is 'περίλυπος' – an adjective describing the condition of his soul – overcome with sorrow so much as to cause one's death. In the LXX Psalm 41:5 (42:6 AV) goes

Ἰνατί περίλυπος εἶ ἡ ψυχὴ μου, καὶ ἵνατί συνταράσσεις με; ἔλπισον ἐπὶ τὸν θεόν, ὅτι ἐξομολγήσομαι αὐτῷ, σωτήριον τοῦ προσώπου μου,

Because why exceeding sorrowful are you the soul of me and because why do you much disturb me? Hope upon the God, for that I will give praise to him, saving power of the countenance of me.

41:11 (42:12 AV) is similar. Both psalms mentioned are to the chief musician Maschil and the second is a Psalm of David. Our Lord was quoting phrases from the Psalms and in looking to their original context we may find some idea of his state of mind.

In 14:33 Mark records that Jesus 'began to be greatly amazed, and to be very heavy;'. The word for 'greatly amazed' is 'ἐκθαμβέω', and 'greatly amazed' is a very mild rendering – it means to be in a state of terror, thoroughly alarmed. In ΣΟΦΙΑ ΣΕΙΡΑΧ 30:9 in the section entitled ΠΕΡΙ ΤΕΚΝΩΝ this word and λυπέω are used.

Τιθήνησον τέκνον καὶ ἐκθαμβήσει σε, σύμπαιζον αὐτῷ καὶ λυπήσει σε.

Indulge child and it will terrorise you, play together with it and it will grieve you.

Luke, in 22:44 records our Lord as being 'in an agony' - originally the word 'agony' was used for wrestling or gymnastic exercise or a struggle for victory but later used as a state of mind where there was an inward, mental struggle. ἀγωνία appears in ΜΑΚΚΑΒΑΙΩΝ Β 3:16,17

Ἦδὲ ὀρώντα τὴν τοῦ ἀρχιερέως ἰδέαν, τετρώσκεσθαι τὴν διάνοιαν· ἡ γὰρ ὄψις καὶ τὸ τῆς χροῆς παρηλλαγμένον ἐνέφαινε τὴν κατὰ ψυχὴν ἀγωνίαν. Περιεκέχυτο γὰρ περὶ τὸν ἄνδρα δέος τι καὶ φρικασμὸς σώματος, δι' ὧν πρόδηλον ἐγένετο τοῖς θεωροῦσι τὸ κατὰ καρδίαν ἐνοστὸς ἄλγος.

As translated in New English Bible 1970

The high priest's looks pierced every beholder to the heart, for his face and its changed colour betrayed the anguish of his soul. Alarm and shuddering gripped him, and the pain he felt was clearly visible to onlookers.

From the translation by Sir Lancelot Brenton

Then whoso had looked the high priest in the face, it would have wounded his heart; for his countenance and the changing of his colour declared the inward agony of his mind. For the man was so compassed with fear and horror of the body, that it was manifest to them that looked upon him what sorrow he had now in his heart.

From our Evangelist's accounts we can be sure of the humanity of our Lord he was not 'merely' God – he was of our being and of our mind – subject to the same aberrations of the mind as our minds.

The Gospel According to Matthew, Chapter 26, Greek Text – Westcott-Hort, Interlinear English – G.T. Emery.

In Gethsemane he was in a state of acute anxiety, no, a state of terror compounded by deep depression. Encompassed by a depression which seemed to be so overpowering as to cause his death. His mind was at war in itself – alternative courses of action fighting for supremacy and the internal struggle showed in the change in his face. Anxiety and depression go together and feed each other and our Lord was in a situation most modern depressives find themselves. He was alone – all those who had been friends were asleep, except that is, the one who at that very time was bringing a party to arrest him. He had had told them of his death but did they care? No, no one cared – they were asleep. We all need to be loved and valued by others but he had been abandoned and it was all to become worse, he knew that his closest friend was to deny ever seeing him. He knew that he would be publicly executed in the most cruel and humiliating fashion possible. His mental reaction was that of any human being.

So we know just how completely he can sympathize with us when we find ourselves 'boxed in' with no apparent easy way forward. He knew all about being burdened with depression and in such terror that his face became covered with a gory sweat.

“Surely he hath borne our griefs and carried our sorrows”.