

File under: καθεύδω or katheudō
English: "to-sleep"

This verb must not be confused with κοιμάομαι - (koimaomai), "to-fall-asleep". (See this "control word.") I have put the uses of καθεύδω into 3 different groups. Group I is a list of passages indicating simple "sleep." Group II consists of passages either in a "parable" or at least in a "parable sense." Group III has the references concerning "death." (See Theological Dictionary of the New Testament, Vol. III pp. 431-437)

καθεύδω KJ

- Mat 8:24. but he was asleep.
9:24. the maid is not dead, but sleepeth.
13:25. But while men slept,
25: 5. they all slumbered and slept.
26:40. and findeth them asleep,
43. came and found them asleep again:
45. Sleep on now, and take (your) rest:
Mar 4:27. And should sleep, and rise night
38. asleep on a pillow:
5:39. the damsel is not dead, but sleepeth.
13:36. he find you sleeping.
14:37. and findeth them sleeping, and saith unto Peter, Simon, sleepest thou?
14:40. he found them asleep again,
41. Sleep on now, and take (your) rest:
Lu. 8:52. she is not dead, but sleepeth.
22:46. Why sleep ye? rise and pray,
Eph 5:14. Awake thou that sleepest,
1 Th. 5: 6. let us not sleep,
7. For they that sleep sleep in the night;
10. whether we wake or sleep,

Group I

MATTHEW 26 CT

- 40 And he-is-coming to the disciples and he-is-finding them sleeping, and he-is-saying to-the Peter, Thus were-YOU not strong-enough to-watch one hour with me?
43 And having-come he-is-finding them sleeping again, for their eyes were having-been-and-still-were-weighty.
44 And having-let them be, having-gone-away he-prayed again out-of a third time, having-said the same word.
45 Then he-is-coming to his disciples, and he-is-saying to-them, YOU-be-sleeping therefore and YOU-be-resting-again-for-yourselves; behold the hour has-drawn-near-and-is-still-near, and the son-of-the MAN is-being-given-over into hands of-sinners.

Group I

MARK 14 CT

- 37 And he-is-coming and he-is-finding them sleeping. And he-is-saying to-the Peter, Simon you-are-sleeping, were-you not strong-enough to-watch one hour?
38 YOU-be-watching and YOU-be-praying, in-order-that YOU-might not go-in into trial. On-the-one-hand the spirit is eager, on-the-other-hand the flesh is weak.
40 And having-retuned he-found them sleeping again, for their eyes were having-been-and-still-weighted; and they-were not knowing-absolutely what they-might-answer him.
41 And he-is-coming the third time, and he-is-saying to-them, YOU-be-sleeping therefore and YOU-be-resting-again-for-yourselves. He-is-holding-off. The hour came. Behold, the son-of-the MAN is-being-given-over into the hands-of-the sinners.

Group I *

MATTHEW 8 CT

- 23 And when he was having-embarked into the vessel, his disciples followed with-him.
24 And behold, a great earthquake came-to-pass in the sea, so-that the vessel to-be-being-covered by the waves; but he himself-was-sleeping.
25 And his disciples having-come-near, they-raised him, saying, Lord, you-save us, we-are-being-destroyed.

Group I *

MARK 4 CT

- 37 And a great dark-squall of-wind is-coming-to-pass, but the waves were-casting-on into the vessel, so-that it already was to-be-being-loaded.
38 And he himself-was on the stern on the pillow sleeping. And they-are-rousing him, and they-are-saying to-him, Teacher, does it not matter to-you that we-are-being-destroyed?

Group I

LUKE 22 CT

- 45 And having-stood-up from the prayer, having-come to the disciples he-found them being-fallen-asleep from the grief,
46 And he-said to-them, Why are-YOU-sleeping? Having-stood-up YOU-be-praying, in-order-that YOU-might not come-in into trial.

Group I Two uses in which Jesus is sleeping *. Eight uses concern the disciples sleeping while Jesus was praying in the garden of Gethsemane.

But note Luke 22:45, "being-fallen-asleep from the grief, κοιμάομαι - (koimaomai).

All of the uses in Group I are easy to understand.

MATTHEW 13 CT Group II

24 Another parable he-placed-beside for-them, saying, The kingdom of-the heavens was-likened to-a-MAN sowing fine seed in his field;

25 But with the MEN to-be-sleeping, his enemy came and he-sowed tares amid of-the wheat, and he-went-away.

MATTHEW 25 CT Group II

1 Then the kingdom of-the heavens will-be-likened to ten virgins, ones-who having-taken their torches went-out into a meeting of-the bridegroom.

2 But five out-of them were prudent, and the five stupid.

3 They-who *were* stupid having-taken the torches of-them-selves, took not oil with themselves;

4 But the-ones prudent took oil in their containers with their torches.

5 But as the bridegroom is lingering they all became-drowsy and they-were-sleeping.

MARK 4 CT Group II

26 And he-was-saying, Thus is the kingdom of-the God, as if a MAN might-cast the sowing upon the earth,

27 And he-might-be-sleeping and he-might-be-rising night and day, and the sowing might-be-sprouting and it-might-be-lengthening as he himself-is not knowing-absolutely;

MARK 13 CT Group II

34 As a MAN going-abroad having-let-be his house, and having-given the authority to his slaves, and to-each one his work, and he-commanded to-the doorkeeper in-order-that he-might-be-watching.

35 YOU-be-watching therefore, for YOU-are not knowing-absolutely at-what-time the lord of-the house is-coming, late, or of-midnight, or of-cock-crowing, or in-the-morning;

36 Lest having-come unexpectedly he-might-find YOU sleeping.

37 But what-things I-am-saying to-YOU, I-am-saying to-all, YOU-be-watching.

I THESSALONIANS 5 CT Group II

6 So therefore let-us not be-sleeping as the others, BUT let-us-be-watching and let-us-be-being-sober.

7 For the ones sleeping are-sleeping of-night, and the ones getting-themselves-drunk are-being-drunk of-night;

8 But we being of-day let-us-be-being-sober, having-clothed-ourselves-in a breastplate of-trust and of-charity and a helmet, hope of-salvation;

9 Because the God *has* not placed us for-himself with-reference-to wrath BUT with-reference-to possession of-salvation through our Lord Jesus Messiah,

10 *namely*-the one having-died-off concerning us, in-order-that whether we-might-be-watching or we-might-be-sleeping we-might-live at-the-same-time with him.

καθεύδω - p. 2

➤ In Group II the understanding of the verb "to-sleep" will depend on how you understand the parable. Note the MEN (ἄνθρωπος - anthrōpos) sleeping; not the caretakers of the field.

➤ Do not make the mistake of assuming these "virgins" are women. (See "control-word" Παρθένος - parthenos.) Oil does not represent the Holy Spirit; you do not "buy" the Holy Spirit. (Matt. 25:9)

➤ "He-might-be-sleeping". What is the "parable sense"? I do not believe any of these Group II uses can be taken in the common use of an ordinary sleep. There is much disagreement on the passage in I Thes. 5:6, 7, 7, 10.

Verse 6 is quite clearly figurative; explained by "let-us-be-watching" and "let-us-be-being-sober".
 Verse 7. Referring to "the others" who are in "darkness". (I Thes. 5:4, 5)

We are left then to consider verse 10. This use may belong in Group III. The Theological Dictionary of the New Testament says this refers to "death"; as does Alford also. It is difficult to give it any other meaning.

καθεύδω - ρ. 3MATTHEW 9 CT Group III *

23 And the Jesus having-come into the house of-the ruler, and having-seen the flute-player and the crowd making-a-tumult,

24 He-is-saying to-them, YOU-be-retiring, for the damsel has not died-off, BUT she-is-sleeping. And they-were-ridiculing of-him.

MARK 5 CT Group III *

38 And he-is-coming into the home of-the ruler-of-the-synagogue, and he-is-observing tumult, ones-weeping and ones-making much loud-noise.

39 And having-come-in he-is-saying to-them, Why are-YOU-making-a-tumult and are-YOU-weeping? The pre-teen-child has not died-off, BUT she-is-sleeping.

LUKE 8 CT Group III *

51 But having-gone-in into the house he-let-be not any-one to-go-in unless Peter and James and John, and the father of-the child *infant-youth* and the mother.

52 But they-were all weeping and bewailing her. But the-one said, YOU-be not weeping; she has not died-off, BUT she-is-sleeping.

53 And they-were-ridiculing of-him, knowing-absolutely that she-died-off.

55 And her spirit turned-around, and she stood-up instantly; and he-ordered for-her to-be-given to-eat.

➡ All 3 writers record this same event (*). Why? Further, it is the only such event recorded using this verb καθεύδω - (kathēudō), "to-sleep." Jesus said 3 times that the child, "has not died-off." (See the "control-word", ἀποθνήσκω - apothneeskō.) Mark and Luke give her age as 12 years. (Mk. 5:42, Lk. 8:42) The word "child" (παῖδιον - paidion) is pre-teen. The people were absolutely sure that she had died off. (Lk. 8:53)

What was the message that Jesus was giving? Note Luke 8:55, "her spirit turned-

around, and she stood-up instantly." As far as the world was concerned she was indeed dead. This pre-teen Jewish damsel had died under covenant relationship with Jehovah. I believe this to be an illustration of the fact that all Jewish pre-teen children will stand-again when Jesus returns; they are presently sleeping. Every "child" killed in the holocaust will stand-again.

EPHESIANS 5 CT Group III

13 But all the *things* being-reproved are-being-manifested by the light;

14 For every *thing* being-manifested is light. On-this-account he-is-saying: You-rise the one sleeping, and you-stand-up out-of the dead, and the Messiah shall-beam-on you.

15 Therefore YOU-be-looking-at exactly how YOU-are-walking-around, not as unwise BUT as wise,

16 Buying-out-for-yourselves the season, because the days are evil.

Isaiah 60 ASV

60 *Arise, shine; for thy "glory of Jehovah is risen upon thee. 2 For, behold, "darkness shall cover the earth, and gross darkness the peoples; but Jehovah will arise upon thee, and his "glory shall be seen upon thee. 3 And "nations shall come to thy light, and "kings to the brightness of thy rising.

➡ Here is the final use of καθεύδω - (kathēudō). At this time these children will stand-again to receive their Messiah. Eph. 5:14 is understood by most Bible commentators to refer to Isaiah 60:1,2. This will be Israel's golden age, the millennium. "Darkness" will cover the earth and "gross darkness" the peoples of the earth; but not Israel. Israel's long night is nearly over and their Messiah will beam on them.