

## MATTHEW 28

## NLET

## TWO DISCIPLES ENCOUNTER AN ANGEL AT JESUS' GRAVE

1 After a Sabbath<sup>1</sup>, as the day was growing toward daylight for a first day after Sabbath, Maria<sup>2</sup> the Magdalene and the other Maria came to inspect the Grave.

2 And, look! An earthquake occurred – a great one! For, a heavenly messenger of YaHWeH<sup>3</sup>, having come down from Heaven, <sup>4</sup> having come to the grave, rolled away the Stone from the door<sup>5</sup>. And, he was sitting upon it.

3 Now, the appearance that was his was just as if<sup>6</sup> lightening; and, the clothing was white, as snow.

4 Now, springing from the fear of him the ones who were keeping watch were shaken. And, they were coming to be<sup>7</sup> just as if<sup>8</sup> dead ones.

5 Now, responding the heavenly messenger said to the women, “You, for your parts, stop fearing! For, I know that you are seeking Jesus, the One Who was lastingly crucified.

6 He is NOT here! For, He has been raised, just as He said!

Come. Look at the place where the Lord<sup>9</sup> was lying.

7 And, being ones having quickly gone, tell the disciples that are His, ‘He has been raised from among the dead ones. And, look! He is going before you into the region of Galilee. There you shall see HIM!’

Look! I have told you!”

8 And, having gone out<sup>10</sup> quickly from the tomb with fear and joy – that is, great joy – they ran to report to the disciples that were His.

## THE TWO DISCIPLES ENCOUNTER JESUS HIMSELF

9 Now, as they were going to report to the disciples that were His,<sup>11</sup> also look! Jesus met<sup>12</sup> them, saying, “Keep on rejoicing!”

Now, the women, having come to Him, laid hold of the feet that are His. And, they prostrated themselves before Him.

10 Then, the Jesus says to them, “Stop fearing! Be going. Report to the brothers that are Mine that they should go away to the region of Galilee. And, there they shall see ME for themselves!”

THE CUSTODIANS WHO HAD KEPT WATCH  
REPORTED THEIR EXPERIENCE TO THE JEWISH LEADERS

11 Now, while they were going, look! Some of the custodians, having gone into the City, reported to the Chief Priests all the things that had come about.

12 And, having gathered together with the Elders and having taken council and having taken silver pieces, they gave them to the soldier, <sup>13</sup> saying, “Say, ‘The disciples that were His, having come at night, stole Him while we were sleeping.’

14 And, if ever this might be heard in the presence of the governor, we, for our part, shall persuade him. And, we shall make YOU free from worry.”

15 Now, the custodians, having taken the pieces of silver, did as they were taught.

And, the word – that is, this one – was spread abroad in the presence of Jews up to the present day<sup>13</sup>.

## JESUS ENJOINS HIS DISCIPLES

## TO MAKE DISCIPLES OF ALL THE ETHNICITIES

16 Now, the eleven disciples were directed to the region of Galilee to the mountain which the Jesus had designated.

<sup>1</sup> ‘Sabbath’ – Oddly, the plural of this word is sometimes used instead of the singular, as it is here. The same thing occurs later in this verse.

<sup>2</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘Maria’ here instead of Mariam.

<sup>3</sup> ‘YaHWeH’ – a transliteration of the Hebrew word יהוה. The New Testament writers often use an unarticulated Greek word for ‘Lord’ (which occurs here) to refer to this divine, four-consonant name, especially when quoting Old Testament passages.

<sup>4</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction ‘and’ here.

<sup>5</sup> 94% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘from the door’ here. On the basis of 0.5% the NU omits them.

<sup>6</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘just as if’ here instead of ‘as’.

<sup>7</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘were coming to be’ (an imperfect verb)

here instead of ‘were made to become’ (an aorist passive verb).

<sup>8</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘just as if’ here instead of ‘as’.

<sup>9</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘the Lord’ here. On the basis of two manuscripts (X and B) the NU omits them.

<sup>10</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘having gone out’ here instead of ‘having gone from’.

<sup>11</sup> 88% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘Now, as they were going to report these things to the disciples that were His,’ here.

<sup>12</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘met’ here instead of ‘went to meet’.

<sup>13</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘the present day’ here. Instead of ‘the day of days’.

<sup>17</sup> And, having seen Him, they prostrated themselves before Him<sup>14</sup>.

Now, the *disciples* were hesitant.

<sup>18</sup> And, having gone to *them*, the Jesus spoke to them, saying, “All authority has been given to Me in Heaven and upon <sup>15</sup> Earth.

- <sup>19</sup> <sup>16</sup> Having marched<sup>17</sup>, disciple all the ethnicities,
- baptizing them with regard to the Name consisting of –
  - the Father, and
  - the Son, and
  - the Holy Spirit
- <sup>20</sup> teaching them to keep all *things*, as much as I have enjoined for you.

And, look! I, *for My part*, am WITH YOU all the days, until the consummation of the Age!  
Amen!<sup>18</sup> <sup>19</sup>

*The colophons (that is, the editorial remarks at the end of a document) of 50% of the Greek manuscripts, including the best line of transmission (f35), have ‘Published eight years after the ascension of Christ.’ For 50% of the MSS to have this information means that the tradition is ancient and fairly widespread. If this information is correct, then Matthew was published in 38/39 A.D.*

*The same sources have Mark published two years later (40/41) and Luke another five years later (45/46), while John was ‘published’ thirty-two years after the ascension, or 61/62 AD.*

*Not only were the authors of the Gospels eyewitnesses of the events, but many others were still alive when the Gospels appeared. They could attest to the veracity of the accounts, but could also be the source of textual variants, adding tidbits here and there, or ‘correcting’ something that they remembered differently.*

*The citation of f35 is based on twenty MSS—35, 204, 510, 586, 824, 928, 1072, 1145, 1339, 1435, 1503, 1551, 1667, 2253, 2352, 2382, 2466, 2503, 2554 and 2765—all of which Dr. Wilbur Pickering collated himself.*

*He also took account of three collated by Scrivener (201, 479, 480), but did not re-collate them.*

*2554 is a ‘perfect’ representative of f35 in Matthew, as it stands. Also, the exemplar (that is, the manuscript from which the copyist copied) of 1072 presumably was as well. Others come very close. The uniformity is impressive.*

*Since these MSS come from all over the Mediterranean world—Sinai, Jerusalem, Patmos, Bucharest, Constantinople, Aegean, Meteora, Tirana, Mt. Athos [four different monasteries], Corinth?, Bologna, Grottaferrata, etc.)—they are certainly representative of the family, giving us the precise family profile. It is reflected in the Text without exception.*

<sup>14</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the direct object ‘Him’ here.

<sup>15</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article ‘the’ here. On the basis of two manuscripts (B and D) the NU includes it.

<sup>16</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction ‘So then,’ here.

<sup>17</sup> ‘having marched’ – This aorist participle is passive, suggesting an agent who is impelling the activity and might be translated

‘having been driven’. ‘having marched’ implies an officer who commanded this activity.

<sup>18</sup> ‘Amen!’ – This is the transliteration of a Hebrew word which exclaims the verity or truthfulness of something – in this case, this whole book!.

<sup>19</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the interjection ‘Amen!’ here.