

## KATA MATΘAION 28

f35

<sup>1</sup> Ὅψε δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθεν **Μαρία**<sup>1</sup> ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσαι τὸν τάφον.

<sup>2</sup> Καὶ ἰδοὺ! Σεισμὸς ἐγένετο μέγας. Ἄγγελος γὰρ **Κυρίου** καταβάς ἐξ οὐρανοῦ προσελθὼν ἀπεκύλισε τὸν λίθον **ἀπὸ τῆς θύρας**. Καὶ ἐκάθητο ἐπάνω αὐτοῦ.

<sup>3</sup> Ἦν δὲ ἡ **ιδέα**<sup>2</sup> αὐτοῦ **ὥσει**<sup>3</sup> ἀστραπὴ καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡς χιών.

<sup>4</sup> Ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες. Καὶ **ἐγένοντο**<sup>4</sup> **ὥσει**<sup>5</sup> νεκροί.

<sup>5</sup> Ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναῖξιν· Μὴ φοβεῖσθε ὑμεῖς. Οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε·

<sup>6</sup> Οὐκ ἔστιν ὧδε! Ἠγέρθη γὰρ, καθὼς εἶπεν. Δεῦτε. ἴδετε τὸν τόπον ὅπου ἔκειτο ὁ **Κύριος**<sup>6</sup>.

<sup>7</sup> Καὶ ταχὺ πορευθεῖσαι, εἶπατε τοῖς μαθηταῖς αὐτοῦ ὅτι Ἠγέρθη ἀπὸ τῶν νεκρῶν.

Καὶ ἰδοὺ! Προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν. Ἐκεῖ αὐτὸν ὄψεσθε·

Ἰδοὺ! Εἶπον ὑμῖν.

<sup>1</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have **Μαρία** here instead of *Μαριὰμ*.

<sup>2</sup> 92% of the Greek manuscripts, including the best line of transmission (f35), have the spelling **ιδέα** here instead of *εἰδέα*.

<sup>3</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have **ὥσει** here instead of *ὡς*.

<sup>4</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have **ἐγένοντο** (an imperfect verb) here instead of *ἐγενήθησαν* (an aorist, passive verb).

<sup>5</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have **ὥσει** here instead of *ὡς*.

<sup>6</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the noun phrase ὁ **Κύριος** here. On the basis of two manuscripts (X and B) the NU omits it.

## MATTHEW 28

NLET

## TWO DISCIPLES ENCOUNTER AN ANGEL AT JESUS' GRAVE

<sup>1</sup> *After a Sabbath*<sup>7</sup>, as the day was growing toward daylight for a first *day after a Sabbath*, Maria<sup>8</sup> the Magdalene and the other Maria came to inspect the grave.

<sup>2</sup> And, look! An earthquake occurred – a great one! For, a heavenly messenger of YaHWeH<sup>9</sup>, having come down from heaven, <sup>10</sup> having come to *the grave*, rolled away the stone from the door<sup>11</sup>. And, he was sitting upon it.

<sup>3</sup> Now, the appearance *that was his was* just as if<sup>12</sup> lightening; and, the clothing was white, as snow.

<sup>4</sup> Now, springing from the fear of him, the ones who were keeping watch were shaken. And, they were coming to be<sup>13</sup> just as if<sup>14</sup> dead ones.

<sup>5</sup> 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.

<sup>6</sup> He is NOT here! For, He has been raised, just as He said! Come. Look at the place where the Lord<sup>15</sup> was lying.

<sup>7</sup> And, being ones who have 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!”

<sup>7</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>8</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘Maria’ here instead of *Mariam*.

<sup>9</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>10</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction ‘and’ here.

<sup>11</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>12</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘just as if’ here instead of ‘as’.

<sup>13</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>14</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘just as if’ here instead of ‘as’.

<sup>15</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the noun phrase ‘the Lord’ here. On the basis of two manuscripts (X and B) the NU omits it.

<sup>8</sup> Καὶ ἐξελθοῦσαι<sup>16</sup> ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ.

<sup>9</sup> Ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ,<sup>17</sup> καὶ ἰδοὺ! Ἰησοῦς ἀπήντησεν<sup>18</sup> αὐταῖς λέγων· Χαίρετε!

Αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας. Καὶ προσεκύνησαν αὐτῷ.

<sup>10</sup> Τότε λέγει αὐταῖς ὁ Ἰησοῦς· Μὴ φοβεῖσθε. Ὑπάγετε. Ἀπαγγεῖλατε τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν. Καὶ ἐκεῖ<sup>19</sup> με ὄψονται.

<sup>11</sup> Πορευομένων δὲ αὐτῶν, ἰδοὺ. Τινες τῆς κουστωδίας ἐλθόντες εἰς τὴν Πόλιν ἀπήγγειλαν τοῖς Ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα.

<sup>12</sup> Καὶ συναχθέντες μετὰ τῶν Πρεσβυτέρων συμβούλιόν τε λαβόντες ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις <sup>13</sup> λέγοντες· Εἴπατε ὅτι Οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν ἡμῶν κοιμωμένων·

<sup>14</sup> Καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτὸν. Καὶ ὑμᾶς ἀμερίμνους ποιήσομεν.

<sup>8</sup> And, having gone out<sup>20</sup> quickly from the tomb with fear and joy – *that is, a great joy*, they ran to report to the disciples *that were His*.

#### THE TWO DISCIPLES ENCOUNTER JESUS HIMSELF

<sup>9</sup> Now, as they were going to report to the disciples *that were His*,<sup>21</sup> also look! Jesus met<sup>22</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.

<sup>10</sup> 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!”

#### CUSTODIANS WHO HAD KEPT WATCH

##### REPORTED THEIR EXPERIENCE TO JEWISH LEADERS

<sup>11</sup> 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.

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

<sup>14</sup> 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.”

<sup>16</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ἐξελθοῦσαι here instead of ἀπελθοῦσαι.

<sup>17</sup> 88% of the Greek manuscripts, including the best line of transmission (f35), include the words Ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ here. The NU omits them.

<sup>18</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have ἀπήντησεν here instead of ὑπήντησεν.

<sup>19</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have Καὶ ἐκεῖ here instead of the contraction Κάκεῖ.

<sup>20</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘having gone out’ here instead of ‘having gone from’.

<sup>21</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. The NU omits them.

<sup>22</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘met’ here instead of ‘went to meet’.

<sup>15</sup> Οἱ δὲ λαβόντες τὰ ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν.

Καὶ διεφηνίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον<sup>23</sup>.

<sup>16</sup> Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς,

<sup>17</sup> Καὶ ἰδόντες αὐτὸν προσεκύνησαν αὐτῷ.

Οἱ δὲ ἐδίστασαν.

<sup>18</sup> Καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς λέγων· Ἐδόθη μοι πᾶσα ἐξουσία ἐν Οὐρανῷ καὶ ἐπὶ Γῆς·

<sup>19</sup> Πορευθέντες μαθητεύσατε πάντα τὰ Ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος,

<sup>20</sup> διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετείλαμην ὑμῖν·

Καὶ ἰδοὺ! Ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς Συντελείας τοῦ Αἰῶνος.

**Ἀμήν<sup>24</sup>!**

<sup>15</sup> 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>25</sup>.

JESUS ENJOINS HIS DISCIPLES

TO MAKE DISCIPLES OF ALL THE ETHNICITIES

<sup>16</sup> Now, the eleven disciples were directed to the *region* of Galilee, to the mount which the Jesus had designated.

<sup>17</sup> And, having seen Him, they prostrated themselves before Him<sup>26</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>27</sup> Earth.

➤ <sup>19</sup> <sup>28</sup> Having been made to go<sup>29</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 you.

And, look! I, *for My part*, am WITH YOU all the days, until the Consummation of the Age!”

Amen!<sup>30 31 32</sup>

<sup>25</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>26</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the direct object ‘Him’ here.

<sup>27</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>28</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction ‘So then,’ here.

<sup>29</sup> ‘having been made to go’ or, possibly ‘having been marched’ – This aorist participle is passive, suggesting an agent who is impelling the activity (namely, Jesus) or possibly implying an officer who commanded this activity.

<sup>30</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the interjection ‘Amen!’ here.

<sup>31</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>32</sup> In the colophons (that is, the editorial remarks at the end of a document) 50% of the Greek manuscripts of Matthew’s Gospel, including the best line of transmission (f35), have the words ‘Published eight years after the ascension of Christ,’ to which all but f35 add “in Jerusalem”. For 50% of the MSS to have this information means that the tradition is ancient and reliable. If this information is correct, then Matthew was published in 38 or 39 A.D.

Not only was Matthew an eyewitness of the events about which he writes, but many other witnesses were still alive when this Gospel began to circulate. These other witnesses could have attested to the veracity of Matthew’s account or, if they observed something different, they could have protested the veracity of Matthew’s account. There is no record of any such thing.

<sup>23</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), do not include the word *ἡμέρας* here.

<sup>24</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the interjection Ἀμήν here.

## Concerning the Citation of f35

The citation of f35 in the footnotes is based on twenty manuscripts: 35, 510, 586, 824, 928, 1072, 1145, 1339, 1503, 1551, 1667, 2253, 2352, 2382, 2466, 2503, 2554, and 2765.

Dr. Wilbur Pickering collated all of these manuscripts personally. He also took into account three manuscripts collated by Scrivener: 201, 479, and 480.

2554 is a PERFECT representative of f35 in Matthew! the exemplar (that is, the manuscript from which a manuscript was copied) of 1072 presumably was perfect also!

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 all certainly representative of the family, giving us the precise family profile. It is reflected in the text without exception.

## *CONCERNING THE COLOPHONS AT THE END OF MATTHEW'S GOSPEL*

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