

Notes on the Greek New Testament Week 161 – Matthew 27:57-28:20

Day 801: Matthew 27:57-61

Verses 57-61

Cf. Mark 15:42-47; Luke 23:50-56; John 19:38-42.

Verse 57

Οψίας δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας, τοῦνομα Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθητεύθη τῷ Ἰησοῦ·

ὄψια, ας f evening

Before sunset, at the end of the day.

πλούσιος, α, ον rich, well-to-do
τοῦνομα (το ὄνομα) named, by name
ἐμαθητεύθη Verb, aor pass indic, 3 s
μαθητευω make a disciple of; pass be
a disciple

Verse 58

οὗτος προσελθὼν τῷ Πιλάτῳ ᾗτήσατο τὸ σῶμα τοῦ Ἰησοῦ. τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι.

προσερχομαι come or go to, approach
αἰτεω ask, request
σῶμα, τος n body
τοτε then, at that time
κελευω order, command
ἀποδοθῆναι Verb, aor pass infin
ἀποδιδωμι give, give back

Mark adds that Pilate checked first that Jesus was indeed dead (Mk 15:44).

Verse 59

καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ ἐνετύλιξεν αὐτὸ [ἐν] σινδόνι καθαρῷ,

λαβὼν Verb, aor act ptc, m nom s λαμβανω

John says he was accompanied by Nicodemus (Jn 19:39).

ἐντυλισσω wrap in, fold or roll up
σινδων, ονος f linen cloth (for clothing or burial)
καθαρος, α, ον pure, clean

Verse 60

καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ, καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου ἀπήλθεν.

ἔθηκεν Verb, aor act indic, 3 s τιθημι
place

καινος, η, ον new
μνημειον, ου n grave, tomb
λατομεω cut, hew (of rock)
πετρα, ας f see v.51
προσκυλίσας Verb, aor act ptc, m nom s
προσκυλιω roll against or to
λιθος, ου m stone
μεγας, μεγαλη, μεγα large, great
θυρα, ας f door, gate

"Jesus, crucified as a criminal and from the Jewish point of view cursed by God, is nevertheless given an honorable burial. Indeed, he is buried in the tomb of a rich man (cf. Isa 53:9)." Hagner.

Verse 61

ἦν δὲ ἐκεῖ Μαριάμ ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία καθήμεναι ἀπέναντι τοῦ τάφου.

ἐκεῖ there, in that place, to that place
ἄλλος, η, ο another, other

The mother of James and Joseph (v.56).

καθημαι sit, sit down
ἀπεναντι prep with gen opposite, before
ταφος, ου m grave, tomb

"This note functions to certify correct knowledge concerning the specific tomb into which Jesus had been placed. Thus the empty tomb these same two women (i.e., the two witnesses; cf. 18:16) encounter in 28:1, 6 could not have been the wrong tomb." Hagner.

Postscript to verse 57-61

"Joseph of Arimathea, otherwise unknown to us, by his act of love provides the venue for the first experience of the news of the resurrection of Jesus – the revolutionary event that makes possible the faith we call Christianity. In the kerygma of the early church it is not only the death of Jesus that is important but also his burial (see 1 Cor 15:3–4; Acts 13:29). The burial is further confirmation of the reality of Jesus' death; together they provide the necessary prelude to the resurrection itself. As with the death and resurrection, the burial of Jesus is applied spiritually to the life of the Christian in the Pauline letters (Rom 6:4; Col 2:12)." Hagner.

Day 802: Matthew 27:62-66**Verses 62-66**

This passage is unique to Matthew. "Calling attention to the irony in the passage, Gnilka aptly concludes: 'The laughter of God roars through the pericope'... Such must be said also of the pericope that completes this one (28:11-15)." Hagner.

Verse 62

Τῇ δὲ ἐπαύριον, ἣτις ἐστὶν μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον

ἐπαυριον the next day
ὅστις, ἣτις, ὅ τι who, which
παρασκευη, ης f day of preparation
(before a sacred day)

There is an extraordinary irony in the chief priests and Pharisees organising such a meeting with Pilate *on the Sabbath*.

συνήχθησαν Verb, aor pass indic, 3 pl
συναγω gather, gather together,
assemble

Verse 63

λέγοντες, Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶν, Μετὰ τρεῖς ἡμέρας ἐγείρομαι.

ἐμνήσθημεν Verb, aor pass indic, 1 pl
μυνησκομαι remember
ἐκεῖνος, η, ο demonstrative adj. that
πλάνος, ον deceitful; ὁ π. deceiver
ἔτι still, yet, moreover
ζω live, be alive
τρεῖς, τρια gen τριων dat τρισιν three
ἐγείρω raise

The words imply that the leaders understood very well what Jesus meant when he said 'destroy this temple and I will build it again in three days'. Yet this was the charge brought against him at his trial!

Verse 64

κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ κλέψωσιν αὐτὸν καὶ εἰπωσιν τῷ λαῷ, Ἐγέροθη ἀπὸ τῶν νεκρῶν, καὶ ἔσται ἡ ἐσχάτη πλάνη χειρῶν τῆς πρωτῆς.

κέλευω order, command
ἀσφαλισθῆναι Verb, aor pass infin
ἀσφαλιζω secure, fasten
ταφος, ου m see v.61
τριτος, η, ον third
μηποτε conj. lest, otherwise

μαθητης, ου m disciple, pupil, follower
κλεπτο steal

Some MSS (C³ L S Γ sy^{s,p}) include νυκτος, 'by night,' either before or after 'steal him.' This is probably an addition prompted by 28:13.

εἰπωσιν Verb, aor act subj, 3 pl λεγω
λαος, ου m people, a people
ἠγέροθη Verb, perf pass indic, 3 s ἐγείρω
see v.63

νεκρος, α, ον dead
ἔσται Verb, fut indic, 2 s εἰμι
ἐσχατος, η, ον adj last, final
πλानη, ης f error, deceit, deception
χειρων, ον gen ονος worse, more severe
πρωτος, η, ον first, earlier

"The imagined statement ἠγέροθη ἀπὸ τῶν νεκρῶν, 'he has been raised from the dead,' becomes ironically the central element of the church's kerygma (e.g., Acts 2:24; 3:15; 10:40; 13:30). And the fear expressed in the words καὶ ἔσται ἡ ἐσχάτη πλάνη χειρῶν τῆς πρωτῆς, 'and the last deception will be worse than the first' (for the same idiom, cf. 12:45; 2 Peter 2:20), proves ironically true in the sense that the proclamation of the resurrection of Jesus brought forth a more positive response to Jesus than his actual ministry, limited in space and time, could ever have produced. It seems clear that the material of this and the preceding verse has been formulated with a degree of hindsight on the evangelist's part." Hagner.

Verse 65

ἔφη αὐτοῖς ὁ Πιλάτος, Ἔχετε κουστωδία· ὑπάγετε ἀσφαλίσασθε ὡς οἴδατε.

ἔφη Verb, imperf act ind, 3s φημι say
κουστωδια, ας f a guard (of soldiers)

The meaning is probably, 'Take a guard.'

ὑπαγω go, go one's way, depart
ἀσφαλίσασθε Verb, aor midd dep imperat, 2
pl ἀσφαλιζω see v.64
οἶδα (verb perf in form but with present
meaning) know

Verse 66

οἱ δὲ πορευθέντες ἠσφαλίσαντο τὸν τάφον σφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας.

πορευομαι go, proceed
ἠσφαλίσαντο Verb, aor midd dep indic, 3 pl
ἀσφαλιζω
σφραγιζω seal, secure with a seal

"Although it is not impossible that σφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας is meant metaphorically, i.e., 'sealing the stone with the presence of a guard' ... it is perhaps more likely that the stone was actually sealed shut with official seals that if broken would attest the opening of the tomb (cf. the practice referred to in Dan 6:17)." Hagner.

λίθος, ου m see v.60

"But in doing this they did more than they knew. They ensured that there could be no nonsense about disciples stealing the body when in due course Jesus did rise from the dead." Morris.

Day 803: Matthew 28:1-10

The Resurrection Appearances

For verses 1-8 cf. Mark 16:1-8; Luke 24:1-9; John 20:1-2. Morris says that there are "some not inconsiderable differences between the accounts in our four Gospels. But with all their differences there are some things common to them all. One of these is that each tells of something unexpected. It is clear that, despite the teaching of Jesus, his followers had no expectation that he would rise from the dead. The resurrection came as a wonderful surprise."

Verse 1

Ὁψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθεν Μαριὰμ ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσαι τὸν τάφον.

ὄψε prep with gen after
σαββατον, ου n (often in pl) the seventh day, Sabbath, week

ἐπιφωσκω dawn, draw near, begin
εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one

τῇ ἐπιφωσκουσῃ εἰς μίαν σαββατων "as the first day of the week was dawning."

ἄλλος, η, ο another, other

Presumably the mother of James and Joseph referred to in 27:56.

θεωρεω see, watch, observe
ταφος, ου m grave, tomb

"Mark tells us that when the Sabbath was over they bought spices, and both Mark and Luke say that they brought their spices to the tomb, evidently to complete the burial that had been done in haste on the Friday. Matthew omits the reference to the spices because he knows (as the women probably did not) that there was a guard on the tomb that would have prevented them from using the spices anyway." Morris.

Verse 2

καὶ ἰδοὺ σεισμός ἐγένετο μέγας· ἄγγελος γὰρ κυρίου καταβὰς ἐξ οὐρανοῦ καὶ προσελθὼν ἀπεκύλισεν τὸν λίθον καὶ ἐκάθητο ἐπάνω αὐτοῦ.

σεισμος, ου m earthquake

Cf. 27:51, 54.

ἐγένετο Verb, aor midd dep indic, 3 s
γίνομαι

μεγας, μεγαλη, μεγα large, great

"The angel at the Birth and at the Resurrection is a witness to the event, explaining its meaning and assigning to others a precise task." Hill.

καταβαινω come down, descend

οὐρανος, ου m heaven

προσερχομαι come or go to, approach

ἀποκυλιω roll away

λίθος, ου m stone

"That they *rolled away the stone*, of course, was not in order that the risen Jesus might get out, but that the women might get into the tomb [and see that it was empty]." Morris.

καθημαι sit, sit down

ἐπανω prep with gen. on, upon

Verse 3

ἦν δὲ ἡ εἶδρα αὐτοῦ ὡς ἀστραπή καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡς χιων.

εἶδρα, ας f appearance

ἀστραπη, ης f lightning

ἐνδυμα, τος n clothing, garment

λευκος, η, ον white, shining

χιων, ονος f snow

Cf. Dan 10:6; Matt 13:43; 17:2.

Verse 4

ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσεισθησαν οἱ τηροῦντες καὶ ἐγενήθησαν ὡς νεκροί.

φοβος, ου m fear

ἐσεισθησαν Verb, aor pass indic, 3 pl σεω
shake; tremble, shake with fear

τηρεω keep, observe, maintain; ptc
guards

ἐγενήθησαν Verb, aor indic, 3 pl γίνομαι
νεκρος, α, ον dead

Cf. Rev 1:17. "Perhaps it is meant that they fainted from the shock. The irony is not to be missed: the ones assigned to guard the dead themselves appear dead while the dead one has been made alive." Hagner.

Verse 5

ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς
γυναίξιν, Μὴ φοβεῖσθε ὑμεῖς, οἶδα γὰρ
ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε·

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s
ἀποκρινομαι answer, say

I.e. responded to their evident fear.

γυνή, αἰκος f woman, wife
φοβεομαι fear, be afraid (of)

The ὑμεῖς is emphatic, 'don't *you* become afraid as did those guards.'

οἶδα (perf in form but present mng) know
ἐσταυρωμένον Verb, perf pass ptc, m acc s
σταυρωω crucify

"Jesus ... having accomplished his goal – hence as the risen one – can now also remarkably be described as τὸν ἐσταυρωμένον, 'the crucified one' (the perfect participle reflecting his ongoing status as such; the same form is used in describing the heart of the kerygma in 1 Cor 1:23; 2:2; cf. Gal 3:1)." Hagner.

ζητεω seek, search for, look for

Verse 6

οὐκ ἔστιν ὧδε, ἠγέρθη γὰρ καθὼς εἶπεν·
δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο.

ὧδε adv here, in this place
ἠγέρθη Verb, perf pass indic, 3 s ἐγειρω
raise

'As he said' cf. 16:21; 17:23; 20:19.

δευτε adv. come (of command or
exhortation)
ἴδετε Verb, aor act imperat, 2 s ὄραω see
τοπος, ου m place
ὅπου adv. where
κειμαι lie, be laid

Many MSS (A C D L W f^{1,13} TR lat sy^{[p]h}) insert
ὁ κυριος 1424 inserts το σωμα του κυριου
and Φ inserts ὁ Ἰησους all of which supply a
subject for ἔκειτο

Verse 7

καὶ ταχὺ πορευθεῖσαι εἶπατε τοῖς
μαθηταῖς αὐτοῦ ὅτι ἠγέρθη ἀπὸ τῶν
νεκρῶν, καὶ ἰδὸν προάγει ὑμᾶς εἰς τὴν
Γαλιλαίαν, ἐκεῖ αὐτὸν ὄψεσθε· ἰδὸν εἶπον
ὑμῖν.

ταχυ adv quickly

πορευθεῖσαι Verb, aor pass sep ptc, f nom
pl πορευομαι go, proceed
εἶπατε Verb, aor act imperat, 2 pl λεγω
ἠγέρθη see v.6

"Matthew uses repetition to emphasize their clearly defined message, ὅτι ἠγέρθη ἀπὸ τῶν νεκρῶν, 'that he has been raised from the dead' (cf. the same verb in v. 6), which would become the cornerstone of the kerygma of the apostles and the early church (see, e.g., Acts 3:15; 4:10; 13:30; Rom 10:9; 1 Cor 15:12; in all these references except the last, the passive verb of the Synoptics now receives its understood subject: God raised Jesus from the dead)." Hagner.

νεκρος, α, ον see v.4

D lat sy^s arm omit ἀπὸ τῶν νεκρῶν perhaps
influenced by the simple ἠγέρθη of v. 6.

προαγω go before or ahead of

Cf. 26:32.

ἐκεῖ there, in that place
ὄψεσθε Verb, fut act indic, 2 pl ὄραω
εἶπον Verb, aor act indic, 1s & 3pl λεγω

Postscript to verse 1-7

"The focus of the narrative is on the proclamation that Jesus has been raised from the dead – the key element of the message preached by the earliest Christian church and the hallmark of authentic Christian proclamation down to the present. It is striking – indeed, in the contemporary Jewish context, simply astonishing – that the women became the first custodians of this message and thus in effect became the first proclaimers of the key element of the kerygma. The absent disciples must at first rely on the testimony of women. All this supports the historical reality of this pericope. No invented story in that culture would have given the women such prominence and entrusted the first proclamation of the resurrection, and indeed the initial witness of it (vv 8–10), to such questionable witnesses (see Origen, *contra Celsum* 2.55; note the absence of reference to the women in the list of witnesses to the resurrection in 1 Cor 15:5–8). We may note finally that if the tomb in which Jesus was buried had not been empty, it would have been impossible for the church to proclaim the resurrection of Jesus in its kerygma." Hagner.

Verse 8

καὶ ἀπελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου
μετὰ φόβου καὶ χαρᾶς μεγάλης ἔδραμον
ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ.

ἀπελθοῦσαι Verb, aor act ptc, f nom pl
ἀπερχομαι

μνημειον, ου n grave, tomb

φοβος, ου m fear

χαρα, ας f joy, gladness

μεγας, μεγαλη, μεγα large, great

Cf. 2:10.

ἔδραμον Verb, aor act indic, 1s τρεχω
run

ἀπαγγεῖλαι Verb, aor act infin ἀπαγγελλω
announce, proclaim

Verse 9

καὶ ἰδοὺ Ἰησοῦς ὑπήντησεν αὐταῖς λέγων,
Χαίρετε. αἱ δὲ προσελθοῦσαι ἐκράτησαν
αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν
αὐτῷ.

Many MSS (A C L^f TR sy^h) add ὡς δε
ἐπορευοντο ἀπαγγεῖλαι τοῖς μαθηταῖς
αὐτοῦ before καὶ ἰδοῦ. The words could have
dropped out through homoioteleuton, but,
given the MSS lacking the words (x B D W Θ
f³ lat sy^p co), they could also be "a natural
expansion derived from the sense of the
preceding verse" (Metzger).

ὑπανταω meet

"John has a story of an appearance to Mary
Magdalene at the tomb, but only Matthew tells
us of an appearance to the women as they went
on their way to obey the angel's command ...
They had been last at the cross and first at the
tomb, and now they are the first of whom
Matthew writes that they had the joy of seeing
their Lord." Morris.

χαίρω rejoice; imperat used as a greeting
προσελθοῦσαι Verb, aor act ptc, f nom pl

προσερχομαι see v.2

κρατεω hold, hold fast

πόδας Noun, acc pl πους, ποδος m foot

προσκυνεω worship, fall down and
worship, fall at another's feet

Morris says that the verb here implies worship,
and adds, "This means that they now regarded
him as divine." Morris. Hagner comments
similarly, "The only way the women can react
to their cumulative experience is to fall at
Jesus' feet in worship... They worship him
not so much because he had come back to life
but because his resurrection vindicates all that
he had said and done during his ministry. And
now it must have become exceedingly clear
that this was not a special man among fellow
humans but the unique manifestation of God's
grace and wisdom, who now reflected the new
order of life that would be the portion of all his
followers in the consummation of the
eschatological age."

Verse 10

τότε λέγει αὐταῖς ὁ Ἰησοῦς, Μὴ φοβεῖσθε·
ὑπάγετε ἀπαγγεῖλατε τοῖς ἀδελφοῖς μου
ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κάκει
με ὄψονται.

τοτε then, at that time

φοβεομαι see v.5

ὑπαγω go, go one's way, depart

ἀπαγγελλω see v.8

"It is just possible that he is referring to his
human brothers, but this is not likely." Morris.
Hagner comments, "The point here may well
be that the risen Lord continues to refer to his
disciples as his brothers (and sisters) now even
after they have abandoned him. The disciples
are thus forgiven for their failure in the hour of
crisis."

ἀπέλθωσιν Verb, aor act subj, 3 pl

ἀπερχομαι

κάκει (καὶ ἐκεῖ) and there

ὄψονται Verb, fut midd dep indic, 3 pl

ὄραω

Day 804: Matthew 28:11-15**Verses 11-15**

The story of the silencing of the guards is
unique to Matthew. Cf. 27:62-66.

Verse 11

Πορευομένων δὲ αὐτῶν ἰδοὺ τινες τῆς
κουστωδίας ἐλθόντες εἰς τὴν πόλιν
ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ
γενόμενα.

πορευομαι see v.7

κουστωδια, ας f a guard (of soldiers)

πολις, εως f city, town

ἀπήγγειλαν Verb, aor act indic, 3 pl

ἀπαγγελλω see v.8

"They might have been expected to go to their own officers, but Pilate had placed the guard at the disposal of the Jewish authorities (27:65) and accordingly it was to them that they reported." Morris.

ἅπας, ασα, αν (alternative form of πας) all γενόμενα Verb, aor midd dep ptc, n nom/acc pl γινομαι

"Everything that had happened,' raises the question of how much they had in fact witnessed before they lapsed into unconsciousness, if that is what v. 4 implies. They perhaps remembered at least the earthquake, the rolled-back stone, and the brilliant visage of the angel. It could have been enough to cause the Jewish authorities to rethink their estimate of Jesus had not their minds been irreversibly made up. Thus their guilt is intensified." Hagner.

Verse 12

καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων συμβούλιόν τε λαβόντες ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιωταῖς

συναχθέντες Verb, aor pass ptc, m nom pl συναγω gather together, assemble πρεσβυτερος, α, ον elder συμβουλιον, ου n plan; council τε enclitic particle and, and so ἀργυριον, ου n silver coin, money, silver ἱκανος, η, ον sufficient, large, much ἔδωκαν Verb, aor act indic, 3pl διδωμι στρατιωτης, ου m soldier

"They were to say that they had slept on the job, a dereliction of duty that Roman officers would take with the utmost seriousness. A 'substantial bribe' (REB) was going to be needed to persuade them to do as the chief priests wanted." Morris.

"The statement is reminiscent of, and serves as an inclusio to, the gathering of the same authorities at the beginning of the passion narrative (cf. 26:3–4) and the offering of ἀργυρια, 'silver [money]' (as here and in v. 15), to Judas in return for his betrayal of Jesus (26:15)." Hagner.

Verse 13

λέγοντες, εἶπατε ὅτι Οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν ἡμῶν κοιμωμένων.

εἶπατε Verb, aor act imperat, 2 pl λεγω νυξ, νυκτος f night κλεπτω steal κοιμαομαι sleep, fall asleep

"It is ironical that the Jewish authorities themselves were now causing the story to be put out that they had caused the guard to be set up in order to prevent." Morris.

"There is a comical aspect to these final two words since it simultaneously shows them to be irresponsible (some soldiers of the guard were supposed to have been awake through the night; the penalty for failure could amount to capital punishment) and raises the awkward question of how they knew what happened if they were sleeping, not to mention the fact that they would have had to be sleeping extremely soundly if they were not able to hear the large stone being rolled away from the door of the tomb." Hagner.

Verse 14

καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν [αὐτὸν] καὶ ὑμᾶς ἀμερίμνους ποιήσομεν.

ἐὰν if, even if ἀκουσθῇ Verb, aor pass subj, 3 s ἀκουω ἡγεμων, ονος m governor πείσομεν Verb, fut act indic, 1 pl πειθω persuade, convince, win over

A few important MSS (x B Θ 33e) omit the direct object αὐτὸν

ἀμεριμνος, ον free from worry or anxiety

ὑμας ἄ. ποιησομεν 'We will keep you out of trouble'

Verse 15

οἱ δὲ λαβόντες τὰ ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. Καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίους μέχρι τῆς σήμερον [ἡμέρας].

ἀργυριον, ου n see v.12 ἐδιδάχθησαν Verb, aor pass indic, 3 pl διδασκω teach διεφημίσθη Verb, aor pass indic, 3 s διαφημιζω spread around παρα preposition with dat with μεχρι and μεχρις prep with gen until, as far as σημερον today

ἡμέρας is omitted by many MSS (x A W^{f,13} TR) but is present in B D L Θ lat. Because of this difficult division among the MSS, the word is put in brackets. No difference in meaning is at stake.

"That neither the Jews nor anybody else could produce the body of Jesus is of utmost importance. Could this have been done, the story of the resurrection would have been exploded in a gale of laughter. But despite all their precautions, including the setting of a guard of soldiers, no body was ever produced. The empty tomb has always been important for Christians." Morris.

Day 805: Matthew 28:16-20

Verses 16-20

In introducing this final section of Matthew's Gospel, Morris writes, "We must bear in mind that the picture of Jesus as a Jewish rabbi, with a little group of disciples around him, travelling in leisurely fashion in rural Galilee contrasts sharply with the missionary-minded church that we find in the early chapters of Acts. From the beginning the churches exercised a missionary function and sought to make disciples out of those who listened to its proclamation. Why this sudden and dramatic change? Surely it is the fact of the resurrection of Jesus, coupled with the charge the risen Lord gave to his followers to make disciples of all nations."

O Michel says that "Matt 28:18-20 is the key to understanding the whole book."

Verse 16

Οἱ δὲ ἕνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς,

ένδεκα eleven

"For the first time the disciples are referred to using the poignant term οἱ ἕνδεκα, 'the eleven,' rather than οἱ δωδεκα, 'the twelve' (cf. 10:1-2, 5; 11:1; 20:17; 26:14, 20, 47). For 'the eleven' in this sense, i.e., the twelve minus Judas, cf. Mark 16:14; Luke 24:9, 33; Acts 1:26." Hagner.

πορευομαι go, proceed, travel

ὄρος, οὗς n mountain, hill

ἐτάξατο Verb, aor mid indic, 3 s τασσω
appoint, designate, command

We don't know what mountain this may have been nor when it was that Jesus had told the disciples to meet him there.

Verse 17

καὶ ἰδόντες αὐτὸν προσεκύνησαν, οἱ δὲ ἐδίστασαν.

ιδόντες Verb, aor act ptc, m nom pl ὁραω
see

προσκυνεω see v.9

Many MSS (A W Θ f^{1,13} TR) add the dat. pronoun αὐτῷ Γ 28 700* 1241 add the accusative pronoun αὐτόν. The text (without pronoun) is supported by κ B D 33 lat, judged by the UBSGNT committee to be superior.

ἐδίστασαν Verb, aor act indic, 3 pl

δισταζω doubt, be doubtful

Morris thinks 'hesitated' a better translation. So also does Hagner who understands it to mean 'hesitation' or 'indecision'. He quotes Walsh and Keesmaat who say that the disciples found themselves in "a situation of cognitive dissonance *par excellence*." Hagner adds, "It is precisely this state of mind that is addressed in the words that Jesus speaks to the disciples in the following verses... It seems clear that Matthew wanted members of his community to apply the truth to themselves. This can be put in a variety of ways. Garland writes: 'Matthew understands that the fluctuation between worship and indecision is every disciple's struggle. What is needed is confidence that Jesus is Lord of all and present with them at all times.'"

Verse 18

καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς λέγων, Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ [τῆς] γῆς.

προσερχομαι come or go to, approach

λαλεω speak, talk

ἐδόθη Verb, aor pass indic, 3 s διδωμι

The passive assumes God as the subject.

ἐξουσια, ας f authority, power

οὐρανος, ου m heaven

The definite article τῆς is omitted by many MSS (κ A W Θ f^{1,13} TR). Favouring its inclusion are B D 892.

γη, γης f earth

Cf. 9:6; 11:27. Hagner comments, "The authority of the risen one is not categorically new but now depends upon a new basis – the arrival at a new stage of salvation history. Dan 7:13-14 provides important background material to vv 18-20, referring to one like a Son of Man who receives 'dominion and glory and kingship,' an everlasting dominion, 'that all peoples, nations and languages should serve him.'" Cf. also Jn 3:35; 17:2; 1 Cor 15:27; Eph 1:20-22; Phil. 2:9-10.

Verse 19

πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος,

μαθητεω **make a disciple of**

A disciple is both a learner and a follower – an apprentice. "The verb μαθητεύσατε, 'make disciples,' is characteristically Matthean (cf. 13:52; 27:57; the only other NT occurrence is in Acts 14:21 where it is linked with εὐαγγελισαμενοι, 'having evangelized'). The word 'disciple' means above all 'learner' or 'pupil.' The emphasis in the commission thus falls not on the initial proclamation of the gospel but more on the arduous task of nurturing into the experience of discipleship, an emphasis that is strengthened and explained by the instruction 'teaching them to keep all that I have commanded' in v. 20a. To be made a disciple in Matthew means above all to follow after righteousness as articulated in the teaching of Jesus." Hagner.

ἔθνη Noun, nom & acc pl ἔθνος, οὐς n
nation, people

"Now, after the death and resurrection of Jesus, for the first time the limitation of the gospel to Israel (cf. 10:5; 15:24) is removed." Hagner.

"They are to make disciples of *all nations*, which points to a worldwide scope for their mission. It took the church a little time to realize the significance of this, and in the early chapters of Acts we find the believers concentrating on proclaiming their message to the Jews. But there seems never to have been any question of admitting Gentiles, the only problem being on what conditions." Morris.

βαπτίζω **baptise**

ὄνομα, τος n **name, authority**

The singular 'name' indicates that these three are one. "In contrast to John's baptism, this baptism brings a person into an existence that is fundamentally determined by, i.e., ruled by, Father, Son, and Holy Spirit (cf. εἰς τὸ ἔμὸν ὄνομα, 'in my name,' in 18:20)." Hagner.

Verse 20

διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετείλαμην ὑμῖν· καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος.

διδασκω **teach**

τηρεω **keep, observe, maintain**

ὅσος, η, ον correlative pronoun, **as much as, how much; pl. as many as, all**

ἐνετείλαμην Verb, aor midd dep indic, 1 s
ἐντελλομαι **command**

"This is obviously a concern that has often been close to the heart of the evangelist earlier in the Gospel, especially in the first discourse of Jesus, the Sermon on the Mount, namely, *obedience* to the teaching of Jesus (cf. esp. 5:17–20; 7:21–27). 'Righteousness' for Matthew finds its final and authoritative definition in the teaching of Jesus, who is the *one* teacher (23:8, 10). And indeed, the Gospel of Matthew provided the church with an excellent handbook containing that teaching. And it is thus the particular responsibility of the church to hand on that teaching and to see to it that new disciples make it their way of life (cf. the similar Johannine emphasis [John 14:23])." Hagner.

συντελεια, ας f **end, completion**

αἶων, αἰωνος m **age, world order, eternity**

Many MSS (A^c Θ^{f13} TR it vg^{mss} sy bo^{pl}) add ἀμὴν probably "reflecting the liturgical usage of the text" (TCGNT, 72). No reason exists for the deliberate omission of the word if it had been part of the original text.

"This Gospel opened with the assurance that in the coming of Jesus, God was with his people (1:23), and it closes with the promise that the very presence of Jesus Christ will never be lacking from his faithful followers." Morris. Cf. also Gen 28:15; Exod 3:12; Josh 1:5,9; Isa 41:10. "Where Yahweh was formerly with his people, Jesus is now with his people, the church. Jesus, though not physically present among them, will not have abandoned them. He will be in their midst, though unseen, and will empower them to fulfill the commission he has given them. Those who receive the messengers of the good news will receive Jesus himself (10:40)... Only the ongoing reality of these facts can continue to equip the church for its mission – a mission that will continue until the consummation of the age. The great commission and its frame with which Matthew ends remain, like the whole Gospel itself, one of the priceless treasures of the Christian church, providing comfort, strength, and hope until the final dawning of the eschaton. 'And this good news of the kingdom will be proclaimed throughout the world, as a testimony to all nations; and then the end will come' (24:14)." Hagner.