

you, In so far as you have withheld doing these things to the least significant of these my brothers you have failed to do them to me. 46 And these shall go away into eternal punishment but the righteous into eternal life."

CHAPTER XXVI

THE PLOT TO KILL JESUS

<Matthew 26:1-5>

1 After Jesus had concluded all these teachings He said to His disciples, 2 "You know that in two days time the Passover will be celebrated and that the Son of Man will be handed over to be crucified." 3 At the same time the chief Priests and Elders of the people <*Presumably members of the Sanhedrin.*> assembled in the palace of the High Priest whose name was Caiaphas <*The son-in-law of the former High Priest Annas. The name Caiaphas means "depression". The name Annas means "gracious".*> 4 and consulted, (or, plotted) with him as to how to be able to arrest Jesus by trickery and kill Him. 5 But they said, "Not during the feast, for fear that there might be a riot among the people."

THE ANOINTING AT BETHANY

<Matthew 26:6-13>

6 When Jesus was a guest in the home of Simon the leper at Bethany 7 a woman approached Him, having an alabaster jar (or, flask) of very expensive ointment of myrrh (or, perfume) <*Alabaster is a cream colored or white mineral carbonate of lime, resembling marble. Myrrh is derived from a scrubby tree, "Commiflora myrrha" which grows in the Arabian desert as well as in Ethiopia & Somalia. Mark describes it as "spikenard".*> which she poured over His head as He was reclining at the table. 8 Upon observing this the disciples indignantly said, "Why this waste? 9 This could have been sold for a large amount and the proceeds given for the poor." 10 Jesus, aware of their comments, said to them, "Why do you embarrass this woman? She has done a noble work on my behalf. 11 You always have the poor in your midst but you will not always have me. 12 By pouring this ointment of myrrh (or, perfume) over my body she has done this in preparation for my burial. 13 I solemnly tell you that wherever the Good News is proclaimed throughout the entire world this deed she has done will be spoken of in her memory."

JUDAS' AGREEMENT TO BETRAY JESUS

<Matthew 26:14-16>

14 At that time one of the twelve who was called Judas [Iscarioth]¹ went to the Chief Priests, saying, "What are you willing to give me if I should hand Him over (or, betray Him) to you?" So, they weighed out thirty pieces of silver. <*The price of a slave. Zechariah 11:12*> From that moment on he watched for an opportunity to betray Him.

THE PASSOVER WITH THE DISCIPLES

<Matthew 26:17-25>

17 On the first day of the Festival of Unleavened Bread the disciples came to Jesus, saying, "Where should we make the preparations for you to eat the Passover?" 18 He said, "Go into the city to a certain man and tell him, 'The teacher says my appointed time is near at hand. I will observe the Passover with my disciples at your home'." 19 The disciples did exactly as they had been directed by Jesus and prepared the Passover. 20 When evening came He reclined at the table [with the twelve.]²

1 {B} So: P64, Aleph, A, B, K, L, W, Delta, Theta, Pi, families 1 & 13, many other minuscules, Harclean Syriac, Sahidic, Bohairic & Fayyumic Coptic & Ethiopic. "Scarioth" D. "Scariothes" Old Latin. Other minor variants occur.

2 {C} So: P37, P46, B, D, K, families 1 & 13 & many other minuscules. "with the twelve disciples" Aleph, A, L, W, Delta, Theta, Pi a number of minuscules, some Old Latin, Harclean & Palestinian (in parentheses) Syriac. "with His twelve

21 As they were eating He said to them, "I solemnly tell you that one of you will betray me." 22 Being very distressed they began to ask, one after another, "It is not I, Lord, is it?" <*The words assume a negative response.*> 23 He answered, "The one who dipped his hand into the dish with me is the one who will betray me. 24 The Son of Man will most assuredly go His way, just as it is written about Him, but it is regrettable for that man by whom the Son of Man is to be betrayed. It would be better for him if he had never been born." 25 Judas who was betraying Him said, "It is not I, is it, Rabbi (*or, my teacher?*)?" Jesus said, "You, yourself have said so."

THE INSTITUTION OF THE LORD'S SUPPER

<Matthew 26:26-30>

26 While they were eating Jesus took bread and broke it and gave it to His disciples, saying, "Take, eat, this signifies (*or, represents*) my body." 27 Then He took [a cup]³ and having given thanks He gave it to them, saying, "All of you, drink of it 28 for this signifies my blood through which a [covenant]⁴ is poured out for many for the forgiveness of sins. 29 I tell you, I shall not drink of the produce of the vine <*i.e. wine*> until the day when I will drink it as something new with you in the Kingdom of my Father." 30 After that, when they had sung a hymn <*Traditionally, Psalms 115-118 were sung during the Passover ceremony.*> they went away, going to the Mount of the Olive Trees (*or, the Mount of Olives*).

PETER'S DENIAL FORETOLD

<Matthew 26:31-35>

31 It was then that Jesus said, "All of you will be scandalized because of me during this night, for it is written:

'I will strike the shepherd

and the sheep will be scattered everywhere.' (*Zechariah 13:7*)

32 However, after I am raised I will precede you to Galilee." 33 Peter responded to Him, "Even if all are scandalized, I, myself, will never be scandalized." 34 Then Jesus said to him, "I solemnly tell you, during this very night, before the rooster crows (*or, before day break*) you will deny me three times." 35 Peter declared to Him, "Even if I must die with you I will never deny you." All of the disciples spoke in the same manner.

THE PRAYER IN THE GARDEN

<Matthew 26:36-46>

36 Then Jesus came to a certain place (*literally, a piece of land*) that was called Gethsemane. <*The name means "oil press".*> There He said to His disciples, "Sit down here while I go over there to pray." 37 Taking Peter and the two sons of Zebedee along, He began to be filled with anxiety and distress, 38 and He said to them, "My soul is deeply grieved, even to the point of death. Remain here and keep watch with me." 39 Then, moving a short distance away He fell on His face, praying, "My Father if it is possible, may this cup pass from me. Nevertheless, it must not be what I want but what you want." 40 He then came to the disciples and found them to be fast asleep. He said to Peter, "So: were none of you able (*or, did none of you have the power*) to remain vigilant (*literally, keep awake*) for one hour? 41 Watch and pray so that you might not enter into temptation. The spirit certainly is

disciples" 074 Peshitta Syriac & perhaps Ethiopic.

3 {C} So: Aleph, B, L, W, Delta, Theta, 074, family 1, several other minuscules, Sahidic & Bohairic Coptic & Armenian. "the cup" P37, A, C, K, D, Pi, family 13 & many other minuscules.

4 {B} So: P27, P43, Aleph, B, L, Theta, 33, some Palestinian Syriac & some Bohairic Coptic. "a new covenant" A, C, D, K, W, Delta, Pi, 074, families 1 & 13, many other minuscules, Old Latin, Sinaitic, Peshitta, Harclean & most Palestinian Syriac, Sahidic & most Bohairic Coptic, Armenian & Ethiopic.

ready (*or, willing*) but the flesh is weak (*or, frail*)."⁴² For the second time He went away and prayed, "My Father, if it is possible, may this cup pass from me without my drinking it. Your will be done."⁴³ When He returned He again found them to be asleep for they were weighed down with sleep (*literally, their eyes were weighed down with sleep, or, they were weary*).⁴⁴ Therefore He went away again and prayed a third time, praying the same prayer.⁴⁵ He then came back to His disciples and said, "Are you still sleeping and taking your rest? The time (*literally, hour*) has come and the Son of Man is to be betrayed into the hands of sinners.⁴⁶ Arouse yourselves! Let us go! Look! My betrayer is drawing near!" <*This could be translated, "The man who has betrayed me is here."*>

THE BETRAYAL AND ARREST OF JESUS

<Matthew 26:47-56>

⁴⁷ While He was still speaking Judas, one of the twelve came and he was accompanied by a large crowd of men who were armed with swords and clubs. They had been sent by the Chief Priests and the Elders of the people.⁴⁸ Now, the betrayer (*literally, the one who would hand Him over*) had given them a signal, saying, "The one I kiss is the man. Seize Him."⁴⁹ Immediately he came to Jesus and said, "Greetings Rabbi (*or, my teacher*)" and affectionately kissed Him.⁵⁰ Jesus said to him, "My friend, what is your intention (*literally, do that for which you have come*)?" They then came forward and seized (*literally, laid their hands on*) Jesus and held Him.⁵¹ One of the companions of (*literally, who was with*) Jesus drew his sword and struck the High Priest's servant (*or, slave*) severing his ear.⁵² Jesus said to him, "Replace your sword in its sheath. Those who draw the sword will be destroyed by the sword,⁵³ or, do you suppose I would be unable to appeal to my Father so that He would instantly send more than twelve legions <*A full Roman legion consisted of 6,000 soldiers.*> of angels?⁵⁴ If that were the case, however, how would the Writings be fulfilled?⁵⁵ It must transpire (*or, it is destined to take place*) in this manner." It was then that Jesus spoke to the crowds, "Have you come out with swords and clubs to arrest me, as if I were a robber? Each day I sat in the Temple, teaching and you did not arrest me.⁵⁶ All these events are taking place so that the Writings of the Prophets might be fulfilled." It was then that His disciples abandoned Him and ran away.

JESUS BEFORE THE COUNCIL

<Matthew 26:57-68>

⁵⁷ Those who had arrested Him brought Him before Caiaphas, the High Priest, where the teachers of the Law (*or, Scribes*) and the Elders had gathered together.⁵⁸ Peter had followed Him at a distance and came to the courtyard of the High Priest's palace. Stepping inside he seated himself among the guards to await the outcome.⁵⁹ Now, the Chief Priests and the entire Sanhedrin tried to find some false accusers to testify against Jesus so that they might be able to execute Him⁶⁰ but they were unable to find anyone, in spite of the fact that many false witnesses came forward. Finally two presented themselves⁶¹ and said, "This fellow said, 'I have the power to destroy this Temple of God and three days later [erect (*or, build, restore*) a new one]'."⁵⁶² It was then that the High Priest stood up and said to Him, "Have you a reply (*or, defense*)? What about this evidence they are bringing against you?"⁶³ Jesus remained silent. The High Priest [said to Him,]⁶ "I call upon you, in the Name of the Living God, <*therefore, under oath*> to tell us whether you are the Christ (*or, the Anointed One, Messiah*), the Son of God."⁶⁴ Jesus responded, "It is as you say,

'and I declare to you that you will soon see

⁵ {C} So: B, Theta, families 1 & 13, 700, Armenian & Ethiopic (Rome). "erect it" (in variant forms) Aleph, C, L, 090, A, D, K, W, Delta, Pi, many other minuscules, Old Latin, Harclean Syriac & Ethiopic (Pell Platt, some manuscripts).

⁶ {C} Minor variants occur.

the Son of Man seated at the right hand

of the Almighty and coming in the clouds of heaven'."

(*Psalm 110:1; II Kings 13:4; Daniel 17:13; Psalm 104:3,10,23*)

65 Then the High Priest tore his robes <*This was against the teaching of the Rabbis. cf. Strack-Billerbeck I, 1007-1008.*> and declared, "Blasphemy! What additional witnesses do we need? You have heard His blasphemy. 66 What is your verdict?" They replied, "He deserves death!"

67 Then they spat in His face and hit Him with their fists and some slapped Him with their open hands, 68 saying, "Christ (*or, Anointed One, Messiah*) prophesy to us. Who was it who hit you?"

PETER'S DENIAL OF JESUS

<Matthew 26:69-75>

69 In the meantime Peter was sitting in the courtyard and a girl came up to him and said, "Were you also with Jesus the Galilean?" 70 Before everyone he denied it, saying, "I do not understand what you mean." 71 As he was going out and was standing at the entry way <*Presumable a portico or vestibule.*> another girl saw him and said to those who were there, ["This fellow]⁷ was with Jesus the Nazarene." 72 He again denied it with an oath, saying, "I do not know the man." 73 A short time later those who were bystanders came to him and said to Peter, "You were certainly with Him. Your accent makes it obvious." 74 Then he began to curse and swear, saying, "I do not know the man." Immediately the rooster crowed 75 and Peter recalled the word Jesus had spoken to him, "You will disown me three times prior to the rooster's crowing (*or, before day break*)" and he went out and wailed bitterly.

CHAPTER XVII

JESUS BROUGHT BEFORE PILATE

<Matthew 27:1-2>

1 When morning arrived all the Chief Priests and Elders of the people plotted (*or, consulted*) together against Jesus concerning His execution. 2 Having bound Him they led Him away and handed Him over to [Pilate.]⁸ <*Pilate was the regional ruler or procurator of Judea, A. D. 26-36.*>

THE DEATH OF JUDAS

<Matthew 27:3-10>

3 When Judas, the betrayer saw that He was condemned he was filled with remorse and brought the thirty pieces of silver back to the Chief Priests and Elders, saying, 4 "I have betrayed [innocent]⁹ blood." They replied, "Of what concern is that to us? That is your business (*literally, yours to take care of*)."¹⁰ 5 He then threw the silver coins [into the Temple]¹⁰ and left that place. Going away, he hanged himself. 6 The Chief Priests gathered the silver coins, saying, "It is not proper to place this money in the treasury for it is the price of a man's life (*or, the price of blood*)."
(*Deuteronomy 23:18*) 7 Thus, upon conferring about the matter they spent the money for the purchase of a potter's field <*A field from which the potter had taken all the usable clay, i.e. a*

7 {B} So: Aleph, B, D, Sinaitic Syriac, Sahidic Coptic. "and this" A,C,K, L, W, X, Delta, Theta, Pi & many minuscules.

8 {C} So: Aleph, B, L, 33, Sinaitic, Peshitta & some Palestinian Syriac, Sahidic & Bohairic Coptic. "Pontius Pilate" A, C, K, W, X, Delta, Theta, Pi, 0250, families 1 & 13, many other minuscules, Old Latin, Harclean & some Palestinian Syriac, Armenian & Ethiopic.

9 {B} So: Aleph, A, B in the original hand, C, K, W, X, Delta, Pi, families & 13, many other minuscules, Peshitta & Harclean Syriac, some Sahidic & some Bohairic Coptic. "righteous" B as a marginal note by the second corrective hand, L, Theta, Old Latin, Palestinian Syriac, most Sahidic & Bohairic Coptic, Armenian & Ethiopic (Rome). "innocent blood and that I killed a righteous one" Ethiopic (some Rome).

10 {D} Variants occur which in no way alter the sense of the sentence.

worthless field for all practical purposes.> as a cemetery for people who were not residents of the city (*literally, strangers*). 8 It is for this reason that the field, to this day, is called 'the field of blood'. 9 It was then that the words of Jeremiah the Prophet were fulfilled, "And they took the thirty pieces of silver, the price of the one on whom a price was set, on whom Israel's sons 10 had set the price and [gave] 11 these for a potter's field, as the Lord had directed me." (*Zechariah 11:12,13; Jeremiah 18:1; 32:6-9*)

JESUS QUESTIONED BY PILATE

<Matthew 27:11-14>

11 Jesus was brought before the Governor who interrogated Him, saying, "Are you the King of the Jews?" Jesus replied, "It is as you say." 12 When the Chief Priests and the Elders accused Him, He made no reply. 13 Pilate then said to Him, "Don't you hear the many charges they are bringing against you?" 14 Jesus, however, would not answer with even a single word, much to the surprise of the Governor.

JESUS SENTENCED TO DIE

<Matthew 27:15-26>

15 Now, it was the Governor's custom to release one prisoner, selected by the people. 16 At that time there was a notorious prisoner whose name was [Jesus Barabbas] 12 <*The name means "son of Abba" or "son of father".*> 17 When they had assembled, Pilate said to them, "Whom do you desire to be released to you? [Jesus] 13 Barabbas or Jesus who is called Christ (or, the Messiah, Anointed One)?> 18 He knew very well that it was because of envy that they had handed Jesus over to him. 19 Additionally, while he was seated on the judicial bench a message was sent to him from his wife, saying, "Have nothing to do with that innocent man, for I have been greatly distressed in a dream on His account." 20 The Chief Priests, however, along with the Elders had persuaded the crowd to ask for Barabbas and to have Jesus put to death. 21 Because of this, when the Governor, in response to them, asked them, "Which of these two am I to release to you," they said, "Barabbas!" 22 Pilate said to them, "Then what am I to do with Jesus who is called Christ (or, the Anointed One, Messiah)?> <*The variant noted in foot notes 12 & 13 seems to make this verse have better sense by the contrasts of the two persons named Jesus. It was perhaps omitted in connection with Barabbas out of reverence to Jesus who is called Christ.*> They said, as if with one voice, "Let Him be crucified!" 23 He said, "Why, What evil has he done?" They, however, shouted all the more, "Let Him be crucified!" 24 When he realized that he was unable to accomplish anything with the crowd but rather that a riot was brewing he took some water and washed his hands in the sight of everyone and said, "I am innocent of the blood of [this] 14 man. That is your business (or, your doing)." 25 Then all the people replied, "May His blood come on us and on our children." 26 Then he released Barabbas to them but Jesus he had flogged (or, scourged) and handed over to be crucified.

THE SOLDIERS MOCK JESUS

<Matthew 27:27-31>

11 {C} Variants occur which in no way alter the sense of the sentence.

12 {C} So: Theta, family 1, 700 in the original hand, Sinaitic & Palestinian Syriac & Armenian. "Barabbas" Aleph, A, B, D, K, L, W, Delta, Pi, 064, 0250, family 13, many other minuscules, Old Latin, Peshitta, Harclean & some Palestinian Syriac, Sahidic & Bohairic Coptic & Ethiopic.

13 Cf. note 12. The textual attestation is identical.

14 {B} So: B, D, Theta, some Old Latin, Sinaitic Syriac, Sahidic & some Bohairic Coptic. "this righteous" Aleph, K, L, W, Pi, families 1 & 13, many other minuscules, several Old Latin, Harclean Syriac, some Sahidic Coptic & Armenian. "this, the righteous" A, Delta, 064, 1230, Peshitta & Palestinian Syriac.

27 Then the soldiers of the Governor took Jesus into the Praetorium (*or, headquarters*) and called the entire cohort together (*or, all the soldiers*). <A cohort was one tenth of a legion or six hundred soldiers. It is possible that in Palestine, since these soldiers were not legionaries but auxiliaries, their cohort would be comprised of seven hundred sixty infantry and two hundred forty cavalry.> 28 They [stripped Him]¹⁵ and put a scarlet robe on Him. 29 They braided a wreath of brambles and placed it on His head and as a scepter they placed a reed in His right hand. They then knelt before Him shouting in [mockery (*or, ridicule*)]¹⁶ and saying, "Hail, King of the Jews." 30 They spat on Him and took the reed and struck Him on His head with it. 31 After having mocked Him they took off the robe and clothed Him again in His own clothes and led Him away for crucifixion.

THE CRUCIFIXION OF JESUS

<Matthew 27:32-44>

32 Upon going out they met a Cyrenian <*Cyrenia was located in northern Africa.*> man named Simon whom they compelled to carry His cross. 33 Arriving at Golgotha (*which means the place of the skull*), 34 they gave Him a mixture of wine and gall (*literally, a bitter substance*) to drink, but having tasted it, He refused to drink it. 35 Upon crucifying Him they divided up His clothing among them by rolling dice (*literally, throwing lots, i.e. small sticks or stones*) [so that the words of the Prophet might be fulfilled, 'They divided my garments among them and for my outer robe they threw dice.]¹⁷ (*Psalm 22:18*) 36 Following that they sat and were on guard. 37 Over His head they placed a written charge made against Him: THIS IS JESUS THE KING OF THE JEWS. 38 They then crucified two bandits (*or, thieves*) with Him, one on His right and the other on His left. 39 Those who passed by ridiculed (*literally, blasphemed*) Him, shaking their heads at Him 40 and saying, "You who were going to raze the Temple and rebuild it in three days, save yourself, if you are the Son of God and come down from the cross." 41 The Chief Priests, in a similar manner, along with the teachers of the Law (*or, Scribes*) and Elders ridiculed Him (*or, taunted Him*), saying, 42 "He saved others. He is unable to save Himself. Is He the [King]¹⁸ of Israel? Let Him come down from the cross and we will believe in Him. 43 His trust was in God. Let God [rescue Him now]¹⁹ if He will even have Him, for He claimed 'I am God's Son'." 44 Similar insults were leveled against Him by the bandits (*or, thieves*) who were crucified with Him.

THE DEATH OF JESUS

<Matthew 27:45-56>

45 From about noon (*literally, the sixth hour*) until three o'clock in the afternoon (*literally, the ninth hour*) there was darkness in the entire land. 46 At about three o'clock Jesus cried out in a loud voice, "Eli, Eli, lama sabachtani" which means, "My God, My God, why have you abandoned (*or, forsaken, deserted*) me?" (*Psalm 22:1*) 47 Some of the bystanders who heard it said, "That man is calling for Elijah." 48 One of them immediately ran, taking a sponge, he dipped (*or, soaked*) it in sour wine and, putting it on a reed, offered it to Him to drink of it 49 while the others said, "Wait. Let us

15 {B} So: Aleph in the original & second corrective hands, A, K, L, W, Delta, Theta, Pi, 064, 0250, families 1 & 13, many other minuscules, a few Old Latin, Peshitta, Harclean & some Palestinian Syriac, Sahidic & Bohairic Coptic, & Armenian. "clothed Him" Aleph in the first corrective hand, B, Sinaitic Syriac & Ethiopic. "stripped Him of His garments" 33, 1195, Harclean (margin) Syriac & some Sahidic & Bohairic Coptic. "stripped Him of his purple garments" D, some Old Latin, & Palestinian (margin) Syriac.

16 {B} Minor variants occur.

17 {D} So: Delta, Theta, 0250, families 1 & 13, 1424. Cf. John 19:24

18 {C} Minor variants occur.

19 {C} The word "now" is omitted by A in the third corrective hand, Pi in the original hand, several minuscules & Bohairic Coptic.

see if Elijah will come to rescue [Him.]²⁰ 50 Then Jesus cried out once more with a loud voice and died (*literally, gave up the spirit*). 51 The curtain of the Temple was immediately torn from top to bottom. There was an earthquake. The rocks split. 52 Tombs were opened and many of the bodies of the people of God were raised to life, 53 coming out of the tombs. They entered the Holy City and were plainly seen by many (*literally, showed themselves*). 54 When the Centurion and his soldiers who were standing guard over Jesus witnessed the earthquake and all the other signs that took place they were truly filled with terror and declared, "Most certainly this was a Son of God (or, this was God's Son)." 55 There were many women who were watching from afar. These had followed Jesus from Galilee and attended to His needs. 56 Among these were Mary of Magdala, <A town on the west shore of the Lake of Galilee.> Mary the mother of James and John and the mother of Zebedee's sons.

THE BURIAL OF JESUS

<Matthew 27:57-61>

57 When evening came a wealthy man named Joseph <*The name means "may God add".*> of Arimathea <*A town that perhaps was located northwest of Jerusalem, identified to be Ramathaim-zophim.*> appeared. He, himself, had become a disciple of Jesus. 58 He went to Pilate in order to request the body of Jesus and Pilate issued an order for him to be given the body. 59 Joseph, when he obtained the body, wrapped it in clean linen 60 and placed it in his own new tomb which had been hewn in the solid rock. After this he rolled a huge stone to cover the doorway and then went home. 61 Mary of Magdala was there, however, as was the other Mary, sitting opposite the tomb.

THE GUARD AT THE TOMB

<Matthew 27:62-66>

62 On the next day, meaning, the day after the Day of Preparation, the Chief Priests and the Pharisees gathered together to approach Pilate 63 and said, "We remember, Sir, that this deceiver, when He was still alive, said, 'After three days I will again rise from the dead.' 64 In the light of this, issue orders to have the tomb securely guarded until the third day for fear that His disciples [will steal Him]²¹ and then inform the people that He has come back to life. Then the final fraud would be even worse than the first." 65 Pilate ordered: "You can have a guard. Go and make it as secure as possible." 66 So they went to the tomb, making it secure, sealing the stone, and in addition, posting a guard.

CHAPTER XXVIII

<Matthew 28:1-10>

1 After the Sabbath, as day was dawning, on the first day of the week, Mary of Magdala came, along with the other Mary to see the tomb. 2 Suddenly there was a severe earthquake for an angel of the Lord had descended from heaven and had come rolling back the stone [from the door]²² and was sitting on it. 3 His appearance was like lightning and his clothing as white as snow. 4 The guards shook in fear because of him and became like corpses. 5 The angel, however, said to the women, "Rid yourselves of fear! I know that you are looking for Jesus who was crucified. 6 He is not here for

20 {B} So: A, D, K, W, Delta, Theta, Pi, 090, families 1 & 13, many other minuscules, Old Latin, Sinaitic, Peshitta, Harclean & some Palestinian Syriac, Sahidic & Bohairic Coptic, Armenian & some Ethiopic (Pell Platt). "and another took a spear and pierced His side and out came water and blood." Aleph, B, C, L, 1010, most Palestinian Syriac & some Ethiopic (Rome).

21 {A} So: A, B, C in the original hand, D, K, W, Delta, Theta, Pi, families 1 & 13, many other minuscules, Old Latin, Harclean & Palestinian Syriac, Sahidic & Bohairic Coptic. "steal Him by night" C in the third corrective hand, L, many minuscules, Sinaitic Syriac & Armenian. With a transposition of word order, 28, 1365, Peshitta Syriac, Ethiopic and with a variant, 2148.

22 {D} So: Aleph, B, D, 700 & 892. With minor variants, A, C, K, W, Delta, 579, 1424 & Peshitta Syriac. "from the door of the tomb" L, Delta, Theta, families 1 & 13, 33, 565, 1241 & Harclean Syriac.

He has risen just as He said. Come and see the place [where He had lain.]²³ ⁷ Also, go! Hurry to tell His disciples, He is risen [from the dead]²⁴ and is going before you to Galilee. You will see Him there. Remember! I have told you!" ⁸ Hurriedly they left the tomb, terrified, but with great joy and ran to tell the news to the disciples. ⁹ But suddenly, [they saw Jesus]²⁵ coming to meet them and saying, "Greetings!" Going up to Him they clasped His feet and knelt before Him. ¹⁰ Jesus then said to them, "Do not be afraid (or, *Rid yourself of fear*) . Go and tell my brothers to leave for Galilee. They will see me there."

THE REPORT OF THE GUARD

<Matthew 28:11-15>

¹¹ While they were on their way some of the guards entered the city and reported to the Chief Priests concerning all that had taken place. ¹² These consulted together with the Elders and gave the guards a large sum of silver (or, *a bribe*), ¹³ telling them to say, "His disciples came at night and stole Him when we were falling asleep. ¹⁴ Also, if this is reported to the governor we will provide a suitable excuse (*literally, persuade him*) and keep you from getting into trouble." ¹⁵ They took the money (*literally, silver*) and did as they were instructed and this story has been prevalent among the Jews to the present [day].²⁶

THE COMMISSIONING OF THE DISCIPLES

<Matthew 28:16-20>

¹⁶ The eleven disciples made their way to Galilee to the mountain to which Jesus had determined they were to go. ¹⁷ There they saw Him and [worshipfully knelt]²⁷ but some were doubtful. ¹⁸ Jesus approached them and said, "I have been given all authority in heaven and earth. ¹⁹ Go therefore, and make disciples of all the nations. Baptize them in the Name of the Father and of the Son and of the Holy Spirit, ²⁰ teaching them to observe every command I have given you. Remember! I will always be with you, even to the end of [the age]." ²⁸

{THE SYNOPTIC GOSPELS}

{The Synoptic Gospels, Matthew, Mark and Luke, all present the life and ministry of Jesus with a common view. John presents, in his version of the Good News, an emphasis on the ministry of Jesus that took place in Judea, as contrasted to the emphasis on the Galilean ministry in the Synoptics. Mark, without a doubt, was the major guiding source for the writers of Matthew and Luke. Scholars

23 {B} So: Aleph, B, Theta, 33, 892, Sinaitic Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic. "where the Lord had lain" A, C, D, K, L, W, Delta, Pi, 0148, families 1 & 13, many other minuscules, Old Latin, Peshitta, Harclean & most Palestinian Syriac. "where the body of the Lord had lain" 517, 954, 1424, 1574 & 1675.

24 {C} So: Aleph, A, B, C, K, L, W, Delta, Theta, Psi, 0148, families 1 & 13, many other minuscules, a few Old Latin, Peshitta, Harclean & Palestinian Syriac, Sahidic & Bohairic Coptic & Ethiopic. Omitted by D, 565, a number of Old Latin, Sinaitic Syriac & Armenian.

25 {B} So: Aleph, B, D, K, W, Theta, family 13, many other minuscules, Old Latin, Peshitta & Palestinian Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic (Pell Platt). "and as they traveled to carry the message back to His disciples, suddenly saw Jesus" A, C, K, L, Delta, Pi, 0148, family 1, many minuscules, two Old Latin, Harclean Syriac & Ethiopic (Rome).

26 {B} So: B, D, L Theta. Omitted by Aleph, A, W, 0148, families 1 & 13 & the Majority Text.

27 {C} So: Aleph, B, D, L, 33, many Old Latin, & some Palestinian Syriac. "worshipfully knelt before Him" A, K, W, Delta, Theta, Pi, 0148, families 1 & 13, many other minuscules, Sahidic Coptic, Ethiopic & in a variant form, 074 & some additional minuscules.

28 {B} So: Aleph, A in the original hand, B, D, W, 074, family 1, 22, Old Latin, some Palestinian Syriac, Sahidic Coptic, Armenian & Ethiopic. "Amen" is added by A in the second corrective hand, K, Delta, Theta, Pi, family 13, many other minuscules, a few Old Latin, Peshitta, Harclean & some Palestinian Syriac, Bohairic Coptic & Ethiopic.

over the years have written about a source, "Q" or "Quelle" (the German word for "source"), as some document, now lost, which provided the additional information found in Matthew and Luke. Regrettably this document has never been found. Many scholars have tried to reproduce what this source surely must have been but this is seeking, after the fact, to reconstruct the source. Among the many who have sought to do this is the book The Complete Gospels Robert J. Miller, Editor. While the theory is very creditable, there is, regrettably no proof of the correctness of the theory.

Another theory that seeks proof with respect not only to the Synoptic Gospels but most of the New Testament Canon is the thought that a list of Old Testament (or, Hebrew Scripture) quotes must have circulated to be used as proofs of the truth of The Good News. The various writers of the New Testament use quotes from the Old Testament (or, Hebrew Scripture), often using the same passages in their writings that were used by other New Testament writers. The assumption is that such a common source was readily available. Again, no copies of such a "Testimony Book," as the scholars call this, have been found. Here too attempts have been made, after the fact, to gather such information. Regrettably no ancient storehouse of written manuscripts has produced either of the documents, "Q" or a "Testimony Book". Granted, we do not know what might be stored in some ancient monastery library that has not been looked at in years, nor are the possibilities of new finds similar to the Dead Sea Scrolls to be totally ruled out. Some scholars still hope for such finds. In the light of this, however, we need to remember that since people had few other sources of information. the oral tradition was strong and instead of a Testimony Book it may simply have been an established oral tradition.}

{NOTE on Matthew 5:22. As noted the Aramaic word "raca" is not found in contemporary Aramaic literature. A related word, "rach" having the same root means empty, thus the translation "fool". No matter how the line is interpreted it is clear that we are not to speak in a derogatory way concerning our fellow human beings.)