

**Notes on the Greek New Testament**  
**Day 45 – February 14<sup>th</sup> – Matthew 28:1-20**

**Works frequently referenced in these notes on Matthew**

- Hagner, Donald A      *Word Biblical Commentary Vols.33a & 33b: Matthew 1-13 & Matthew 14-28*, Word Books, Dallas, 1993 & 1995
- Morris, Leon          *The Gospel According to Matthew*, Eerdmans, Grand Rapids, 1992

**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**

Ὅψε δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθεν Μαρία 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 καταβάς ἐξ οὐρανοῦ καὶ προσελθὼν ἀπεκύλισε τὸν λίθον καὶ ἐκάθητο ἐπάνω αὐτοῦ.

σεισμος, ου m earthquake

Cf. 27:51, 54.

ἐγένετο Verb, aor midd dep indic, 3 s γινομαι  
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  
λιθος, 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  
ἐπάνω prep with gen. on, upon

**Verse 3**

ἦν δὲ ἡ εἰδέα αὐτοῦ ὡς ἀστραπὴ καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡς χιῶν.

εἶδεα, 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 ἐσεισθήσαν οἱ τηροῦντες καὶ ἐγενήθησαν ὡς νεκροί.

φοβος, ου m fear  
ἐσεισθήσαν Verb, aor pass indic, 3 pl σειω  
shake; tremble, shake with fear  
τηρεω keep, observe, maintain; ptc  
guards  
ἐγενήθησαν Verb, aor indic, 3 pl γινομαι  
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 γυναῖξιν·  
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 ὁραω see  
τοπος, ου m place  
ὅπου adv. where  
κειμαι lie, be laid

Many MSS (A C D L W <sup>f.13</sup> TR lat sy<sup>[p]h</sup>) 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 ἰδοὺ  
προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν, ἐκεῖ αὐτὸν  
ὄψεσθε· ἰδοὺ 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<sup>s</sup> 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 ὁραω

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<sup>d</sup> TR sy<sup>h</sup>) add ὡς δε  
ἐπορευοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ  
before καὶ ἰδου. The words could have  
dropped out through homoioteleuton, but,  
given the MSS lacking the words (x B D W Θ  
f<sup>d3</sup> lat sy<sup>p</sup> 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 ποῦς, ποδός 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, κακεῖ 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 ὄρω

**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 ἱκανά  
ἔδωκαν τοῖς στρατιώταις

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 διδομι

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 κοιωμένων·

εἶπατε Verb, aor act imperat, 2 pl λεγω  
 νυξ, νυκτος f night  
 κλεπτω steal

κοινασμαι 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 <sup>f</sup>1,13 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.

### 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 ἑνδεκά, 'the eleven,' rather than οἱ δωδεκά, '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, οὐς n mountain, hill  
 ἐτάξατο Verb, aor midd 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.

ἰδόντες Verb, aor act ptc, m nom pl ὄρω  
 see

προσκυνεω see v.9

Many MSS (A W Θ f<sup>1,13</sup> 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.

ἐξουσία, ας f authority, power  
 οὐρανός, ου m heaven

The definite article τῆς is omitted by many MSS (κ A W Θ f<sup>1,13</sup> 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 ἕμὸν ὄνομα, 'in my name,' in 18:20)." Hagner.

### Verse 20

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

διδασκῶ teach

τηρεῶ keep, observe, maintain

ὅσος, ἡ, ὄν correlative pronoun, as much as, how much; pl. as many as, all

ἐνετειλάμην 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.

συντελεῖα, ας f end, completion

αἰών, αἰῶνος m age, world order, eternity

Many MSS (A<sup>c</sup> Θ<sup>f</sup> 43 TR it vg<sup>mss</sup> sy bo<sup>pt</sup>) add ἀμῖν 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.