

Matthew Lesson 28

Matthew Chapter 28

Distributed by: KJV Bible Studies

Email: mailKjvBibleStudies@gmail.com

Website: www.KjvBibleStudies.net

Memory verses for this week: *Josh 8:35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them.*

Introduction: At the end of Chapter 27, we saw Christ being crucified and dying to pay the sin debt of all mankind for those who will turn to Jesus for salvation. The veil of the temple was torn apart from top to bottom at his death signifying that the entrance to God was opened up by Jesus. Also, many of the graves of the saints were opened and they were seen in the Holy City after Christ was resurrected. The chapter closed with Pilate sending soldiers to seal the tomb of Christ to prevent his body from being stolen away.

The Gospel of Matthew concludes leaving no doubt that Jesus Christ is found risen from the dead. Though His enemies sought to discredit His resurrection, it was clear. Jesus gave the charge and restated the already established commission to His disciples.

I. The Resurrection of Jesus Christ

Mat 28:1 In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

Mary Magdalene and the other Mary went early in the morning to see the sepulcher. The reference “as it began to dawn” makes it clear the time is early Sunday morning. Some have sought to describe this time as Saturday evening which indeed was the end of the Sabbath. The other Mary mentioned here probably is the same as mentioned in 27:56 which was Mary, the mother of James and Joseph.

The resurrection of Jesus Christ has been preached for almost two thousand years and will continue to be preached by God’s chosen men until Jesus comes again. The sabbath day mentioned here was the Old Testament Sabbath Day which was Saturday. There were other Sabbath days that the Jews observed, but this one was the weekly Sabbath. We know that Christ was crucified on Wednesday, the day before the “High Sabbath” day as mentioned in John Chapter 19.

John 19:31 The Jews therefore, because it was the preparation, that the

bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

We find the two women coming to the sepulchre early on the first day of the week, meaning sometime before dawn time on Sunday morning. The Jewish day began at 6pm on the prior day. Mary Magdalene is mentioned and deserves special consideration. No doubt the reason she came to the sepulchre was because of her intense love for Christ. This is the woman who had seven devils cast out of her by Jesus Christ.

Mark 16:9 Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

Mat 28:2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

A great earthquake occurred during their visit to the tomb. The language literally speaks of a 'massive seismic event.' This was no minor tremor.

An earthquake marked the crucifixion of our Lord, likewise a "great earthquake" marked His resurrection. The resurrection of Jesus Christ definitely was an earth shaking event. An angel appeared and rolled the stone away from the tomb.

It likely would have taken the assigned watch of Roman soldiers and then some to roll the great stone back up its track. One lone angel did the job effortlessly. The angel did not roll back the stone for Jesus to get out, but rather for the women, disciples, and for everyone else to look in.

It allowed the first eyewitnesses to see for themselves that the grave was empty. The angel sitting upon the stone conveyed a clear, though unspoken, message of divine supremacy. He did what he had been sent to do, sat down, relaxed, and watched the proceedings. There is an air of victory as well as contempt for the enemies of the risen Christ.

Mat 28:3 His countenance was like lightning, and his raiment white as snow:

Mat 28:4 And for fear of him the keepers did shake, and became as dead men.

It was certainly not necessary for the angel of the Lord to roll back the stone for Christ to come out of the grave. He had risen during the night prior to this time. Notice the appearance of the angel. His countenance was like lightning and his raiment white as snow. This appearance had a profound effect on the keepers of the grave. They were really frightened by his appearance.

Adam Clarke in his commentary said this about the keepers who became as

dead men.

The keepers—became as dead men—God can, by one and the same means, comfort his servants, and terrify his enemies. The resurrection of Christ is a subject of terror to the servants of sin, and a subject of consolation to the sons of God; because it is a proof of the resurrection of both, the one to shame and everlasting contempt—the other to eternal glory and joy.

God presented His angelic messenger in full-dress, celestial uniform. Imagine in the dim light of dawn coming upon one whose face had the blinding brightness of lightning and clothing white as fresh fallen snow.

Understandably, the Roman guards were 'scared stiff.' The fear that causes physical shaking is a profound. Though these pagan soldiers probably did not understand it, they had experienced firsthand a full dose of the fear of the Lord.

Though they likely did not appreciate it at the time, they had witnessed the resurrection of Jesus Christ.

Mat 28:5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

Mat 28:6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

Universally throughout the Scripture, when angels in their awesome appearance appeared to godly and righteous people, their response is the same, 'Fear not.' Accordingly, *"the angel answered and said unto the women, Fear not ye."* Angels often minister to God's people. Indeed this angel had the greatest news of all time. Not only was Jesus Christ risen, it was *as He had said*.

Recall the numerous times He foretold not only His death, but more importantly His resurrection. (See Matthew 16:21, 17:9, 20:19.) A simple truth revealed at this point is that the Lord always does what He says He will do.

The angel has a message for the women. You know his appearance would frighten a person who was expecting to come to a grave, seeking a dead man. Rather you find an angel of the Lord.

He tells them to not fear, because the one whom they sought had risen. He says to come and see the place where the Lord lay. He is not here had to be the best of news to the women that they had heard in many days. He then tells them to go and do something in verse 7.

Mat 28:7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

The first command to witness of the resurrection after it happened is found here.

"And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you."

The women were instructed to go and tell His disciples of the resurrection. Moreover, instructions were conveyed how that Jesus would meet with His disciples soon in Galilee. Jesus in fact did appear several times to His disciples prior to the two appearances in Galilee. A specific time was set for any who cared to come and see Him in Galilee, His home area.

Mat 28:8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

These privileged godly women were the same who had stood by His cross to the bitter end. They were not only allowed to be the first eyewitnesses to His resurrection, they also were allowed to make the first announcement of His resurrection.

They were no doubt rejoicing of what they had learned. Yet, the heavenly messenger at the tomb gave pause for fear. They *ran* back into the city to where the disciples were lodging. The word translated as bring word (apaggellw *apangelo*) has the sense in this context to 'proclaim' or 'announce.' Indeed, that they did.

The women are given a commission by the angel. He tells them to 'Go quickly, and tell his disciples that he is risen from the dead.' Can you imagine the joy that must have overcome them in that moment. All those promises Christ had made were now real. He was no longer dead, but alive and coming to meet with them in Galilee. It says they were obedient to the command, and departed quickly with fear and great joy. What a blessing to be chosen to bring the news to disciples.

Blessed are they that have not seen, and yet have believed. Christ gave such proofs of his resurrection as were corroborated by the scriptures, and by the word which he had spoken (Lu. 24:6, 7-44; Mk. 16:7); for here we must walk by faith, not by sight.

Mat 28:9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

Mat 28:10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

Now, these same, faithful, dedicated witnesses who had stood near the cross to its awful conclusion were privileged to be the first to see their beloved, resurrected Lord. The word translated as All hail (*cairw chairò*) is most frequently otherwise translated as 'rejoice.' (It was an idiomatic greeting of that day.) Furthermore, it is in the imperative mode.

As Jesus met His excited, faithful servants; He in effect directed them to rejoice. The battle was over. The victory was won. Implied in holding Him by His feet is utter worship. They were either utterly bowed on their knees or prostrate on their faces altogether.

Here, the women did indeed touch the body of the resurrected Christ, clearly indicating that He was bodily resurrected.

In verse 10, it is of interest that Jesus referred to His disciples now as brethren.

Heb 2:11 For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,

Heb 2:12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

In a majority of the accounts of Jesus appearing after His resurrection to His disciples, He enjoined them to "be not afraid." Though both the angel and Jesus Himself gave instructions that He would meet His disciples in Galilee, He met with the two disciples on the road to Emmaus later that day.

He met with the ten that evening and again with the eleven a week later, still at Jerusalem. He certainly did meet with them in Galilee as noted at the end of this chapter and John 21. It may be that when He referred to His disciples that He had the greater body of His disciples in mind and not just the eleven.

The political environment in Jerusalem remained hostile. It may be that Jesus wished to meet with His hundreds of true believers in more friendly circumstances. In I Corinthians 15:6, Paul wrote that Jesus met with more than five hundred brethren at once. That surely was in Galilee and not at Jerusalem.

On their way back to the city, they meet Jesus and were instructed as to what they were to do. Jesus tells them to not be afraid. God constantly encourages us to trust him and to not fear, but we as humans have a tendency to

be fearful. Apparently these women were filled with fear, and it was understandable. He had told them of how he would be resurrected, but this still had not prepared them for such an occasion as this. His instructions were the same as the angel... GO and TELL.

II. Keepers of the Sepulchre Report of the Watch

Mat 28:11 Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done.

Mat 28:12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

Mat 28:13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

The keepers come back and report about the watch. They come first to the chief priests and tell them what had happened. Perhaps those words they used three days before now come back to haunt them. They had mocked Christ about his promise of rebuilding the temple in three days.

Mat 27:39 And they that passed by reviled him, wagging their heads,

Mat 27:40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

Mat 27:41 Likewise also the chief priests mocking him, with the scribes and elders, said,

Mat 27:42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

It says they gave a large amount of money to the soldiers and told them to lie and say that the disciples of Christ came and stole away the body while they slept. We know they were far from the will of the Lord in what they did, because they were breaking one of the ten commandments when they asked them to lie.

Exo 20:16 Thou shalt not bear false witness against thy neighbour.

This was really sad. These religious leaders did not care what God said in the Word of God. They were doing what they wanted to do. Many religious leaders in our day are like this. If what they desire to do conflicts with God's Word, they ignore it and go on and do it their way. This is not pleasing to the Lord, and things accomplished outside of the ways God has laid down will cause loss of rewards.

2 Tim 2:5 And if a man also strive for masteries, yet is he not crowned,

except he strive lawfully.

2 Tim 2:6 The husbandman that laboureth must be first partaker of the fruits.

2 Tim 2:7 Consider what I say; and the Lord give thee understanding in all things.

Mat 28:14 And if this come to the governor's ears, we will persuade him, and secure you.

Mat 28:15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

Matthew now shifts the thought to the reaction of the local authorities to Jesus' resurrection. The Roman soldiers assigned to the Sanhedrin for guard duty came and reported to their immediate superiors what had happened. They were bribed and told to say that the disciples came and stole His body while they slept.

For decades and even centuries to come, Jews dismissed the resurrection of Jesus Christ based on this scurrilous disinformation. The chief priests and members of the Sanhedrin were some of the earliest recipients of the message of the resurrection and they knew it was true.

Their problem was not unbelief. Rather, it was *willful disbelief*. They refused to submit to the knowledge of the truth even when confronted with it. They chose to ignore the obvious. It is ironic that based upon Jesus' comments, they anticipated He might rise from the dead.

They tried to thwart that by the Roman guards. Yet, when they were confronted with the reality that He had indeed risen, they refused to believe it. They had ears which would not hear and eyes which would not see lest they should believe and be converted. The world at large to this day remains in similar estate.

The irony of this 'big lie' is, how could the soldiers have known what happened if they were sleeping? How could they know it was the disciples who came and secretly stole his body? Any good lawyer in a court of law would have torn their story to shreds in cross examination.

These soldiers were promised immunity in case they were to be caught in the lie. If it comes to the governor's ears, we will persuade him. It says that this false saying by the soldiers is still reported even until this day. Today, most Jews still do not believe that Jesus was resurrected. But one day they will believe and will come back and be God's chosen nation and be in full fellowship with Him.

Zec 13:6 And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.

III. The Great Commission

Mat 28:16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

Mat 28:17 And when they saw him, they worshipped him: but some doubted.

As instructed, the remaining eleven met Jesus at the appointed, unrecorded mountain in Galilee. There are at least two times Jesus met with the disciples in Galilee, here and also by the seashore as recorded in John 21.

This probably is the incident to which Paul referred in I Corinthians 15:6 of more than five hundred brethren at once. As recorded here, some of these initially were doubtful. But the fact that some did at first doubt only strengthens their testimony thereafter.

Even as Thomas in the upper room, they were skeptical. But upon seeing with their own eyes, they believed. Liberals have tried to explain away the resurrection by claiming that the disciples hallucinated in their grief.

(1) Five hundred people don't hallucinate at once.

(2) The fact that some initially doubted demonstrates that not all shared the same mind set.

The recorded history of the witnesses of the resurrection of Jesus Christ is unshakable. It is a demonstrable foundation upon which Christianity rests and which the gates of hell cannot shake.

The eleven disciples went and met with Jesus in a mountain appointed them. It says they worshipped him, but some doubted. I have a hard time comprehending the doubt at this late date. What else could Christ do? I mean he taught them, he did miracles in his presence, and now has come back alive from the dead. Some people are slow learners.

Matthew Henry made these comments.

The place was a *mountain in Galilee*, probably the same mountain on which he was transfigured. There they met, for privacy, and perhaps to signify the exalted state into which he was entered, and his advances toward the upper world. How they were affected with the appearance of Christ to them, v. 17. Now was the time that he was *seen of above five hundred brethren at once*, 1

Cor. 15:6. Some think that they saw him, at first, at some distance, above in the air, *ephtheô epanoô—He was seen above, of five hundred brethren* (so they read it); which gave occasion to some to doubt, till he *came nearer* (v. 18), and then they were satisfied. We are told,

1. That they *worshipped him*; many of them did so, nay, it should seem, they all did that, they gave divine honour to him, which was signified by some outward expressions of adoration. Note, All that see the Lord Jesus with an eye of faith are obliged to *worship him*.

2. But *some doubted*, some of those that were then present. Note, Even among those that *worship* there are some that *doubt*. The faith of those that are sincere, may yet be very weak and wavering. They *doubted, edistasan—they hung in suspense*, as the scales of the balance, when it is hard to say which preponderates.

3. These doubts were afterward removed, and their faith grew up to a full assurance, and it tended much to the honour of Christ, that the disciples *doubted before they believed*; so that they cannot be said to be credulous, and willing to be imposed upon; for they first *questioned*, and *proved all things*, and then *held fast* that which was *true*, and which they found to be so.

Mat 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Mat 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Mat 28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

Matthew here records the final instructions uttered by Jesus to His disciples not long before His ascension back to glory. With the church present, "*Jesus came and spake unto them saying, All power is given unto me in heaven and in earth.*"

His announcement is a proclamation of victory. He now had authority over even death and the grave. In that meeting with His faithful followers, He reminded them that He held *all* authority in heaven and in earth. They were on the winning side. So are God's people to this day!

Prior to His ascension, Jesus issued to His assembled disciples (more than five hundred) their new standing orders. This, by extension, is the basic mission and ministry of the church, the Great Commission.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

In light of His resurrection and having all authority, Jesus thus commanded them to “go ye therefore.” The word translated as teach (mayhteuw *matheteuo*) in verse 19 literally means ‘to disciple.’ It is aorist tense, active voice, and imperative in mode.

The basic command of the Great Commission therefore is to make disciples of Jesus Christ. That begins by first making believers. The word translated as nations comes from the Greek word (εθνος) *ethnos* from which the English word *ethnic* derives. It most frequently is translated as *gentiles*, and to lesser degree *people*.

Our commission by Jesus Christ is to disciple all peoples of whatever ethnic origin. Two subordinate clauses follow describing the process of discipleship. The first is “baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” A clear part of the process of discipleship is believer’s baptism. The word translated as baptizing (baptizw *baptidzo*) literally means ‘immersion.’

Furthermore, the instruction to baptize is to do so in the name of each member of the Trinity. This does not imply trine immersion, rather it is an acknowledgment of each Personality of the Godhead as the candidate is duly immersed. The second subordinate clause is *“teaching them to observe all things whatsoever I have commanded you.”*

Here, a totally different word for teaching is used (didaskw *didasko*). It is the word most commonly used for ‘teaching.’ Our commission of making disciples thus shifts to the ongoing process of teaching God’s Word to young believers.

Notice also, that which is to be taught is for the believer to *“observe all things whatsoever I have commanded you.”*

The sense is to teach believers to observe what Jesus *commanded*. Implicit is the principle of *obedience*. Discipleship is not primarily accumulating knowledge of Jesus Christ, but rather developing obedience to His commands. Therefore, discipleship involves not only knowledge of God’s Word, but obedience thereto.

Our Lord concluded His commission with the precious promise, *“And, lo I am with you always, even unto the end of the world. Amen.”*

The word translated as with (meta *meta*) literally means 'along side of.' As the disciples fulfilled the *go* of the Great Commission, Jesus promised He would be right beside them—"even unto the end of the world." The word translated as world is (aiwn) *aiwn*. Its most basic sense is of an 'age.' In its greater sense, it refers to eternity.

Jesus thus said, in effect, "I will never leave thee, nor forsake thee." He said, He would be with us to the end of the age. The gospel ends with the pervasive *amen* which means, 'So be it.' And indeed, so be it!

Probably there are no more important verses in the bible than these final three here in Matthew. The commission the Lord gave was to His church, and it was a commission to go into all the world with the Gospel. He declares that "All power' is given unto me in heaven and in earth to accomplish this. The commission requires effort... the first words are GO YE. They were to do three things, just as we are today. So many forget the third and very important thing we are to do.

1. Make Disciples by preaching the Gospel
2. Baptize those who are saved into the church
3. Teach them to observe all things whatsoever Jesus had commanded.

This last part has to do with discipling the people. So many times we lead a person to the Lord and never see them grow into a mature Christian. It takes time and effort to teach the 'all things'. But we are not to fail in this.

He says that we have the promise that he will be with us all the way, even unto the end of the world. When Jesus comes back, there will still be some true churches preaching the pure Gospel of Christ. Salvation by grace is what John the Baptist preached, and that is what we are to preach. Not of us, but salvation is a gift of God. If we want Jesus to be with us to the very end, we need to be fulfilling all three parts of the commission.

KJV Bible Studies are prepared and distributed free of charge. The lessons may not be sold without consent. If you have questions, wish to discuss the lessons, or possibly need help to find Jesus Christ as your Personal Lord and Savior, contact us at the email below.

Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

Email: mailKjvBibleStudies@gmail.com
Website: www.KjvBibleStudies.net

Practice Random Acts of Kindness. Each act spreads, and many will be blessed.