

Matthew 28 Commentary

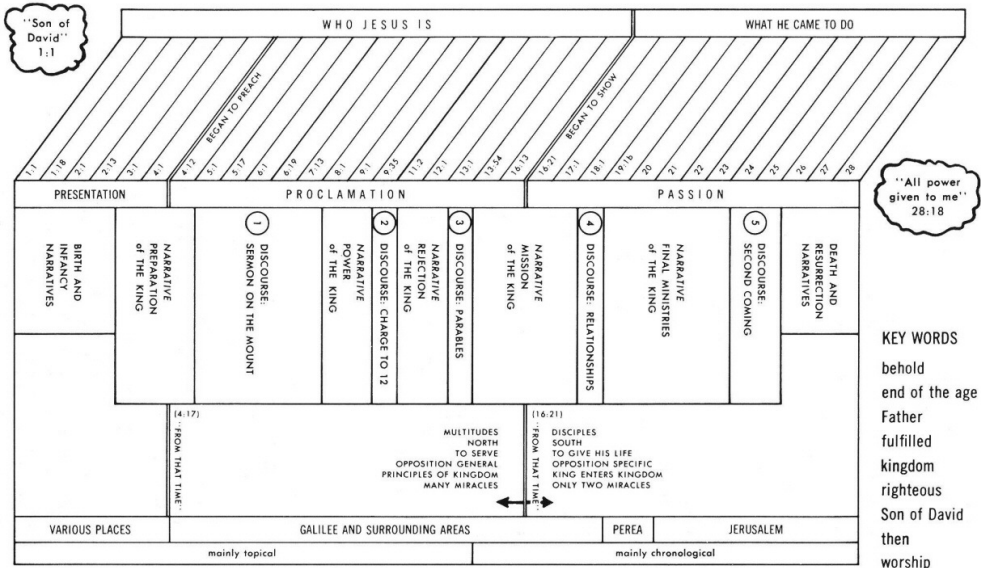
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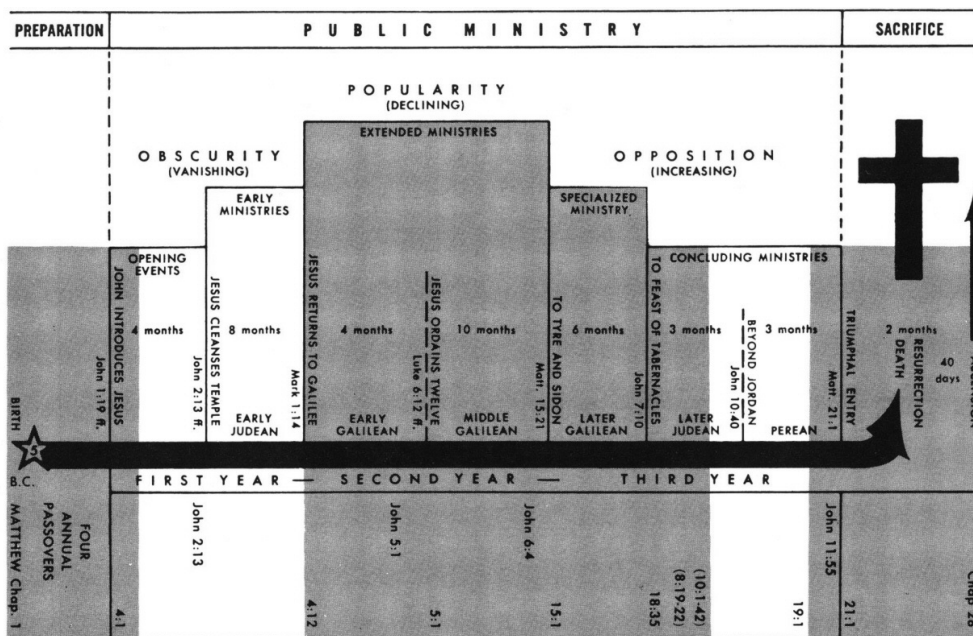
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MATTHEW CONTAINS 15 PARABLES **KEY VERSES:** 1:1 "The book of the generation of Jesus Christ, the son of David, the son of Abraham."
20 MIRACLES 2:2 "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."

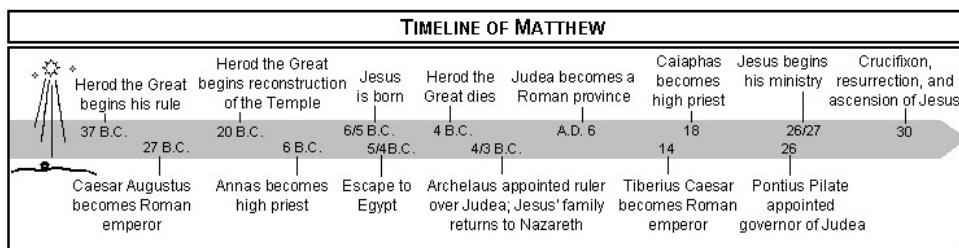


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Charts from [Jensen's Survey of the NT](#) - used by permission
Another Chart from Swindoll

THE LIFE OF JESUS AS COVERED BY MATTHEW (shaded area)



Click chart to enlarge



Source: Borrow [Ryrie Study Bible](#)

Matthew 28:1 Now after the Sabbath, as it began to dawn toward the first day of the week, Mary Magdalene and the other Mary came to look at the grave.

KJV Matthew 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.

BGT Matthew 28:1 ψ δ σαββ των, τ πιφωσκο σ ε ς μ αν σαββ των λθεν Μαρι μ Μαγδαλην κα αλλη Μαρ α θεωρ σαι τ ν τ φον.

NET Matthew 28:1 Now after the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb.

CSB Matthew 28:1 After the Sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary went to view the tomb.

ESV Matthew 28:1 Now after the Sabbath, toward the dawn of the first day of the week, Mary Magdalene and the other Mary went to see the tomb.

NIV Matthew 28:1 After the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb.

NLT Matthew 28:1 Early on Sunday morning, as the new day was dawning, Mary Magdalene and the other Mary went out to visit the tomb.

NRS Matthew 28:1 After the sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary went to see the tomb.

NJB Matthew 28:1 After the Sabbath, and towards dawn on the first day of the week, Mary of Magdala and the other Mary went to visit the sepulchre.

NAB Matthew 28:1 After the sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary came to see the tomb.

YLT Matthew 28:1 And on the eve of the sabbaths, at the dawn, toward the first of the sabbaths, came Mary the Magdalene, and the other Mary, to see the sepulchre,

MIT Matthew 28:1 After the sabbath, at dawn of the first day of the week Mary from Magdala and the other Mary came to see the grave.

- **Now after the Sabbath:**Mk 16:1,2 Lu 23:56 24:1,22 Jn 20:1-10
- **Mary Magdalene:** Mt 27:56,61
- [Resurrection of Jesus Christ-Devotionals](#)
- [Matthew 28 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

Mark 16:1-8+ When the Sabbath was over, **Mary Magdalene, and Mary the mother of James, and Salome, bought spices**, so that they might come and anoint Him. 2 Very early on the first day of the week, they *came to the tomb when the sun had risen. 3 They were saying to one another, "Who will roll away the stone for us from the entrance of the tomb?" 4 Looking up, they *saw that the stone had been rolled away, although it was extremely large. 5 **Entering the tomb, they saw a young man sitting at the right, wearing a white robe; and they were amazed.** 6 And he *said to them, "Do not be amazed; you are looking for Jesus the Nazarene, who has been crucified. He has risen; He is not here; behold, here is the place where they laid Him. 7 "But go, tell His disciples and Peter, 'He is going ahead of you to Galilee; there you will see Him, just as He told you.'" 8 They went out and fled from the tomb, for trembling and astonishment had gripped them; and they said nothing to anyone, for they were afraid.

Luke 24:1-12+ But on the first day of the week, at early dawn, **they came to the tomb bringing the spices which they had prepared** (SEE Lk 23:55-56+ FOR WHO IS "THEY"?). 2 And they found the stone rolled away from the tomb, 3 but when they entered, they did not find the body of the Lord Jesus. 4 While they were perplexed about this, behold, **two men suddenly stood near them in dazzling clothing**; 5 and as the women were terrified and bowed their faces to the ground, the men said to them, "Why do you seek the living One among the dead? 6 "He is not here, but He has risen. Remember how He spoke to you while He was still in Galilee, 7 saying that the Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." 8 And they remembered His words, 9 and returned from the tomb and reported all these things to the eleven and to all the rest. 10 **Now they were Mary Magdalene and Joanna and Mary the mother of James; also the other women with them** were telling these things to the apostles. 11 But these words appeared to them as nonsense, and they would not believe them. 12 But Peter got up and ran to the tomb; stooping and looking in, he *saw the linen wrappings only; and he went away to his home, marveling at what had happened.

John 20:1-18+ Now on the first day of the week **Mary Magdalene *came early to the tomb, while it *was still dark, and *saw the stone already taken away from the tomb.** 2 So she *ran and *came to Simon Peter and to the other disciple whom Jesus loved, and *said to them, "They have taken away the Lord out of the tomb, and we do not know where they have laid Him." 3 So Peter and the other disciple went forth, and they were going to the tomb. 4 The two were running together; and the other disciple ran ahead faster than Peter and came to the tomb first; 5 and stooping and looking in, he *saw the linen wrappings lying there; but he did not go in. 6 And so Simon Peter also *came, following him, and entered the tomb; and he *saw the linen wrappings lying there, 7 and the face-cloth which had been on His head, not lying with the linen wrappings, but rolled up in a place by itself. 8 So the other disciple who had first come to the tomb then also entered, and he saw and believed. 9 For as yet they did not understand the Scripture, that He must rise again from the dead. 10 So the disciples went away again to their own homes. 11 But Mary was standing outside the tomb weeping; and so, as she wept, she stooped and looked into the tomb; 12 and she *saw two angels in white sitting, one at the head and one at the feet, where the body of Jesus had been lying. 13 And they *said to her, "Woman, why are you weeping?" She *said to them, "Because they have taken away my Lord, and I do not know where they have laid Him." 14 When she had said this, she turned around and *saw Jesus standing there, and did not know that it was Jesus. 15 Jesus *said to her, "Woman, why are you weeping? Whom are you seeking?" Supposing Him to be the gardener, she *said to Him, "Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away." 16 Jesus *said to her, "Mary!" She turned and *said to Him in Hebrew, "Rabboni!" (which means, Teacher). 17 Jesus *said to her, "Stop clinging to Me, for I have not yet ascended to the Father; but go to My brethren and say to them, 'I ascend to My Father and your Father, and My God and your God.'" 18 **Mary Magdalene *came, announcing to the disciples, "I have seen the Lord,"**

and that He had said these things to her.

WOMEN ARE FIRST TO VISIT JESUS' GRAVE

To help establish the context read the [other Gospel accounts above](#) which are parallel accounts of the women coming to the tomb.

Now after the Sabbath ([sabbaton](#)) - The **Sabbath** ended on Saturday in the evening, at sundown, which then marked the beginning of the next day, which was the third day after the crucifixion.

As it began to dawn toward the first day of the week- This describes Sunday morning. The sun had risen so the women would be able to see that the Son had risen!

R. T. France -- We are not told at what point between the burial on Friday evening and the opening of the tomb on Sunday morning Jesus actually left the tomb, though the repeated "third day/three days" language (and even more the "three days and three nights" of Mt 12:40) presuppose that he was in the tomb for most of that period. What matters to the narrators is not when or how he left, but the simple fact that now, early on Sunday morning, "He is not here." (Mt 28:6) (SEE [The Gospel of Matthew - Page 1098 - Google Book](#) or BORROW [The Gospel of Matthew - page 1098](#))

Mary Magdalene and the other Mary (mother of James - Mt 27:56) **came to look at the grave** ([taphos](#)) - They knew the site of the tomb for they had seen Joseph and Nicodemus roll the stone (Mt 27:60-61) Mark 16:1+ mentions "Mary Magdalene, and Mary the mother of James, and Salome" and Luke 24:10+ mentions "Mary Magdalene and Joanna and Mary the mother of James; also the other women with them." John 20:1+ mentions Mary of Magdalene alone. So here we see several eyewitnesses of the empty tomb, more that the OT required to document the veracity of a charge. These are the same women who had lingered at the cross and now came early to the tomb, to anoint the body of Jesus with spices. It is notable that the two women did not come expecting to find an empty tomb. In fact in Mark 16:3 " They were saying to one another, "Who will roll away the stone for us from the entrance of the tomb?" and gain access to the body of Jesus. In this regard these loyal followers of Jesus were like the men who failed to believe His repeated prophecy about His resurrection.

Matthew 16:21+ From that time Jesus began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day.

Matthew 17:23+ and they will kill Him, and He will be raised on the third day." And they were deeply grieved.

Matthew 20:19+ and will hand Him over to the Gentiles to mock and scourge and crucify Him, and on the third day He will be raised up."

Matthew 26:32+ "But after I have been raised, I will go ahead of you to Galilee."

Leon Morris - Matthew says that Mary Magdalene and the other Mary came to the tomb, but the only indication as to their reason was that they came to see it. 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 (**ED**: cf Mk 16:1+, Lk 24:1+). Presumably Matthew omits the reference to the spices because he knows (as the women probably did not) that there was a guard at the tomb that would have prevented them from using their spices anyway; the whole reference to spices was for him irrelevant. John informs us that Nicodemus had used a large quantity of spices at the burial, but even so the women would have wanted to bring their tribute (just as in our day no matter how many wreaths there may be at a funeral we still want to make our own contribution). Matthew concentrates on the fact of the resurrection and simply says that the women came to see the tomb. It is enough for his purpose that they were there. (SEE [The Gospel According To Matthew - Google Book](#) or BORROW [The Gospel According To Matthew - PAGE 734](#)) (Bolding added)

Matthew Henry's Concise - Mt 28:1-8. Christ rose the third day after his death; that was the time he had often spoken of. On the first day of the first week God commanded the light to shine out of darkness. On this day did He who is the Light of the world, shine out of the darkness of the grave; and this day is from henceforward often mentioned in the New Testament, as the day which Christians religiously observed in solemn assemblies, to the honour of Christ. Our Lord Jesus could have rolled back the stone by his own power, but he chose to have it done by an angel. The resurrection of Christ, as it is the joy of his friends, so it is the terror and confusion of his enemies. The angel encouraged the women against their fears. Let the sinners in Zion be afraid. Fear not ye, for his resurrection will be your consolation. Our communion with him must be spiritual, by faith in his word. When we are ready to make this world our home, and to say, It is good to be here, then let us remember our Lord Jesus is not here, he is risen; therefore let our hearts rise, and seek the things that are above. He is risen, as he said. Let us never think that strange which the word of

Christ has told us to expect; whether the sufferings of this present time, or the glory that is to be revealed. It may have a good effect upon us, by faith to view the place where the Lord lay. Go quickly. It was good to be there, but the servants of God have other work appointed. Public usefulness must be chosen before the pleasure of secret communion with God. Tell the disciples, that they may be comforted under their present sorrows. Christ knows where his disciples dwell, and will visit them. Even to those at a distance from the plenty of the means of grace, he will graciously manifest himself. The fear and the joy together quickened their pace. The disciples of Christ should be forward to make known to each other their experiences of communion with their Lord; and should tell others what God has done for their souls.

Warren Wiersbe - We must never underestimate the importance of the resurrection of Jesus Christ. The world believes that Jesus died, but the world does not believe that He arose from the dead. Peter's message at Pentecost emphasized the Resurrection. In fact, it is emphasized throughout the Book of Acts. What is the significance of the Resurrection?

It proves that Jesus is God's Son. Jesus stated that He had authority to lay down His life and to take it up again (John 10:17-18).

It verifies the truth of Scripture. Both in the Old Testament and in the teaching of Jesus, His resurrection is clearly taught (see Pss. 16:10; 110:1). If Jesus had not come out of the tomb, then these Scriptures would not be true.

It assures our own future resurrection. Because Jesus died and rose again, we shall one day be raised to be like Him (1 Thes. 4:13-18). In fact, the entire structure of the Christian faith rests on the foundation of the Resurrection. If we do away with His resurrection, we have no hope.

It is the proof of a future judgment. "Because He hath appointed a day, in the which He will judge the world in righteousness by that man who He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead" (Acts 17:31).

It is the basis for Christ's heavenly priesthood. Because He lives by the power of an endless life, He is able to save us "to the uttermost" (Heb. 7:23-28). He lives to intercede for us.

It gives power for Christian living. We cannot live for God by our own strength. It is only as His resurrection power works in and through us that we can do His will and glorify His name (see Rom. 6:4).

It assures our future inheritance. Because we have a living hope, we can experience hopeful living. A dead hope grows weaker and weaker before it eventually dies. But because Jesus Christ is alive, we have a glorious future (see 1 Peter 1:3-5).

Whenever God's people gather on the Lord's Day they bear witness that Jesus is alive and that the church has received spiritual blessings. When the followers of the Lord gathered that first Lord's Day, they were discouraged and defeated. ([Bible Exposition Commentary](#))

Sabbath (4521) **sabbaton** from **shabath** - 07676 = to cease from work, intermission - see note on **shabath**) meant literally strictly ceasing from labor and then rest. It was the seventh day of the week (Saturday), beginning with sundown Friday evening and ending at sundown Saturday evening (Jn 19:31), marked by rest from work and by special religious ceremonies for the Jews (Mt 12:8; Mk 2:27f; Lk 6:7, 9; Jn 5:9f, 18; Acts 1:12; 13:27, 44). Sabbath was also used to refer to a week (Mk 16:2, 9; Lk 18:12; 1 Cor 16:2). Sabbaton was combined into phrases -- (on) every Sabbath (Acts 13:27); a Sabbath day's journey, i.e. 2,000 cubits or paces, about 800 meters or 875 yards, denoting the distance the traditional law allowed a Jew to travel on the Sabbath (Acts 1.12).

BORROW [Kittel's Theological Dictionary of the New Testament \(TDNT\) pages 988, 990-991, 992](#) FOR 4 PAGE DISCUSSION ON SABBATON

Bob Utley - [SPECIAL TOPIC: SABBATH \(NT\)](#)

The **Sabbath** was a sign between the Lord and the nation of Israel—the sign of the Old Covenant (the Law)—that they might know He is the Lord Who sanctifies them, sets them apart. Israel was to observe the **Sabbath** because it was holy, set apart, for them. The one who profaned the **Sabbath**, did not treat it as holy, was put to death. The **Sabbath**, the seventh day, was to be a day of complete rest. Israel was to keep it throughout their generations as a perpetual covenant. But after the captivity arose the school of the Pharisees, and by them the attractive (positive) character of the Sabbatical observances was destroyed. In place of the joy, they imposed upon the people the yoke of a scrupulous, slavish sabbatarianism which made the Sabbath an END instead of a MEANS, hampered the spirit of true worship, and laid greater stress upon a punctilious obedience to mere human regulations than upon God's commands in the Law. **Some of their ridiculous**

Sabbath prohibitions included: walking in the grass on the Sabbath because its bruising effect would constitute a kind of threshing; wearing nailed shoes because they would be viewed as carrying a burden. It was against this absurd perversion of the commandment that the Lord Jesus protested. He refused to sanction Pharisaical legalism and vigorously defended His Sabbath miracles ([see table below](#)). Jesus kept the **Sabbath** in the highest sense of the term. He observed every [jot and tittle](#) of the Mosaic Law in the freedom of the spirit. He taught us that acts of necessity and mercy are to be performed always (as in this story in Lk 13:10-17), even on the **Sabbath**, and worldly occupations are to be put as far as possible out of our thoughts. In the Christian church the first day of the week (Sunday) has been substituted for the last day (Saturday) as a day of worship and rest. This, however, is in commemoration of the resurrection of Christ. Christians are to do what the New Testament says. Jesus fulfilled the ceremonial, sacrificial part of the Old Testament law when He died on the cross (Hebrews 10:7-10). He told Peter that the dietary laws no longer applied to the church (Acts 10). True believers keep the moral part of God's laws as they live by His Spirit (Ro 8:1ff -see [notes](#)).

The Hebrew word {Shabbath,} from which our English word is derived, signifies rest, and is applied to all solemn festivals, equally with that one day of every week devoted to the worship of God; Eze 20:21, "they polluted my sabbaths." Three evangelists say, the transaction recorded in this verse, occurred upon the first day of the week, early in the morning, about sunrising, and John says, while it was yet dark. [Opse sabbaton] does not signify "in the evening of sabbath," but "sabbaths." Hence, the great feast having been concluded, the term "end of the sabbaths" denotes the time very clearly. Again, it may be observed that the Jews, speaking of their passover, sometimes speak according to their civil computation, wherein they measured their days from sun-rising to sun-rising. Sometimes according to their sacred computation, which was from sun-set to sun-set. This reconciles Nu 28:18, which seems to make the fourteenth day of the first month, the first day of unleavened bread.

C H Spurgeon - "As it began to dawn, came Magdalene, to see the sepulchre."—Matthew 28:1

Let us learn from Mary Magdalene how to obtain fellowship with the Lord Jesus. Notice how she sought. She sought the Saviour very early in the morning. If thou canst wait for Christ, and be patient in the hope of having fellowship with him at some distant season, thou wilt never have fellowship at all; for the heart that is fitted for communion is a hungering and a thirsting heart. She sought him also with very great boldness. Other disciples fled from the sepulchre, for they trembled and were amazed; but Mary, it is said, "stood" at the sepulchre. If you would have Christ with you, seek him boldly. Let nothing hold you back. Defy the world. Press on where others flee. She sought Christ faithfully—she stood at the sepulchre. Some find it hard to stand by a living Saviour, but she stood by a dead one. Let us seek Christ after this mode, cleaving to the very least thing that has to do with him, remaining faithful though all others should forsake him. Note further, she sought Jesus earnestly—she stood "weeping". Those tear-droppings were as spells that led the Saviour captive, and made him come forth and show himself to her. If you desire Jesus' presence, weep after it! If you cannot be happy unless he come and say to you, "Thou art my beloved," you will soon hear his voice. Lastly, she sought the Saviour only. What cared she for angels, she turned herself back from them; her search was only for her Lord. If Christ be your one and only love, if your heart has cast out all rivals, you will not long lack the comfort of his presence. Mary Magdalene sought thus because she loved much. Let us arouse ourselves to the same intensity of affection; let our heart, like Mary's, be full of Christ, and our love, like hers, will be satisfied with nothing short of himself. O Lord, reveal thyself to us this evening!

Walter Kaiser - [Hard Sayings of the Bible - see page 472 - What Happened at the Resurrection?](#) The story of the resurrection in John is quite exciting and seemingly straightforward. One woman shows up at the tomb, discovers it is open, informs the disciples, who investigate, and then meets first an angel and afterward Jesus. This straightforwardness is true enough so long as we look only at one Gospel. When we examine Matthew 28:1–8 or Mark 16:1–8 or Luke 24:1–10 we discover differing pictures. Can these pictures be put together? If they cannot, what does this mean for the truth of the accounts? In responding to this issue, it would be helpful to look at the events in the four accounts

| COMPARISON OF RESURRECTION IN THE FOUR GOSPEL ACCOUNTS | | | | |
|---|------------------|--------------------|---------------------------|-------------------------|
| EVENT | Mt 28:1-8 | Mk 16:1-8 | Lk 24:1-10 | Jn 20:1-8 |
| When? | Dawn | Just after sunrise | Very early in the morning | While it was still dark |

| | | | | |
|---------------------------------|--|--|--|--|
| Who comes first? | Mary Magdalene and the other Mary | Mary Magdalene, Mary the mother of James, and Salome | Mary Magdalene, Joanna, Mary the mother of James, and others | Mary Magdalene |
| What do they find? | earthquake with angel who rolls back the stone | stone rolled away | stone rolled away | stone removed from the entrance |
| Whom do they see? | angel sitting on the stone | young man in white robe, sitting on the right | two men in clothes that gleamed like lightning | no one |
| What do they do? | ran to tell his disciples | fled from the tomb, afraid to say anything | told what had happened to the Eleven and others | ran to tell Peter and the disciple whom Jesus loved |
| What happens next? | Jesus met them | -- | Peter goes to the tomb to investigate | Peter and the other disciple investigate |
| What is the third scene? | guards report to chief priests and are bribed | -- | story of two disciples on Emmaus road | Mary sees two angels in white, seated where Jesus' body had been |

When we examine these four accounts, we notice some similarities.

First, all agree that the **events happened around dawn**, although they disagree about whether it was already light. Given that the events happened over a period of time, this difference is hardly significant.

Second, all agree that Mary Magdalene was at least one of the ones discovering that the body had disappeared. The purposes of the individual narratives seems to determine how many other women are mentioned (with Luke, who has a special interest in women, noting the most women).

Third, all agree that **the women find an open, corpseless tomb**. Matthew seems to imply that they also saw the opening of the tomb, although he may narrate the opening of the tomb as something that happened while the women were traveling and before they arrived at the tomb. None of the other Gospels mentions the **guards**, so how the tomb gets opened is less of a problem for them.

Fourth, all agree that the **women saw one or more angels** (only Luke has two). However, the angel in John's account appears to be functioning in a different narrative role than the ones in the other accounts. It is, perhaps, more accurate to say that John does not inform us if Mary saw anyone at the tomb before going to tell the disciples. What the angels say also differs, although in all cases the women are informed that Jesus is not there. In the various accounts they are told not to fear (and that they were afraid anyway), to report to the disciples and to meet Jesus in Galilee.

Finally, all agree that **the women left the tomb**, and three of the four accounts note that they did inform the disciples. (Mark breaks off with verse 8, the longer ending probably not being part of the original text; it is debated whether an original ending of Mark has been lost or whether he intended to break off with the women in fear and the question of whether they would follow Jesus into Galilee hanging in the air.)

Furthermore, two of the accounts agree that the woman or women met Jesus, that they tried to hold on to him, and that he sent them on their way. However, John appears to put this meeting after Peter and the beloved disciple investigate, and Matthew puts it before the women report to the disciples.

What can we conclude from this data?

First, it is possible to make this data into a coherent story. If we assume that the pre- or post-dawn timing depends on whether one gives the time of the women starting their trip or their arrival at the tomb, if we assume that the earthquake and angelic descent happened before the women arrived at the tomb, if we merge what the angels say into one account, if we assume that the angels moved around, and if we assume that Mary Magdalene remained behind at the tomb while the others went and reported (and thus had a

separate meeting with Jesus), one can make a single coherent account out of the various stories. Obviously, if there were two angels, one writer could report only one. Not every writer has to report all of the details another mentions. In other words, these are different stories but not necessarily conflicting stories. All could be true at the same time.

Second, while it is possible to make the data fit into a coherent story, we cannot be sure that we have the right coherent story. We have a jigsaw puzzle of information and cannot be sure that we have all of the pieces. Thus, since the Scripture has not given us a single unified story, we must be careful or else we will end up believing that our reconstruction is the truth. A reconstruction may be the truth or it may distort the truth. Perhaps if we had some other critical pieces of information we would make quite a different reconstruction.

Third, these stories are exactly what one would expect to discover after a significant event like the resurrection. The chancellor of this author's university died at the end of an address to the student body. Within an hour of the event a sociology professor had his thirty students each write down their own account of what had happened. Each was instructed to write as honest and detailed account as they could, given the limited time of the class period. When the accounts were later compared, there were numerous differences in detail, although all agreed that the chancellor had died at the end of his address. Presumably each Gospel writer had a series of stories about the resurrection to sort through. For example, we know that Matthew knows and values Mark's account, but in the resurrection story he obviously has some independent information as well. The Evangelists selected and combined data to get the accounts that they give us. But even the beloved disciple in John is not an eyewitness of most of the events, so we are not surprised to find a lot of differences in their reporting what happened.

Finally, when we try to put the stories together, we miss the point of the authors. The church accepted into its canon four separate Gospels, viewing each as inspired by God. It did not put into the canon a harmony of these Gospels (although such existed). The fact is that each writer is trying to bring out his unique perspective and theological insights by the details he includes or leaves out (although, unless Matthew and Luke are differing from Mark, which we know that they knew, we often cannot be sure that the author actually knows a detail and so purposely leaves it out). Matthew wants to underline the miraculous and also explain a rumor that the body of Jesus was stolen. Luke stresses the fulfillment of the words of Jesus and yet the disbelief of the apostles. John, by focusing on a single character and her intimate discussion with Jesus, points out that in the resurrection and ascension of Jesus the promises of John 13–16 are fulfilled. Jesus cannot be held, for it is better for him to go to the one who is not only his Father but is now also our Father. It is when we look at the resurrection through such eyes, informed by the perspective of each Gospel writer, that we see not simply a miracle, nor even the fact of the resurrection, but the message the church has believed that God wanted to communicate in and through the resurrection of Jesus Christ.

Question - [Can the various resurrection accounts from the four Gospels be harmonized?](#)

Answer: The events surrounding Jesus' resurrection can be difficult to piece together. We must remember two things: first, the news of Jesus' resurrection produced much excitement in Jerusalem, and in the ensuing chaos many people were going many different directions. Groups were separated, and several different groups paid visits to the tomb, possibly more than once. Second, the writers of the Gospels did not attempt an exhaustive narrative; in other words, Matthew, Mark, Luke, and John had no intention of telling us every detail of the resurrection or every event in the order that it happened.

In the battle with skeptics regarding Jesus' resurrection, Christians are in a "no-win" situation. If the resurrection accounts harmonize perfectly, skeptics will claim that the writers of the Gospels conspired together. If the resurrection accounts have some differences, skeptics will claim that the Gospels contradict each other and therefore cannot be trusted. It is our contention that the resurrection accounts can be harmonized and do not contradict each other.

However, even if the resurrection accounts cannot be perfectly harmonized, that does not make them untrustworthy. By any reasonable evaluation, the resurrection accounts from the four Gospels are superbly consistent eyewitness testimonies. The central truths - that Jesus was resurrected from the dead and that the resurrected Jesus appeared to many people - are clearly taught in each of the four Gospels. The apparent inconsistencies are in "side issues." How many angels did they see in the tomb, one or two? (Perhaps one person only saw one angel, while the other person saw two angels.) To how many women did Jesus appear, and to whom did He appear first? (While each Gospel has a slightly different sequence to the appearances, none of them claims to be giving the precise chronological order.) So, while the resurrection accounts may seem to be inconsistent, it cannot be proven that the accounts are contradictory.

Here is a possible harmony of the narratives of the resurrection of Christ and His post-resurrection appearances, in chronological order:

- Jesus is buried, as several women watch (Matthew 27:57-61; Mark 15:42-47; Luke 23:50-56; John 19:38-42).
- The tomb is sealed and a guard is set (Matthew 27:62-66).
- At least 3 women, including Mary Magdalene, Mary the mother of James, and Salome, prepare spices to go to the tomb (Matthew 28:1; Mark 16:1).
- An angel descends from heaven, rolls the stone away, and sits on it. There is an earthquake, and the guards faint (Matthew 28:2-4).
- The women arrive at the tomb and find it empty. Mary Magdalene leaves the other women there and runs to tell the disciples (John 20:1-2).
- The women still at the tomb see two angels who tell them that Jesus is risen and who instruct them to tell the disciples to go to Galilee (Matthew 28:5-7; Mark 16:2-8; Luke 24:1-8).
- The women leave to bring the news to the disciples (Matthew 28:8).
- The guards, having roused themselves, report the empty tomb to the authorities, who bribe the guards to say the body was stolen (Matthew 28:11-15).
- Mary the mother of James and the other women, on their way to find the disciples, see Jesus (Matthew 28:9-10).
- The women relate what they have seen and heard to the disciples (Luke 24:9-11).
- Peter and John run to the tomb, see that it is empty, and find the grave clothes (Luke 24:12; John 20:2-10).
- Mary Magdalene returns to the tomb. She sees the angels, and then she sees Jesus (John 20:11-18).
- Later the same day, Jesus appears to Peter (Luke 24:34; 1 Corinthians 15:5).
- Still on the same day, Jesus appears to Cleopas and another disciple on their way to Emmaus (Luke 24:13-32).
- That evening, the two disciples report the event to the Eleven in Jerusalem (Luke 24:32-35).
- Jesus appears to ten disciples—Thomas is missing (Luke 24:36-43; John 20:19-25).
- Jesus appears to all eleven disciples—Thomas included (John 20:26-31).
- Jesus appears to seven disciples by the Sea of Galilee (John 21:1-25).
- Jesus appears to about 500 disciples in Galilee (1 Corinthians 15:6).
- Jesus appears to His half-brother James (1 Corinthians 15:7).
- Jesus commissions His disciples (Matthew 28:16-20).
- Jesus teaches His disciples the Scriptures and promises to send the Holy Spirit (Luke 24:44-49; Acts 1:4-5).
- Jesus ascends into heaven (Luke 24:50-53; Acts 1:6-12).

(Source: GotQuestions.org)

QUESTION - Do not the many discrepancies in the four Resurrection narratives cast doubt on the historicity of the Resurrection itself?

FOR ANSWER SEE Gleason Archer in [New International Encyclopedia of Bible Difficulties for a 10 page discussion](#) (GO TO PAGE 347 ON THE PDF) entitled

Angel at the Tomb SCRIPTURE: MATTHEW 28:1–10 (BORROW [Preacher's Sourcebook 2002, page 87](#))

INTRODUCTION:

1. The Angel's Mission (vv. 1–4). This angel had the ability to materialize, to make the earth quake, and to roll away a massive stone as if it were a marshmallow. Hebrews chapter 1 tells us that angels are ministering spirits sent to serve those who inherit salvation.

2. The Angel's Message (vv. 5–7). The word "angel"—angelos—means messenger. And what a message!

3. The Angel's Master (vv. 8–10). The angel was simply the advance messenger for the Risen Christ, the head over all principalities and powers.

CONCLUSION: The reason Christ died is so that we might live, and the reason He rose again is that we might serve a Risen Savior.

Living Beyond Fear By Dr. Timothy Beougher (BORROW [The Preacher's Sourcebook 2007, page 111](#))

SCRIPTURE: Matthew 28:1–15

INTRODUCTION: The good news of Easter Sunday is that because of the Resurrection of Jesus Christ we can live beyond fear. In

the passage we are looking at this morning, Matthew 28:1–15, we find the phrase “do not be afraid” repeated two distinct times.

1. We Can Live Without Fear because:

- A. The Savior Is Alive (vv. 1–10). He rose and He lives today!
- B. Our Sins Can Be Forgiven (v. 5). Jesus was crucified for our sins, to reconcile us to God (1 Cor. 15:3; 2 Cor. 5:21; Gal. 3:13; Is. 53:5).
- C. The Scriptures Can Be Trusted (v. 6). Notice the phrase “just as He said.”

2. How to Live Without Fear:

- A. Come and See (vv. 6, 11).
- B. Believe (vv. 8–9; 12–15).
- C. Go and Tell (vv. 7, 10).

CONCLUSION: Because of the Resurrection we can live without fear.

The Most Important Days - Matthew 28:1

On the first day of the week . . . they found the stone rolled away from the tomb. —Luke 24:1-2

This is the time of year when I go on “the hunt”—not for after-holiday deals on decorations but for the perfect calendar. I start looking in December, but I don’t get serious about my search until January. My requirements are simple: I want a week-at-a-glance, book-type calendar that will lie open on the counter near the telephone. It must also begin each week with Sunday, not Monday. It’s this last criterion that complicates my search. More and more calendars start the week with Monday, the day God considers second.

This trend, like others in our culture, gives the least prominence to what God considers most important. He chose to give special significance to 2 days of the week, the first and the last. He rested on the seventh day after creating the world (Genesis 2:1-3), and on the first day Christ rose from the dead after redeeming the world (Luke 24:1-7). Under the Old Covenant, the last day was reserved for rest. Today, under the New Covenant, believers celebrate the first day of the week in remembrance of Christ’s resurrection.

Although the calendar I use is not crucial to my faith, it does help me remember that my life begins and ends not with the work I do for myself but with the work God does for me as I worship and rest.

Thinking It Over

- Do I make time in my schedule for worship and rest?
- How can worship transform my thinking and living?
- How can rest help me to see God and life more clearly?

Time spent with the Lord is time well spent.

By Julie Ackerman Link ([Our Daily Bread. Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

HYMNS RELATED

- [Beautiful Morning](#)
 - [He Is Not Here, but Is Risen!](#)
 - [Hear the Chiming Easter Bells](#)
 - [Lord, Who Late Was Dead, The](#)
 - [Tomb Is Empty Now, The](#)
-

Croft Pentz - THE RISEN CHRIST Matthew 28:1–20

I. THE RESURRECTION MIRACLE—vv. 1–4

- A. The people—v. 1. Mary and Martha came to the tomb early in the morning to place spices on the body of Christ.
- B. The power—v. 2. An earthquake came, and the stone was rolled away. Soldiers had been placed at the tomb to guard it, fearing someone might steal Christ’s body. However, He came forth!
- C. The personality—vv. 3–4
 1. The appearance—bright and shining: clothing white like snow.
 2. The awe. The keepers of the tomb were fearful, becoming stiff.

Some people say that Jesus didn’t die but just fainted and the cool tomb revived Him. The Bible says Christ died (John 19:32–36).

II. THE RESURRECTION MESSAGE—vv. 5–8

- A. The crucified—v. 5. They knew the women were seeking Christ who was crucified.
- B. B. The Christ—v. 6. He is risen. He overcame sickness, demons, and nature. Now He overcomes death. Notice that Jesus arose before the stone was rolled away (John 20:5–7).
- C. The challenge—v. 7. “Go and tell” has always been the message of Christianity. Do you tell others about Christ?
- D. The consecration—v. 8. They went and told the message. It was wonderful news then, and still is wonderful news today.

III. THE RESURRECTION MASTER—vv. 9–15

- A. The worship—v. 9. “All hail” was a special greeting. This verse means worship, and to keep worshipping the Lord.
- B. The work—v. 10. Go tell His brethren where they could see Him.
- C. The wrong—vv. 11–15. Notice how money can influence people. Too often people become dishonest for the sake of money.

IV. THE RIGHTEOUS MESSAGE—vv. 16–20

- A. Confused people—vv. 16–17. Some believed and some doubted. Today we face the same problem.
- B. Complete power—v. 18. All power in heaven and earth was given to Christ. He is equal with God (Phil. 2:5–11). He helped to create the earth (John 1:3).
- C. Commission presented—vv. 19–20.
 - 1. Salvation—v. 19. Teaching and water baptism commanded.
 - 2. Security—v. 20. He will be with us always.

“He’s Alive (But Don’t Tell Anyone)” (BORROW [Preacher’s Sourcebook 2008 page 87](#))

Scripture: Matthew 27 and Matthew 28:1–10, especially Mt 28:6–7

He is not here; for He is risen, as He said. Come, see the place where the Lord lay. And go quickly and tell His disciples that He is risen from the dead.

Introduction: Last year, 65 new roller coasters opened around the world, adding to hundreds in existence. The top coaster in the world is reportedly the Kingda Ka at Six Flags in New Jersey. It goes from 0 to 138 miles an hour in four seconds and has a completely vertical drop. I know of only one more dramatic ride: Matthew 27 and 28, and the roller coaster of emotions connected with the death and resurrection of Jesus Christ. I describe it as a roller coaster because I want us to experience the ups and downs of that weekend, from the depths of horror to the heights of joy. I’d like to ask you three questions:

1. Were You There When They Crucified My Lord (Matt. 27:35–39)? Experience the grief. Can you imagine the sorrow of His loved ones as they gazed at His battered body exposed on the Cross? The crosses that adorn churches today are polished and smooth. But the Romans split rough wood for Calvary. It was jagged, filled with splinters, and perhaps crawling with insects. When the scourged backside of Christ was forced onto the Cross, the full weight of His body exposed Him to the tortures of the wood. He was bearing the ugly pain of sin for us (see Is. 53).

2. Were You There When They Laid Him in the Tomb (Matt. 27:57–66)? Experience the despair. Can you imagine the depression of that black weekend? His family and friends suffered multiple blows. Their dearest had died. He had died young and under torture before their very eyes. They had deserted Him and were overwhelmed, not only with grief, but with guilt. They had also lost their religion, for they had based their eternal destiny and spiritual hope on His Messiah-ship. Virtually everything in their lives had collapsed, and the blackness of despair had fallen over them like the edge of night.

3. Were You There When He Rose Up from the Grave (Matt. 18:1–10)? Experience the Joy. Can you imagine the intoxicating exuberance that dawned Easter Sunday? The Resurrection of Christ is biblically logical and theologically necessary. None of us would have invented a story like this, but as we look back on it we can see the genius of God in the plan devised from the foundation of the world. God was in Christ defeating sin and Satan, and destroying death and despair forever. No wonder the angels said, “Go and spread the news!” Can you imagine the impossibility of keeping this a secret?

Marty Halyburton’s husband, Porter, was shot down during the Vietnam War, and Navy representatives came to her home to tell her he had died in action. For several days, Marty was too numb to react. Flags flew at half-staff all over town, and a grave-marker was placed in Porter’s memory in the family cemetery. Eighteen months passed, and though Marty tried to adjust to her loss, it was very hard. Then one day, a group of military experts appeared again at her house, this time with dramatic news. Porter was alive, in relatively good condition, being held by the North Vietnamese. Marty’s emotions leaped as if on a roller coaster. But they told her to keep the information to herself for fear of reprisals against the POWs if the news got out. It was

impossible to do. How do you hide the sparkle in your eyes, the bounce in your step, the smile on your face? How do you hide the sudden transformation of your personality? How do you talk to friends without blurring out the news? In the end, the Navy realized this and made it easier by officially changing Porter's status, and Marty phoned everyone she could with the life-changing news: "He's alive!"

Conclusion: The joy of the Resurrection is irrepressible. You can't keep it hidden. We should live out that joy every day; and we can do it by giving our lives without reservation to our Lord. What Jesus Christ did was very public before the entire world, but it's very personal to each of us. In His omniscience, I believe Christ had in mind every individual in the world who needed or would ever need redemption. He was thinking of you, and today He is calling you to become His follower. He wants to forgive your sins, heal your hurts, and give you everlasting life.

James Smith - Handfuls of Purpose - THE GOSPEL OF AN ANGEL Matthew 28:1-8

Who can reckon up all the omnipotence of grace wrapt up in these words, "The power of His resurrection." The tragedy of the Cross is over, the sympathetic women still stand gazing on the lifeless form of their Beloved. They fear and watch lest His sacred body should be flung into Tophet, the common grave of the outcast and unclean. They see Him laid in a new tomb. Early in the morning of the first day of the week they come with precious spices to embalm His body and preserve the dead Christ. O how foolish we become when we forget His words! (John 2:19). Unless His words abide in us our devotion is apt to become zeal without knowledge. Earthquakes and angels work havoc to the plans of men; the sealed stone is rolled away before their eyes. From this angel those women received—

I. A Word of Encouragement. "Fear not ye, for I know that ye seek Jesus which was crucified" (v. 5). "FEAR NOT"—

1. BECAUSE YE SEEK JESUS. Those who are intent on seeking Jesus will not be satisfied in finding angels. This great and holy angel that so much frightened the keepers did not alarm or satisfy the seekers. "Sir, we would see Jesus." Jesus the Saviour, my weary, sin-smitten soul needs. "Fear not"

2. BECAUSE YE SEEK JESUS WHICH WAS CRUCIFIED. Those who seek Jesus apart from the crucifixion may well fear. Only those who knew the Crucified One found the Risen One. To His disciples alone did He appear after His resurrection. If we will not die with Him neither will we rise with Him. "I am crucified with Christ, nevertheless I live" (Gal. 2:20).

II. A Startling Announcement. "He is not here, He is risen" (v. 6).

1. HE IS NOT HERE. Mary said, "If ye have taken Him away tell me where ye have laid Him, and I will carry Him hence" (John 20:15). "Why seek ye the Living One among the dead?" (Luke 24:5). How many there are still on this vain search. Seeking the right thing in the wrong place. Seeking life among dead forms, dead works, and dead feelings. These are wells without waters. Graves.

2. HE IS RISEN. Hallelujah! Yet the slow of heart to believe are blinded with the glory of the light. Mary stands weeping because she thinks they have taken away her Lord. Our own thoughts and natural opinions hinder us from receiving at once the great things of God. May we have the open face and the honest heart to believe without questioning all that the Lord hath spoken. "He is risen" (Matt. 28:6), and we are risen in Him.

III. A Tender Invitation. "Come, see the place where our Lord lay" (Syriac) (Matt. 28:6). He is Lord also of the angels. Let us take our stand in the place of death and solemnly meditate on—

1. HIS GREAT HUMILITY. He who was in the bosom of the Father was laid in this borrowed grave—the Son of God buried.

2. HIS SPOTLESS CHARACTER. Holy, harmless, undefiled. No sin in Him. Yet the iniquity of us all laid upon Him. Without spot or blemish, yet made a curse for us. Crucified and slain.

3. HIS MANIFOLD SUFFERINGS. "Behold, and see if there be any sorrow like unto My sorrow" (Lam. 1:12). "A Man of Sorrows, and acquainted with grief" (Isa. 53:3). "He made His grave with the wicked."

4. HIS MIGHTY POWER. "is risen," not "He is raised." I have power to lay down My life, and I have power to take it again (John 10:18). His death was voluntary. He died and rose again.

5. HIS GLORIOUS VICTORY. "Through death He hath destroyed him that had the power of death, that is, the devil" (Heb. 2:14). "O death, where is thy sting. O grave, where is thy victory?" In laying aside His grave clothes He laid aside all that belonged to sin, death, and the grave. He rose a glorified Saviour.

6. OUR OWN PRIVILEGES AND PROSPECTS. "He was delivered for our offences and raised again for our justification" (Rom. 4:25). Through His precious blood a wide door and effectual has been opened for all. This ladder of salvation reaches from earth to Heaven.

7. THE GRAVE FROM WHICH THERE IS NO RESURRECTION. "The wicked shall be turned into hell" (Psa. 9:17). Here the great gulf is fixed, so that they which would pass from hence to you "cannot" (Luke 16:26).

IV. A Plain Commission. "Go quickly and tell" (v. 7). This angel from Heaven did not preach any other Gospel than that preached afterwards by the great apostle. Here it is: (1) FEAR NOT; (2) COME AND SEE; (3) GO QUICKLY and tell. Christ is risen, this is the glorious Gospel. Come and see it, and know the power of it; then go and tell it out, and go quickly, for the need is great. There are so

many sad and disconsolate and broken-hearted, and the time is short.

He is risen to save, be entreated. He is risen to intercede, be comforted. He is risen to judge, be warned.

The Easter Outlook Scripture: Matthew 28:1–8 - BORROW [Preacher's Sourcebook - 2002](#)

Introduction: In his farewell address to the nation just before leaving office, President George Washington included this sentence: "Let us with caution indulge the supposition, that morality can be maintained without religion." But a recent survey, conducted by the non-partisan, New York based agency, Public Agenda, found that 58% of all Americans say that it is not necessary to believe in God to be moral or have good values. We've entered a post-Christian consciousness in which people want to have a spiritual dimension to their lives, but don't want to be tied down to a Christian theology. On this Easter, we uphold the reality of the bodily resurrection of Christ from a Jerusalem grave. It is only the resurrection of Christ that gives us a foundation for morality, spirituality, and even rationality (1 Cor. 15:12–19). More than that, it is Easter that gives us our distinctively Christian outlook on life. What impact did Easter make on the women who made their way to the tomb in Matthew 28? What did it do for them? How did it change them? And how can we have the same experience today? Easter gives us:

1. Steady Nerves. "Do not be afraid." Many of us are subconsciously dominated by fear, worry, and anxiety. According to current statistics, anxiety disorders are the number one mental health problem in the United States. One study showed that the odds of developing an anxiety disorder have doubled in the past four decades (World Health Organization). These women were nervous and afraid, but the first syllables of the Easter message was: "Do not be afraid." Because of Easter, we can have steady nerves.

2. Awestruck Minds. "For I know that you seek Jesus who was crucified. He is not here; for He is risen, as He said. Come, see the place where the Lord lay." Imagine how thunderstruck were these women, full of wonder and amazement. Evangelist Gipsy Smith used to say, "I've never lost the wonder." A fan once startled Mark Twain by telling the famous author, "I wish I had never read Huckleberry Finn." With a scowl, the great humorist asked the reason for such a remark. "So that I could have the pleasure again of reading it for the first time," came the reply. Come to the empty tomb and wonder at the Easter miracle as though you were hearing it for the first time.

3. Open Mouths. "And go quickly and tell His disciples that He is risen from the dead." A message this great demands sharing. If you were to win a million dollars or be honored in a special way, you'd want to share the news with your closest friends. Notice how brief was the turnaround time between hearing and telling. These women went immediately to share their news.

4. High Hopes. "And indeed He is going before you into Galilee; there you will see Him." One of the greatest things about the resurrection of Christ is the certainty it gives us of seeing our Lord again. He has gone before us into the heavens; there we shall see Him, just as He has told us (Acts 1:11).

Conclusion: This is a day for joy! for a total life change! for a different perspective! Because of our living Christ we can face life with steady nerves, awestruck minds, loosened mouths, and high hopes. He is risen! He is risen indeed!

ILLUSTRATION - There is a story relating that years ago in England, two men set out to disprove Christianity. One was a well-known English jurist and literary scholar named Lord Lyttleton. The other was Gilbert West. They agreed that if Christianity was to be discredited, two things were necessary: to disprove the Resurrection and to explain the conversion of Saul of Tarsus in a way that satisfied the skeptics. The two men divided these tasks between themselves, Lyttleton taking the problem of Saul and West agreeing to research the Resurrection. They invested over a year for their studies, then met together to compare notes. Each one was astonished to discover that the other had become a Christian. The evidence was too strong, the truth too undeniable. It still is. So whether the details of this illustration are exactly as stated, the principle is clear that an honest approach to examination of the evidence for and against the resurrection will leave one with little doubt that the Resurrection of Jesus Christ is a true, historical event. But such a glorious truth that Jesus has conquered death for all who believe in Him demands a response, the nature of which will determine a soul's eternal destiny! As Paul declared "Believe in the Lord Jesus Christ and you will be saved." (Acts 16:31)

ANOTHER VERSION OF STORY -

All of us are familiar with the most exhaustive study of the epochal event of Paul's conversion by the parliamentarian, Lord Lyttleton, and his lawyer friend Gilbert West, both of whom were infidels persuaded that the Bible was an imposture. Lyttleton concentrated on Paul's Damascus experience, and West on the resurrection and as the result of their separate studies, they were both converted. In his published treatise Lyttleton wrote that, "The conversion and apostleship of Paul alone, duly considered, was of itself a demonstration sufficient to prove Christianity as a Divine Revelation." Countless thousands since Paul's remarkable conversion have experienced the same power to transform their lives instantaneously—this writer is one of them (Herbert Lockyer)! It needed a great, sudden crisis to affect a man like Saul of Tarsus who had

"so clear a mind, so firm a will, so definite a purpose, so successful a part; a conscience which did not bear the burden of great sin upon it, but rather the satisfaction of duty done, and duty lived, and duty as before. Two things were needed in Saul. A total change of opinion as to Jesus of Nazareth was one; the other was a new revelation to God, not as an obedient servant, but as a forgiven sinner. The two things were to go together, the hated Nazarene was to be the way of approach to the Holy God."

Here are words from Lord Lyttleton taken from Lockyer's fascinating book "Last Words of Saints and Sinners" --

LORD GEORGE LYTTLETON, who died in 1773, was another British statesman who was not ashamed to own his Saviour's name and define His cause.....In his last testimony he affirmed that "The evidence of Christianity, studied with attention, made me a firm believer of the Christian religion. I have erred and sinned, but have repented."

Here is a quote actually found in Josh McDowell's book MORE THAN A CARPENTER (Chapter 7 [Did You Hear What Happened to Saul?](#))....

Two Oxford-educated friends, author Gilbert West and statesman Lord George Lyttleton, were determined to destroy the basis of the Christian faith. West was going to demonstrate the fallacy of the Resurrection, and Lyttleton was going to prove that Saul of Tarsus never converted to Christianity. Both men came to a complete turnaround in their positions and became ardent followers of Jesus. Lord Lyttleton writes: "The conversion and apostleship of Saint Paul alone, duly considered, was of itself a demonstration sufficient to prove Christianity to be a Divine Revelation." He concludes that if Paul's twenty-five years of suffering and service for Christ were a reality, then his conversion was true, for everything he did began with that sudden change. And if Paul's conversion was true, then Jesus Christ rose from the dead, for everything Paul was and did he attributed to his witnessing the risen Christ.

[What's The Good News?](#)

As cold water to a weary soul, so is good news from a far country. — Proverbs 25:25

Today's Scripture : Matthew 28:1-10,16-20

What's the good news today? I ask that question sometimes of people I know. If the person is a Christian, he might smilingly reply, "The same as it was yesterday. God loves us." And both he and I rejoice that it will be the same tomorrow.

Those who don't know Christ, though, don't have such good news to share. We can understand why pessimistic novelist T. C. Boyle says, "If God doesn't exist . . . and you have no purpose on Earth, then it's a mighty mean place, ruled by accident. . . . I'd like to have a lot better news for everybody, but I don't."

Despite personal disappointments and the evils we see in this world, life is not just a series of accidents. Our God is in ultimate control, making even man's wrath contribute to the fulfillment of His wise and loving purposes.

Faith in the One who died on Calvary's cross and rose from the tomb is the antidote to dark despair. Faith in our Lord Jesus Christ gives a realistic reason for hope.

When Jesus rose from the grave, He told two women to tell His disciples He was alive. Later He commanded His followers to take that news to all nations (Matthew 28:9-10,19).

That's the good news we can proclaim to others. It's the answer to the riddle of our existence. —Vernon Grounds (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Oh, may our lives ring loud and clear
With God's good news for all,
So people who are lost in sin
Will clearly hear His call.
—Sper

The good news is not that Jesus lived and died, but that He died and lives.

QUESTION - [Who was Mary Magdalene? | GotQuestions.org](#)

ANSWER - Mary Magdalene was a woman from whom Jesus cast out seven demons (Luke 8:2). The name Magdalene likely indicates that she came from Magdala, a city on the southwest coast of the Sea of Galilee. After Jesus cast seven demons from her,

she became one of His followers.

Mary Magdalene has been associated with the “woman in the city who was a sinner” (Luke 7:37) who washed Jesus’ feet, but there is no scriptural basis for making that connection. Mary Magdalene is nowhere in the Bible identified as a prostitute or as an immoral woman, despite popular portrayals of her as such.

Mary Magdalene is also often associated with the woman whom Jesus saved from stoning after she had been taken in adultery (John 8:1–11). But, again, this is an association with no evidence. The movie *The Passion of the Christ* made this connection. This view is possible but unlikely, and it is certainly not taught in the Bible.

Mary Magdalene witnessed most of the events surrounding the crucifixion. She was present at the mock trial of Jesus; she heard Pontius Pilate pronounce the death sentence; and she saw Jesus beaten and humiliated by the crowd. She was one of the women who stood near Jesus during the crucifixion to try to comfort Him. The earliest witness to the resurrection of Jesus, she was sent by Jesus to tell the others (John 20:11-18). Although this is the last mention of her in the Bible, she was probably among the women who gathered with the apostles to await the promised coming of the Holy Spirit (Acts 1:14).

The fiction novel “The DaVinci Code” made the claim that Jesus and Mary Magdalene were married. Some of the non-biblical early Christian writings (considered heresy by the early Christians) hint at a special relationship between Mary Magdalene and Jesus. However, there is no evidence whatsoever to support the belief that Jesus and Mary Magdalene were married. The Bible does not even hint at such an idea.

Related Resources:

- Bob Utley's [SPECIAL TOPIC: THE WOMEN WHO TRAVELED WITH JESUS](#)
- [Was Jesus Christ married?](#)
- [How many Marys are in the Bible?](#)
- [What is the gospel of Mary \(Magdalene\)?](#)
- [Did Jesus have children?](#)

Who Moved the Stone? by Frank Morison TABLE OF CONTENTS

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15. [THE SERVANT OF THE PRIEST](#)

Related Hymns

- [As the Dawn Was Breaking](#)

- [Coming to the Garden](#)
 - [Day of God, Thou Blessèd Day](#)
 - [Flee Away, Ye Shades of Night!](#)
 - [Heaven with Rosy Morn Is Glowing](#)
-

O Glorious Day

[\(play\)](#)

One day when Heaven was filled with His praises
One day when sin was as black as could be
Jesus came forth to be born of a virgin
Dwelt among men, my example is He
Word became flesh and the light shined among us
His glory revealed

Living, He loved me
Dying, He saved me
Buried, He carried my sins far away
Rising, He justified freely forever
One day He's coming
Oh glorious day, oh glorious day

One day they led Him up Calvary's mountain
One day they nailed Him to die on a tree
Suffering anguish, despised and rejected
Bearing our sins, my Redeemer is He
Hands that healed nations, stretched out on a tree
And took the nails for me

Living, He loved me
Dying, He saved me
Buried, He carried my sins far away
Rising, He justified freely forever
One day He's coming
Oh glorious day, oh glorious day

One day the grave could conceal Him no longer
One day the stone rolled away from the door
Then He arose, over death He had conquered
Now is ascended, my Lord evermore
Death could not hold Him, the grave could not keep Him
From rising again

Living, He loved me
Dying, He saved me
Buried, He carried my sins far away
Rising, He justified freely forever
One day He's coming
Oh glorious day, oh glorious day

One day the trumpet will sound for His coming
One day the skies with His glories will shine
Wonderful day, my Beloved One bringing
My Savior Jesus is mine

Living, He loved me
Dying, He saved me
Buried, He carried my sins far away
Rising, He justified freely forever

One day He's coming
Oh glorious day, oh glorious day

Matthew 28:2 And behold, a severe earthquake had occurred, for an angel of the Lord descended from heaven and came and rolled away the stone and sat upon it.

back the stone from the door, and sat upon it.

BGT Matthew 28:2 καὶ ἔδοξεν σεισμὸς μέγας· ἄγγελος γὰρ κυρίου καταβὰς ἐξ οὐρανοῦ καὶ προσελθὼν πέλιξεν τὸ λίθον καὶ ἔθητο πρὸ τοῦ ἁψατοῦ.

NET Matthew 28:2 Suddenly there was a severe earthquake, for an angel of the Lord descending from heaven came and rolled away the stone and sat on it.

CSB Matthew 28:2 Suddenly there was a violent earthquake, because an angel of the Lord descended from heaven and approached the tomb. He rolled back the stone and was sitting on it.

ESV Matthew 28:2 And behold, there was a great earthquake, for an angel of the Lord descended from heaven and came and rolled back the stone and sat on it.

NIV Matthew 28:2 There was a violent earthquake, for an angel of the Lord came down from heaven and, going to the tomb, rolled back the stone and sat on it.

NLT Matthew 28:2 Suddenly there was a great earthquake! For an angel of the Lord came down from heaven, rolled aside the stone, and sat on it.

NRS Matthew 28:2 And suddenly there was a great earthquake; for an angel of the Lord, descending from heaven, came and rolled back the stone and sat on it.

NJB Matthew 28:2 And suddenly there was a violent earthquake, for an angel of the Lord, descending from heaven, came and rolled away the stone and sat on it.

NAB Matthew 28:2 And behold, there was a great earthquake; for an angel of the Lord descended from heaven, approached, rolled back the stone, and sat upon it.

YLT Matthew 28:2 and lo, there came a great earthquake, for a messenger of the Lord, having come down out of heaven, having come, did roll away the stone from the door, and was sitting upon it,

MIT Matthew 28:2 See this: A great earthquake had occurred. For an angel of Yahveh came down from heaven, approached the grave, rolled the stone back, and was sitting upon it.

- **And behold, a severe earthquake had occurred:** Mt 27:51-53 Ac 16:26 Rev 11:19
- **for:** Mk 16:3-5 Lu 24:1-5 Jn 20:1,12,13 1Ti 3:16 1Pe 1:12
- [Resurrection of Jesus Christ-Devotionals](#)
- [Matthew 28 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

Mark 16:3-5+ They were saying to one another, "Who will roll away the stone for us from the entrance of the tomb?" 4 Looking up, they *saw that the stone had been rolled away, although it was extremely large. 5 Entering the tomb, **they saw a young man (ANGEL) sitting at the right**, wearing a white robe; and they were amazed.

Luke 24:1-5+ But on the first day of the week, at early dawn, they came to the tomb bringing the spices which they had prepared. 2 And they found the stone rolled away from the tomb, 3 but when they entered, they did not find the body of the Lord Jesus. 4 While they were perplexed about this, **behold, two men (ANGELS) suddenly stood near them in dazzling clothing**; 5 and as the women were terrified and bowed their faces to the ground, the men said to them, "Why do you seek the living One among the dead?"

John 20:1; 12; 13+ Now on the first day of the week Mary Magdalene *came early to the tomb, while it *was still dark, and *saw the stone already taken away from the tomb. (20:12) and **she *saw two angels in white sitting**, one at the head and one at the feet, where the body of Jesus had been lying. (20:13) And they *said to her, "Woman, why are you weeping?" She *said to them, "Because they have taken away my Lord, and I do

not know where they have laid Him.”

THE ROLLING OF THE STONE

And behold ([idou](#) in Mt 28:7, 9, 20), Four times in this concluding chapter Matthew uses the word **behold** ([idou](#)) which is given to grip the reader's attention, in this verse to use your sanctified imagination as if you were present at this dramatic scene. As an aside, in a spiritual (albeit somewhat mysterious) sense, we were there, for we have been co-crucified and co-resurrected with Christ.

THOUGHT- You might want to pause and ponder the words of [Were You There When They Crucified My Lord?](#)

Well, were you there when the stone was rolled away?

Were you there when the stone was rolled away?

(Oh, sometimes it causes me to tremble) tremble

Were you there when the stone was rolled away?

A severe (megas - great) **earthquake** ([seismos](#)) **had occurred** - Only Matthew describes the **earthquake**. This **severe earthquake** on the day of Jesus' resurrection, recalls the earthquake that had occurred on the day of His crucifixion (Mt 27:54+).

[John Trapp](#) - The earth shook both at Christ's passion and at his resurrection; then, to show that it could not bear his suffering; now, to show that it could not hinder his rising.

[Cornelius Lapide](#) says it this way - "The earth, which trembled with sorrow at the Death of Christ as it were leaped for joy at His Resurrection."

For ([gar](#)) **an angel** ([aggelos/angelos](#)) **of the Lord descended from heaven and came and rolled away the stone and sat upon it** - Notice **for** ([gar](#)) is a term of explanation, so Matthew is explaining that the **severe earthquake** was associated with **an angel of the Lord** descending from heaven and rolling away the stone. Be sure to distinguish this **angel of the Lord** from the OT [Angel of the LORD](#), because the angel in Matthew is not God Himself as some writers have proposed.

An angel of the Lord - 11x in the NT - Matt. 1:20; Matt. 2:13; Matt. 2:19; Matt. 28:2; Lk. 1:11; Lk. 2:9; Jn. 5:4; Acts 5:19; Acts 8:26; Acts 12:7; Acts 12:23

Mark 16:3+ describes the problem the women were discussing as they approached the tomb "They were saying to one another, "Who will roll away the stone for us from the entrance of the tomb?" When they arrived, their problem had been solved by **an angel of the Lord**. Of course, rolling away the **stone** was not to let Jesus out but to let the witnesses in.

Leon Morris on **an angel of the Lord** - It is not easy to be clear on just what happened when the women came to the tomb. Matthew has one angel, Mark speaks of a young man sitting on the right-hand side (Stendahl [BORROW [Peake's Commentary on the Bible - page 798](#)] thinks that he is the angel in Matthew, for "*angels had no wings in the 1st cent.*"), Luke has two men in dazzling clothes, while John refers to two angels in white. It seems clear that all these are references to angels; the small differences should not disconcert us unduly. Each of the Evangelists is saying in his own way that when the women came to the tomb they encountered an angelic visitation. It is not surprising that they speak of what happened in slightly different ways, for different people may well have had different perceptions. **The important thing is that there were unusual angelic visitations and what the angels said concerned Jesus' rising from the dead.** (SEE [The Gospel According To Matthew - Google Book](#) or BORROW [The Gospel According To Matthew - PAGE 734](#))

Henry Morris on **an angel** - Angels were present at the Lord's birth (Lk 2:9), strengthened Him in the wilderness temptation (Mt 4:11) and the passion in Gethsemane (Lk 22:43), and rolled away the stone at His resurrection (not to release Him from the tomb but to allow the disciples to see that it was empty). However, **He was all alone on the cross.** (Mt 27:46) (Borrow [The Defender's Study Bible](#))

Behold ([2400](#)) **idou** is the second person singular aorist middle imperative of eidon which means to see, perceive, look at. In the NT **idou** is used as a demonstrative particle that draws attention to what follows. **idou** in the **middle voice** means "you yourself look, see, perceive!" The **aorist imperative** is a command emphasizing "Do it now! Don't delay!" In 2Cor 5:17 Paul uses **idou**, to get his reader's attention as he introduces the truth that the one who is now **in Christ** is a qualitatively new person. (see also notes above on "behold")

Spurgeon reminds us that "**Behold** is a word of wonder; it is intended to excite admiration. Wherever you see it hung out in Scripture, it is like an ancient sign-board, signifying that there are rich wares within, or like the hands which solid readers have

observed in the margin of the older Puritanic books, drawing attention to something particularly worthy of observation." I would add, **behold** is like a divine highlighter, a divine underlining of an especially striking or important text. It says in effect "Listen up, all ye who would be wise in the ways of Jehovah!"

Idou in the Gospel of Matthew - Matt. 1:20; Matt. 1:23; Matt. 2:13; Matt. 2:19; Matt. 3:16; Matt. 3:17; Matt. 4:11; Matt. 7:4; Matt. 8:24; Matt. 8:34; Matt. 9:10; Matt. 10:16; Matt. 11:10; Matt. 11:19; Matt. 12:2; Matt. 12:18; Matt. 12:41; Matt. 12:42; Matt. 12:46; Matt. 12:47; Matt. 12:49; Matt. 13:3; Matt. 17:3; Matt. 17:5; Matt. 19:27; Matt. 20:18; Matt. 21:5; Matt. 22:4; Matt. 23:34; Matt. 23:38; Matt. 24:23; Matt. 24:25; Matt. 24:26; Matt. 25:6; Matt. 26:45; Matt. 26:46; Matt. 26:47; Matt. 26:51; Matt. 27:51; Matt. 28:2; Matt. 28:7; Matt. 28:9; Matt. 28:20

Dictionary of Biblical Imagery - EARTHQUAKE

The eastern Mediterranean area is prone to earthquakes. These events, which have caused devastation and loss of life throughout history, are caused by episodic movement of the earth's crust along a complex network of faults as the African and Arabian tectonic plates progressively collide with the Eurasian plate. In the Palestine area the main earthquake zones are along the line of the Jordan valley where the Arabian tectonic plate is sliding northwards against the African plate on which Palestine occurs. This is a simpler form of the situation in coastal California. Other earthquake zones are along the Jezreel Valley and southern Turkey. A significant feature of Scripture is its refusal to invoke a mythological explanation of earthquakes.

Some references to earthquakes appear to be bald statements of historic fact and seem to have little, if any, symbolic value (Amos 1:1, cf. Zech 14:5; Acts 16:26). Most references, however, particularly in the poetic parts of the Bible, accord a high degree of symbolism to earthquakes. Earthquakes in Scripture are often seen as manifestations of the direct action of God's power. The example that is probably alluded to most is the earthquake at the giving of the law at Sinai (Ex 19:18). In their poetic reviews of the Exodus, later writers seem to have emphasized this element (Ps 68:8; 77:18; 114:4-7) and broadened its scope to cover the whole exodus event. Matthew's linkage of the earthquake at Jesus' crucifixion with the rending of the temple veil (Mt 27:54) is thus far more than a statement of physical cause and effect: it is profoundly symbolic. The covenant inaugurated at Sinai is now ended. In Revelation at least some of the earthquake imagery relates back to Sinai (Bauckham).

Although earthquake imagery is everywhere associated with God acting, the precise emphasis varies. A number of references invoke the imagery of God marching out to do battle (Judg 5:4; Ps 68:7-8; Joel 2:10-11; Mic 1:4; see Divine Warrior). Other references associate earthquakes with a theophany, a manifestation of God to the world (Ps 97:4-5; 99:1; Is 64:2-3). If there is any symbolism to do with the earthquake at Christ's resurrection associated with the rolling back of the stone (Mt 28:2) it may lie in this area. Many other references refer to the shaking of the earth (often accompanied by wind and fire) when God judges the nations or the wicked (Is 13:13; 24:18-20; 29:6; Jer 10:10, Ezek 26:18; 38:19-20; Joel 3:16; Nahum 1:5-6). In this context the reference in 1 Kings 19:11 may be a symbolic way of suggesting that this was not a time of God's judgment.

From this association of earthquakes with God's revealing himself comes the substantial presence of this imagery in apocalyptic literature. Thus Hebrews, drawing on Haggai 2:6, looks forward to the final shaking of the heavens and the earth (Heb 12:26-27). Revelation, also drawing on the many references in Scripture, includes a number of references to earthquakes (Rev 8:5; 11:13, 19; 16:18-20). The fact that the area of the seven churches in western Turkey is prone to earthquakes (Laodicea, Sardis and Philadelphia suffered in the great earthquake in A.D. 17 and Laodicea was badly damaged in A.D. 60) must have heightened the imagery to the original hearers.

Earthquakes reminded men and women then as well as now that the only fixed ground is God himself. Not even the earth is ultimately stable. They also point to the fact that one day God will shake down all human kingdoms with the appearing of Christ in Glory (Zech 14:4-5).

C H Spurgeon - The resurrection acts much in the same manner as the pillar which Jehovah placed between Israel and Egypt; it was darkness to Egypt, but it gave light to Israel. All was dark amidst Egypt's hosts, but all was brightness and comfort amongst Israel's tribes. So the resurrection is a doctrine full of horror to those who know not Christ and trust him not. What have they to gain by resurrection? Happy were they could they sleep in everlasting annihilation. What have they to gain by Christ's resurrection? Shall he come whom they have despised? Is he living whom they have hated and abhorred? Will he bid them rise? Will they have to meet him as a Judge upon the throne? The very thought of this is enough to smite through the loins of kings today; but what will the fact of it be when the clarion trumpet startles all the sons of Adam from their last beds of dust? Oh, the horrors of that tremendous morning, when every sinner shall rise and the risen Saviour shall come in the clouds of heaven and all the holy angels with him! Truly there is nothing but dismay for those who are on the evil side of that resurrection stone. But how great the joy which the resurrection brings to those who are on the right side of that stone! How they look for his appearing with ecstasy growing daily! How they build upon the sweet truth that they shall arise and see their Saviour with their eyes! I would have you ask yourselves today on which side of that

boundary stone you are. Have you life in Christ? Are you risen with Christ? Do you trust alone in him who rose from the dead? If so, do not fear: the angel comforts you and Jesus cheers you; but if you have no life in Christ, but are dead while you live, let the very thought that Jesus is risen strike you with fear and make you tremble, for tremble well you may at what awaits you. (Full sermon [The Stone Rolled Away](#))

The Stone Which Blocked the Way - Ian Paisley

"Who shall roll us away the stone from the door of the sepulchre?" Mark 16:3

Christ was dead. Yes, really and truly dead. He was also buried. Really and truly buried.

The Stone Set

Note, the stone was set there by man to block the entrance. As long as it stood there the door way was blocked. There was no way out of the sepulchre.

That stone is a type of our sin. Sin blocks the way out of the sepulchre of spiritual death for us all.

The Stone Sealed

The priests were anxious to destroy even the memory of Jesus. His words had stung their memories.

A Christless religion allied to a Christless state joined in sealing the stone. That sealed stone speaks of our sin, sealed with Christless Christianity and Godless State-Authority endeavouring to stop the rising again of the Son of God.

The Stone Seat

"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." Matthew 28:2

The angel made the stone his seat and declared from there the resurrection message, "Christ is not here, He is risen!" So, from the ruin of our once prized fortress of sin, the Gospel goes forth offering full pardon to all who will come and see the place where the Lord lay. Remember, the stone was removed, not to let Christ out, but rather to let you in to see that He was already gone. (See Romans 10:9.)

GOD WILL MOVE THE STONE

Who shall roll away the stone? Mark 16:3

The women who sought to anoint the dead body of Jesus are to be commended for their tender love and regard for the Savior. Yet as they came near the place of burial, the practical difficulty of moving the heavy stone which sealed His tomb brought them unnecessary anxiety of spirit. Actually it had already been moved, and so their fears were groundless. So, too, we are often needlessly concerned over prospective difficulties which He graciously removes or helps us overcome when we have to meet them. Let us therefore be encouraged to exercise greater faith in facing possible obstructions on the pathway of duty. We may be sure of the Lord's providential assistance in such matters when we advance in His name and for His glory!

An anonymous author has given additional practical admonitions concerning this text in Mark's gospel in the following poetic words: What poor weeping ones were saying nineteen hundred years ago, we, the same weak faith betraying, say in our sad hours of woe; looking at some trouble lying in the dark and dread unknown, we, too, often ask with sighing, "Who shall roll away the stone?" Many a storm-cloud hov'ring o'er us never pours on us its rain; many a grief we see before us never comes to cause us pain. Ofttimes, on the dread tomorrow sunshine comes, the cloud has flown! Why then ask in foolish sorrow, "Who shall roll away the stone?" Burden not thy soul with sadness, make a wiser, better choice; drink the wine of life with gladness, God doth bid thee, saint, rejoice! In today's bright sunlight basking, leave tomorrow's cares alone; spoil not present joys by asking: "Who shall roll away the stone?"

Christian, go forward today on the pathway of service undaunted by possible future obstacles! Let your heart be cheered by the thought that God will somehow "move the stone." - [Our Daily Bread](#)

Oft, before we've faced the trial,
We have come with joy to own
Angels have from Heav'n descended,
And have rolled away "the stone!"
—Anon.

Take courage: if God doesn't choose to remove an obstacle,
He will help you plow around it!

RELATED HYMNS

- [All Hail the Morn!](#)
- [Angel of Easter](#)
- [At the Grave](#)
- [Early Ere the Dawn of the Morning](#)
- [God Hath Sent His Angels](#)
- [O Angel Fair](#)
- [On Easter Morn](#)
- [Resurrection Day, The](#)
- [Stone Rolled Away, The](#)

Matthew 28:3 And his appearance was like lightning, and his clothing as white as snow.

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

BGT Matthew 28:3 ν ὁ ε ἰ ὅ α α το ς στραπ κα τ ν ὄυμα α το λευκ ν ς χι ν.

NET Matthew 28:3 His appearance was like lightning, and his clothes were white as snow.

CSB Matthew 28:3 His appearance was like lightning, and his robe was as white as snow.

ESV Matthew 28:3 His appearance was like lightning, and his clothing white as snow.

NIV Matthew 28:3 His appearance was like lightning, and his clothes were white as snow.

NLT Matthew 28:3 His face shone like lightning, and his clothing was as white as snow.

NRS Matthew 28:3 His appearance was like lightning, and his clothing white as snow.

NJB Matthew 28:3 His face was like lightning, his robe white as snow.

NAB Matthew 28:3 His appearance was like lightning and his clothing was white as snow.

YLT Matthew 28:3 and his countenance was as lightning, and his clothing white as snow,

MIT Matthew 28:3 His appearance was resplendent like lightning and his clothes were white as snow.

- **And his appearance:** Mt 17:2 Ps 104:4 Eze 1:4-14 Da 10:5,6 Rev 1:14-16 10:1 18:1
- **his clothing** Mk 9:3 16:5 Ac 1:10 Rev 3:4,5
- [Resurrection of Jesus Christ-Devotionals](#)
- [Matthew 28 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

Luke 24:4+ While they were perplexed about this, behold, two men (ANGELS) suddenly stood near them in dazzling clothing;

THE ANGEL'S STRIKING APPEARANCE

And his appearance was like lightning ([astrape](#)) - The [simile](#) ([term of comparison](#)) identified by "like" or "as" points out that the angel's attire was dazzling to the eye even as is a lightning bolt. Compare "dazzling clothing" in Lk 24:4+.

[Marvin Vincent](#) points out that "Each evangelist's account of the resurrection emphasizes different particulars. Matthew alone notes the outward glory, the earthquake, the agency of the angel, and the impotence of the military and priestly power to crush the new faith. He only notices the adoration of the risen Lord before his ascension, and traces to its origin the calumny current among the Jews to this day.

[Jamieson](#) on **lightning...white**— The one expressing the *glory*, the other the *purity* of the celestial abode from which he came.

And his clothing as white as snow - Another [simile](#) speaks of the purity of the color white. It was without defect or blemish as will

be the attire of every saint in heaven, for our robes have been washed white in the blood of the Lamb. (cf Rev 7:9, 14+).

[Bob Utley](#) points out that "Luke 24:4 and John 20:12 record two angels. This variation between one or two persons or angels is common among the Gospels, but the number is reversed, usually it is Matthew's Gospel that has "two." Other examples are: the Gadarene demoniac (Mark 5:1; Luke 8:26) and the two demoniacs (Matt. 8:28) and the blind man (Mark 10:46; Luke 18:35) and two blind men (Matt. 20:30)

Related Resources:

- BORROW [Michael Green's - The Empty Cross of Jesus](#)
- BORROW [John Wenham's - Easter Enigma](#) - "a sustained and brilliant attempt to make sense of all the details of the five accounts of the resurrection to be found in the New Testament."
- BORROW [Peter Walker's superb book The Weekend that Changed the World](#)
- BORROW [George E Ladd's I Believe in the Resurrection](#)

Matthew 28:4 The guards shook for fear of him and became like dead men.

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

BGT Matthew 28:4 π ὃ το φ βου α το σε σθησαν ο τηρο ντες κα γεν θησαν ς νεκρο .

NET Matthew 28:4 The guards were shaken and became like dead men because they were so afraid of him.

CSB Matthew 28:4 The guards were so shaken from fear of him that they became like dead men.

ESV Matthew 28:4 And for fear of him the guards trembled and became like dead men.

NIV Matthew 28:4 The guards were so afraid of him that they shook and became like dead men.

NLT Matthew 28:4 The guards shook with fear when they saw him, and they fell into a dead faint.

NRS Matthew 28:4 For fear of him the guards shook and became like dead men.

NJB Matthew 28:4 The guards were so shaken by fear of him that they were like dead men.

NAB Matthew 28:4 The guards were shaken with fear of him and became like dead men.

YLT Matthew 28:4 and from the fear of him did the keepers shake, and they became as dead men.

MIT Matthew 28:4 Those securing the tomb were so shaken by their fear of him they became like dead men.

- **The guards:** Mt 28:11 Mt 27:65-66
- **shook for fear:** Job 4:14 Ps 48:6 Da 10:7 Ac 9:3-7 16:29 Rev 1:17
- [Resurrection of Jesus Christ-Devotionals](#)
- [Matthew 28 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

Matthew 27:62-66+ Now on the next day, the day after the preparation, the chief priests and the Pharisees gathered together with Pilate, and said, 63 "Sir, we remember that when He was still alive that deceiver said, 'After three days I am to rise again.' 64 "Therefore, give orders for the grave to be made secure until the third day, **otherwise His disciples may come and steal Him away and say to the people, 'He has risen from the dead,' and the last deception will be worse than the first.**" 65 Pilate said to them, "You have a guard; go, make it as secure as you know how." 66 And they went and made the grave secure, and along with the guard they set a seal on the stone.

SOLDIERS SHAKE AT SPIRITUAL SIGHT

The guards ([tereo](#)) shook ([seio](#)) for fear ([phobos](#)) of him - The word **guards** is actually a verb ([tereo](#)) which literally means to keep watch over or guard and in the present tense indicates they were to be continually watching to assure that the disciples did not steal Jesus' body (cf Mt 27:62-66+). Brave soldiers **shook** at the presence of the divine messenger. The verb **shook** ([seio](#)) is the root of

earthquake in Mt 28:2, so we might say the guards had a personal earthquake and "quaked" with **fear** ([phobos](#)) at the supernatural sight of this dazzling male (**him** - angels are always masculine). In the Bible **fear** was the common reaction when a supernatural figure invaded the natural realm!

THOUGHT - As an aside, imagine the quaking reaction unsaved Christ rejecting sinners will have one day when they face the Judge of all mankind at the [Great White Throne judgment!](#) (Rev 20:11-15+).

Spurgeon points out that "He does not appear to have drawn a flaming sword, nor even to have spoken to the keepers; but the presence of perfect purity overawed these rough legionaries." (See [C H Spurgeon - Exposition of Matthew](#))

And became like dead ([nekros](#)) **men** - Another [simile](#) ("like") describes these brave soldiers like [stunned mullets, frozen in fear](#), probably completely unconscious. Not only would the angel's appearance be like nothing they had ever experienced, but presumably they saw his power as he moved the stone (likely with great ease)!

There is a touch of irony here for the same word **dead** ([nekros](#)) describes the living guards as like **dead** men, and in Mt 28:6 describes a dead ([nekros](#)) Man as living!

[Adam Clarke](#) adds that "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."

Matthew 28:5 The angel said to the women, "Do not be afraid; for I know that you are looking for Jesus who has been crucified.

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

BGT Matthew 28:5 αποκριθε ς δ γγελος επεν τα ς γυναιξιν· μη φοβεσθε με ς, ο δα γρ πι ησον τιν σταυρωμνον ζητετε·

NET Matthew 28:5 But the angel said to the women, "Do not be afraid; I know that you are looking for Jesus, who was crucified.

CSB Matthew 28:5 But the angel told the women, "Don't be afraid, because I know you are looking for Jesus who was crucified.

ESV Matthew 28:5 But the angel said to the women, "Do not be afraid, for I know that you seek Jesus who was crucified.

NIV Matthew 28:5 The angel said to the women, "Do not be afraid, for I know that you are looking for Jesus, who was crucified.

NLT Matthew 28:5 Then the angel spoke to the women. "Don't be afraid!" he said. "I know you are looking for Jesus, who was crucified.

NRS Matthew 28:5 But the angel said to the women, "Do not be afraid; I know that you are looking for Jesus who was crucified.

NJB Matthew 28:5 But the angel spoke; and he said to the women, 'There is no need for you to be afraid. I know you are looking for Jesus, who was crucified.

NAB Matthew 28:5 Then the angel said to the women in reply, "Do not be afraid! I know that you are seeking Jesus the crucified.

YLT Matthew 28:5 And the messenger answering said to the women, 'Fear not ye, for I have known that Jesus, who hath been crucified, ye seek;

MIT Matthew 28:5 The angel responded to the women, "Stop being afraid. I know you are looking for Jesus who was crucified.

- **Do not be afraid:** Isa 35:4 41:10,14 Da 10:12,19 Mk 16:6 Lu 1:12,13,30 Heb 1:14 Rev 1:17,18
- **you are looking for:** Ps 105:3,4 Lu 24:5 Jn 20:13-15 Heb 1:14
- [Resurrection of Jesus Christ-Devotionals](#)

- [Matthew 28 Resources](#) - Multiple Sermons and Commentaries

FEAR NOT

The angel ([aggelos/angelos](#)) **said to the women** - Even as an angel had announced Jesus' incarnation (Lk 2:9-10), they now announce His resurrection. The angel ignored the guards who were frozen with fear and addressed the women who were also fearful. It is notable that the angel does not tell the guards not to fear, for indeed they had a far worse fate to fear in the future when they died outside of the safety of belief in Jesus Christ. Perhaps they had a change of heart, but we have to wait until heaven to know for sure. Heaven will be a very fascinating place from many perspectives!

Do not be afraid - **Afraid** is [phobeo](#) in the [present imperative with a negative](#) which means stop the emotion they were manifesting. Stop being afraid! Jesus repeats the exact command in Mt 28:10. The angel's point was that he had been dispatched from heaven to help them, not to harm or terrify them! One is reminded of the great promise in Psalm 34:7+ that "The angel of the LORD (ADMITTEDLY THIS IS PROBABLY A REFERENCE TO JESUS, the [Angel of the LORD](#)) encamps around those who (reverentially) fear Him and rescues them."

Do not fear was a frequent declaration/command in the New Testament:

- Voiced by Jesus -- Mt. 14:27; Mt 17:7; Mt 28:10; Mk 6:50; Luke 5:10; Lk 12:32; Jn 6:20; Rev. 1:17
- Voiced by Angels -- Mt. 28:5; Lk 1:13, 30; Lk 2:10

For ([gar](#) = term of explanation) **I know** ([eido](#) = beyond a shadow of a doubt) **that you are looking** ([zeteo](#) - seeking, trying to find) **for Jesus** ([lesous](#)) **Who has been crucified** ([stauroo](#) - perfect tense) - The angel's explanation of why he was present would have served to soothe their fears because he tells them that he is fully aware of why they have come to the tomb.

THOUGHT- It is worth noting that **crucified** ([stauroo](#)) is in the perfect tense, which describes a past completed action and continuance of the effects of that action. In the context of the crucifixion of Christ, the [stigmata](#) of Christ will be visible for all saints to see throughout eternity. The marks on His hands, feet and side will serve as confirmation of the eternality of His covenant (covenants were inaugurated with shedding of blood) with us. And so in the Revelation, the apostle John writes "And I saw between the throne (with the four living creatures) and the elders a Lamb standing, **as if slain** ([sphazo](#)), having seven horns and seven eyes, which are the seven Spirits of God, sent out into all the earth.." (Rev 5:6+). So we should not be surprised that in Heaven the verb **slain** ([sphazo](#)), a description of His crucifixion, is in the perfect tense! Hallelujah! What a Savior! There is a Man in Heaven Who is not the same as when He left Heaven, for now the Lamb of God bears the scars which will forever speak of His infinite love for His sheep! Amazing grace that saved a wretch like us (me)!

ILLUSTRATION - When General Gordon, a godly man, discovered this tomb in 1885, he did a very wise thing. He took a jar of soil gathered from the floor of the tomb to some chemists and asked if there was any trace of decomposition in the soil. The analysis found that there was no trace of decay in the tomb. Indeed, there never was.

Mark 16:3-4 - Angels Ahead

And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. Mark 16:3, 4.

Others, like Dr. Jowett, have caught the precious lesson of these verses. How often have we set out expecting trouble and dreading the difficulty ahead, to find upon arrival that God had "rolled away the stone"! Like the lepers in Samaria's gate, we venture forward, to find that God has scattered the enemy.

What "stone" lies ahead of you? You are wondering how you will get it rolled away, you lie awake all night making plans to remove tomorrow's obstacle. And how often have you reached the place appointed, to find that God had anticipated your dilemma.

Some stones we can roll away. "Take ye away the stone," commanded Jesus at Lazarus' grave. Some hindrances we can remove, and we must if the miracle is to follow. But the stone that is too big for us God's angel can handle.

Some saints in weakened condition wonder how it will be when they come to death. Fear not. The grave could not hold Jesus nor will it hold you. For Him the stone which enemies thought they had made sure would hold Him in the grave was turned into a throne of triumph with an angel sitting on it.

Do not walk in dread. God's angel will arrive at the dilemma first. Are you looking for stones ahead or angels ahead? (Vance Havner)

Matthew 28:5—Why does Matthew say there was only one angel at the tomb when John says there were two?

PROBLEM: Matthew 28:5 refers to the “angel” at the tomb after Jesus’ resurrection, and yet John says there were “two angels” there (John 20:12)?

SOLUTION: Matthew does not say there was only one angel. John says there were two, and wherever there are two there is always one; it never fails! The critic has to add the word “only” to Matthew’s account in order to make it contradictory. But in this case, the problem is not with what the Bible actually says, but with what the critic adds to it.

Matthew probably focuses on the one who spoke and “said to the women, ‘Do not be afraid’ ” (Matt. 28:5). John referred to how many angels they saw; “and she saw two angels” (John 20:12).

F B Meyer - Our Daily Homily - Matthew 28:5 The angel answered and said unto the women, Fear not ye!

The emphasis is on the pronoun ye. The angel meant, As for these sentinels that are quaking in dread and becoming as dead men, it is meet and natural that they should do so. They are strangers to Him whom ye seek, and are set here to do the work of his foes. But there is no need for those that seek Jesus to fear.

Are you seeking the forgiveness of your sins through his blood? Fear not! Do not fear that they are too many to be forgiven. Do not fear that you have not the right faith. Do not fear that you will find his door shut. Do not fear that He will always be remanding you of what you have cost Him. Do not fear that He will let you drift from Him again. Ye seek the Lord who was crucified. Fear not!

Are you seeking a closer identification with his death? Fear not! There is no possibility of realizing the life which is life indeed, except through identification with the death and grave of Jesus. We must sink deep down into reunion with Him who lay there as our representative. But as God takes us at our word, and begins to strip us of all we had taken pride in; as the fear of what may be involved crosses our hearts with its chill dread — again we may be assured as we hear the angel say, “Fear not, ye who seek Jesus that was crucified.”

And when at last you are seeking to follow Him through the valley of shadow — Fear not! You will never see Him as He is, till this mortal is surrendered, and the house not made with hands entered. But if the heart faints, and the flesh fails, fear not ye, who through that mysterious change seek Jesus that was crucified, but now liveth for evermore at the right hand of God.

RELATED HYMNS

- [Bells of Easter. The](#)
- [Christ the Lord Is Risen Today \(Storrs\)](#)
- [Christ the Lord Is Risen Today \(Wesley\)](#)
- [Easter Carol \(Crosby\)](#)
- [He Is Risen](#)
- [We Welcome Glad Easter](#)

Matthew 28:6 “He is not here, for He has risen, just as He said. Come, see the place where He was lying.

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

BGT Matthew 28:6 ο κ σπιν δε, γ ρθη γ ρ καθ ς ε πεν· δε τε δετε τ ν τ πον που κειτο.

NET Matthew 28:6 He is not here, for he has been raised, just as he said. Come and see the place where he was lying.

CSB Matthew 28:6 He is not here! For He has been resurrected, just as He said. Come and see the place where He lay.

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

NIV Matthew 28:6 He is not here; he has risen, just as he said. Come and see the place where he lay.

NLT Matthew 28:6 He isn't here! He is risen from the dead, just as he said would happen. Come, see where

his body was lying.

NRS Matthew 28:6 He is not here; for he has been raised, as he said. Come, see the place where he lay.

NJB Matthew 28:6 He is not here, for he has risen, as he said he would. Come and see the place where he lay,

NAB Matthew 28:6 He is not here, for he has been raised just as he said. Come and see the place where he lay.

YLT Matthew 28:6 he is not here, for he rose, as he said; come, see the place where the Lord was lying;

MIT Matthew 28:6 He is not here. He was raised just as he said. Come, see the place where he was laid out.

- **just as He said:** Mt 12:40 Mt 16:21 Mt 17:9,23 Mt 20:19 Mt 26:31,32 Mt 27:63 Mk 8:31 Lu 24:6-8 Lu 24:23,44 Jn 2:19 10:17
- **Come:** Mk 16:6 Lu 24:12 Jn 20:4-9
- [Resurrection of Jesus Christ-Devotionals](#)
- [Matthew 28 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

Mark 16:6+ And he *said to them, "Do not be amazed; you are looking for Jesus the Nazarene, who has been crucified. He has risen; He is not here; behold, here is the place where they laid Him.

Acts 2:24+ "But God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power.

HIS TOMB IS EMPTY HE IS RISEN!

He is (ouk - absolutely) **not here, for** ([gar](#) = term of explanation - explains why their search was in vain, because) **He has risen** ([egeiro](#)), **just as He said** - Jesus kept His promise! He always does! **He has risen** ([egeiro](#)) is in the divine passive which speaks of Jesus' resurrection by an outside power, the Father and the Spirit (even though Jesus clearly had a role Jn 10:18+). **Just as He said** - In the Gospel of Matthew, Jesus had repeatedly predicted His resurrection (Mt 12:40 Mt 16:21 Mt 17:9,23 Mt 20:19 Mt 26:31,32 Mt 27:63) Luke 24:8+ records that the women "remembered His words." The angelic reminder of Jesus' resurrection predictions would assure the women that Jesus had not experienced an unexpected fate. As an aside, the women coming to embalm Jesus was proof that they like the other disciples, they had not understood His prediction of resurrection.

John MacArthur on **He has risen** ([egeiro](#)) - Has risen translates a Greek aorist passive (ED: I LIKE TO CALL IT A DIVINE PASSIVE) and can also be rendered, "has been raised." Jesus Himself had power to give up His life and to take it up again (John 10:18). But Scripture makes clear that He also was raised by the power of the Father (Rom. 6:4; Gal. 1:1; 1 Pet. 1:3) and of the Holy Spirit (Rom. 8:11). The entire Trinity participated in the resurrection of Jesus. (SEE [The MacArthur Commentary](#))

David Guzik notes that "Jesus' resurrection proved that His death was an actual [propitiation](#) for sin and that the Father had accepted it as such. The **cross was the payment, the resurrection the receipt**, proving that the payment was fully accepted."

Come ([deute](#)), **see the place where He was lying** ([keimai](#)) - The angel backs up his declaration that **He is not here** by making sure the women witness that the tomb is empty. Although the women must have seen Jesus' grave clothes, there is no mention of the clothes seen by Peter and John (Jn 20:6-7+).

R T France makes a good point that "The invitation to see the place where he lay is appropriately addressed to the same people who had watched the body being deposited – so there is no possibility of a mistake." (See [The Gospel According to Matthew](#))

David Turner feels like that are a minimum of 8 "witnesses" (some inanimate) to Jesus' resurrection in Matthew 28 - There are multiple witnesses to the resurrection in this passage. The **Father** is the ultimate witness because his power is the presupposition of everything that happens here. The Father's agency is implied by all the passive verbs that describe Jesus's resurrection and exaltation (Mt 28:6-7, 18; cf. 16:21; 17:2, 9, 23; 20:19; 26:32). The glorious **angel** announces the resurrection as the Father's agent (Mt 28:6a). The **empty tomb** itself says nothing but signifies everything about the resurrection (Mt 28:6b). The **faithful women** hurry to announce the resurrection to the disciples (Mt 28:8). **Jesus Himself** meets the women on their way and reiterates that He will meet the disciples in Galilee (Mt 28:9-10). Even the **guards** are unintentional evangelists (ED: BUT ALL THEY WOULD TESTIFY IS THE TOMB WAS EMPTY. THEY HAD NOT SEEN JESUS); their announcement to the leading priests confirms their worst fears (Mt 28:11). Beyond these direct witnesses to the resurrection, there are two additional factors. The **earthquake that rolls away the stone** is a portent of an epochal event (Mt 28:2). Even the **religious leaders' conspiracy** to deny the resurrection bears indirect

and ironic witness that it is true (Mt 28:11–15). (SEE [Matthew - Page 679 - Google Book](#))

C H Spurgeon - Come, Christian, for angels are the porters to unbar the door; come, for a cherub is thy messenger to usher thee into the death-place of death himself. Nay, start not from the entrance; let not the darkness frighten thee; the vault is not damp with the vapours of death, nor does the air contain anything of contagion. Come, for it is a pure and healthy place. Fear not to enter that tomb. I will admit that catacombs are not the places where we, who are full of joy, would love to go. There is something gloomy and offensive about a vault. There are noxious smells of corruption; often pestilence is born where a dead body has lain; but fear it not, Christian, for Christ was not left in hell, in hades, neither did his body see corruption. Come, there is no foul smell, but rather a perfume. Step in here, and, if thou didst ever breathe the gales of Ceylon, or winds from the groves of Arabia, thou shalt find them far excelled by that sweet holy fragrance left by the blessed body of Jesus, that alabaster vase which once held divinity, and was rendered sweet and precious thereby. Think not thou shalt find anything obnoxious to thy senses. Corruption Jesus never saw; no worms ever devoured his flesh; no rottenness ever entered into his bones; he saw no corruption. Three days he slumbered, but not long enough to putrify; he soon arose, perfect as when he entered, uninjured as when his limbs were composed for their slumber. Come then, Christian, summon up thy thoughts, gather all thy powers; here is a sweet invitation, let me press it again. Let me lead thee by the hand of meditation, my brother; let me take thee by the arm, and let me again say to thee, "Come, see the place where the Lord lay." (Full sermon [The Tomb of Jesus](#))

Is There Hope?

Read: Matthew 28:1-10 |

"He is not here; for He is risen, as He said." —Matthew 28:6

I sat quietly at the graveside of my father, waiting for the private family burial of my mother to begin. The funeral director carried the urn that held her ashes. My heart felt numb and my head was in a fog. How can I handle losing them both within just 3 months? In my grief I felt loss and loneliness and a little hopeless facing a future without them.

Then the pastor read about another graveside. On the first day of the week, early in the morning, women went to Jesus' tomb, carrying spices for His body (Matt. 28:1; Luke 24:1). There they were startled to find an open and empty tomb—and an angel. "Do not be afraid," he said to them (Matt. 28:5). They didn't need to be afraid of the empty tomb or of the angel, because he had good news for them.

Hope stirred when I heard the next words: "He is not here; for He is risen, as He said" (v.6). Because Jesus had come back to life, death had been conquered! Jesus reminded His followers just a few days before His death: "Because I live, you will live also" (John 14:19).

Even though we grieve at the loss of our loved ones, we find hope through the resurrection of Jesus and His promise that there is life after death.

Thank You, Lord, for comfort and hope.
What would we do without You? Your death
and resurrection provide all we need for
this life and the next.

Because He lives, we live.

INSIGHT: The "other Mary" (Matt. 28:1) in today's account is apparently the same woman described as "Mary the wife of Clopas" who was at the cross and burial of Jesus (Mt 27:61; John 19:25). It appears she was the mother of James "the Less" and Joses (Mark 15:40), and despite sharing the same name, she was a sister of Mary, Jesus' mother (John 19:25).

By Anne Cetas ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

SUMMARY OF THE POST-RESURRECTION APPEARANCES OF OUR LORD JESUS CHRIST

Edwin Blum has an excellent chart giving the timeline of the appearances of Jesus during the 40 days from His resurrection to His ascension. Note the "+" SIGN after the Scripture links to comments on that specific verse.

FORTY DAYS—From Resurrection to Ascension

SUNDAY MORNING

1. An angel rolled away the stone from Jesus' tomb before sunrise (Matt. 28:2-4+).
2. Women who followed Jesus visited Jesus' tomb and discovered Him missing (Matt. 28:1+; Mark 16:1-4+; Luke 24:1-3+; John 20:1+).
3. Mary Magdalene left to tell Peter and John (John 20:1-2+).
4. The other women, remaining at the tomb, saw two angels who told them about the Resurrection (Matt. 28:5-7+; Mark 16:5-7+; Luke 24:4-8+).
5. Peter and John visited Jesus' tomb (Luke 24:12+; John 20:3-10+).
6. Mary Magdalene returned to the tomb and Jesus appeared to her alone in the garden (Mark 16:9-11+; John 20:11-18): His **FIRST** appearance.
7. Jesus appeared to the other women (Mary, mother of James, Salome, and Joanna) (Matt. 28:8-10+): His **SECOND** appearance.
8. Those who guarded Jesus' tomb reported to the religious rulers how the angel rolled away the stone. They were then bribed (Matt. 28:11-15+).
9. Jesus appeared to Peter (1 Cor. 15:5+): His **THIRD** appearance.

SUNDAY AFTERNOON

10. Jesus appeared to two men on the road to Emmaus (Mark 16:12-13+; Luke 24:13-32+): His **FOURTH** appearance.

SUNDAY EVENING

11. The two disciples from Emmaus told others they saw Jesus (Luke 24:33-35+).
12. Jesus appeared to 10 apostles, with Thomas absent, in the Upper Room (Luke 24:36-43+; John 20:19-25+): His **FIFTH** appearance.

THE FOLLOWING SUNDAY

13. Jesus appeared to the 11 Apostles, including Thomas, and Thomas believed (John 20:26-28+): His **SIXTH** appearance.

THE FOLLOWING 32 DAYS

14. Jesus appeared to seven disciples by the Sea of Galilee and performed a miracle of fish (John 21:1-14+): His **SEVENTH** appearance.
15. Jesus appeared to 500 (including the Eleven) at a mountain in Galilee (Matt. 28:16-20+; Mark 16:15-18+; 1 Cor. 15:6+): His **EIGHTH** appearance.
16. Jesus appeared to His half-brother James (1 Cor. 15:7+): His **NINTH** appearance.
17. At Jerusalem Jesus appeared again to His disciples (Luke 24:44-49+; Acts 1:3-8+) : His **TENTH** appearance.
18. On the Mount of Olives Jesus ascended into heaven while the disciples watched (Mark 16:19-20+; Luke 24:50-53+; Acts 1:9-12+).

(SOURCE: [Bible Knowledge Commentary - Page 92](#))

[Believer's Study Bible](#) lists "Ten distinct resurrection appearances of Christ prior to His ascension can be documented in Scripture (cf. also Mark 15:24; 1 Cor 15:4). The order of those appearances follows: (1) to Mary Magdalene near the tomb (John 20:11-18); (2) to the women returning from the tomb (28:9, 10); (3) to Peter (Luke 24:34); (4) to the disciples approaching Emmaus in the evening (Luke 24:13-32); (5) to all the disciples except Thomas, who was absent (Luke 24:36-43); (6) to the disciples, including Thomas, on Sunday night one week later (John 20:26-31); (7) to seven disciples beside the Sea of Galilee (John 21:1-25); (8) to more than 500 people possibly on an appointed mountain in Galilee (28:16-20; possibly parallels 1 Cor 15:6); (9) to James the half brother of Jesus (1 Cor 15:7); and (10) to the apostles at the ascension (Acts 1:3-11).

Kenneth Osbeck - [BORROW Amazing Grace page 128.](#)

HE LIVES by Alfred H. Ackley, 1887–1960

He is not here; He has risen, just as He said. Come and see the place where He lay. (Matthew 28:6)

“Why should I worship a dead Jew?” This challenging question was posed by a sincere young Jewish student who had been attending evangelistic meetings conducted by the author and composer of this hymn, Alfred H. Ackley. In his book, [Forty Gospel Hymn Stories \(BORROW BOOK - PAGE 32\)](#), George W. Sanville records Mr. Ackley’s answer to this searching question, which ultimately prompted the writing of this popular gospel hymn:

He lives! I tell you, He is not dead, but lives here and now! Jesus Christ is more alive today than ever before. I can prove it by my own experience, as well as the testimony of countless thousands.

Mr. Sanville continues:

Mr. Ackley’s forthright, emphatic answer, together with his subsequent triumphant effort to win the man for Christ, flowered forth into song and crystallized into a convincing sermon on “He Lives!” In his re-reading of the resurrections of the Gospels, the words “He is risen” struck him with new meaning. From the thrill within his own soul came the convincing song—“He Lives!” The scriptural evidence, his own heart, and the testimony of history matched the glorious experience of an innumerable cloud of witnesses that “He Lives,” so he sat down at the piano and voiced that conclusion in song. He says, “The thought of His ever-living presence brought the music promptly and easily.”

The hymn first appeared in *Triumphant Service Songs*, a hymnal published by the Rodeheaver Company in 1933. It has been a favorite with evangelical congregations since that time. ([PLAY THIS HYMN](#))

I serve a risen Savior; He’s in the world today; I know that He is living, whatever men may say; I see His hand of mercy, I hear His voice of cheer, and just the time I need Him He’s always near.

In all the world around me I see His loving care, and tho my heart grows weary I never will despair; I know that He is leading thru all the stormy blast; the day of His appearing will come at last.

Rejoice, rejoice, O Christian, lift up your voice and sing eternal hallelujahs to Jesus Christ the King! The hope of all who seek Him, the help of all who find, none other is so loving, so good and kind.

Chorus: He lives, He lives, Christ Jesus lives today! He walks with me and talks with me along life’s narrow way. He lives, He lives, salvation to impart! You ask me how I know He lives? He lives within my heart.

For Today: Job 19:25; Romans 6:9, 10; Philippians 3:10, 11; Revelation 1:18

Determine to greet everyone in such a way that they will know unmistakably that Jesus is alive and living in your life. Sing as you go

[Easter Every Day](#)

He is not here; for He is risen, as He said. — Matthew 28:6

Today’s Scripture & Insight : Hebrews 10:11-18

A friend of mine, who is a preschool teacher, overheard an animated conversation among her students. Little Maria threw out the question: “Who loves God?” All of them responded, “I do! I do! I do!” Billy said, “I love Jesus.” Kelly protested, “But He died.” Billy said, “Yeah, but every Easter He rises from the dead!”

Obviously, young Billy’s understanding of the meaning of Easter is still developing. We know that Jesus died once for all (Rom. 6:10; Heb. 10:12) and, of course, rose from the dead once. Three days after paying the penalty of our sins on the cross, the sinless Jesus conquered death by rising from the grave and breaking the power of sin. It was this final sacrifice of blood that opened the only way for us to have a relationship with God now and a home with Him forevermore.

“Christ died for our sins, . . . He was buried, and . . . He rose again the third day” (1 Cor. 15:3-4). He has promised that He is preparing a place for us (John 14:1-4), and He will someday return. One day we will be with our risen Savior.

That’s why every year at Easter time—in fact, every day of the year—we have reason to celebrate the resurrection of our Savior. “I will bless the Lord at all times; His praise shall continually be in my mouth” (Ps. 34:1). By: Cindy Hess Kasper (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Related Resource:

- See also [SPECIAL TOPIC: JESUS' POST RESURRECTION APPEARANCES](#)

[Jesus Christ Is Risen Today!](#)

He is not here; he has risen, just as he said. Come and see the place where he lay. Matthew 28:6

Today's Scripture & Insight : Matthew 28:1–10

Before Charles Simeon attended university in Cambridge, England, he loved horses and clothes, spending a huge sum on his attire yearly. But because his college required him to attend regular Communion services, he started to explore what he believed. After reading books written by believers in Jesus, he experienced a dramatic conversion on Easter Sunday. Awaking early on April 4, 1779, he cried out, "Jesus Christ is risen today! Hallelujah! Hallelujah!" As he grew in his faith in God, he devoted himself to Bible study, prayer, and attending chapel services.

On the first Easter, life changed for the two women who arrived at Jesus' tomb. There they witnessed a violent earthquake as an angel rolled back the stone. He said to them, "Do not be afraid, for I know that you are looking for Jesus, who was crucified. He is not here; he has risen, just as he said" (Matthew 28:5–6). Overjoyed, the women worshiped Jesus and ran back to tell their friends the good news.

Encountering the risen Christ isn't something reserved for ancient times—He promises to meet us here and now. We might experience a dramatic encounter, such as the women at the tomb or as Charles Simeon did, but we might not. In whatever way Jesus reveals Himself to us, we can trust that He loves us. By: Amy Boucher Pye (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

How has God shown Himself to you? How have you changed because of your encounter with Him?

Risen Jesus, thank You for coming and dying on the cross that I might have life eternal. I worship You.

C H Spurgeon - I felt this afternoon, while I stood by the open grave in Norwood Cemetery, as though I heard a voice saying, 'Come, see the place where the Lord lay.' It does not matter much to us now about the precise spot. He lay in the grave: that is a prominent fact that preaches to us a pithy sermon. Any grave may well suit our purpose. In the little town of Campodolcino I once realised the tomb of Christ very vividly, in an affair which had been built for Catholic pilgrims. I was up on the hillside, and I saw written upon a wall these words—'And there was a garden.' It was written in Latin. I pushed open the door of this garden. It was like any other garden, but the moment I entered there was a hand with the words, 'And in the garden there was a new tomb.' Then I saw a tomb which had been newly painted, and when I came up to it I read thereon, 'A new tomb wherein never man lay.' I then stooped down to look inside the tomb, and I read in Latin the inscription, 'Stooping down, he looked, yet went he not in.' But there were the words written, 'Come, see the place where the Lord lay.' I went in and I saw there, graven in stone, the napkin and the linen clothes laid by themselves. I was all alone and I read the words, 'He is not here, for he is risen,' graven on the floor of the tomb. Though I dread anything scenic, histrionic and popish, yet certainly I realised very much the reality of the scene, as I did this afternoon in standing before the open tomb. I felt that Jesus Christ was really buried, really laid in the earth, and has really gone out of it; it is good for us to come and see the place where Jesus lay. (Full sermon [A Visit to the Tomb](#))

[O Glorious Day!](#)

He is not here; for He is risen. — Matthew 28:6

Today's Scripture : Matthew 27:27-31;28:1-6

It was the day after. My favorite team had just lost its final game and the dream of a championship was now over. It was cold out and a bit gloomy as I got in the car to go to work. None of this should have mattered much, but it was shaping up to be a blue Monday.

But then a song came on the radio that transformed my perspective. It was Casting Crowns singing "Glorious Day." "One day they led [Christ] up Calvary's mountain, one day they nailed Him to die on a tree." Nothing encouraging yet. "Suffering anguish, despised and rejected"—more bad news. But then the song describes the good news of Christ's resurrection and His victory over death.

Out of that worst of days—out of the noontime darkness on that Jerusalem hillside—has come the only true hope for mankind. Because Jesus "took the nails for me," as the song says, "He carried my sins far away." And one day He's coming back—"O glorious day!"

Perhaps today did not start out well for you. Maybe you face a host of trouble that threatens to turn this into a day of despair. Turn your attention to Jesus. Review what He did for you at Calvary and how He conquered death by His resurrection: "He is not here; for He is risen"! (Matt. 28:6). That can make any day a glorious day! By: Dave Branon (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Living, He loved me; dying, He saved me;
Buried, He carried my sins far away;
Rising, He justified freely forever;
One day He's coming—O glorious day!
—Chapman

Christ's empty tomb fills us with hope.

RELATED HYMNS

- [Arise, Sad Heart, Arise in Haste](#)
- [Bells, The](#)
- [Christ Hath Arisen](#)
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- [Christ Is Risen! \(Crosby\)](#)
- [Christ Is Risen! \(Kimball\)](#)
- [Christ Is Risen \(Lane\)](#)
- [Christ Is Risen! Christ Is Risen!](#)
- [Christ Is Risen from the Dead](#)
- [Christ Is Risen! Hallelujah!](#)
- [Christ Is Risen! Shout Hosanna!](#)
- [Christ Is Risen \(Thompson\)](#)
- [Christ the Lord Is Risen Again](#)
- [Christ, the Lord, Is Risen Today \(Crosby\)](#)
- [Christ, the Lord, Is Risen Today \(Hutchins\)](#)
- [Clap Hands, O Ye Heavens](#)
- [Come, See the Place Where Jesus Lay](#)
- [Come, See the Place Where Jesus Lies](#)
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- [Easter Flowers Are Blooming Bright](#)
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- [Easter Morning](#)
- [Glad Easter Morn](#)
- [Hallelujah! Christ Is Risen \(Hall\)](#)
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- [Hallelujah, He Is Risen!](#)
- [Hark! Bright Angels Sweetly Sing](#)
- [Hark! the Springtide Breezes](#)
- [He Is Risen!](#)
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- [He Lives! O Fainting Heart, Anew](#)
- [He Rose from the Dead](#)
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- [In the Tomb, Behold He Lies](#)
- [Jesus Christ Is Risen Today](#)
- [Jesus Will Be with Us](#)
- [Joy-Bells](#)
- [Joy of Joys! He Lives, He Lives](#)
- [Jubilate!](#)
- [Let Us Sing for Joy](#)
- [Lord Appears to Earth Again, The](#)
- [Lord of Life Is Risen, The](#)
- [Love Is Stronger Than Death](#)
- [Moonbeams Are Streaming](#)
- [Morn of Joy](#)
- [Morning Breaks upon the Tomb](#)
- [Morning Spreads Her Crimson Rays](#)
- [O Blessèd Day!](#)
- [O Day of Resurrection](#)
- [O Glorious Easter Day](#)
- [O Story Sweet](#)
- [Our Lord Christ Hath Risen](#)
- [Our Lord's Resurrection](#)
- [Our Risen Lord](#)
- [Our Risen Savior!](#)
- [Out of the Shadow](#)
- [Rejoice, He Is Risen!](#)
- [Risen! Hallelujah!](#)
- [See! from the Morning Land](#)
- [Sing, Oh Sing](#)
- [Sinners, Dismiss Your Fear](#)
- [Sweet and Clear the Birds Are Singing](#)
- [This Joyful Easter-Tide](#)
- [Uprising from the Darksome Tomb](#)
- [Wonderful Morning](#)
- [Ye Humble Souls That Seek the Lord](#)

Matthew 28:7 “Go quickly and **tell** His disciples that He has risen from the dead; and behold, He is going ahead of you into Galilee, there you will see Him; **behold**, I have told you.”

shall ye see him: lo, I have told you.

BGT Matthew 28:7 κα ταχ πορευθεσαι επατε το ς μαθητα ς α το τι γ ρθη π τ ν νεκρ ν, κα δο προ γει μ ς ε ς τ ν Γαλιλα αν, κε α τ ν ψεσθε· δο επον μ ν.

NET Matthew 28:7 Then go quickly and tell his disciples, 'He has been raised from the dead. He is going ahead of you into Galilee. You will see him there.' Listen, I have told you!"

CSB Matthew 28:7 Then go quickly and tell His disciples, 'He has been raised from the dead. In fact, He is going ahead of you to Galilee; you will see Him there.' Listen, I have told you."

ESV Matthew 28:7 Then go quickly and tell his disciples that he has risen from the dead, and behold, he is going before you to Galilee; there you will see him. See, I have told you."

NIV Matthew 28:7 Then go quickly and tell his disciples: 'He has risen from the dead and is going ahead of you into Galilee. There you will see him.' Now I have told you."

NLT Matthew 28:7 And now, go quickly and tell his disciples that he has risen from the dead, and he is going ahead of you to Galilee. You will see him there. Remember what I have told you."

NRS Matthew 28:7 Then go quickly and tell his disciples, 'He has been raised from the dead, and indeed he is going ahead of you to Galilee; there you will see him.' This is my message for you."

NJB Matthew 28:7 then go quickly and tell his disciples, "He has risen from the dead and now he is going ahead of you to Galilee; that is where you will see him." Look! I have told you.'

NAB Matthew 28:7 Then go quickly and tell his disciples, 'He has been raised from the dead, and he is going before you to Galilee; there you will see him.' Behold, I have told you."

YLT Matthew 28:7 and having gone quickly, say ye to his disciples, that he rose from the dead; and lo, he doth go before you to Galilee, there ye shall see him; lo, I have told you.'

MIT Matthew 28:7 Proceed quickly and tell his disciples, "He has been raised from the dead, and note this: He is going before you into Galilee. You will see him there; note that I told you."

- **go**: Mt 28:10 Mk 16:7,8,10,13 Lu 24:9,10,22-24,34 Jn 20:17,18
- **He is going ahead**: Mt 28:16,17 26:32 Mk 14:28 Jn 21:1-14 1Co 15:4,6
- **behold**: Mt 24:25 Isa 44:8 45:21 Jn 14:29 16:4
- [Resurrection of Jesus Christ-Devotionals](#)
- [Matthew 28 Resources](#) - Multiple Sermons and Commentaries

"COME AND SEE" THEN "GO AND TELL!"

Go ([poreuo](#)) **quickly** ([tachu](#)) and **tell** His disciples ([mathetes](#)) that **He has risen** ([egeiro](#)) **from the dead**; and **behold** ([idou](#) in Mt 28:2, 7, 9, 20), **He is going ahead of you into Galilee, there you will see Him**; **behold** ([idou](#) in Mt 28:2, 7, 9, 20), **I have told you** - Now that they have witnessed the empty tomb, the angel gives the women a command to **tell** this good news to the 11 **disciples**. The angel strongly emphasizes the importance of his message with the unusual occurrence of two uses of **behold** ([idou](#))! And in addition to the good news of the resurrection (which the angel repeats from Mt 28:6 to make sure they understand), they were commissioned to give the good news of a reunion with the resurrected Lord in **Galilee**, a region which had both a Jewish and a Gentile population ("Galilee of the Gentiles" Mt 4:15-16+), which is fitting for it would be here that the 11 disciples would receive their great commission (Mt 28:19). In a sense, this news about meeting in **Galilee** should have been "old news," for earlier Jesus had told the eleven "after I have been raised, I will go ahead of you to Galilee." (Mt 26:32+).

THOUGHT - God's ways are beyond our understanding (Isaiah 55:8-9). Why do I say that? In this section God chooses women to be the first witnesses of the greatest event in all eternity, the resurrection of Jesus Christ. Not Peter. Not John. Not to the men but to the women! God values women greatly, in contrast to the first century world which held them in relatively low esteem!

Beloved follower of Christ, since you have obeyed the call to **'Come and see'** that He has risen (which you did when you believed), your privilege now is to **"Go and Tell"** just as these women did. **To whom have you recently told the Good News that Jesus is Risen from the dead and He is returning** (soon)? Don't miss your golden opportunity of a lifetime! One of the things we will not need to do in Heaven is tell the good news. Seize the moment! Redeem the time (opportunity). See [Redeem the Time](#).

John MacArthur makes the point that "It was not that Jesus would first appear to the disciples in **Galilee**, because He manifested Himself to them several times before that. He appeared to Peter (Luke 24:34), to the two disciples on the road to Emmaus (Luke 24:15; cf. Mark 16:12), to ten of the disciples as they were assembled on resurrection evening (John 20:19-25), to all eleven disciples eight days later (John 20:26), and to seven of the disciples as they were fishing in the Sea of Galilee (John 21:1). But Jesus' supreme appearance to the disciples was to be in Galilee, where He "appeared to more than five hundred brethren at one time" (1 Cor. 15:6) and where He would commission the eleven to apostolic ministry. (See [The MacArthur Commentary](#))

Spurgeon - "Not first to them who were the heads of the Church, as it were, but first of all to lowly women, did the Lord appear; and the apostles themselves had to go to school to Mary Magdalene and the other Mary to learn that great truth, 'The Lord is risen indeed.'"

Bob Utley - **"He is going ahead of you into Galilee"** Jesus had told them He would meet them on a mountain in Galilee (cf. Mt. 26:32, 28:7, 10; 1Co 15:6). This was a way to assert His resurrection and give them hope. He had a final message for them (cf. Mt. 28:18-20; Lk 24:46-47; Acts 1:8).

Disciples ([3101](#)) [mathetes](#) from [manthano](#) = to learn which Vine says is "from a root *math*, indicating thought accompanied by

endeavor". Gives us our English = "*mathematics*" - see [matheteuo](#)) describes a person who learns from another by instruction, whether formal or informal. Another source says *mathetes* is from from **math-** which speaks of "mental effort that thinks something through" and thus describes is a learner; a follower who learns the doctrines and the lifestyle of the one they follow. Discipleship includes the idea of one who intentionally learns by inquiry and observation (cf [inductive Bible study](#)) and thus **mathetes** is more than a mere pupil. A **mathetes** describes an adherent of a teacher. As discussed below **mathetes** itself has no spiritual connotation, and it is used of superficial followers of Jesus as well as of genuine believers. The Lord calls everyone to grow as a disciple (a learner of Christ; cf. also Mt 11:29,30+), one who lives in faith, who lives in and by His Word in the power of the Holy Spirit.

Note in the Great Commission that the implication is that the disciple is not just a hearer and a learner from another, but is a doer of what he learns for Mt 28:20+ says "teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."

NIDNTT - (EXCERPT FROM 8 PAGE DISCUSSION OF MATHETES) - A man is called a *mathētēs* when he binds himself to someone else in order to acquire his practical and theoretical knowledge. He may be an apprentice in a trade, a student of medicine, or a member of a philosophical school. One can only be a *mathētēs* in the company of a [didaskalos](#), a master or teacher, to whom the *mathētēs* since the days of the Sophists generally had to pay a fee. An obvious exception to this is when *mathētēs* refers to spiritual dependence on a thinker long since dead. Socrates never wanted to have any *mathētēs* and never regarded himself as a *didaskalos*... It is used to indicate total attachment to someone in discipleship (**Ed**: But see distinction below between a true disciple and a pseudo-disciple of Jesus). The secular Gk. usage of the word in the sense of apprentice, pupil or student is not found... **Mathētēs** in Jn. is often simply a term for "Christian" (Jn. 8:31+; Jn 13:35+; Jn 15:8+)... *mathētēs* has the general sense of "Christian", one who believes in Jesus. (See online 8 page article on *Mathetes* in the [New International Dictionary Of New Testament Theology, volume 1, page 490](#))

Ralph Earle - As **followers** of Jesus we are to be, first of all, **learners**. We are to learn from Him by listening to Him, learn the truth that will set us free (John 8:32+) and keep us from error. But we are also to learn from Him by looking at Him- learn how to live a life of beauty and blessing. (BORROW [Word Meanings in the New Testament](#))

William Barclay writes that "All his life a Christian should be learning more and more about Jesus. The shut mind is the end of discipleship!" ([Matthew 5 Commentary - Daily Study Bible - online](#))

Bill Mounce - Typically in the Jewish world, a disciple would voluntarily join a school or otherwise seek out a master rabbi; however, Jesus seeks out and chooses those whom he wants as his disciples (Mk 1:17; 2:14; Lk 5:1–11; cf. Mt 4:18–21). A dedicated disciple was generally expected someday to become a rabbi himself, yet Jesus teaches his disciples that he will always be their rabbi and they will have a lifetime of discipleship (Mt 23:8; cf. Mt 10:24–25, 37; Lk 14:26–27; Jn 11:16). Jesus' disciples are bound to him and to God's will (Mt 12:46–50; cf. Mk 3:31–45). They are called to a lifetime of work and service (Mt 16:15–19; Mk 1:17; Lk 5:10), (See [Mounce's Complete Expository Dictionary of Old and New Testament words](#))

Charles Swindoll - A *mathētēs* is one who subjects himself or herself to a process of becoming familiarized with something by experiencing, learning, or receiving direction. This process usually implies the aid of another person, and as the term fully developed, it was inconceivable for one to be a learner without a guide or a master. The term is used to refer to the disciples of rabbis, and those of John the Baptizer, the Pharisees, and Moses (e.g., Mark 2:18; John 9:28). Although we often refer to the twelve apostles as the "twelve disciples," it is important to recognize that this term often refers to all of Jesus' followers (Luke 6:13, 17). (See [Insights on Luke - Google Book](#))

TDNT - mathetes is regularly used in Acts for a Christian as such... As regards the material aspect of the use of **mathetes** for Christians in Acts, the primary point to notice is that the relevant sections of Acts use it in the sense of those who have come to believe in Christ. In this respect the usage is analogous to that of John's Gospel.

Robert Coleman - When it is all boiled down, those of us who are seek to train men must be prepared to have them follow even as we follow Christ (1 Cor. 11:1_±). (ED: SEE DISCUSSION OF [Walking Like Jesus Walked!](#)) We are the exhibit (Phil. 3:17_±; 1 Th 2:7,8_±, 2 Ti. 1:13_±). They will do those things which they hear and see in us (Phil 4:9_±). Given time, it is possible through this kind of leadership to impart our way of living to those who are constantly with us (See Robert Coleman's online work [The Master Plan of Evangelism.](#)) Related resource - BORROW [The Master Plan of Evangelism by Robert E. Coleman \(read some of the reviews!\)](#)

Related Resources:

- [Make Disciples 1](#)
- [Make Disciples 2 - Begins study of Five Most Important Passages for Believers](#)
- [Make Disciples 3 - Chart comparing Filled with the Spirit and the Word](#)
- [Make Disciples 4](#)
- [Make Disciples 5](#)
- [Make Disciples 6](#)
- [Make Disciples 7](#)
- [Make Disciples 8](#)
- [What is the difference between a Christian and a disciple? GOTQUESTIONS.ORG](#) - (**EDITORIAL NOTE:** ANSWER = NOTHING! EVERY BELIEVER, EVERY CHRISTIAN IS A DISCIPLE! THERE IS A TEACHING THAT APPARENTLY EMANATED FROM DALLAS THEOLOGICAL SEMINARY THAT THERE IS A STRATIFICATION AND NOT ALL BELIEVERS ARE DISCIPLES. DISCIPLES IS AN "ELITE" CLASS OF BELIEVERS. THIS IS A FALSE TEACHING! EVERY BELIEVER IS A FOLLOWER OF CHRIST, A DISCIPLE OF CHRIST!) I FULLY AGREE WITH GOTQUESTIONS.ORG WHICH STATES "**Biblically speaking, a Christian is a disciple of Christ.**"
- [What is the difference between a disciple and apostle?](#)
- [What is Christian discipleship?](#)
- [Why is making disciples important?](#)
- [Should a Christian be involved in mentoring? What does the Bible say about mentorship?](#)

Go Quickly and Tell - The far-famed preacher, Robert G. Lee, told of a terrible train wreck that occurred near Kinston, North Carolina. An excursion train plunged into an open draw bridge on the Elizabeth River, and eighteen passengers were killed or drowned. An inquiry to determine the cause of the accident heard from the signal man and from the engineer. The signal man swore under oath that he had waved a red flag, signaling the train to stop. The engineer, however, swore that the flag had been white, indicating full speed ahead. The mystery was solved when the flag was recovered and presented as evidence. It was a red flag, but it had become so faded in time that it would have appeared white from a distance. "Many Christians have become like a faded flag that fails to convey God's message of warning to imperiled men," said Lee. "Oh, the wrecks that have resulted from the unfaithfulness of those whose Christianity is a faded flag." (**BORROW** ["The Useless Flag" from Robert G. Lee's Sourcebook of 500 Illustrations p. 75](#))

Dr. David Jeremiah - Do "dying sayings" interest you? It's intriguing to compare the final moments of Christians to those without Him.

The last words of **Thomas Carlyle**, the famous Scottish writer, was:

I am as good as without hope ... a sad old man gazing into the final chasm.

(**ED:** QUOTE FROM CARLYLE - *I read Gibbon, and then first clearly saw that **Christianity** was not true. Then came the most trying time of my life. I should either have gone mad or made an end of myself had I not fallen in with some very superior minds.*^[28])

Compare that with the dying words of evangelist **D. L. Moody**:

"Earth recedes! Heaven opens before me. This is no dream... It is beautiful! It is like a trance! If this is death, it is sweet! God is calling me, and I must go!"

Easter changes the way we look at both life and death. When the Bible says that Christ is the firstfruits of those who sleep, it means He is the first of many to be resurrected. "Firstfruits" refers to the earliest ingathering of crops. It indicates there's a greater harvest coming. Jesus was the first of those to be resurrected, and because He lives, we shall live also.

As **Charles Wesley** put it in his great hymn:

"Lives again our glorious King,
Where, O death, is now thy sting?
Dying once He all doth save,
Where thy victory, O grave? Alleluia!"
(**Play** [Christ the Lord is Risen Today](#))

(BORROW [Preacher's Sourcebook 2008 page 89](#))

If Dr Jeremiah's quotes intrigue you, you might be interested in BORROWING [Last words of saints and sinners](#) by Lockyer, Herbert - THIS IS A FASCINATING BOOK TO READ!

[Running to Tell](#)

So the women . . . ran to tell his disciples. Matthew 28:8

Today's Scripture & Insight : Matthew 28:1–10

The modern-day marathon is based on the story of a Greek messenger, Pheidippides. According to legend, in 490 bc he ran approximately twenty-five miles (forty kilometers) from Marathon to Athens to announce the Greeks' victory against their formidable foe, the invading Persians. Today, people run marathons for the personal satisfaction of an athletic achievement, but Pheidippides had a greater purpose behind his effort: each of his steps was run for the sheer joy of delivering good news to his kinsmen!

Some five hundred years later, two women also ran to deliver good news—the most pivotal news in all of history. When Mary and Mary Magdalene arrived at the tomb where Jesus had been placed after His crucifixion, they found it empty. An angel told them that Jesus had “risen from the dead” and to “go quickly and tell his disciples” (Matthew 28:7). The women, “afraid yet filled with joy,” ran to tell the disciples what they'd discovered (v. 8).

May we have the same joyful exuberance at the resurrection of Jesus, and may it invigorate us to share the good news with others. We may not even need to “run” farther than next door to find someone who needs to know about our Savior. He won the battle against death so we might live victoriously with Him forever! By: Kirsten Holmberg (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Who shared the good news of Christ's resurrection with you? How will you share it with others today?

God, I rejoice because of Your victory over death. Thank You for allowing me the privilege of sharing this good news with those You've put in my life.

RELATED HYMNS

- [Day of Life and Joy!](#)
- [Day of Resurrection, Then](#)
- [Easter Greeting Song](#)
- [His Cheering Message from the Grave](#)
- [Light's Glittering Morn Bedecks the Sky](#)
- [Now All the Bells Are Ringing](#)
- [O Sons and Daughters, Let Us Sing!](#)
- [Savior Is Risen, The](#)
- [Sweet Easter Bells](#)
- [When I the Lonely Tomb Survey](#)

Matthew 28:8 And they left the tomb quickly with fear and great joy and ran to report it to His disciples.

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

BGT Matthew 28:8 Κα πελθοσαι ταχ π το μνημε ου μετ φ βου κα χαρ ς μεγ λης δραμον παγγε λαι το ς μαθητα ς α το .

NET Matthew 28:8 So they left the tomb quickly, with fear and great joy, and ran to tell his disciples.

CSB Matthew 28:8 So, departing quickly from the tomb with fear and great joy, they ran to tell His disciples the news.

ESV Matthew 28:8 So they departed quickly from the tomb with fear and great joy, and ran to tell his disciples.

NIV Matthew 28:8 So the women hurried away from the tomb, afraid yet filled with joy, and ran to tell his

disciples.

NLT Matthew 28:8 The women ran quickly from the tomb. They were very frightened but also filled with great joy, and they rushed to give the disciples the angel's message.

NRS Matthew 28:8 So they left the tomb quickly with fear and great joy, and ran to tell his disciples.

NJB Matthew 28:8 Filled with awe and great joy the women came quickly away from the tomb and ran to tell his disciples.

NAB Matthew 28:8 Then they went away quickly from the tomb, fearful yet overjoyed, and ran to announce this to his disciples.

YLT Matthew 28:8 And having gone forth quickly from the tomb, with fear and great joy, they ran to tell to his disciples;

MIT Matthew 28:8 The women, awed and exhilarated with great joy, set out quickly from the tomb. They ran to announce the news to his disciples.

- with: Ezr 3:12,13 Ps 2:11 Mk 16:8 Lu 24:36-41 Jn 16:20,22 20:20,21
- [Matthew 28 Resources](#) - Multiple Sermons and Commentaries

THE WOMEN OBEY WITH HASTE TO TELL THE GOOD NEWS

And they left ([aperchomai](#) - went away from) the tomb ([mnemeion](#)) quickly ([tachu](#) - as commanded in Mt 28:7) with fear ([phobos](#)) and great (megas) joy ([chara](#)) and ran to report ([apaggello](#) - announce) it to His disciples ([mathetes](#)) - The fear ([phobos](#)) of the women was surely different than the fear ([phobos](#)) of the guards in Mt 28:4, but was probably more a mixture of real fear (cf Mt 28:10 "do not fear") and reverential awe because of the truth they had just heard and witnessed. And the fact that their emotions were coupled with great (megas) joy ([chara](#)) indicates they were not terrified. Place yourself for a moment in their sandals. They came to the tomb downcast, but left with great joy. Indeed, is this not what the truth of the resurrection of Jesus should do for all of His disciples? (Rhetorical). His disciples ([mathetes](#)) almost certainly refers to the 11 core disciples.

Warren Wiersbe - The remarkable change in the early believers is another proof of His resurrection. One day they were discouraged and hiding in defeat. The next day they were declaring His resurrection and walking in joyful victory. In fact, they were willing to die for the truth of the Resurrection. If all of this were a manufactured tale, it could never have changed their lives or enabled them to lay down their lives as martyrs. There were over 500 witnesses who saw Jesus alive at one time (1 Cor. 15:3-8). These appearances of the risen Christ were of such a nature that they could not be explained as hallucinations or self-deception. The people who saw Him were surprised. It would have been impossible for over 500 people to suffer hallucinations at the same time. Even the Apostle Paul, who was an enemy of the church, saw the risen Christ; that experience transformed his life (Acts 9). The existence of the church, the New Testament, and the Lord's Day add further proof that Jesus is alive. For centuries, the Jews had been God's people, and they had honored the seventh day, the Sabbath. Then a change took place: Jews and Gentiles united in the church and became God's people; they met on the first day of the week, the Lord's Day. The New Testament is a lie if Jesus is dead, for every part of it points to a risen Christ. Of course, Christians have experienced His resurrection power in their own lives. While the inward, subjective experience alone would not prove our Lord's historic resurrection, when combined with the other evidences, it adds great weight to the case. Still it is possible for people to be self-deluded. "Believers" in all kinds of cults will claim their way is true because of what they have experienced. But Christians have the weight of church history, Scripture, and dependable witnesses to back up their own personal experiences of faith. ([Bible Exposition Commentary](#))

Bob Utley - Fear and great joy characterize the first resurrection encounters. The spiritual realm breaking into physical reality also caused fear (which was to cease, cf. Matt. 28:10, but the great joy would continue), but this time it was the message of the risen Christ which brought "great joy" and still does! They ran to report it. This is the same thrust as Matt. 28:19-20. The followers must go and tell.

Matthew 28:9 And **behold**, Jesus met them and greeted them. And they came up and took hold of His feet and worshiped Him.

KJV Matthew 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.

BGT Matthew 28:9 καὶ ὁ ἰησοῦς πύτησεν αὐτὰς λέγων· χαίρετε. αὐτὸν προσελθοῦσαι κῆτησαν αὐτοὺς πῶς καὶ προσεκύνησαν αὐτόν.

NET Matthew 28:9 But Jesus met them, saying, "Greetings!" They came to him, held on to his feet and worshiped him.

CSB Matthew 28:9 Just then Jesus met them and said, "Good morning!" They came up, took hold of His feet, and worshiped Him.

ESV Matthew 28:9 And behold, Jesus met them and said, "Greetings!" And they came up and took hold of his feet and worshiped him.

NIV Matthew 28:9 Suddenly Jesus met them. "Greetings," he said. They came to him, clasped his feet and worshiped him.

NLT Matthew 28:9 And as they went, Jesus met them and greeted them. And they ran to him, grasped his feet, and worshiped him.

NRS Matthew 28:9 Suddenly Jesus met them and said, "Greetings!" And they came to him, took hold of his feet, and worshiped him.

NJB Matthew 28:9 And suddenly, coming to meet them, was Jesus. 'Greetings,' he said. And the women came up to him and, clasping his feet, they did him homage.

NAB Matthew 28:9 And behold, Jesus met them on their way and greeted them. They approached, embraced his feet, and did him homage.

YLT Matthew 28:9 and as they were going to tell to his disciples, then lo, Jesus met them, saying, 'Hail!' and they having come near, laid hold of his feet, and did bow to him.

MIT Matthew 28:9 Look: Jesus met them saying, "Rejoice!" When they approached him, they grabbed his feet and prostrated themselves before him.

- as: Isa 64:5 Mk 16:9,10 Jn 20:14-16
- All hail: Lu 1:28 Jn 20:19 2Co 13:11 *Gr:
- and held: Song 3:3,4 Lu 7:38 Jn 12:3 20:17 Rev 3:9
- **worshipped**: Mt 28:17 14:33 Lu 24:52 Jn 20:28 Rev 5:11-14
- [Matthew 28 Resources](#) - Multiple Sermons and Commentaries

THE CONSUMMATE TRUTH THAT THE TOMB WAS EMPTY

And behold ([idou](#) in Mt 28:2, 7, 9, 20), **Jesus met** ([hupantao](#)) **them and greeted them** (Saying "Greetings!" or "Hail" or "Rejoice" or "Be glad") - This use of **behold** ([idou](#)) drawing attention to the next incredible encounter is almost an understatement! He met them FACE TO FACE as they were running. These women were last at the cross, first at the tomb and now first to see our risen Lord. What an indescribable blessing had been bestowed on them for their loyalty and faithfulness (a lesson to all of us)! If they had great joy in Mt 28:9, imagine their indescribable joy at being blessed with this face to face encounter with the Living Lord!

PRINCIPLE:

*"It is when we are obeying God's Word
that He comes to us."*

-- Warren Wiersbe

Jesus **greeted** them and they immediately recognized His voice, for as Jesus said in John 10:4+ His sheep "know His voice." **Greeted** ([chairo](#)) in the common vernacular meant something like "Good morning," and was a common greeting in this culture. It is amazing that the risen Lord choose to greet them with such a casual, ordinary greeting. After all He had just conquered sin and death and here He greets the women "with warm, informal tenderness." He would soon ascend (40 days) to take His rightful place as their (our) great High Priest and yet with His tender greeting is a reminder that "we do not have a high priest who cannot sympathize with our weaknesses." (Heb 4:15+)

As **Spurgeon** says "THE LORD JESUS OFTEN MEETS WITH HIS PEOPLE IN THE WAY OF HOLY SERVICE." (Full sermon [All Hail!](#))

NET Note - And behold." Here kai has been translated as "but" to indicate that the return of the women from the tomb was

interrupted by this appearance of Jesus. The Greek word [idou](#) has not been translated (IN NET TRANSLATION) because it has no exact English equivalent here, but adds interest and emphasis.

And they came up ([proserchomai](#)) **and took hold of His feet and worshiped** ([proskuneo](#)) **Him** - Clearly their eyes were supernaturally opened and they were able to immediately recognize Jesus. The verb **came up** ([proserchomai](#)) is used repeatedly in Hebrews to describe coming to or approaching Deity (Heb 7:25; Heb 10:1, 22; Heb 11:6), which is exactly what these women were doing! In Hebrews 4:16+ the writer exhorts believers "**let us draw near** ([proserchomai](#)) with confidence (boldness) to the throne of grace," and here they were drawing near to the very Fountain and Source of grace upon grace (Jn 1:14, 16+, 2Co 8:9+, 2Co 13:14a+, 2Ti 2:1+). Note that in taking hold of His feet the women proved Jesus was not a ghost but a risen Savior with a real body. See also [Does the Bible describe Jesus being worshiped?](#)

The women respond appropriately to the Risen Savior by falling on the ground and worshipping at His feet. One recalls the response of the wise men from the East who at Jesus' birth/incarnation in Mt 2:11+ "fell to the ground and worshiped ([proskuneo](#)) Him." Jesus accepts their worship, another of many clear indicators that He is God.

John 20:17+ records only Mary taking hold of Jesus' feet, an Oriental way of showing submission, respect, and worship.

Henry Morris - Each of the four gospel writers has a different account of the resurrection events, written from his own knowledge and perspective. While they may appear superficially to be somewhat contradictory, their very differences prove the absence of collusion. Furthermore, when compared carefully, the contradictions vanish, and their combined testimony becomes an impregnable verification of the reality of Christ's bodily resurrection. (Borrow [The Defender's Study Bible](#))

Matthew Henry's Concise - Mt 28:9-10. God's gracious visits usually meet us in the way of duty (**ED: INTERESTING THOUGHT**); and to those who use what they have for others' benefit, more shall be given. This interview with Christ was unexpected; but Christ was nigh them, and still is nigh us in the word. The salutation ("GREETED THEM") speaks the good-will of Christ to man, even after He entered into His state of exaltation. It is the will of Christ that His people should be a cheerful, joyful people, and **His resurrection furnishes abundant motivation for joy**. Be not afraid. Christ rose from the dead, to silence His people's fears, and there is enough in that to silence them. The disciples had just before shamefully deserted Him in His sufferings; but, to show that He could forgive, and to teach us to do so, He calls them **brethren**. Notwithstanding His majesty and purity, and our meanness and unworthiness, He still condescends to call believers his **brethren**. (**ED: HALLELUJAH! THANK YOU JESUS!**)

CHRIST AROSE

Death cannot keep his prey,
Jesus, My Savior!
He tore the bars away,
Jesus, my Lord!

Up from the grave He arose,
With a mighty triumph o'er His foes;
He arose a victor from the dark domain,
And He lives forever with His saints to reign.
He arose! He arose!
Hallelujah! Christ arose!

Met ([5221](#)) [hupantao](#) from **hupo** = by, below + **antao** = to meet **face to face** with; **antao** is from **anti** = opposite) means to go to meet. In a friendly sense meet or in a hostile sense oppose. The idea is that of "encounter", thus the idea "come out to meet."

TECHNICAL NOTE - The Nestle-Aland Greek has **hupantao** in Mt 28:9, but the Textus Receptus has **apantao** (below)

Meet ([528](#)) **apantao** from **apo** = from, going forth + **antao** = to meet (Vine on **antao** = "to meet with, come face to face with"). Means to go to meet. To meet someone (Mk 14:13). To come forward. **LS** = "to move from a place to meet a person; then, generally, to meet, encounter....as a law term, to meet in open court, to appear in court." To come from another place into the presence of, to meet from opposite directions

Apantao - 7v (Textus Receptus) - Matt. 28:9; Mk. 5:2; Mk. 14:13; Lk. 14:31; Lk. 17:12; Jn. 4:51; Acts 16:16 (Only 2 uses in the Nestle-Aland - Mk 14:13, Lk 17:12)

Septuagint - Ge 28:11; Ge 33:8; Ge 49:1; Ruth 1:16; Ruth 2:22; 1 Sam. 10:5; 1 Sam. 15:2; 1 Sam. 22:17; 1 Sam. 22:18; 1 Sam. 25:20; 1 Sam. 28:10; 2 Sam. 1:15; 1 Ki. 2:32; 1 Ki. 2:34; Job 4:12; Job 21:15; Job 36:32; Prov. 26:18; Jer. 13:22; Jer. 27:18; Hos. 13:8;

Came up (drew near) (4334) **proserchomai** from **prós** = facing + **erchomai** = come) means to come facing toward. To approach, come near, visit, figuratively to worship, draw near, go near to. Followed by the dat. of thing, to assent to, embrace (1Ti 6:3). Elsewhere in the NT this verb always describes the movement of a body to a place. But in later Greek it came to be used for the assent or consent of the mind.

Proserchomai in Matthew - Matt. 4:3; Matt. 4:11; Matt. 5:1; Matt. 8:2; Matt. 8:5; Matt. 8:19; Matt. 8:25; Matt. 9:14; Matt. 9:18; Matt. 9:20; Matt. 9:28; Matt. 13:10; Matt. 13:27; Matt. 13:36; Matt. 14:12; Matt. 14:15; Matt. 15:1; Matt. 15:12; Matt. 15:23; Matt. 15:30; Matt. 16:1; Matt. 17:7; Matt. 17:14; Matt. 17:19; Matt. 17:24; Matt. 18:1; Matt. 18:21; Matt. 19:3; Matt. 19:16; Matt. 20:20; Matt. 21:14; Matt. 21:23; Matt. 21:28; Matt. 21:30; Matt. 22:23; Matt. 24:1; Matt. 24:3; Matt. 25:20; Matt. 25:22; Matt. 25:24; Matt. 26:7; Matt. 26:17; Matt. 26:49; Matt. 26:50; Matt. 26:60; Matt. 26:69; Matt. 26:73; Matt. 27:58; Matt. 28:2; Matt. 28:9; Matt. 28:18;

Worshipped (bowed down) (4352) **proskuneo** from **pros** = before + **kuneo** = kiss or adore) means to prostrate oneself in homage before another in the full sense of worship, not mere reverence or courtesy. When Jesus Christ was born into this world, He was attended and worshipped by angels. (Lu 2:13f). **Proskuneo** represents the most common Near Eastern act of adoration and reverence and also carries the idea of profound awe and respect. Some believe that the root word **kuneo** may be related to **kuon** which is the Greek word for dog and which then could be picturing a dog licking his master's hand.

The word **proskuneo** literally means to kiss toward someone, to throw a kiss in token of respect or homage, to prostrate oneself in homage, to do reverence to, to adore and so to worship and show respect. In the ancient Oriental (especially Persia) the mode of salutation between persons of equal rank was to kiss each other on the lips. When the difference of rank was slight, they kissed each other on the cheek. When one was much inferior, he fell upon his knees touched his forehead to the ground or prostrated himself, and as he was bowing down he would be throwing kisses toward the superior. It is this latter mode of salutation that is intended by the Greek writers in the use of the verb **proskuneo** .

Proskuneo in Matthew - Matt. 2:2; Matt. 2:8; Matt. 2:11; Matt. 4:9; Matt. 4:10; Matt. 8:2; Matt. 9:18; Matt. 14:33; Matt. 15:25; Matt. 18:26; Matt. 20:20; Matt. 28:9; Matt. 28:17

Norman Geisler - [When Critics Ask see page 312](#)

MATTHEW 28:9 —**To whom did Christ appear first, the women or His disciples?**

PROBLEM: Both Matthew and Mark list women as the first ones to see the resurrected Christ. Mark says, “He appeared first to Mary Magdalene” (16:9). But Paul lists Peter (Cephas) as the first one to see Christ after His resurrection (1 Cor. 15:5).

SOLUTION: Jesus appeared first to Mary Magdalene, then to the other women, and then to Peter.

THE ORDER OF THE TWELVE APPEARANCES OF CHRIST -- below is the list of 12 witnesses and the order in which each saw and heard the resurrected Lord (some even touched Him. For full chart [see page 312](#)

1. Mary (John 20:10–18)
2. Mary & Women (Matt. 28:1–10)
3. Peter (1 Cor. 15:5)
4. Two Disciples (Luke 24:13–35)
5. Ten Apostles (Luke 24:36–49; John 20:19–23)
6. Eleven Apostles (John 20:24–31)
7. Seven Apostles (John 21)
8. All Apostles (Matt. 28:16–20; Mark 16:14–18)
9. 500 Brethren (1 Cor. 15:6)
10. James (1 Cor. 15:7)
11. All Apostles (Acts 1:4–8)
12. Paul (Acts 9:1–9; 1 Cor. 15:8)

C H Spurgeon - Sermon Notes - Matthew 28:9, 10—“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. “Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.”

All that concerns our Lord after his resurrection is calm and happy. A French writer calls the forty days on earth, “the life of Jesus Christ in glory”: truly it was glory as full as earth could then bear.

His tomb was empty, and consequently the disciples' griefs would have been over had they fully understood what that vacant grave meant.

Then was their choicest time for living fellowship with their risen Lord, and he did not fail to grant them the privilege on many memorable occasions.

Since our Lord is risen, we also may have happy communion with him.

These are days in which we may expect him to manifest himself to us spiritually, as he did for forty days to the disciples corporeally. Let us not be satisfied unless it is often said of us, "Jesus met them."

I. IN THE WAY OF SERVICE JESUS MEETS US. "As they went to tell his disciples, behold, Jesus met them."

1. He may come at other times, as he did to those who visited the sepulchre, to those walking out to Emmaus, to others fishing, and to the eleven assembled for mutual consolation.

2. He is likeliest to come when we are doing his work, since—
We are then most awake, and most able to see him.

We are then in special need of him.

We are then most in accord with him.

3. But come when Jesus may, it will be a blessed visitation, worthy to be prefaced by a "Behold!" Oh, that he would come now!

II. WHEN JESUS MEETS US, HE HAS EVER A GOOD WORD FOR US.

The fittest motto for resurrection fellowship is "All hail!"

1. A word of salutation. He is not ashamed to call us brethren, and welcome us with "All hail!"

2. A word of benediction. He wishes us well, and expresses his hearty, sacred desire by the words "All hail!"

3. A word of gratulation. He was glad to see these women, he gave them glad tidings, he bade them be glad, he made them glad, he was glad with them, saying, "All hail!"

4. A word of pacification. He afterwards said, "Be not afraid"; but this was virtually contained in his "All hail!" His presence can never mean us harm; it ever works us health.

III. WHEN JESUS MEETS US, IT BECOMES US TO AROUSE OURSELVES.

We ought at such times to be like the disciples, who were—

1. All alive with hopeful energy. "They came." In eager haste they drew near to him. What life it would put into preachers and hearers if the Lord Jesus would manifestly appear unto them! Dulness flees when Jesus is seen.

2. All aglow with happy excitement. They "held him by the feet,"—hardly knowing what they did, but enraptured with the sight of him.

3. All ardent with reverent love. They "worshipped him." What heartiness they threw into that lowly adoration!

4. All amazed at his glory. They were prostrate, and began to fear.

5. All afraid lest they should lose their bliss. They grasped him, and held him by the feet.

IV. FROM SUCH A MEETING WE SHOULD GO ON A FURTHER ERRAND.

1. We must not plead spiritual absorption as an excuse for inactivity, but we must "go" at our Lord's bidding.

2. We must seek the good of others because of their relation to our Lord. He says, "tell my brethren."

3. We must communicate what our Lord has imparted,— "go tell."

4. We must encourage our brethren by the assurance that joy similar to ours awaits them,— "there shall they see me."

Thus shall we best realize and retain the choice benefits of intercourse with the Lord. Not only for ourselves, but mainly for the benefit of others, are we to behold our Lord.

Let us go to holy work hoping to meet Jesus as we go.

Let us go to more holy work when we have met him.

Let us labour to "abide in him", looking, for his promised appearing and exhorting others to do the same.

ILLUSTRATIVE

It is said that a venturesome diplomatist once asked the Emperor Nicholas who was the most distinguished of His Majesty's subjects. According to report, the Czar replied that the most distinguished Russian was he whomsoever the Emperor honoured by speaking to him. Royal vanity dictated that reply, but we speak "words of truth and soberness" when we say that the most distinguished of men is he whom the Lord of hosts honours by admitting to communion with himself. "Speak, Lord; for thy servant heareth."

In vain thou strugglest to get free,
I never will unloose my hold;
Art thou the Man that died for me?
The secret of Thy love unfold.
Wrestling, I will not let thee go,
Till I Thy name, Thy nature know.
Charles Wesley.

There is a striking legend illustrating the blessedness of performing our duty at whatever cost to our own inclination. A monk had seen a beautiful vision of our Saviour, and in silent bliss he was gazing upon it. The hour arrived at which it was his duty to feed the poor at the convent gate. He would fain have lingered in his cell to enjoy the vision; but, under a sense of duty, he tore himself away from it to perform his humble service. When he returned, he found the blessed vision still waiting for him, and heard a voice, saying, "Hadst thou staid, I would have gone. As thou hast gone, I have remained."

It is a blessed thing to go forth with the Master's message after having seen him; it is delightful to meet him on the way when we are going to tell his disciples; and it is inexpressibly pleasant to find him in the assembly bearing witness with us. To go from the Lord, for the Lord, with the Lord, is such an agreeable combination that it cannot be described, but must be personally experienced. The Lord Jesus is by no means niggardly in his converse with his people: he meets us as often as we are fit to be met, and oftener; and he uses such familiarities as could never have been expected had they not been already enjoyed. Who would have dreamed of his saying "All hail!" if he had not himself selected the term?—C. H. S.

A good theme might be found in the words of the message recorded in our text. Jesus prepares his messengers by saying "Be not afraid." Those who bear tidings for him should be calm and happy. He calls his disciples by a sweet name "my brethren"; invites them to meet him; appoints a well-known trysting-place; and promises to be there. Whatever else they had begun to do, they must make this their chief business, to be at Galilee to commune with him, to put themselves at his disposal, and to receive his commission.—C. H. S

Jon Courson - BORROW [A Day's Journey PAGE 22](#)

And as they went to tell his disciples, behold, Jesus met them, saying, All hail. Matthew 28:9

'All hail' was a very common expression. Slang of the day, it simply meant, 'Hi.'

I like that! When the women came to the tomb, their doctrine was all wrong. They thought Jesus was dead. But guess who came to them? Jesus Christ Himself because, although they were doctrinally wrong, they were devotionally right.

I am convinced that a lot of us take pride in our doctrine when the Lord is saying, 'What I desire is your affection.' We are committed to precepts about Christ, but are we committed to the Person of Christ? Many believers are doctrinally right, but they're dead right because their doctrine is devoid of devotion.

And so I say to you today that even if your knowledge is limited or if your doctrine is not perfectly accurate, if your affection for Him is real, Jesus will appear to you time and time again, saying, 'All hail...Hi!'

[What's The Good News?](#)

As cold water to a weary soul, so is good news from a far country. — Proverbs 25:25

Today's Scripture : Matthew 28:1-10,16-20

What's the good news today? I ask that question sometimes of people I know. If the person is a Christian, he might smilingly reply, "The same as it was yesterday. God loves us." And both he and I rejoice that it will be the same tomorrow.

Those who don't know Christ, though, don't have such good news to share. We can understand why pessimistic novelist T. C. Boyle says, "If God doesn't exist . . . and you have no purpose on Earth, then it's a mighty mean place, ruled by accident. . . . I'd like to have a lot better news for everybody, but I don't."

Despite personal disappointments and the evils we see in this world, life is not just a series of accidents. Our God is in ultimate control, making even man's wrath contribute to the fulfillment of His wise and loving purposes.

Faith in the One who died on Calvary's cross and rose from the tomb is the antidote to dark despair. Faith in our Lord Jesus Christ gives a realistic reason for hope.

When Jesus rose from the grave, He told two women to tell His disciples He was alive. Later He commanded His followers to take that news to all nations (Matthew 28:9-10,19).

That's the good news we can proclaim to others. It's the answer to the riddle of our existence. —Vernon Grounds (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Oh, may our lives ring loud and clear
With God's good news for all,
So people who are lost in sin
Will clearly hear His call.
—Sper

The good news is not that Jesus lived and died, but that He died and lives.

Matthew 28:10 Then Jesus *said to them, “Do not be afraid; go and take word to My brethren to leave for Galilee, and there they will see Me.”

KJV Matthew 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.

BGT Matthew 28:10 τ ε λ γ ε ι α τ α ς η ρ ο ς μ φοβε σθε· π γετε παγγε λατε το ς δελφο ς μου να π λθωσιν ε ς τ ν Γαλιλα αν, κ κε με ψονται.

NET Matthew 28:10 Then Jesus said to them, "Do not be afraid. Go and tell my brothers to go to Galilee. They will see me there."

CSB Matthew 28:10 Then Jesus told them, "Do not be afraid. Go and tell My brothers to leave for Galilee, and they will see Me there."

ESV Matthew 28:10 Then Jesus said to them, "Do not be afraid; go and tell my brothers to go to Galilee, and there they will see me."

NIV Matthew 28:10 Then Jesus said to them, "Do not be afraid. Go and tell my brothers to go to Galilee; there they will see me."

NLT Matthew 28:10 Then Jesus said to them, "Don't be afraid! Go tell my brothers to leave for Galilee, and they will see me there."

NRS Matthew 28:10 Then Jesus said to them, "Do not be afraid; go and tell my brothers to go to Galilee; there they will see me."

NJB Matthew 28:10 Then Jesus said to them, 'Do not be afraid; go and tell my brothers that they must leave for Galilee; there they will see me.'

NAB Matthew 28:10 Then Jesus said to them, "Do not be afraid. Go tell my brothers to go to Galilee, and there they will see me."

YLT Matthew 28:10 Then saith Jesus to them, 'Fear ye not, go away, tell to my brethren that they may go away to Galilee, and there they shall see me.'

MIT Matthew 28:10 Then Jesus said to them, "Do not continue to be frightened. Go and announce to my brothers that they go away to Galilee, and there they will see me."

- **Do not be afraid:** Mt 28:5 14:27 Lu 24:36-38 Jn 6:20
- **go and take word:** Mt 28:7 Judges 10:16 Ps 103:8-13 Mk 16:7
- **My brethren :** Mt 12:48-50 25:40,45 Mk 3:33-35 Jn 20:17 Ro 8:29 Heb 2:11-18
- [Matthew 28 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

Hebrews 2:11-13+ For both He who sanctifies and those who are sanctified are all from one Father; for which reason **He is not ashamed to call them brethren**, 12 saying, "I WILL PROCLAIM YOUR NAME **TOMY BRETHREN**, IN THE MIDST OF THE CONGREGATION I WILL SING YOUR PRAISE." 13 And again, "I WILL

PUT MY TRUST IN HIM.” And again, “BEHOLD, I AND THE CHILDREN WHOM GOD HAS GIVEN ME.”

Mark 16:7+ (ANGEL TO WOMEN) “But **go, tell** His disciples and Peter, ‘He is going ahead of you to Galilee; there you will see Him, just as He told you.’”

Ecclesiastes 3:11 He has made everything appropriate in its time. **He has also set eternity in their heart**, yet so that man will not find out the work which God has done from the beginning even to the end.

JESUS COMMANDS NOT TO FEAR & TO REPORT TO DISCIPLES

Note that only Matthew 28:11–15 tells us about the soldiers silenced and the resulting lie that spread among the Jews.

Then - Marks progression in the narrative.

Jesus *said to them, “**Do not be afraid** ([phobeo](#) - [present imperative with a negative](#)) - Even at His feet they experienced some degree of fear, so Jesus says stop fearing. This was a comforting command from Jesus, and marks one of the most frequent commands from our Savior’s lips to His children ([see note](#)).

Go and take word ([apaggello](#) - announce, report, carry back word) **to My brethren** ([adelphos](#)) **to leave** ([aperchomai](#)) **for Galilee, and there they will see Me.**” - Mark 16:7+ adds “**go, tell** disciples and Peter.” What a tender (forgiving) designation **brethren** to men who had shown feeble faith, cowardice and defection! This is the first time the disciples, who had previously been referred to as slaves or friends (Jn 15:15), are now called Christ’s **brethren**. “It was through His work of redemption on the cross that this new relationship with Him was made possible.”

Note that now the women received a double commission, as it were, first from the angelic messenger and now from the Lord Who reinforced the angel’s instruction for the disciples to meet Him in Galilee (Mt 28:7). The disciples had apparently forgotten (and/or not understood) Jesus’ words to them in the Garden that He would rise from the dead and after that meet them in Galilee (Mt 26:31, 32+).

[Adam Clarke](#) on **My brethren** points out that “This is the *first* time our Lord called his disciples by this endearing name: they no doubt thought that their Lord would reproach them with their past cowardice and infidelity; but, in speaking thus, He gives them a full assurance, in the most tender terms, that all that was passed was buried forever (**ED: INTERESTING PUN!**)”

Jesus had spoken similar words to Mary Magdalene earlier that morning - “Jesus *said to her, “Stop clinging to Me, for I have not yet ascended to the Father; but **go to My brethren** and say to them, ‘I ascend to My Father and your Father, and My God and your God.’” (John 20:17+)

John MacArthur concludes this first section noting that “**The basic truth of the resurrection undergirds a number of other truths:**

1. First, it gives evidence that the Word of God is totally true and reliable. Jesus rose from the dead precisely when and in the way He had predicted (see Matt. 12:40; 16:21; 17:9, 23).
2. Second, the resurrection means that Jesus Christ is the Son of God, as He claimed to be, and that He has power over life and death.
3. Third, the resurrection proves that salvation is complete, that on the cross Christ conquered sin, death, and hell and rose victorious.
4. Fourth, the resurrection proves that the church has been established. Jesus had declared, “I will build My church; and the gates of Hades shall not overpower it” (Matt. 16:18). “The gates of Hades” was a Jewish colloquialism that represented death. His resurrection proved that death itself could not prevent Christ from establishing His church.
5. Fifth, the resurrection proves that judgment is coming. Jesus declared that the heavenly Father “has given all judgment to the Son” (John 5:22), and since the Son was now risen and alive, His judgment is certain.
6. Sixth, the resurrection of Christ proves that heaven is waiting. Jesus promised, “In My house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you” (John 14:2). Because Christ is alive by the resurrection, believers have the assurance that He is now preparing a heavenly dwelling for them. (SEE [Matthew Commentary](#))

Matthew 28:11 Now while they were on their way, some of the guard came into the city and reported to the chief priests all that had happened.

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

BGT Matthew 28:11 Πορευομ νων ὁ α τ ν ὁ ο τινες τ ς κουστωδ ἄς λθ ντες ε ς τ ν π λιν π γγειλαν το ς ρχιερε σιν παντα τ γεν μενα.

NET Matthew 28:11 While they were going, some of the guard went into the city and told the chief priests everything that had happened.

CSB Matthew 28:11 As they were on their way, some of the guards came into the city and reported to the chief priests everything that had happened.

ESV Matthew 28:11 While they were going, behold, some of the guard went into the city and told the chief priests all that had taken place.

NIV Matthew 28:11 While the women were on their way, some of the guards went into the city and reported to the chief priests everything that had happened.

NLT Matthew 28:11 As the women were on their way, some of the guards went into the city and told the leading priests what had happened.

NRS Matthew 28:11 While they were going, some of the guard went into the city and told the chief priests everything that had happened.

NJB Matthew 28:11 Now while they were on their way, some of the guards went off into the city to tell the chief priests all that had happened.

NAB Matthew 28:11 While they were going, some of the guard went into the city and told the chief priests all that had happened.

YLT Matthew 28:11 And while they are going on, lo, certain of the watch having come to the city, told to the chief priests all the things that happened,

MIT Matthew 28:11 While they were on their way, the scene shifts. Certain ones of the grave guards went into the city and announced to the administrative priests everything that happened.

- **Some of the guard:** Mt 28:4 27:65,66
- [Matthew 28 Resources](#) - Multiple Sermons and Commentaries

SOLDIERS REPORT TO CHIEF PRIESTS

Now - Now Matthew shifts from light to darkness.

While they were on their way - **They** refers to the women immediately on the path of obedience to Jesus to report to the 11 disciples the greatest news anyone has ever been privileged to communicate!

(Behold) **Some of the guard** ([koustodia](#)) **came into the city and reported** ([apaggello](#)) **to the chief priests** ([archiereus](#)) **all that had happened** - NAS and most modern versions do not translate the Greek word **Behold** ([idou](#)) which is sad because **behold** is one of Matthew's favorite interjections (occurring some 62 out of 200x in the NT - Mt 28:2, 7, 9, 11, 20). **Behold** ([idou](#)) draws the reader's attention to the evil second group. This "tomb report" would have caused great unrest and distress to the chief priests! **Some of the guard** leaves us wondering what happened to the remaining guards? Scripture does not say.

All that had happened would include an earthquake, the stone rolled away, dazzling angelic figures, and worst of all (to the unbelieving priests) the presence of an empty tomb with orderly grave clothes where Jesus' body had lain. These incredible, supernatural truths should have convicted and convinced the religious leaders of the truth of Jesus' resurrection, but their necks were stiff and their hearts were like stone so steadfastly willfully resisted the work of the Holy Spirit (cf Acts 7:51+). They will [rue](#) their evil [ruse](#) and disbelief eternally in Gehenna (the Lake of Fire - Rev 20:11-15+), where they suffer an even greater degree of punishment for having rejected such clear light (cf Mt 11:21-24+).

THOUGHT - Dear skeptical, unbelieving reader, ponder the fate of these incredibly religious Jews, whose "knowledge" of religion did not save them from eternal punishment. Only Jesus saves (Acts 4:12+, Acts 16:31+). May God's Spirit open your ears to receive the life saving truth as you repent and believe in Jesus' [substitutionary](#) death to give you the gift of eternal life. Amen

John MacArthur notes that "despite that firsthand, unprejudiced testimony and their own awareness that Jesus claimed He would rise from the dead on the third day, the chief priests showed no interest in verifying the guards' story. It did not really matter to them whether or not Jesus was raised, just as it did not matter that Jesus had performed marvelous miracles before their own eyes. Some of the chief priests had stood beneath the cross, taunting Jesus and saying, "**Let Him come down from the cross, and we shall believe Him**" (Mt 27:42+). But their duplicity was now exposed, because the resurrection was a greater miracle than coming down from the cross would have been, and yet they did not believe. As Abraham told the rich man in Jesus' parable, "**If they do not listen to Moses and the Prophets, neither will they be persuaded if someone rises from the dead**" (Luke 16:31+). The heart that is hardened to God will not be persuaded by any miracle or by any amount of evidence, no matter how compelling. The chief priests were so evil, self-willed, and spiritually blind that they shut their eyes to every confirmation of Jesus' claims. The god of this world had totally blinded their eyes (2 Cor. 4:4+).....The soldiers' news brought alarm, fear, and confusion to the religious leaders, but it did not bring repentance or faith. They were without excuse. They were informed about the resurrection and did not try to deny it. Their only concern was to keep that news from their fellow Jews, fearing that many would accept Him as the Messiah and that their own influence, power, and wealth would be severely diminished. (SEE [The MacArthur Commentary](#))

Matthew Henry's Concise - Mt 28:11-15. What wickedness is it which men will not be brought to by the love of money! Here was large money given to the soldiers for advancing that which they knew to be a lie, yet many grudge a little money for advancing what they know to be the truth. Let us never starve a good cause, when we see bad ones so liberally supported. The priests undertook to secure them from the sword of Pilate, but could not secure these soldiers from the sword of God's justice, which hangs over the heads of those that love and make a lie. Those men promise more than they can perform, who undertake to save a man harmless in doing a wilful sin. But this falsehood disproved itself. Had the soldiers been all asleep, they could not have known what passed. If any had been awake, they would have roused the others and prevented the removal; and certainly if they had been asleep, they never would have dared to confess it; while the Jewish rulers would have been the first to call for their punishment. Again, had there been any truth in the report, the rulers would have prosecuted the apostles with severity for it. The whole shows that the story was entirely false. And we must not charge such things to the weakness of the understanding, but to the wickedness of the heart. God left them to expose their own course. The great argument to prove Christ to be the Son of God, is his resurrection; and none could have more convincing proofs of the truth of that than these soldiers; yet they took bribes to hinder others from believing. The plainest evidence will not affect men, without the work of the Holy Spirit.

Guard ([2892](#)) (koustodia) is basically a transliteration of Latin *custodia* and means a guard, keeper, watcher or sentinel. Used only 3x - Matt. 27:65; Matt. 27:66; Matt. 28:11 (no uses in Lxx). **Gilbrant** adds that **koustodia** "can refer to the act of setting a guard or to the group of men doing the guarding. In this case it means a group of soldiers who are acting as sentries. Day and night were divided into a set of watches, and soldiers would stand guard or watch for these predetermined times. Such a group of soldiers was stationed to guard the tomb of Jesus as recorded in [Matthew 27:66](#): "So they went, and made the sepulchre sure, sealing the stone, and setting a watch." ([Complete Biblical Library](#))

Matthew 28:12 And when they had assembled with the elders and consulted together, they gave a large sum of money to the soldiers,

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

BGT Matthew 28:12 κα συναχθητες μετ τ ν πρεσβυτ ρων συμβο λι ν τε λαβ ντες ργ ρια καν δωκαν το ς στρατι ταις

NET Matthew 28:12 After they had assembled with the elders and formed a plan, they gave a large sum of money to the soldiers,

CSB Matthew 28:12 After the priests had assembled with the elders and agreed on a plan, they gave the soldiers a large sum of money

ESV Matthew 28:12 And when they had assembled with the elders and taken counsel, they gave a sufficient sum of money to the soldiers

NIV Matthew 28:12 When the chief priests had met with the elders and devised a plan, they gave the soldiers a large sum of money,

NLT Matthew 28:12 A meeting with the elders was called, and they decided to give the soldiers a large bribe.

NRS Matthew 28:12 After the priests had assembled with the elders, they devised a plan to give a large sum

of money to the soldiers,

NJB Matthew 28:12 These held a meeting with the elders and, after some discussion, handed a considerable sum of money to the soldiers

NAB Matthew 28:12 They assembled with the elders and took counsel; then they gave a large sum of money to the soldiers,

YLT Matthew 28:12 and having been gathered together with the elders, counsel also having taken, they gave much money to the soldiers,

MIT Matthew 28:12 They conferred with the councilmen and reached a decision as to what they would do. They took out enough silver to bribe the soldiers,

- Mt 26:3,4 27:1,2,62-64 Ps 2:1-7 Jn 11:47 12:10,11 Ac 4:5-22 Ac 5:33,34,40
- [Matthew 28 Resources](#) - Multiple Sermons and Commentaries

SOLDIERS BRIBED TO LIE

And when they had assembled with ([sunago](#)) the elders ([presbuteros](#)) and consulted together ([sumboulion](#)), they gave a large sum ([hikanos](#)) of money ([argurion](#) - silver by [metonymy](#) = money) to the soldiers ([stratiotes](#)) - These pious (albeit hypocritical) religious leaders knew the power of bribery for bribery of Judas had led to the successful apprehension of Jesus (cf "thirty pieces of silver [[argurion](#)]" Mt 26:15+).

MacArthur on **consulted together** ([sumboulion](#)) - **Counseled together** was a formal phrase used of official decisions (see also Mt. 12:14; 22:15; 27:1, 7), and at this meeting the Sanhedrin decided on a three-point resolution: to bribe the soldiers, to spread a lie about the body, and to protect the soldiers from possible reprisal by Pilate. (SEE [The MacArthur Commentary](#))

Large sum of money is literally "sufficient (silver) money," that is, **large** enough to bribe the soldiers to tell a lie. Why would the bribe need to be **large**? Because they would have to say they fell asleep on duty and such dereliction of duty was not well tolerated by the Romans! The Jews needed to make their lying [worth their while](#).

Bob Utley rightly points out that "These Jewish leaders (i.e., Sanhedrin) would do anything to destroy Jesus. They used betrayal to find and arrest Jesus, held an illegal night trial to accuse Him, used lying witnesses to charge Him and then used bribery to silence witnesses.

RELATED HYMN

- [Roman Soldier, Tell Me True](#)

Matthew 28:13 and said, "You are to say, 'His disciples came by night and stole Him away while we were asleep.'

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

BGT Matthew 28:13 λ γοντες· ε πατε τι ο μαθητα α το νυκτ ς λθ ντες κλεψαν α τ ν μ ν κοιωμ νων.

NET Matthew 28:13 telling them, "You are to say, 'His disciples came at night and stole his body while we were asleep.'

CSB Matthew 28:13 and told them, "Say this, 'His disciples came during the night and stole Him while we were sleeping.'

ESV Matthew 28:13 and said, "Tell people, 'His disciples came by night and stole him away while we were asleep.'

NIV Matthew 28:13 telling them, "You are to say, 'His disciples came during the night and stole him away while we were asleep.'

NLT Matthew 28:13 They told the soldiers, "You must say, 'Jesus' disciples came during the night while we

were sleeping, and they stole his body.'

NRS Matthew 28:13 telling them, "You must say, 'His disciples came by night and stole him away while we were asleep.'

NJB Matthew 28:13 with these instructions, 'This is what you must say, "His disciples came during the night and stole him away while we were asleep."

NAB Matthew 28:13 telling them, "You are to say, 'His disciples came by night and stole him while we were asleep.'

YLT Matthew 28:13 saying, 'Say ye, that his disciples having come by night, stole him -- we being asleep;

MIT Matthew 28:13 saying to them, "Say that his disciples came at night and stole him from us while we were sleeping."

- **stole:** Mt 26:64
- [Matthew 28 Resources](#) - Multiple Sermons and Commentaries

THE "STOLEN BODY" LIE FABRICATED

and said, “You are to say, ‘His disciples ([mathetes](#)) came by night and stole ([klepto](#)) Him away while we were asleep’ ([koimao](#)) - The collective evil mindset of the Jewish leaders concoct a story to help the soldier's evade punishment from Pilate. Lying that they were asleep when the crime occurred might [cover their tracks](#). Notice the irony in this scenario -- why had the Jewish leaders wanted guards in the first place? It was to prevent the disciples from stealing Jesus' body! Now they turn around and say it was the sleeping soldiers who allowed the body snatchers to be successful! Their bribes and lies would fail to squelch the truth that Jesus' body had not been stolen but had risen, which was their [worst nightmare](#)! The problem with their fabricated lie is how would sleeping soldiers know it was Jesus' disciples who stole the body?

[David Guzik](#) lists a number of problems with their Stolen Body Subterfuge - To believe this, we have to believe: (1) All the soldiers were asleep – all of them! (2) All the soldiers violated the strict law of the Roman military against sleeping on watch, punishable by death. (3) All the soldiers slept so deeply that none of them were awakened by the work and exertion and noise necessary to roll away the stone and carry out the body. (4) All the soldiers were so soundly asleep – yet they knew who it was who did this.....We sometimes sing: “You ask me how I know He lives; He lives, He lives inside my heart.” But that is not the best way to prove Jesus lives. He lives because the historical evidence *demands* we believe in the resurrection of Jesus. If we can believe *anything* in history, we can believe the reliable, confirmed testimony of these eyewitnesses. Jesus rose from the dead.

Warren Wiersbe - While the believers were worshiping the living Christ, the unbelievers were plotting to destroy the witness of the resurrection of Jesus Christ. By now, some of the soldiers had realized that they were in a desperate plight. The Roman seal had been broken, the stone had been rolled away, and the body was not in the tomb. For a Roman soldier to fail in his duty was an offense punishable by death (Acts 12:19; 16:27-28). But the soldiers were shrewd: They did not report to Pilate or to their superior officers; they reported to the Jewish chief priests. They knew that these men were as anxious to cover up the miracle as were the soldiers themselves! Between the chief priests, the elders, and the soldiers, they put together a story that would explain the empty tomb: The body was stolen. **By examining this story, we see that it actually proves the resurrection of Jesus Christ** If Jesus' body was stolen, then it was taken either by His friends or His enemies. His **friends** could not have done it since they had left the scene and were convinced that Jesus was dead. His **enemies** would not steal His body because belief in His resurrection was what they were trying to prevent. They would have defeated their own purposes if they had removed His body. And, if they had taken it, why did they not produce it and silence the witness of the early church? Anyone who stole the body would have taken the body *in the grave clothes*. Yet the empty grave clothes were left in the tomb in an orderly manner. **This was hardly the scene of a grave robbery.** ([Bible Exposition Commentary](#)) (Bolding added)

Spurgeon - “I suppose, brethren, that we may have persons arise, who will doubt whether there was ever such a man as Julius Caesar, or Napoleon Bonaparte; and when they do, – when all reliable history is flung to the winds, – then, but not till then, may they begin to question whether Jesus Christ rose from the dead, for this historical fact is attested by more witnesses than almost any other fact that stands on record in history, whether sacred or profane.”

ILLUSTRATION - Some years ago the Canadian author G. B. Hardy wrote a book about life, philosophy, and destiny entitled [Countdown: A Time to Choose \(BORROW\)](#) (Chicago: Moody, 1971). He noted that there are really only two questions to ask with regard to destiny: (1) Has anyone ever defeated death? and (2) If so, did he make a way for us to do it also? Hardy then explains that he found the answer to both questions in the resurrection of Jesus Christ and that with that answer he also found salvation and

eternal life ([SEE pp. 31–32](#)).

QUESTION - [What is the importance of the empty tomb?](#) | [GotQuestions.org](#) [WATCH THE VIDEO](#)

ANSWER - From the earliest apostolic period, the reality of the empty tomb—the biblical truth that the tomb of Jesus of Nazareth was found empty by His disciples—has been at the center of the Christian proclamation. All four Gospels describe, to varying degrees, the circumstances surrounding the discovery of the empty tomb (Matthew 28:1–6; Mark 16:1–7; Luke 24:1–12; John 20:1–12). But are there any good reasons to think that these claims are historically accurate? Could a fair-minded investigator conclude that, in all probability, Jesus' tomb was found empty on that first Easter morning? There are several arguments that have convinced a good many historians that the tomb in which Jesus was buried was indeed found empty on the Sunday following His crucifixion.

First, the location of Jesus' tomb would have been known to Christians and non-Christians alike. While it is true that most victims of crucifixion were either thrown in a graveyard reserved for common criminals or simply left on the cross for birds and other scavengers to feed upon, the case of Jesus was different. The historical record indicates that Jesus was buried in the tomb of [Joseph of Arimathea](#), a member of the Sanhedrin, the very group that had orchestrated Jesus' execution. Many skeptical New Testament scholars have been convinced that Jesus' burial by Joseph of Arimathea is unlikely to have been a Christian fabrication. Given the understandable hostility of the earliest Christians toward the Sanhedrin, whom they felt were largely responsible for their Master's death, it is unlikely that Jesus' followers would have invented a tradition about a member of the Sanhedrin using his own tomb to provide Jesus with a respectable burial.

In addition, recent archaeological discoveries have demonstrated that the style of tomb described in the burial accounts in the Gospels (an *acrosolia* or bench tomb) was largely used by the wealthy and other people of prominence. Such a description fits nicely with what we know of Joseph of Arimathea. Moreover, when we couple these considerations with the fact that Arimathea was a town of little importance that lacked any type of scriptural symbolism and that no competing burial tradition exists, any serious doubt that Jesus was buried in Joseph's tomb is eliminated.

The significance of these facts should not be overlooked as the Sanhedrin would then have certainly known the location of Joseph's tomb, and thus, where Jesus had been interred. And if the location of Jesus' tomb was known to the Jewish authorities, it would have been nearly impossible for the Christian movement to have gained any traction in Jerusalem, the very city where Jesus was known to have been buried, had the tomb not been empty. Would not any of the Jewish religious leaders have taken the short walk to Joseph's tomb to verify this claim? Did not the Sanhedrin have every motivation to produce Jesus' corpse (if it were available) and put an end to these rumors of a resurrected Jesus once and for all? The fact that Christianity began to gain converts in Jerusalem tells us that no corpse had been produced despite the Jewish religious leadership having every motivation to produce one. If Jesus' crucified body had been produced, the Christian movement, with its emphasis on a resurrected Jesus, would have been dealt a lethal blow.

Second, the empty tomb is implied in the early oral formula quoted by the apostle Paul in 1 Corinthians 15. While all four Gospels attest to the vacancy of Jesus' tomb, our earliest hint at the empty tomb comes from the Apostle Paul. Writing to the church at Corinth in approximately AD 55, Paul quotes an oral formula (or creed) that most scholars believe he received from the apostles Peter and James just five years after Jesus' crucifixion (Galatians 1:18–19). Paul states, "For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Cephas, and then to the Twelve" (1 Corinthians 15:3–5). When Paul writes "... that he was buried, that he was raised..." it is strongly implied (given Paul's Pharisaical background) that the tomb in which Jesus was buried was empty. As a former Pharisee, Paul would have naturally understood that what goes down in burial comes up in resurrection; he accepted the idea of physical resurrection even before his encounter with Christ. Given that Paul's source for this creed was most likely the Jerusalem apostles and their proximity to the events in question, Paul's citation of this oral formula provides strong evidence that Jesus' tomb had been found empty and that this fact was widely known in the early Christian community. The oft-repeated objection that Paul was unaware of an empty tomb is answered when we see that elsewhere Paul taught that Jesus' resurrection was bodily in nature (Romans 8:11; Philippians 3:21). For Paul, a resurrection that did not produce a vacant tomb would have been a contradiction in terms.

Third, there appears to be strong enemy attestation of the existence of an empty tomb. The first of these comes from within the pages of the Gospel of Matthew itself where Matthew reports that there was an acknowledgment of the empty tomb by the Jewish leaders themselves (Matthew 28:13–15). They were claiming that the disciples had come and stolen away Jesus' body. Given the proximity of the writing of Matthew's Gospel to the event in question, such a claim would have been easy to disprove if untrue. For if Matthew were lying, his report of the Jewish response to the empty tomb proclamation could have easily been discredited as many of the contemporaries of the events in question would still have been alive when Matthew's Gospel was initially circulating. But why would they accuse the disciples of stealing Jesus' body if the tomb still contained the dead body of Jesus? The counter-accusation made by the Jews presupposes that the tomb was empty.

That the Jews accused the disciples of stealing Jesus' body is corroborated by the Christian apologist Justin Martyr in the middle of the second century (*Dialogue with Trypho*, 108) and then again around AD 200 by the church father Tertullian (*De Spectaculis*, 30). Both Justin and Tertullian were interacting with the Jewish debaters of their day and were in a position to know what it was their Jewish opponents were saying. They were not simply relying on Matthew's Gospel for their information; both Justin and Tertullian mention specific details not found in the Gospel of Matthew. In fact, all three of these writers cite details not mentioned by the others. Based on these considerations, it appears that there was an early Jewish acknowledgement of an empty tomb.

Fourth, all four Gospels report that the tomb of Jesus was discovered empty by women. This point is especially significant given the patriarchal nature of first-century Israel. While it is true that, under very limited circumstances, women were allowed to testify in a court of law, it is also the case that, in first-century Jewish society, a woman's testimony was worth far less than that of a man. If you were making up a story in an attempt to persuade others that Jesus had been resurrected, you would never have used women as your primary witnesses. Any made-up story would have featured male disciples like Peter, John, or Andrew as the discoverers of the empty tomb, as the testimony of men would have provided much-needed credibility to the story.

Yet the Gospels report that, while Jesus' male disciples were cowering in fear, hiding from the authorities, it was women who were the earliest witnesses of the empty tomb. There would simply be no reason for the early church to concoct such a scenario unless it was true. Why would the early Christians portray their male leadership as cowards and place females in the role of primary witnesses? One of these named female witnesses (Mary Magdalene) was said to have been possessed of seven devils earlier in her life, thus making her an even less reliable witness in the eyes of many. And yet, despite these evidential handicaps, the earliest Christians insisted that the first witnesses to the empty tomb were, in fact, women. The most likely explanation of this insistence is that these women were the initial witnesses of the empty tomb and that the earliest Christians were unwilling to lie about it despite its potentially embarrassing nature.

All four of these arguments help to provide cumulative proof that the tomb of Jesus Christ was empty on the first Easter. Particularly telling is the conclusion of historian Michael Grant, himself a skeptic of Jesus' resurrection, "...if we apply the same sort of criteria that we would apply to any other ancient literary sources, then the evidence is firm and plausible enough to necessitate the conclusion that the tomb was, indeed, found empty."

Of course, there is more to the story than merely an empty tomb. The reason the tomb was found empty was that the man who was buried there had risen from the dead. Jesus would not only vacate His grave but appear to numerous people individually (Luke 24:34) and in groups (Matthew 28:9; John 20:26–30; 21:1–14; Acts 1:3–6; 1 Corinthians 15:3–7). And His resurrection from the dead would be the sure proof that He was who He claimed to be (Matthew 12:38–40; 16:1–4)—the risen Son of God, our only hope of salvation.

QUESTION - [What is the Swoon Theory? Did Jesus survive the crucifixion?](#)

ANSWER - The Swoon Theory is the belief that Jesus didn't really die at His crucifixion, but was merely unconscious when He was laid in the tomb and there He resuscitated. Accordingly, His appearances after three days in the tomb were merely perceived to be resurrection appearances. There are several reasons why this theory is invalid and can be easily proven as false, and there were at least three different persons or groups involved in Jesus' crucifixion who were all satisfied concerning the fact of His death on the cross. They are the Roman guards, Pilate, and the Sanhedrin.

The Roman Guards - There were two separate groups of Roman soldiers given the task of ensuring the death of Jesus: the executioners and the tomb guards. The soldiers in charge of execution were specialists in capital punishment, and crucifixion was one of the most brutal forms of execution in history. Jesus was nailed to a cross after enduring horrible beatings at the hands of these professional death merchants, and every person put to death by way of crucifixion was dealt with by these soldiers. Their job was to ensure the task was completed. Jesus could not have survived crucifixion, and these soldiers made certain that Jesus was dead before His body was allowed to be taken from the cross. They were completely satisfied that Jesus was truly dead. The second group of soldiers was given the task of guarding the tomb of Jesus because of the request made to Pilate by the Sanhedrin. Matthew 27:62-66 tells us "On the next day, which followed the Day of Preparation, the chief priests and Pharisees gathered together to Pilate, saying, 'sir, we remember, while He was still alive, how that deceiver said, "After three days I will rise." Therefore command that the tomb be made secure until the third day, lest His disciples come by night and steal Him away, and say to the people, "He has risen from the dead." So the last deception will be worse than the first.' Pilate said to them, 'You have a guard; go your way, make it as secure as you know how.' So they went and made the tomb secure, sealing the stone and setting the guard" (NKJV). These guards ensured that the tomb was secure, and their lives depended upon completion of their mission. Only the resurrection of the Son of God could have stayed them from their task.

Pilate - Pilate gave the order for Jesus to be crucified and entrusted this task to be carried out by a [Roman centurion](#), a trusted and

proven commander of 100 Roman soldiers. After the crucifixion, a request for the body of Jesus was made by [Joseph of Arimathea](#), in order that His body could be placed in a tomb. Only after confirmation was given to him by his centurion did Pilate release the body into the care of Joseph. Mark 15:42-45: "Now when evening had come, because it was the Preparation Day, that is, the day before the Sabbath, Joseph of Arimathea, a prominent council member, who was himself waiting for the kingdom of God, coming and taking courage, went in to Pilate and asked for the body of Jesus. Pilate marveled that He was already dead; and summoning the centurion, he asked him if He had been dead for some time. And when he found out from the centurion, he granted the body to Joseph" (NKJV). Pilate was completely satisfied that Jesus was truly dead.

The Sanhedrin - The Sanhedrin was the ruling council of the Jewish people, and they requested that the bodies of those crucified, including Jesus, be taken down from the cross after their death because of the ensuing Sabbath day. John 19:31-37: "Therefore, because it was the Preparation Day, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. Then the soldiers came and broke the legs of the first and of the other who was crucified with Him. But when they came to Jesus and saw that He was already dead, they did not break His legs. But one of the soldiers pierced His side with a spear, and immediately blood and water came out. And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe. For these things were done that the Scripture should be fulfilled, 'Not one of His bones shall be broken.' And again another Scripture says, 'They shall look on Him whom they pierced.'" These Jews who demanded that Jesus be crucified, and even going so far as to suggest an insurrection had He not been crucified, would never have allowed Jesus' body to be removed from the cross were He not already dead. These men were completely satisfied that Jesus was truly dead.

There is other evidence that the Swoon Theory is invalid, such as the condition of Jesus' body after the resurrection At every appearance, Jesus' body was shown to be in a glorified state, and the only marks remaining as proof of His crucifixion were the nail prints He asked Thomas to touch as proof of who He was. Anyone who had experienced what Jesus experienced would have needed months to recover physically. Jesus' body bore only the marks of the nails in His hands and feet. The way in which Jesus' body was prepared after the crucifixion is further evidence to refute the theory. Had Jesus only been unconscious, the linens He was wrapped in would have been impossible for Him to escape from, had He been merely a man. The way in which the women attended to Jesus' body is further evidence of his death. They came to the tomb on the first day of the week to further anoint His body with embalming ointments as they had little time to prepare His body prior to the beginning of the Sabbath after His crucifixion. Had He been merely unconscious as the theory supposes, they would have brought medicinal tools to help in His resuscitation.

The purpose for the Swoon Theory is not to dispute His death, but rather, it seeks to disprove His resurrection If Jesus didn't resurrect, then He's not God. If Jesus truly died and rose from the dead, His power over death proves that He is the Son of God. The evidence demands the verdict: Jesus truly died on the cross, and Jesus truly rose from the dead.

Related Resources:

- [What is the Hallucination Theory?](#)
- [Was the Body of Jesus Stolen? by Don Stewart](#)
- [The Resurrection of Jesus Christ: The Body Was Moved](#)
- [The Disciples stole Jesus' body and faked His resurrection.](#)
- BORROW [The Case for The Resurrection of Jesus](#) - Gary Habermas
- [Why is the truth of the bodily resurrection of Jesus Christ so important?](#)
- [What is the significance of the "folded napkin" in Christ's tomb after the resurrection?](#)

Matthew 28:14 "And if this should come to the governor's ears, we will win him over and keep you out of trouble."

BGT Matthew 28:14 καὶ νῦν κούσθη τοῦ τοῦ πτο γέμνοϋ, μερς πεσομεν [ατν] καὶ μερ μνοϋς ποισομεν.

NET Matthew 28:14 If this matter is heard before the governor, we will satisfy him and keep you out of trouble."

CSB Matthew 28:14 If this reaches the governor's ears, we will deal with him and keep you out of trouble."

ESV Matthew 28:14 And if this comes to the governor's ears, we will satisfy him and keep you out of trouble."

NIV Matthew 28:14 If this report gets to the governor, we will satisfy him and keep you out of trouble."

NLT Matthew 28:14 If the governor hears about it, we'll stand up for you so you won't get in trouble."

NRS Matthew 28:14 If this comes to the governor's ears, we will satisfy him and keep you out of trouble."

NJB Matthew 28:14 And should the governor come to hear of this, we undertake to put things right with him ourselves and to see that you do not get into trouble.'

NAB Matthew 28:14 And if this gets to the ears of the governor, we will satisfy (him) and keep you out of trouble."

YLT Matthew 28:14 and if this be heard by the governor, we will persuade him, and you keep free from anxiety.'

MIT Matthew 28:14 They promised them, "If the governor gets wind of it, we will influence him so that you have nothing to worry about."

- **We will win him over** : Ac 12:19
- [Matthew 28 Resources](#) - Multiple Sermons and Commentaries

CHIEF PRIESTS COVER UP FOR SOLDIERS

And if this should come to the governor's ([hegmon](#)) ears, we will win (convince, persuade, "deal with") **him over** (appease, satisfy) **and keep you out of trouble** (Lit - make you without care) - **Keep you out of trouble** or as KJV has "secure you," which is a good rendering as *secure* is from the Latin *se = sine* meaning "without" and *cura* meaning care. The "trouble" that Roman guards could potentially suffer was death for falling asleep at their posts.

Out of trouble is the rare Greek word *amerimnos* (Strongs [275](#) - only other use 1Co 7:32+) derived from *a* = negates what follows plus *merimna* meaning care or anxiety giving us the meaning free from care or anxiety, not worried. In other words, the chief priests confidently assure the soldiers who were told to lie about the resurrection, claiming it was stolen, would not have to worry or be anxious about being discovered in their deceit. The soldiers would not need to be concerned if the false report that they fell asleep on duty and allowed the body of Jesus to be stolen got back to the governor Pilate.

A B Bruce points out the [Achilles heel](#) of the lie - The lie for which the priests paid so much money is suicidal; one half destroys the other. Sleeping sentinels could not know what happened. ([The Expositor's Greek Testament](#))

Governor's ([2232](#)) (**hegemon** from [hegeomai](#) = to lead) refers to one holding high office and means a leader, chief, head (Mt 2:6 fr Mic 5:2), prince, commander of an army; equivalent to *stratēgós* a general. A [prefect](#), [proconsul](#), [legate](#) or [procurator](#) (Mt. 10:18; Mk 13:9; Lk 21:12; 1Pe 2:14). In the NT **hegemon** is most often translated **governor** especially referring to Pontius Pilate, the procurator of Judea. In Roman affairs the primary duty of the procurator was to collect taxes for the imperium, but in some instances as in Judea, the procurator was entrusted with administrative and magisterial powers and was the sole power over life and death (cf. John 19:10).

Related resource - See [lengthy dictionary article on PROCURATOR](#)

In classical Greek a **hēgēmōn** was a "guide" who showed one the way or "one who did a thing first." It might also be a "leader" in the army of a chief or king. Josephus used the word to describe a "[procurator](#)" or "[prefect](#)" (Antiquities 18.3.1). In the Septuagint **hēgēmōn** most often translates the Hebrew 'allûph, "chief" or "leader" (Ge 36:15; Ex 15:15; 1 Chr 1:51; Ps 55:13]), or sar, "officer" (Jer 38:17; Jer 39:3) or "commander" (Jer 40:7).

W E Vine - hegemon is a "term used (a) for "rulers" generally, Mark 13:9; 1 Pet. 2:14; translated "princes" (i.e., leaders) in Matt. 2:6; (b) for the [Roman procurators](#), referring, in the Gospels to Pontius Pilate, e.g., Matt. 27:2; Luke 20:20 (so designated by Tacitus, Annals, XV. 44); to Felix, Acts 23:26. Technically the procurator was a financial official under a proconsul or propretor, for collecting the imperial revenues, but entrusted also with magisterial powers for decisions of questions relative to the revenues. In certain provinces, of which Judea was one (the procurator of which was dependent on the legate of Syria), he was the general administrator and supreme judge, with sole power of life and death. Such a governor was a person of high social standing. Felix, however, was an ex-slave, a freedman, and his appointment to Judea could not but be regarded by the Jews as an insult to the nation. The headquarters of the governor of Judea was Caesarea, which was made a garrison town. ([Vine's Expository Dictionary of Old Testament and New Testament Words](#))

Hegemon - 19x/18v - governor(14), governor's(1), governors(4). - Matt. 10:18; Matt. 27:2; Matt. 27:11; Matt. 27:14; Matt. 27:15; Matt. 27:21; Matt. 27:27; Matt. 28:14; Mk. 13:9; Lk. 20:20; Lk. 21:12; Acts 23:24; Acts 23:26; Acts 23:33; Acts 24:1; Acts 24:10; Acts 26:30; 1 Pet. 2:14

Hegemon in the Septuagint - Gen. 36:15; Gen. 36:16; Gen. 36:17; Gen. 36:18; Gen. 36:19; Gen. 36:21; Gen. 36:29; Gen. 36:30; Gen. 36:40; Gen. 36:41; Gen. 36:42; Gen. 36:43; Exod. 15:15; 1 Chr. 1:51; 1 Chr. 1:52; 1 Chr. 1:53; 1 Chr. 1:54; Job 42:17; Ps. 55:13; Ps. 68:27; Jer. 38:17; Jer. 39:3; Jer. 40:7; Jer. 40:13; Jer. 41:11; Jer. 41:13; Jer. 41:16; Jer. 42:1; Jer. 42:8; Jer. 43:4; Jer. 43:5; Jer. 51:23; Jer. 51:57; Ezek. 23:23

Frank Morison on the "fake news" of the stolen body - There is, of course, one suggestion that few readers of this book will expect to be argued seriously. I mean the suggestion, so widely circulated in apostolic times, that the disciples themselves had stolen or abducted the body. I do not propose to devote any considerable amount of space to testing the historical accuracy of this charge because the verdict has been anticipated by the almost universal sense and feeling of mankind. So far as I know there is not a single writer whose work is of critical value today who holds that there is even a case for discussion. We know these eleven men pretty well by their subsequent actions and writings. Somehow they are not built that way. There is no trace of the daring sort of ringleader who would have had the imagination to plan a coup like that and to carry it through without detection. Even if it had been possible, and the disciples the men to do it, the subsequent history of Christianity would have been different. Sooner or later, someone who knew the facts would have been unable to keep them hidden. (From **WHO MOVED THE STONE?** chapter 8 [BETWEEN SUNSET AND DAWN](#))

Matthew 28:15 And they took the money and did as they had been instructed; and this story was widely spread among the Jews, and is to this day.

KJV Matthew 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.

BGT Matthew 28:15 ο δ λαβ ντες τ ργ ρια πο ησαν ς διδ χθησαν. κα διεφημ σθη λ γος ο τοϋ παρ ουδα οϋϋ μ χρι τ ϋ σ μερον [μ ραϋ].

NET Matthew 28:15 So they took the money and did as they were instructed. And this story is told among the Jews to this day.

CSB Matthew 28:15 So they took the money and did as they were instructed. And this story has been spread among Jewish people to this day.

ESV Matthew 28:15 So they took the money and did as they were directed. And this story has been spread among the Jews to this day.

NIV Matthew 28:15 So the soldiers took the money and did as they were instructed. And this story has been widely circulated among the Jews to this very day.

NLT Matthew 28:15 So the guards accepted the bribe and said what they were told to say. Their story spread widely among the Jews, and they still tell it today.

NRS Matthew 28:15 So they took the money and did as they were directed. And this story is still told among the Jews to this day.

NJB Matthew 28:15 So they took the money and carried out their instructions, and to this day that is the story among the Jews.

NAB Matthew 28:15 The soldiers took the money and did as they were instructed. And this story has circulated among the Jews to the present (day).

YLT Matthew 28:15 And they, having received the money, did as they were taught, and this account was spread abroad among Jews till this day.

MIT Matthew 28:15 The soldiers took the silver and did as they were coached. This spiel has been reiterated by the Jews right up to the time this is written.

- **they took:** Mt 26:15 1Ti 6:10
- **and is to this day:** Mt 27:8
- [Matthew 28 Resources](#) - Multiple Sermons and Commentaries

**SOLDIERS' LIE
SPREADS AMONG JEWS**

And they took the money ([argurion](#) - silver by [metonymy](#) = money) **and did as they had been instructed** ([didasko](#) - directed, told to do) - Despite the potential downsides for the soldiers, they elected to promote the lie.

And this story ([logos](#)) **was widely spread** ([diaphemizo](#)) **among the Jews** ([loudaios](#)), **and is to this day** ("they still tell it today" - NLT) - For a Gospel that most writers say was directed especially to Jews, it is surprising that this is Matthew's only use of the word **Jew** ([loudaios](#)). **To this day** refers to the date of writing of Matthew's Gospel which was about 30 years after the Crucifixion, so around 63 AD. **Justin Martyr** who lived circa AD 100 – c. AD 165, documents in his **Dialogue with Trypho** ([see below](#)) that the lie that Jesus' body had been stolen by His disciples persisted into the second century. Th

Warren Wiersbe - Mark Twain once wrote that a lie can go around the world while truth is still lacing up her boots. There is something in human nature that makes it easy for people to believe lies. It was not until the coming of the Spirit at Pentecost, and the powerful witness of the Apostles, that the Jews in Jerusalem discovered the truth: Jesus Christ is alive! Any sincere person who studies this evidence with an open heart will conclude that the resurrection of Jesus Christ is a historic fact that cannot be refuted. ([Bible Exposition Commentary](#))

Henry Morris on **among the Jews** - The **willfulness of unbelief** is set forth in its stark ugliness here. The soldiers on watch knew beyond doubt that Christ was risen. They had felt the great earthquake and seen the fearful angel break the seal and roll away the stone (Matthew 28:2-4). They knew the body was gone, and they also knew the disciples could not have stolen the body. The **chief priests knew all this too**, and they had been so concerned about the possibility of the resurrection or theft of Christ's body that they had persuaded the governor to seal the tomb and set the guard. The soldiers were entrusted with the tomb's security under penalty of death, but they were helpless against the mighty angel. Despite all this, the **greed of the soldiers** and the **hatred of the priests** were so great that they were willing to spread the absurd lie that the disciples had stolen the body. Furthermore, **the Jews as a whole were apparently quite willing to believe the impossible story**. The whole city knew Jesus had been crucified and buried; they also knew the tomb was empty. If they were to reject the truth of the resurrection, they seemed to have no other choice except to say the body was stolen--despite evidence to the contrary, such as the massive stone, the Roman seal and the heavy guard. **As time went on, however, and the disciples vindicated their honesty by their willingness to suffer persecution and even death for their testimony, it became absolutely certain that this story was nothing but a desperate fabrication.** (Borrow [The Defender's Study Bible](#) and [here](#)) (bolding added)

A T Robertson on the soldier's lie and leaders bribe - They lived up to their bargain and this lie lives on through the ages. Justin Martyr ([Dialogue with Trypho scroll down to 108](#)) accuses the Jews of spreading the charge.

Widely spread ([1310](#))([diaphemizo](#) from [dia](#) = through, dispersion + [phemizo](#) = to spread a report) means to spread a rumor, to divulge, to advertise. Used of spreading Jesus' fame (Mt 9:31). Of news or a report that is spread abroad. Disseminate. Make know by word of mouth.

Diaphemizo - 3v - spread...around(1), spread the news(1), widely spread(1). Matt. 9:31; Matt. 28:15; Mk. 1:45. No uses in Septuagint.

Justin Martyr: And though all the men of your nation [knew](#) the incidents in the life of Jonah, and though Christ said among you that He would give the sign of Jonah, exhorting you to repent of your [wicked deeds](#) at least after He rose again from the dead, and to mourn before God as did the Ninevites, in order that your nation and city might not be taken and destroyed, as they have been destroyed; yet you not only have not repented, after you learned that He rose from the dead, but, as I said before you have sent chosen and ordained men throughout all the world to proclaim that a godless and lawless [heresy](#) had sprung from one [Jesus](#), a Galilæan deceiver, whom we crucified, but his [disciples stole him by night from the tomb](#), where he was laid when unfastened from the [cross](#), and now deceive men by asserting that he has risen from the dead and ascended to heaven. Moreover, you accuse Him of having taught those godless, lawless, and [unholy](#) doctrines which you mention to the condemnation of those who confess Him to be Christ, and a Teacher from and [Son of God](#). Besides this, even when your city is captured, and your land ravaged, you do not repent, but dare to utter imprecations on Him and all who [believe](#) in Him. Yet we do not [hate](#) you or those who, by your means, have conceived such prejudices against us; but we [pray](#) that even now all of you may repent and obtain mercy from [God](#), the compassionate and long-suffering Father of all. (Source: [Dialogue with Trypho 108](#))

Matthew 28:16 But the eleven disciples proceeded to Galilee, to the mountain which Jesus had designated.

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

BGT Matthew 28:16 Ο δώδεκα μαθητα πορεύθησαν ες τὴν Γαλιλαίαν ες τὸ ὄρος ὃ τῷ Ἰησοῦ,

NET Matthew 28:16 So the eleven disciples went to Galilee to the mountain Jesus had designated.

CSB Matthew 28:16 The 11 disciples traveled to Galilee, to the mountain where Jesus had directed them.

ESV Matthew 28:16 Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them.

NIV Matthew 28:16 Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go.

NLT Matthew 28:16 Then the eleven disciples left for Galilee, going to the mountain where Jesus had told them to go.

NRS Matthew 28:16 Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them.

NJB Matthew 28:16 Meanwhile the eleven disciples set out for Galilee, to the mountain where Jesus had arranged to meet them.

NAB Matthew 28:16 The eleven disciples went to Galilee, to the mountain to which Jesus had ordered them.

YLT Matthew 28:16 And the eleven disciples went to Galilee, to the mount where Jesus appointed them,

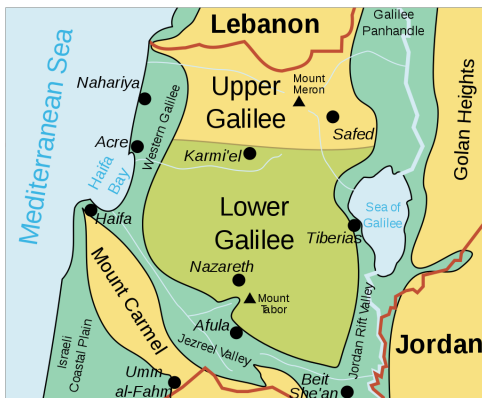
MIT Matthew 28:16 The eleven disciples went into Galilee to the mountain where Jesus directed them.

- **the eleven:** Mk 16:14 Jn 6:70 Ac 1:13-26 1Co 15:15
- **went:** Mt 28:7,10 26:32
- [Matthew 28 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

Matthew 26:32 "But after I have been raised, I will go ahead of you to Galilee."

Mark 16:7 "But go, tell His disciples and Peter, 'He is going ahead of you to Galilee; there you will see Him, just as He told you.'"



THE ELEVEN OBEY THE MESSAGE CONVEYED BY THE WOMEN

John MacArthur makes an important comment on this closing section - If a Christian understands all the rest of the gospel of Matthew but fails to understand this closing passage, he has missed the point of the entire book. This passage is the climax and major focal point not only of this gospel but of the entire New Testament. It is not an exaggeration to say that, in its broadest sense, it is the focal point of all Scripture, Old Testament as well as New. This central message of Scripture pertains to the central mission of the people of God, a mission that, tragically, many Christians do not understand or are unwilling to fulfill. It seems obvious that some Christians think little about their mission in this world, except in regard to their own personal needs. They attend services and meetings when it is convenient, take what they feel like taking, and have little concern for anything else. They are involved in the church only to the extent that it serves their own desires. It escapes both their understanding and their concern that the Lord has given His church a supreme mission and that He calls every believer to be an instrument in fulfilling that mission....The supreme way in which God chose to glorify Himself was through the redemption of sinful men, and it is through participation in that redemptive

plan that believers themselves most glorify God. (See [Matthew Commentary](#))

THOUGHT - When was the last time you shared to Gospel with a lost sinner? Have you ever shared to Gospel with another person? Do not miss out on your opportunity of a lifetime to share the Good News with sinners otherwise destined for eternal punishment and separation from their Creator! Jesus commanded us to **store up** (present imperative see [our need to depend on the Holy Spirit to obey](#)) for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; for where your treasure is, there your heart will be also." (Mt 6:20-21+) Dearly beloved of God, this command from our Lord Jesus Christ begs the question - where is your heart, on earth or in heaven? Every believer should strive to be living daily with "Vertical Vision," remembering that there is coming a day in eternity with "we must all appear before the judgment seat of Christ, so that **each one** may be recompensed for his deeds in the body, according to what he has done, whether good or bad (worthless, useless, of no eternal value)." (2Co 5:10+)

Let me quote **Dr MacArthur** again to emphasize the importance of our present short lives on earth - If God's primary purpose for the saved were loving fellowship, He would take believers immediately to heaven, where spiritual fellowship is perfect, unhindered by sin, disharmony, or loneliness. If His primary purpose for the saved were the learning of His Word, He would also take believers immediately to heaven, where His Word is perfectly known and understood. And if God's primary purpose for the saved were to give Him praise, He would, again, take believers immediately to heaven, where praise is perfect and unending. There is only one reason the Lord allows His church to remain on earth: to seek and to save the lost, just as Christ's only reason for coming to earth was to seek and to save the lost. "As the Father has sent Me," He declared, "I also send you" (John 20:21). Therefore, a believer who is not committed to winning the lost for Jesus Christ should reexamine his relationship to the Lord and certainly his divine reason for existence. Fellowship, teaching, and praise are not the mission of the church but are rather the preparation of the church to fulfill its mission of winning the lost. (See [The MacArthur New Testament Commentary](#))

But - Great term of contrast, marking an "about face" from evil and lies for the deceived and deceiving Jewish leaders, to light and joy for the eleven disciples that the Light of the world is alive.

The eleven disciples ([mathetes](#)) **proceeded** ([poreuo](#) - set out for, traveled) **to Galilee, to the mountain** ([oros](#)) **which Jesus** ([Iesous](#)) **had designated** ([tasso](#) - directed, "had arranged to meet them") - The eleven respond in obedience to Jesus' instructions. Keep in mind that they had already seen the risen Christ in Jerusalem (Jn 20:19-25+ possibly in the Upper Room, 8 days later = Jn 20:26-29+). Somehow the **eleven** knew the specific **mountain** Jesus had designated (Mt. 26:32; Mt 28:7,10), but we have no idea which mountain this was (which is good for if we knew, that mountain would probably have become a "holy shrine!") It would have taken the **eleven** about 7 days to travel from Jerusalem to Galilee. It is also interesting that a number of commentators do not limit Jesus' great commission to just the **eleven disciples** but feel this may have also included the "more than 500" described by Paul (1Co 15:6+).

The eleven - 6x referring to the disciples - Matt. 28:16; Mk. 16:14; Lk. 24:9; Lk. 24:33; Acts 1:26; Acts 2:14

The eleven made themselves available to their Lord to hear His final Great Commission. Whether they knew the axiom or not, their actions were a testament to the truth that concerned, the greatest ability is availability. Stated another way, God wants our availability, not our ability. The words of the old hymn are apropos "[Take my life and let it be consecrated, Lord, to thee](#)"

Take my life and let it be
consecrated, Lord, to thee.

Take my moments and my days;
let them flow in endless praise,
let them flow in endless praise.

Take my hands and let them move
at the impulse of thy love.

Take my feet and let them be
swift and beautiful for thee,
swift and beautiful for thee.

Take my voice and let me sing
always, only, for my King.

Take my lips and let them be
filled with messages from thee,
filled with messages from thee.

Take my silver and my gold;

not a mite would I withhold.
Take my intellect and use
every power as thou shalt choose,
every power as thou shalt choose.

Take my will and make it thine;
it shall be no longer mine.
Take my heart it is thine own;
it shall be thy royal throne,
it shall be thy royal throne.

Take my love; my Lord, I pour
at thy feet its treasure store.
Take myself, and I will be
ever, only, all for thee,
ever, only, all for thee.

Matthew Henry's Concise - Mt 28:16-20. This evangelist passes over other appearances of Christ, recorded by Luke and John, and hastens to the most solemn; one appointed before his death, and after his resurrection. All that see the Lord Jesus with an eye of faith, will worship him. Yet the faith of the sincere may be very weak and wavering. But Christ gave such convincing proofs of his resurrection, as made their faith to triumph over doubts. He now solemnly commissioned the apostles and his ministers to go forth among all nations (Mt 28:19). The salvation they were to preach, is a common salvation; whoever will, let him come (Ro 10:13, 11), and take the benefit; all are welcome to Christ Jesus. Christianity is the religion of a sinner who applies for salvation from deserved wrath and from sin (Eph 2:1, 2, 3); he applies to the mercy of the Father (1Pe 1:3), through the atonement of the incarnate Son (1Jn 2:2), and by the sanctification of the Holy Spirit (1Pe 1:1-2), and gives up himself to be the worshipper and servant of God, as the Father, Son, and Holy Ghost, three Persons but one God (2Co 13:14), in all his ordinances and commandments. Baptism is an outward sign of that inward washing, or sanctification of the Spirit, which seals and evidences the believer's justification (Eph 1:13-14). Let us examine ourselves (2Co 13:5), whether we really possess the inward and spiritual grace of a death unto sin (Ro 6:11), and a new birth unto righteousness (Jn 3:3), by which those who were the children of wrath (Col 3:6) become the children of God (1Jn 3:1). Believers shall have the constant presence of their Lord always; all days, every day (Heb 13:5-6). There is no day, no hour of the day, in which our Lord Jesus is not present with his churches and with his ministers; if there were, in that day, that hour, they would be undone. The God of Israel (Ex 5:1), the Saviour, is sometimes a God that hideth himself, but never a God at a distance. To these precious words Amen is added. Even so, Lord Jesus, be thou with us and all thy people; cause thy face to shine upon us (Nu 6:25), that thy way may be known upon earth, thy saving health among all nations (Ps 73:28).

Designated (appointed, determined) (5021) **tasso** means to place, to draw up in order, to arrange in place, assign or dispose to a certain position, order or lot or to a particular task. To ordain or to designate. In relation to a properly assigned authority **tasso** means = be instituted, be appointed, be established (as here in Ro 13:1). **Tasso** is used in determining a fixed time or course of events (Mt 28:16, Acts 28:23). **Tasso** can convey the idea of devoted in some context (1Cor 16:15), of doing something regularly and devotedly.

Mountain (3735) (**oros**) [orology, science of mountains] refers to a mountain, hill (Matt. 5:1, 14; 8:1; Luke 19:29; 21:37; Acts 1:12; 7:30; Rev. 6:15). In the pl., *tá órē* (Matt. 18:12; 24:16; Mark 5:5, 11; 13:14; Luke 21:21; 23:30; Rev. 6:15, 16; Sept.: Isa. 13:4) Complete Word Study Dictionary, The - The Complete Word Study Dictionary – New Testament.

Oros - 63x/63v - hill(2), mount(3), Mount(15), mountain(31), mountains(12). Matt. 4:8; Matt. 5:1; Matt. 5:14; Matt. 8:1; Matt. 14:23; Matt. 15:29; Matt. 17:1; Matt. 17:9; Matt. 17:20; Matt. 18:12; Matt. 21:1; Matt. 21:21; Matt. 24:3; Matt. 24:16; Matt. 26:30; Matt. 28:16; Mk. 3:13; Mk. 5:5; Mk. 5:11; Mk. 6:46; Mk. 9:2; Mk. 9:9; Mk. 11:1; Mk. 11:23; Mk. 13:3; Mk. 13:14; Mk. 14:26; Lk. 3:5; Lk. 4:29; Lk. 6:12; Lk. 8:32; Lk. 9:28; Lk. 9:37; Lk. 19:29; Lk. 19:37; Lk. 21:21; Lk. 21:37; Lk. 22:39; Lk. 23:30; Jn. 4:20; Jn. 4:21; Jn. 6:3; Jn. 6:15; Jn. 8:1; Acts 1:12; Acts 7:30; Acts 7:38; 1 Co. 13:2; Gal. 4:24; Gal. 4:25; Heb. 8:5; Heb. 11:38; Heb. 12:20; Heb. 12:22; 2 Pet. 1:18; Rev. 6:14; Rev. 6:15; Rev. 6:16; Rev. 8:8; Rev. 14:1; Rev. 16:20; Rev. 17:9; Rev. 21:10

Gilbrant - Classical Greek - This word appears throughout the history of the Greek language, its usage extending from Homer, through the classical era, into Xenophon (Fourth Century B.C.), the Epistle of Aristean (Second Century B.C.), the Septuagint (Third Century B.C.), Josephus and Philo (First Century A.D.), and down to modern Greek. Oros, "mountain," is neuter and should not be confused with the masculine word of the identical spelling meaning the "whey" of milk, nor with horos, "boundary, limit, frontier."

In antiquity mountains, perhaps because of their great size, were revered in many cultures. The exterior and peaks could be considered the abode of the gods. For example, in Asia Minor the worship of Cybele, the Great Mother, was usually associated with a mountain (Foerster, "oros," Kittel, 5:478). Also, in Ugaritic mythology Mount Zaphon was the abode of Baal (Brown, "Wilderness," Colin Brown, 3:1009); and of course, the famous Mount Olympus was the home of the Greek pantheon. In addition, the Mesopotamian ziggurat was perhaps a representation of a mountain, an attempt to bring the abode of the gods within the reach and sphere of man. The temple of Enlil, the Sumerian wind god, was called "mountain house" (Foerster, "oros," Kittel, 5:477). The interior of mountains was also seen as the abode of spirits, and the netherworld could have been pictured as residing under the mountains.

Septuagint Usage - In the Septuagint oros translates har, "mountain, hill." Mountains were compared with the power of God (Psalm 90:2 [LXX 89:2]) and could be used to give a sense of God's nearness (Exodus 17:9). They were a place of refuge (Judges 6:2) and were used for beacons (Isaiah 13:2). Eschatological expectation is also symbolized by mountains that "drop sweet wine" (Amos 9:13). Very little of the "mountain mythology" found in other cultures appears in the Old Testament. It was not until the pseudepigraphal writings of the Second and First Centuries B.C. that this concept was revived.

That oros is found in the papyri, representing "desert, desert burial place," and "desert monastery," can be understood when it is considered that these papyri originated in Egypt. There the desert on either side of the Nile valley is reached by traveling through mountains. Mountains and desert are thus equated (see Wilson, Intellectual Adventure of Ancient Man, Egypt, p.38). It is only in Egypt that oros refers to the desert as a place of burial (Liddell-Scott).

New Testament Usage - Interestingly, the Hebrew word har shares with its Grecian counterpart a vagueness foreign to English language precision in dividing between high mountains and low-lying hills. Such detail had to be supplied by adding an additional adjective. For example, Matthew 17:1 describes the scene of the Transfiguration as upon "a high mountain," and Matthew 4:8 says that the devil took Jesus "up into an exceeding high mountain." Of the 65 New Testament appearances of this word, the King James translators elected to render almost all as "mountain" or "mount," while using the word "hill" on only three occasions (Matthew 5:14, "a city...on a hill"; Luke 4:29, "led him unto the brow of the hill" [Nazareth]; Luke 9:37, "when they were come down from the hill" [of transfiguration]). Here the KJV translation refers to the very same elevation called a "hill" in Luke 9:37 as a "mountain" in 9:28, showing that in this case the translators preferred a variety of vocabulary, and were not distinguishing as to the height of the mounds. Modern English usage differentiates clearly between a hill, with a gradual ascent and a lower altitude, and a mountain, which is high, often steep and jagged. But the Biblical reader must avoid reading modern definitions or differences into the sacred accounts which use this general word.

The famed Sermon on the Mount begins in Matthew 5:1 with "he went up into a mountain," with Luke 6:17 specifying, "And he came down with them, and stood in the plain." There is no contradiction between Matthew's account and Luke's. Luke portrayed Jesus coming off of the upper height of what was probably an expansive rising ridge and situating himself on (literally) "a place level." The supposition of some that there were two separate sermons, one on "the mount" and another "Sermon on the Plain," is unnecessary and an over-distinction on oros which here represents most probably a rolling-hill topography of rises and troughs so characteristic of the Galilean hill country.

Christ spoke figuratively of removing a "mountain," portraying the power of God in response to faith and prayer to do away with great obstacles that human effort alone could not conquer (Matthew 17:20; 21:21; 1 Corinthians 13:2). Likewise, Jesus pictured the testimony of a believer by saying, "A city that is set on a hill cannot be hid" (Matthew 5:14). ([Complete Biblical Library](#))

Oros in Septuagint - Gen. 7:19-20; 8:4-5; 10:30; 12:8; 14:6; 19:17,19,30; 22:2,14; 31:21,23,25,54; 36:8-9; 49:26; Exod. 3:1,12; 4:27; 9:5; 15:17; 18:5; 19:2-3,11-14,16-18,20,23; 20:18; 24:4,12-13,15-18; 25:9,40; 26:30; 27:8; 31:18; 32:1,12,15,19; 33:6; 34:1-4,29,32; Lev. 7:38; 19:26; 25:1; 26:46; 27:34; Num. 3:1; 10:33; 13:17; 14:40,44-45; 20:19,22-23,25,27-28; 21:4; 23:7,9; 27:12-13; 28:6; 33:32-33,37,39,41,47-48; 34:7-8; Deut. 1:2,6-7,19-20,24,41,43-44; 2:1,3,5,36; 3:12,25; 4:11,15,48; 5:4-5,22-23; 8:7,9; 9:9-10,15,21; 10:1,3-5,10; 11:29; 12:2; 27:4,12-13; 32:22,49-50; 33:2,15; 34:1; Jos. 2:23; 8:24,30; 11:3,16-17,21; 12:1,5,7-8; 13:5,11,19; 14:12; 15:8-11; 17:15-16; 18:12,14,16; 19:47,50; 20:7; 21:11,42; 24:4,30,33; Jdg. 1:19,34-35; 2:9; 3:3,27; 4:5-6,12,14; 5:5; 6:2; 7:3,24; 9:7,25,36,48; 10:1; 11:37-38; 12:15; 16:3; 17:1,8; 18:2,13; 19:1,16,18; 1 Sam. 1:1; 9:4; 13:2; 14:22-23; 17:3; 23:14-15,26; 25:20; 26:13,20; 31:1,8; 2 Sam. 1:6,21; 13:34; 16:13; 20:21; 21:9; 1 Ki. 2:35; 4:8; 5:15; 11:43; 12:24-25; 16:24; 18:19-20; 19:8,11; 20:23,28; 22:17; 2 Ki. 1:9; 2:16,25; 4:25,27; 5:22; 6:17; 19:23,31; 23:13; 1 Chr. 4:42; 5:23; 6:67; 10:1,8; 12:8; 2 Chr. 2:2; 3:1; 13:4; 15:8; 18:16; 19:4; 20:10,22-23; 27:4; 30:10; 33:15; Neh. 2:6; 8:15; 9:13; Job 5:6; 9:5; 14:18; 18:4; 24:8; 28:9; 29:6; 39:8; 40:20; Ps. 2:6; 3:4; 11:1; 15:1; 18:7; 24:3; 36:6; 42:6; 43:3; 46:2-3; 48:1-2,11; 50:10; 65:6; 68:15-16; 72:3,16; 74:2; 75:6; 76:4; 78:5,6,8; 80:10; 83:14; 87:1; 90:2; 95:4; 97:5; 98:8; 99:9; 104:6,8,10,13,18,32; 114:4,6; 121:1; 125:1-2; 133:3; 144:5; 147:8; 148:9; Prov. 8:25; Cant. 2:8-9,17; 4:6,8; 8:14; Isa. 2:2-3,14; 4:5; 5:25; 7:25; 8:18; 9:11; 10:12,18,32; 11:9; 13:2,4; 14:13,19,25; 16:1; 18:3,7; 22:5; 25:6-7,10; 27:13; 28:1,4,21; 29:8,17; 30:17,25,29; 31:4; 34:3; 37:24,32; 40:4,9,12; 41:15,18; 42:11; 44:23; 45:2; 49:11,13; 52:7; 54:10; 55:12; 56:7; 57:7,13; 63:18-19; 64:3; 65:7,9,11,25; Jer. 3:6,23; 4:15,24; 9:10; 13:16; 16:16; 17:26; 26:18; 31:5-6,12,23; 32:44; 46:18; 50:6,19; 51:25; Lam. 4:19; 5:18; Ezek. 6:2-3; 7:16; 11:23; 17:22-23; 18:6,11,15; 19:9; 20:40; 22:9; 28:14,16; 31:12; 32:5-6; 33:28; 34:6,13-14,26; 35:2-3,7,12,15; 36:1,4,6,8; 37:22; 38:20; 39:2,4,17; 40:2; 43:12; 48:10; Dan. 2:34-35,45; 4:15; 8:11; 9:16-17,20; 11:45; Hos. 4:13; 10:8; Joel 2:1-2,5,32; 3:17-18; Amos 3:9; 4:1,3; 6:1; 9:13; Obad. 1:8-9,16-17,19,21; Jon. 2:5; Mic. 1:4; 2:9; 3:12; 4:1-2,7; 6:1; Nah. 1:5,15; 3:18; Hab. 3:3,6; Zeph. 3:11; Hag. 1:8,11; Zech. 1:8,10-11; 4:7; 6:1; 8:3; 14:4-5

Dictionary of Biblical Imagery - MOUNTAIN- Excerpt - Mountains and hills proliferate in biblical landscapes, numbering approximately five hundred references. No clear distinction can be made between mountains and hills in biblical imagery. Together they represent an elevated terrain or region. A well-known rhetorical feature of biblical parallelism is that the need for similar terms in successive lines led to stock doublets that are regularly paired. "Mountains and hills" constitutes such a stock formula, being paired in parallel form forty times. Biblical meanings of the mountain are paradoxical and even contradictory. Mountains are sometimes a

symbol of refuge and security and sometimes a threatening place of military slaughter. At times inaccessible, barren and uninhabited, mountains are nonetheless places where God's people will dwell in abundance. As sites of religious experience, mountaintops are places of pagan worship that God denounces and of true worship that he commands. The mountains and hills of the Bible are both physical phenomena and spiritual symbols. ([For 5 page discussion see page 1934](#))

Matthew 28:17 When they saw Him, they worshiped Him; but some were doubtful.

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

BGT Matthew 28:17 καὶ ὅτε εὗρεν αὐτὸν προσεκύνησαν, οὐ δὲ ὁσασάν.

NET Matthew 28:17 When they saw him, they worshiped him, but some doubted.

CSB Matthew 28:17 When they saw Him, they worshiped, but some doubted.

ESV Matthew 28:17 And when they saw him they worshiped him, but some doubted.

NIV Matthew 28:17 When they saw him, they worshiped him; but some doubted.

NLT Matthew 28:17 When they saw him, they worshiped him-- but some of them doubted!

NRS Matthew 28:17 When they saw him, they worshiped him; but some doubted.

NJB Matthew 28:17 When they saw him they fell down before him, though some hesitated.

NAB Matthew 28:17 When they saw him, they worshiped, but they doubted.

YLT Matthew 28:17 and having seen him, they bowed to him, but some did waver.

MIT Matthew 28:17 When they saw him, they worshiped, but some had doubts.

- **when:** Mt 16:28
- **worshipped:** Mt 28:9 Ps 2:12 45:11 Jn 5:23
- **but:** 1Co 15:6
- [Matthew 28 Resources](#) - Multiple Sermons and Commentaries

WORSHIP AND DOUBT

When they saw Him, they worshiped ([proskuneo](#)) **Him** - Note the link of the two verbs **saw** and **worshiped**. The initial reaction of the eleven (even doubting Thomas) was the same as the reaction of the women who first **saw** the risen Christ. And keep in mind this was not the first time they had seen Him, but it was still their reflex response. Every morning when we awake to see Jesus (by faith), we should awake with a response of worship! (I am convicted!) See also [Does the Bible describe Jesus being worshiped?](#)

THOUGHT - There is a beautiful modern Christian song entitled "[I Can Only Imagine](#)," which asks a series of questions that I think the response of the women (Mt 28:9) and the disciples (Mt 28:17) gives us a clue as to the answer. You are asking, what are the questions? Here are the questions in the words of the chorus of [I Can Only Imagine](#):

Surrounded by Your glory
What will my heart feel?
Will I dance for You Jesus
Or in awe of You be still?
Will I stand in Your presence
Or to my knees, will I fall?
Will I sing hallelujah?
Will I be able to speak at all?
I can only imagine
I can only imagine

From the reaction of the women and the eleven, it will not surprise us that our first response at first sight of our Lord Jesus will be "**to my knees, will I fall**" in adoration and worship, even as did the first believers who were privileged to see their risen Lord.

But (term of contrast) **some were doubtful** ([distazo](#) - wavered, were hesitant) - This is an amazing statement which raises several questions. Did these worship? Why did they doubt? Did they think He was a ghost? Did they think He had not actually died? That some **were doubtful** should not necessarily be seen as a complete lack of faith, because the other use of this verb [distazo](#) in Mt 14:31+ describes Peter after he began to sink in the sea. Clearly he manifested some degree of faith to even step out and walk on water. Jesus then addressed him with "You of **little faith**, why did you **doubt** ([distazo](#))?" Jesus does not say "you of NO faith." The Living Bible which is a paraphrase (and in this case a supposition) has "some of them weren't sure it really was Jesus!" In any event, and especially if there were more than the eleven as seems very likely (see Wiersbe's comment below), it should not shock us that some were doubtful, for even Thomas, not only doubted but roundly denied the resurrection when told about it by the ten (Jn 20:24-25+)!

It is interesting to note that the only time previously the disciples had worshiped Jesus was in Mt 14:33: "And those who were in the boat worshiped ([proskuneo](#)) Him, saying, "You are certainly God's Son!"

Warren Wiersbe makes an interesting comment - Some Bible scholars equate this "mountain meeting" in Galilee with the appearance of the Lord to "more than 500 brethren at one time" (1Co 15:6+). The fact that **some** of the people present doubted His resurrection would suggest that more than the eleven Apostles were present, for these men were now confirmed believers. Our Lord's ascension did not take place at this time, but later, after He had ministered to His disciples in Jerusalem (Luke 24:44-53+). ([Bible Exposition Commentary](#))

Doubtful (1365) ([distazo](#) from **dis** = two ways, twice + **stasis** = standing) means literally to stand in two ways. It means to doubt, waver, hesitate (because of doubt), be uncertain, be of two minds about something. The only other use is Mt 14:31, so that both NT uses are in reference to doubting Jesus (Peter in Mt 14:31). There are no uses in the Septuagint.

Zodhiates writes that **distazo** "is a figurative word taken either from a person standing where two ways meet and not knowing which to choose (inclining sometimes to one, sometimes to the other), or from the quivering motion of a balance when the weights on either side are approximately equal (when first one side, then the other, seems to be predominate). In [Matt. 28:17](#), the verb in the aor. edístasan translated "some doubted" should rather be translated "they hesitated" (a.t.). This refers not to the doubt of the disciples concerning the identity of the risen Christ because they recognized Him fully. However, they hesitated in regard to their responsibility to preach the gospel to the world knowing that Jesus in His resurrection body was no longer going to be on earth. (BORROW [The Complete Word Study Dictionary – New Testament PAGE 472](#))

[Honest Doubts](#)

When they saw [Jesus], they worshiped Him; but some doubted. — Matthew 28:17

Today's Scripture : Matthew 28

Our experience tells us that people do not return from the grave. At the heart of our desolation when death strikes is the awful certainty that in this life we will not see our loved ones again. We attend funerals to honor their memory and grieve our loss, but we do not expect to be greeted at the door by the person who has died.

In light of this, it should not seem surprising that Jesus' disciples were reluctant to believe that He had risen from the dead. Following the testimony of the women who had seen an angel, an empty tomb, and Jesus Himself (Matt. 28:1-10), "the eleven disciples went away into Galilee, to the mountain which Jesus had appointed for them. When they saw Him, they worshiped Him; but some doubted" (vv.16-17).

Among those who were closest to the Lord and had heard His remarkable teaching and witnessed His powerful miracles, some doubted that Jesus was actually alive again. But the honest doubts of the disciples soon turned to joy and hope as they embraced the reality of their risen Lord.

What do we doubt about Jesus today? Does our experience tell us that our past mistakes, present struggles, or future prospects can't be changed? With fresh memories of Easter, let's trust that He can do all things. By: David C. McCasland (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Where Jesus reigns there is no fear,
No restless doubt, no hopeless tear,
No raging sea nor tempest dread,
But quietness and calm instead.

—Anon.

One look to Calvary can dispel your doubts.

[Thankful For Skeptics](#)

When they saw Him, they worshiped Him; but some doubted. —Matthew 28:17

Today's Scripture : Luke 24:10-16,36-43

Jesus' disciples were not easily convinced. When they heard the excited testimony of the women who had been to the empty tomb, "they did not believe them" (Luke 24:11). And when Jesus suddenly appeared to them that evening, "they still did not believe for joy, and marveled" (v.41). They were so overjoyed and stunned at the sight of their risen Lord that they questioned their own senses.

Some time later, when Jesus appeared to His disciples in Galilee, even then "some doubted" (Matthew 28:17). This group likely included those followers who were seeing the resurrected Savior for the first time (1 Corinthians 15:6). Before worshiping Him, they had to be sure they weren't seeing a phantom.

I am glad the Bible records that the disciples were skeptical, for it proves that they were not easily fooled. As a result, their testimony carries more weight. Their desire for proof helps us to be sure that Jesus actually did rise from the dead. It also assures us that God doesn't want us to be gullible, and that He can bring sturdy faith out of doubt. Even His gentle rebuke of Thomas evoked a firm confession: "My Lord and My God!" (John 20:28). I'm thankful for these former skeptics, aren't you? By: Herbert Vander Lugt (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

For Further Study

Read John 20-21 and 1 Corinthians 15.

Read [Did Christ Really Rise From The Dead?](#)

Honest skepticism can be the first step to a strong faith.

Matthew 28:18 And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth.

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

BGT Matthew 28:18 κα προσελθὼν ἦσεν αὐτοῖς λέγων· ὅθι μοι πᾶσα ἔουσα νόσση καὶ π[τ]ρ[ς] ὕψ[ς].

NET Matthew 28:18 Then Jesus came up and said to them, "All authority in heaven and on earth has been given to me.

CSB Matthew 28:18 Then Jesus came near and said to them, "All authority has been given to Me in heaven and on earth.

ESV Matthew 28:18 And Jesus came and said to them, "All authority in heaven and on earth has been given to me.

NIV Matthew 28:18 Then Jesus came to them and said, "All authority in heaven and on earth has been given to me.

NLT Matthew 28:18 Jesus came and told his disciples, "I have been given all authority in heaven and on earth.

NRS Matthew 28:18 And Jesus came and said to them, "All authority in heaven and on earth has been given to me.

NJB Matthew 28:18 Jesus came up and spoke to them. He said, 'All authority in heaven and on earth has been given to me.

NAB Matthew 28:18 Then Jesus approached and said to them, "All power in heaven and on earth has been given to me.

YLT Matthew 28:18 And having come near, Jesus spake to them, saying, 'Given to me was all authority in heaven and on earth;

MIT Matthew 28:18 Jesus approached and said to them, "All authority has been given to me in heaven and on

earth.

- **All authority:** Mt 11:27 16:28 Ps 2:6-9 89:19,27 110:1-3 Isa 9:6,7 Da 7:14 Lu 1:32,33 10:22 Jn 3:35 5:22-27 13:3 17:2 Ac 2:36 10:36 Ro 14:9 1Co 15:27 Eph 1:20-22 Php 2:9-11 Col 1:16-19 Heb 1:2 2:8 1Pe 3:22 Rev 11:15 17:14 19:16

JESUS HAS ALL AUTHORITY IN THE UNIVERSE

And Jesus came up and spoke to them, saying, "All authority ([exousia](#)) has been given to Me in heaven and on earth - Note not some authority but all authority where the simple definition of exousia speaks of the right and the might to act. Jesus founds His "Great Commission" declaration on the glorious truth that He has **All authority ([exousia](#))** to make such a "earth shaking" (pun intended) declaration. Jesus had the absolute freedom and right to speak the words of the "Great Commission." Notice the **all** includes all the universe!

How can Jesus make such an incredible statement that He possesses **all authority**. The Gospel's answer this question...

Matthew 11:27+ "**All things** have been handed over to Me by My Father; and no one knows the Son except the Father; nor does anyone know the Father except the Son, and anyone to whom the Son wills to reveal Him.

John 3:35+ "The Father loves the Son and has given **all things** into His hand.

John 5:22+ "For not even the Father judges anyone, but He has given all judgment to the Son,

Based on the fact that Jesus has **all authority** **John MacArthur** rightly says "Submission to the absolute sovereignty of Jesus Christ is not a believer's option but is his supreme obligation. It is not negotiable or adjustable to one's own particular inclinations and plans. It is rather the attitude that says with absolute sincerity, "Whatever the Lord commands, I will do." (SEE [The MacArthur New Testament Commentary](#))

Henry Morris - **All authority** This constitutes a clear claim to omnipotence and therefore to deity. Jesus Christ was omnipotent Creator in the beginning (John 1:1-3+), but He had laid aside His deity to become man and die for the sin of the world (Philippians 2:5-8+). Now, having become Redeemer as well as Creator, He has again assumed **all the attributes of God**, as well as those of glorified man. (Borrow [The Defender's Study Bible](#))

Spurgeon on all authority - "Power in the hands of some people is dangerous, but power in the hands of Christ is blessed. Oh, let him have all power! Let him do what he will with it, for he cannot will anything but that which is right, and just, and true, and good." ([Our Omnipotent Leader](#))

Bob Utley points out that the Great Commission "was given on at least three different occasions. (1) upper room, resurrection evening (cf. Luke 24:46-47; John 20:21); (2) on a mountain in Galilee (cf. Matthew 28); (3) on the Mount of Olives just before the ascension (cf. Acts 1:8)

Stephen Charnock - Mt 28:16, 18, 19. The eleven disciples went ... into a mountain where Jesus had appointed them.... Jesus came and spake unto them saying ... Go ye and teach all nations.

The considerable actions in the world have usually very small beginnings. Of a few letters, how many thousand words are made! of ten figures, how many thousand Numbersers! A point is the beginning of all geometry. A little stone flung into a pond makes a little circle, then a greater, till it enlarges itself to both the sides. So from small beginnings God doth cause an efflux through the whole world.

Authority (1849) exousia from **éxesti** = it is permitted, it is lawful) means the power to do something and was a technical term used in the law courts, of a legal right. Exousia refers to the freedom and right to speak and act as one pleases. "Authority or right is the dominant meaning (of exousia) in the New Testament." (Vincent) **Exousía** refers to delegated authority and combines the idea of the "right and the might", these attributes having been granted to someone. **Exousia** is an important term in the Gospels. Many conflicts in Jesus' life and ministry turn on debates about authority or the idea that Jesus taught with an unparalleled authority (Mt 7:29; 8:9; 9:6, 8; Mt 21:23-27; Mt 28:18; Mk 1:22, 27; 2:10; 3:15; 11:28-33; Lk 4:32, 36; 5:24; 7:8; 20:2-8). See also Utley's [SPECIAL TOPIC: AUTHORITY \(exousia\)](#).

Friberg - authority, right, power; (1) as denoting the power of decision making, especially as the unlimited possibility of action proper to God authority, power (Acts 1.7); (2) as denoting God's power displayed through the sphere of nature power, authority (Rev 9.10, 19); (3) as denoting limited authority to act, given to Satan in his sphere of dominion power, sphere of power, dominion (Acts 26.18); (4) as Jesus' divinely given and

unrestricted exercise of freedom to act power, authority (Jn 10.18); (5) as authority imparted to a community to act in ordering relationships within it right, control, authority (2Co 13.10); (6) as those in whom authority for ruling rests, both supernatural and human, especially in the plural officials, authorities, dignitaries, (the) government (Col 1.16); (7) 1Co 11.10 variously interpreted, including (a) a woman ought to have authority over her own head (to unveil) and (b) a woman ought to have (a sign or symbol of) authority on her head (a head-covering, pointing to the authority of her husband) (BORROW [Analytical Lexicon page 156](#))

W E Vine explains that **exousía** evolved "from the meaning of "leave or permission" or "liberty of doing as one pleases" and passed to that of "the ability or strength with which one is endued," then to that of the "power of authority," the right to exercise power or "the power of rule or government," the power of one whose will and commands must be obeyed by others. ([Vine's Expository Dictionary of Old Testament and New Testament Words](#))

Wuest writes that **exousía** means literally "to be out and was used of that authority which a person has which is delegated to him from someone else. The person delegating the authority is in a sense out of himself and acting in the person to whom he has delegated the authority. Thus, the word means "delegated authority." The word means also "the power of authority and of right." It was used in legal practice of delegated authority. Here it is used of our Lord as having that authority in Himself, not derived from others. The rabbis quoted from other rabbis and felt themselves to be expounders of tradition. The Messiah struck a new note here, and the people were quick to recognize it. They saw that here was a Teacher who spoke on His own **authority**." ([Wuest Word Studies - Eerdmann Publishing Company Volume 1, Volume 2, Volume 3](#) - used [by permission](#))

Exousia in the Gospel of Matthew - Mt. 7:29; Mt. 8:9; Mt. 9:6; Mt. 9:8; Mt. 10:1; Mt. 21:23; Mt. 21:24; Mt. 21:27; Mt. 28:18

[The Authority of Jesus](#)

All authority . . . has been given to me. Matthew 28:18

Today's Scripture & Insight : Matthew 28:16-20

Even after Jesus had set my son Geoff free from years of substance abuse, I still had worries. We'd been through much together and my focus sometimes remained on his difficult past instead of the future God had for him. Parents of addicts often worry about relapse, and one day at a family gathering, I pulled Geoff aside. "Remember," I told him, "we have an adversary, and he's powerful." "I know, Dad," he responded. "He has power, but he has no authority."

In that moment, I was reminded of Jesus' incomparable authority to rescue us from our sins and transform our lives as we look to Him. Immediately I thought of His words to the disciples shortly before He returned to His Father in heaven: "All authority in heaven and on earth has been given to me. Therefore go . . ." (Matthew 28:18-19).

The crucified and risen Jesus has made a way for us to come to Him no matter what our past may be. He holds both our past and our future. Because He's promised to be with us always (v. 20), we can be assured that He'll accomplish His purposes and that our lives are in His unfailing hands. Jesus gives us unparalleled hope, a hope so good we can't keep it to ourselves. The devil and the world may have some power for a little while, but "all authority" belongs to Jesus forever. By: James Banks (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

How does Jesus' authority give you hope? What has He done for you that you can share with someone today?

Thank You, dear God, for calling me to You in love. Please lead me to someone I can share Your love with today.

James Smith- A PRECIOUS PROMISE - Mt. 28:18–20

1. Who is the Promiser? Jesus, He who has all power given unto Him in Heaven and in earth.
2. What is the Promise? It is the promise of His presence. "Lo, I am with you alway."
3. Why is it Precious? It is precious (1) Because it is true. "He is faithful who has promised." (2) Because it implies all-sufficiency, both for earth and Heaven. He has all power.

A W Tozer - RESURRECTION POWER

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

Let us be confident, Christian brethren, that our power does not lie in the manger at Bethlehem nor in the relics of the cross. True

spiritual power resides in the victory of the mighty, resurrected Lord of glory, who could pronounce after spoiling death: "All power is given me in heaven and in earth."

The power of the Christian believer lies in the Savior's triumph of eternal glory!

Christ's resurrection brought about a startling change of direction for the believers. Sadness and fear and mourning marked the direction of their religion before they knew that Jesus was raised from the dead—their direction was towards the grave. When they heard the angelic witness, "He is risen, as He said," the direction immediately shifted away from the tomb—"He is risen, indeed!" If this is not the meaning of Easter, the Christian church is involved only in a shallow one-day festival each year.

Thankfully, the resurrection morning was only the beginning of a great, vast outreach that has never ended—and will not end until our Lord Jesus Christ comes back again!

A W Tozer - CHRIST DOES NOT CHANGE

Jesus came and spake unto them...All power is given unto me in heaven and in earth. Matthew 28:18

You will have to prove it to me if you are among those who claim that Jesus Christ refuses to do for you something that He has done for any other of His disciples!

I address this to all of those who insist that the gifts of the Spirit ended when the last apostle died. They have never furnished chapter and verse for their position.

When some men beat the cover off their Bible to demonstrate how they stand for the Word of God, they should be reminded that they are only standing by their own interpretation!

I find nothing in the Bible that says the Lord has changed. He has the same love, the same grace, the same mercy, the same power, the same desires for the blessings of His children.

Why can we not claim all that God has promised for His redeemed people? What a sad condition for Christians who are in the Church of the mighty Redeemer and Deliverer, who is eternally the Victor, the Rock of Ages. Let us never forget that Jesus Christ is the same yesterday, today and forever! (see Hebrews 13:8).

C H Spurgeon - There are some young men who get the idea into their minds that they would like to go into foreign lands; but these are frequently the most unfit men, and have not the power and ability. I pray that the divine call would come to some gifted men. You who have, perhaps, some wealth of your own, what could be a better object in life than to devote yourself and your substance to the Redeemer's cause? You young men, who have brilliant prospects before you, but who as yet have not the anxieties of a family to maintain, why, would it not be a noble thing to surrender your brilliant prospects, that you may become a humble preacher of Christ? I have questioned my own conscience, and I do not think I could be in the path of duty if I should go abroad to preach the Word, leaving this field of labour; but I think many of my brethren now labouring at home might with the greatest advantage surrender their charges, and go where their presence would be as valuable as the presence of a thousand such as they are here. And I long that we may see young men out of the universities, and students in our grammar schools—that we may see our physicians, advocates, tradesmen and educated mechanics, when God has touched their hearts, giving all they have, that they may teach and preach Christ. We want Judsons and Brainerds over again. It will never do to send out to the heathen men who are of no use at home; we must send the highest, and best. (SEE SERMON [The Missionaries' Charge and Charta](#))

Oswald Chambers - The key to the missionary

All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations. Matthew 28:18–20 .

The basis of missionary appeals is the authority of Jesus Christ, not the needs of the heathen. We are apt to look upon Our Lord as One Who assists us in our enterprises for God. Our Lord puts himself as the absolute sovereign supreme Lord over His disciples. He does not say the heathen will be lost if we do not go; He simply says—"Go ye therefore, and teach all nations." Go on the revelation of My sovereignty; teach and preach out of a living experience of Me.

"Then the eleven disciples went ... into a mountain where Jesus had appointed them" (Mt 28:16). If I want to know the universal sovereignty of Christ, I must know Him for myself, and how to get alone with Him; I must take time to worship the Being Whose Name I bear. "Come unto Me"—that is the place to meet Jesus. Are you weary and heavy laden? How many missionaries are! We banish those marvellous words of the universal Sovereign of the world to the threshold of an after-meeting; they are the words of Jesus to His disciples.

"Go ye therefore...." "Go" simply means live. Acts 1:8 is the description of how to go. Jesus did not say—Go into Jerusalem and

Judea and Samaria, but, "Ye shall be witnesses unto Me" in all these places. He undertakes to establish the goings.

"If ye abide in Me, and My words abide in you..."—that is the way to keep going in our personal lives. Where we are placed is a matter of indifference; God engineers the goings. "None of these things move me ..." That is how to keep going till you're gone!
(BORROW [My Utmost for His Highest](#))

C H Spurgeon -We are to teach or, as the Greek word has it, to make disciples. Our business is, each according to the grace given, to tell our fellow men the gospel and to try and disciple them to Jesus. When they become disciples, our next duty is to give them the sign of discipleship by 'baptizing them'. That symbolic burial sets forth their death in Jesus to their former selves and their resurrection to newness of life through him. Baptism enrolls and seals the disciples, and we must not omit or misplace it. When the disciple is enrolled, the missionary is to become the pastor, 'teaching them to observe all things whatsoever I have commanded you'. The disciple is admitted into the school by obeying the Saviour's command as to baptism, and then he goes on to learn, and as he learns he teaches others also. He is taught obedience not to some, but to all things which Christ has commanded. He is put into the church not to become a legislator or deviser of new doctrines and ceremonies, but to believe what Christ tells him, and to do what Christ bids him. Thus our Lord intends to set up a kingdom which shall break in pieces every other; those who know him are to teach others; and so the wondrous power which Christ brought from heaven shall spread from land to land. See, then, your high calling and also the support you have in pursuing it. At the front behold 'all power' going forth from Christ! In the rear behold the Lord himself—'lo, I am with you always, even unto the end of the world.' If you are enlisted in this army, be faithful to your great captain, do his work carefully in the way which he has prescribed for you, and expect to see his power displayed to his own glory. (See full sermon [The Power of the Risen Saviour](#))

RELATED HYMNS

- [Christ Jesus Hath the Power](#)
- [O Christ, Our Joy, to Whom Is Given](#)
- [Eternal Monarch, King Most High](#)
- [O Lord Most High, Eternal King](#)

Matthew 28:19 "Go therefore and **make disciples** of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit,

Greek: poreutheutes (APPMPN - "imperative sense") oun matheteusate (2PAAM) panta ta ethne baptizontes (PAPMPN - "imperative sense") autous eis to. onoma tou patros kai tou huiou kai tou hagiou pneumatatos

KJV Matthew 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:

BGT Matthew 28:19 πορευθητε ον μαθητεσατε παντα τα εθνη, βαπτιζοντες αυτος εις το νομα του πατρους και του υιου και του αγιου πνεματος,

NET Matthew 28:19 Therefore go and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit,

CSB Matthew 28:19 Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

ESV Matthew 28:19 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

NIV Matthew 28:19 Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

NLT Matthew 28:19 Therefore, go and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit.

NRS Matthew 28:19 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

NJB Matthew 28:19 Go, therefore, make disciples of all nations; baptise them in the name of the Father and

of the Son and of the Holy Spirit,

NAB Matthew 28:19 Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the holy Spirit,

YLT Matthew 28:19 having gone, then, disciple all the nations, (baptizing them -- to the name of the Father, and of the Son, and of the Holy Spirit,

MIT Matthew 28:19 Consequently, when you go, disciple all nationalities in my name.

- **therefore:** Ps 22:27,28 98:2,3 Isa 42:1-4 49:6 52:10 66:18,19 Mk 16:15,16 Lu 24:47,48 Ac 1:8 13:46,47 28:28 Ro 10:18 Col 1:23
- **baptizing:** Ac 2:38,39,41 8:12-16,36-38 9:18 10:47,48 16:15-33 19:3-5 1Co 1:13-16 15:29 1Pe 3:21
- **in the name of the Father and the Son and the Holy Spirit** Mt 3:16,17 Ge 1:26 Nu 6:24-27 Isa 48:16 1Co 12:4-6 2Co 13:14 Eph 2:18 1Jn 5:7 Rev 1:4-6
- Click for in depth discussion of Matthew 28:19
- [Matthew 28 Resources](#) - Multiple Sermons and Commentaries
- **NOTE: SEE IN DEPTH COMMENTARY ON MATTHEW 28:19**

THE GREAT COMMISSION

NOTE: Matthew 28:19 is discussed in much greater depth on another page (IN DEPTH COMMENTARY). This verse will have only brief comments on this page.

Go therefore - Term of conclusion. Jesus is saying in essence "Since I am sovereign, omnipotent Lord of heaven and earth and have all supernatural authority, do what I am commanding not in your natural strength but My supernatural power (Acts 1:8+)." It is vital to understand that in dependence on the Spirit of Christ, an impossible task becomes Him-possible! We are to be faithful, and then, as we rely on the indwelling Spirit, will we be fruitful (cf Jn 15:5+). Some treat the verb "go" as an imperative form, but that is not what the Greek says for it is an aorist passive participle. Nevertheless, the instruction is clear that believers are to **go** and not wait for lost sinners to come to them, for that will rarely happen!

THOUGHT - While **go** is not literally a command, it does convey the force of a command, so that you still have to **go** before you can **make!** This begs the question "Am I going?" And not necessarily am I going to foreign missions. If you are truly called, then go. But **go** still begs the question "Am I taking the Gospel intentionally into the "highways and byways"? Into my school, my place of employment, my secular social gatherings, etc? Recall that before His resurrection Jesus had instructed His disciples "**do not go**" (in the way of the Gentiles) (Mt 10:5+). But now He calls them (and us) to '**Go**' without any "asterisks" or qualifiers. One of my mentors used to say that there was a sign over the exit of the sanctuary which stated "YOU ARE NOW ENTERING THE MISSION FIELD!" Many in America need the Savior as their personal possession and not just their public profession. Not all professors are truly possessors (cf Jesus' warning Mt 7:21-23+).

Kistemaker on therefore - Briefly it means: Go, **a.** because your Lord has so ordered; **b.** because He has promised to impart all the needed strength; and **c.** because He is worthy of the homage, faith, and obedience of all men. (Exposition of the Gospel According to Matthew)

Spurgeon - "Who is to **go** out of that first band of disciples? It is Peter, the rash and the headstrong. It is John, who sometimes wishes to call fire from heaven to destroy men. It is Philip, with whom the Savior has been so long, and yet he has not known him. It is Thomas, who must put his finger into the print of the nails, or he will not believe him. Yet the Master says to them, 'Go ye; all power is given unto me, therefore go ye. You are as good for my purpose as anybody else would be. There is no power in you, I know, but then all power is in me, therefore go ye.'" (Full sermon [Our Omnipotent Leader](#))

Warren Wiersbe on go - The Greek verb translated **go** is actually not a command but a present participle (going). The only command in the entire Great Commission is "**make disciples**" ("teach all nations"). Jesus said, "While you are going, make disciples of all the nations." No matter where we are, we should be witnesses for Jesus Christ and seek to win others to Him (Acts 11:19-21+). ([Bible Exposition Commentary](#))

D L Moody on "go" - "Go ye ... I am with you." In other words, "Come with me to this work."

*We must go to sinners
if we expect sinners to come to the Savior.*

And make disciples ([matheteuo](#)) of all the nations (Jews and Gentiles) - Disciples are to make disciples, who hopefully will be taught in such a way that they too seek diligently to make disciples. The command **make disciples** is in the [aorist imperative](#) which conveys the idea of "JUST DO IT!" (I call it the "Nike commercial command"). Do not delay! Don't procrastinate! Every believer's responsibility is to make disciples, not relying on our ingenuity and natural power but by His supernatural power, learning to daily jettison self-reliance and to rely wholly on the [the Holy Spirit to obey](#) Jesus' command. The key to kingdom growth is obedience to the command to **make disciples** ([matheteuo](#)), learners, men and women who continue to learn about Jesus their Lord and becoming reproducers themselves! Every person who is born again is a disciple of Christ, but that is just the beginning, for discipleship is a process, one that will only end when we enter glory!

THOUGHT (MY OPINION): The Great Commission has tragically become the Great Omission in modern evangelicalism. There are programs and courses related to discipleship, but where are the older and/or more mature "Paul's" (and "Paulette's") in the congregation who are seeking young "Timothy's" and "Timothea's" to disciple one on one? I know so many older men ("Paul's" in their 60's, 70's, 80's) who know so much about the Bible and the Christian life but sadly only a small number of them have sought out a "Timothy" to disciple. I receive emails from young men telling me they cannot find any older men in their church to disciple them! I was one of them myself and could not find a single older man in my large Bible church willing to disciple me 40 years ago! It is not the fault of the church, but the fault of the individual members who would rather enjoy their retirement years than invest those precious, quickly passing years for the prospects of an eternal "R.O.I." (Return On Investment). If you are an older, more mature saint reading this note, I pray the Spirit convicts you and you begin to pray for Him to bring you a young believer who is hungry to learn about Jesus. In His Name. Amen.

One final admonition - **Make disciples** was Jesus' last command. Last words of anyone are important but they are especially important if they are the last words of Jesus Christ! Don't waste your "golden years" chasing a little white ball or touring all the national parks in your recreation vehicle. As [John Piper says "Don't Waste Your Life!"](#) ([Read it and Heed it!](#))

The old King James Version is a bit misleading because it translates the "**Go**" as if it were a command, and secondly translates the command to **make disciples** as a participle (verb ending in "-ing") and thirdly it mistranslates the verb [matheteuo](#) as "teaching." In fairness, the New KJV offers a more accurate translation - "*Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.*" But most translations are still lacking because they render "**Go**" as if it were a command and as a result the evangelical world has often placed more emphasis on going than on making disciples!

Note that the one command **make disciples** is accompanied by 3 participles - going, baptizing and teaching, all part of the making of a disciple.

*How much faster our churches would grow,
and how much stronger and happier our church members would be,
if each one were discipling another believer.*

Warren Wiersbe on disciples - The term "**disciples**" was the most popular name for the early believers. Being a disciple meant more than being a convert or a church member. *Apprentice* might be an equivalent term. A disciple attached himself to a teacher, identified with him, learned from him, and lived with him. He learned, not simply by listening, but also by doing. Our Lord called twelve disciples and taught them so that they might be able to teach others (Mark 3:13ff).....**In many respects, we have departed from this pattern.** In most churches, the congregation pays the pastor to preach, win the lost, and build up the saved—while the church members function as cheerleaders (if they are enthusiastic) or spectators. The "converts" are won, baptized, and given the right hand of fellowship, then they join the other spectators. How much faster our churches would grow, and how much stronger and happier our church members would be, if each one were discipling another believer. The only way a local church can "be fruitful and multiply" (instead of growing by "additions") is with a systematic discipleship program. This is the responsibility of every believer, and not just a small group who have been "called to go." ([Bible Exposition Commentary](#))

THOUGHT - Wiersbe mentions that the way for a church to be "be fruitful and multiply" is with systematic discipleship program. While I generally agree with him, I become nervous when we try to fit individuals into pre-cut programs. I have been in churches where there were what one might call discipleship programs, and I have yet to see one last for any length of time. Personally, I think the most Biblical way to make disciples is one on one, spending time in the Scripture with the young disciple and walking with them through the difficult paths of this life. I have found that Zoom can be helpful and have met with young men one on one or with at most 3 other men. We open up the Scripture and begin to walk through God's Word together. We occasionally meet personally for lunch. But our main goal is to teach them how to fish rather than giving them fish. And so I

teach them Inductive Bible Study. Let me give you a few youtube examples:

- Hinge Words - https://www.youtube.com/watch?v=BhIbR4EUEys&ab_channel=BruceHurt
- Revive Me According to Thy Word - https://www.youtube.com/watch?v=lyEJuAGONtg&ab_channel=BruceHurt
- God's Prophetic Plan for the Ages - https://www.youtube.com/watch?v=GISNtxnAIIIE&t=1055s&ab_channel=BruceHurt
- How to Study Your Bible - https://www.youtube.com/watch?v=VS3cjW50M7A&ab_channel=BruceHurt

Here is my plea to all followers of Christ who are relatively mature in the faith. Pray for God to bring a younger person into your life who desires to be discipled and keep your eyes open because God will answer this prayer. You will find it to be one of the most fulfilling things you have ever done in Christian life as you stand back and watch the power of God's Spirit and God's Word cause them to "grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory, both now and to the day of eternity. Amen." (2Pe 3:18). One of the young men I discipled (half Jewish) related to me how he had begun discipling high school students and how 2 of them were now discipling young men in the 6 grade. All glory to God. I can assure you if you begin to go down this disciple making path with a young man, you will be rewarded exceeding, abundantly beyond all that you could ever ask or think, according to His Spirit's power which mightily works with you.

MacArthur - [Matheteuo](#) (make disciples) is the main verb and the central command of Mt 28:19–20, which form the closing sentence of Matthew's gospel. The root meaning of the term refers to believing and learning. Jesus was not referring simply to believers or simply to learners, or He would have used other words. Mathêteuō carries a beautiful combination of meanings. In this context it relates to those who place their trust in Jesus Christ and follow Him in lives of continual learning and obedience. "If you abide in My word," Jesus said, "then you are truly disciples of Mine" (John 8:31+). It should be noted that some disciples were not true (see John 6:66+). (ED: It is important to add that **ALL** genuine believers are also genuine disciples, contrary to a false teaching that is found in some evangelical circles that "disciples" are an elite group, and not all believers will become "super believers" [my term]. This is NOT Biblical! See discussion of [easy believism](#).) A person who is not Christ's true disciple does not belong to Him and is not saved. When a person genuinely confesses Christ as Lord and Savior, he is immediately saved, immediately made a disciple, and immediately filled with the Holy Spirit. Not to be Christ's disciple is therefore not to be Christ's at all....The mission of the early church was to make disciples (see Acts 2:47; 14:21), and that is still Christ's mission for His church....The specific requirements Jesus gives for making disciples involve three participles: going (rendered here as go), baptizing, and teaching. (SEE [Matthew Commentary](#))

Baptizing ([baptizo](#)) **them in the Name of the Father and the Son and the Holy Spirit**- While this this is strictly speaking not a command, some say it does convey imperatival force and certainly is an instruction from Jesus that all disciples should obey. To not be baptized is to be disobedient to the Lord's instructions. If a disciple is not baptized, he or she is still a disciple, albeit a disobedient one. If a genuine disciple is never baptized, they are still saved, contrary to the [false teaching that water baptism is necessary for salvation](#) (ED: BUT [SEE MACARTHUR BELOW](#)). That is a lie from Hell and a false teaching. Water baptism does not save, but does give an opportunity to proclaim to others one is truly saved. For that reason alone all disciples should receive water baptism for in so doing they actually witness to lost and saved who attend their baptism. Notice that one thing this "trinitarian declaration" shows is that Jesus considered Himself to be on the same plane as the Father and the Spirit. Further, baptism **in** (eis - literally "into") **the Name** speaks of identification with the Triune God.

Note that it is those who are already disciples (believers) who are to be baptized, this order clearly refuting the false teaching that baptism precedes believing. Baptism does not save one's soul. The order of becoming disciples and then being baptism also refutes the false teaching of salvation by infant baptism. See [What does the Bible say about infant baptism / paedobaptism?](#)

In the Name of is not meant to be taken as some ritual or sacramental formula. It is notable that in the book of Acts there is no record of the baptisms with this exact Name (**the Father and the Son and the Holy Spirit**) (e.g., Acts 2:41, Acts 8:12, 38, Acts 9:18, etc). In fact in Acts 10:48 Peter referring to the Gentiles who had come to faith " he ordered them to be baptized **in the name of Jesus Christ**. Then they asked him to stay on for a few days." (see also Acts 19:5). As an aside the noun **Name** is singular implying oneness of the Trinity. One God in three persons. (See [What does the Bible teach about the Trinity?](#))

John MacArthur makes an interesting point for those who claim Christ but steadfastly refuse baptism writing that "The person who is unwilling to be baptized is at best a disobedient believer, and if he persists in his unwillingness there is reason to doubt the genuineness of his faith (see Mt 10:32–33+). If he is unwilling to comply with that simple act of obedience in the presence of fellow believers, he will hardly be willing to stand for Christ before the unbelieving world. (SEE [Matthew 28 Commentary](#))

Bob Utley - This is the Great Commission—not the Great Option (ED: or the Great Omission or the Great Confusion!) **Make**

disciples This is an AORIST ACTIVE IMPERATIVE. The term "disciples" meant "learners." The Bible does not emphasize **decisions**, but **lifestyle faith**. The key to evangelism is discipleship. However, discipleship must start with a repentant faith profession and continue in the same way unto obedience and **perseverance**. **Of all the nations** must have been a shocking statement to the Jews, but it follows Dan. 7:14, which speaks of a universal, eternal kingdom (cf. Revelation 5). This is a reversal of Jesus' previous orders (cf. Mt. 10:5-6). Notice the number of times that the inclusive **"all"** appears in this paragraph. **Baptizing** is a PRESENT ACTIVE PARTICIPLE used as an IMPERATIVE. (**ED**: BAPTISM IS STRICTLY SPEAKING NOT COMMANDED, BUT IT IS CLEARLY OUR LORD'S DESIRE FOR HIS DISCIPLES AND THUS CALLS FOR OBEDIENCE TO HIS WORDS.) This is balanced with "teach" (Mt 28:20). The two purposes of the Church are evangelism and discipleship. They are two sides of one coin. They cannot and must not be separated! **In the name of the Father and the Son and the Holy Spirit**" This three-Person formula may reflect Isa. 42:1. Notice **"in the name"** is SINGULAR. The name of God is Triune (cf. Matt. 3:16-17; John 14:26; Acts 2:32-33, 38-39; Rom. 1:4-5; 5:1,5; 8:1-4, 8-10; 1 Cor. 12:4-6; 2 Cor. 1:21; 13:14; Gal. 4:4-6; Eph. 1:3-14, 17; 2:18; 3:14-17; 4:4-6; 1 Thess. 1:2-5; 2 Thess. 2:13; Titus 3:4-6; 1 Pet. 1:2; Jude 20-21).

Make disciples (3100) **matheteuo** verb form of **mathetes** = disciple) means basically to become instructed in the ways or teachings of a specific teacher. **Louw-Nida** says the idea is "to be a follower or a disciple of someone, in the sense of adhering to the teachings or instructions of a leader and in promoting the cause of such a leader." **Matheteuo** is used in two senses (1) Intransitively, it means to be or to become a disciple, pupil or follower of another (Mt 27:57+) and thus to follow his precepts and instruction. "To be a disciple or follower of another's doctrine." (Zodhiates) (2) Transitively, **matheteuo** means to make a disciple of someone, to make one a follower, to cause one to be a pupil, to teach or instruct them. **BDAG** = "to cause one to be a pupil." (Mt 28:19+, Acts 14:21+).

Spiros Zodhiates adds **"Mathēteuō** must be distinguished from the verb **mathéō** (n.f.) or **manthano** (3129) which simply mean to learn without any attachment to the teacher who teaches. **Mathēteuō** means not only to learn, but to become attached to one's teacher and to become his follower in doctrine and conduct of life. It is really not sufficient to translate this verb as "learn" but as "making a disciple," in the NT sense of **mathētēs**." (BORROW [The Complete Word Study Dictionary: New Testament](#))

A Chinese Proverb is very apropos regarding Jesus call to His disciples to go and **make disciples** - "Give a man a fish, and he eats for a day; teach him to fish, and he eats for the rest of his life."

New International Dictionary of New Testament Theology - This online resource has 14 pages on the [TOPIC OF DISCIPLE](#). Here is a brief excerpt from this [in depth discussion](#)...

Disciple, Follow, Imitate, After - Men are dependent upon one another and their lives are shaped by each other in many ways. Sometimes it is through a casual relationship, an interested companion or hanger-on. But it may be the more lasting relationship of a pupil or disciple to his master or teacher. In the NT, the words connected with discipleship are applied chiefly to the followers of Jesus and describe the life of faith. **akoloutheo** (follow) denotes the action of a man answering the call of Jesus whose whole life is redirected in obedience. A **mathetes** (disciple) is one who has heard the call of Jesus and joins him. **mimeomai** (imitate) can be distinguished, in so far as it mainly emphasizes the nature of a particular kind of behaviour, modelled on someone else. The prep. **opiso** (after) is characteristic of the call to follow Jesus.

Matheteuo - 4x - Matt. 13:52; Matt. 27:57; Matt. 28:19; Acts 14:21

Hudson Taylor - When Hudson Taylor was director of the China Inland Mission, he often interviewed candidates for the mission field. On one occasion, he met with a group of applicants to determine their motivations for service. "And why do you wish to go as a foreign missionary?" he asked one. "I want to go because Christ has commanded us to go into all the world and preach the gospel to every creature," was the reply. Another said, "I want to go because millions are perishing without Christ."

Others gave different answers. Then Hudson Taylor said, "All of these motives, however good, will fail you in times of testings, trials, tribulations, and possible death. There is but one motive that will sustain you in trial and testing; namely, the love of Christ."

A missionary in Africa was once asked if he really liked what he was doing. His response was shocking. "Do I like this work?" he said. "No. My wife and I do not like dirt. We have reasonable refined sensibilities. We do not like crawling into vile huts through goat refuse. But is a man to do nothing for Christ he does not like? God pity him, if not. Liking or disliking has nothing to do with it. We have orders to 'Go,' and we go. Love constrains us."

[Reaching Others for Jesus](#)

Go and make disciples of all nations. Matthew 28:19

Today's Scripture & Insight : Matthew 28:16–20

A decade ago, they didn't know the name of Jesus. Hidden in the mountains of Mindanao in the Philippines, the Banwaon people had little contact with the outside world. A trip for supplies could take two days, requiring an arduous hike over rugged terrain. The world took no notice of them.

Then a mission group reached out, shuttling people in and out of the region via helicopter. This gained the Banwaon access to needed supplies, crucial medical help, and an awareness of the larger world. It also introduced them to Jesus. Now, instead of singing to the spirits, they chant their traditional tribal songs with new words that praise the one true God. Mission aviation established the critical link.

When Jesus returned to His heavenly Father, He gave His disciples these instructions: "Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matthew 28:19). That command still stands.

Unreached people groups aren't limited to exotic locales we haven't heard of. Often, they live among us. Reaching the Banwaon people took creativity and resourcefulness, and it inspires us to find creative ways to overcome the barriers in our communities. That might include an "inaccessible" group you haven't even considered—someone right in your neighborhood. How might God use you to reach others for Jesus? By: Tim Gustafson (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Who are the hardest-to-reach people in your community? In what ways can you tell them about Jesus?

Father, please use me as You see fit in order that _____ might turn to You in faith.

[I Wish You Knew My Jesus](#)

We have found the Messiah. — John 1:41

Today's Scripture : Matthew 28:16-20

When a missionary read from the Bible to people in a remote village in South America, they were hearing about Jesus for the first time. After the man finished reading, a villager asked, "Do you know the Man in the Book?" The missionary assured him that he did.

Later, the missionary recounted the story to a friend. He said, "Thank God, I did know the Man in the Book. I knew Him as my Lord and Savior. And I was able to introduce Him to these people who had never experienced His love and forgiveness."

The desire of a believer for those who don't know Christ as their Savior is expressed in this song written by Mildred L. Dillon:

I wish you knew my Jesus
And loved Him as I do,
For if you knew my Jesus,
Then you would love Him too.
He gave His life at Calvary,
The sacrifice for you;
If you'll receive my Jesus,
Then you will love Him too.
© 1942 William S. Dillon

Every day we rub shoulders with people who need to accept Jesus as their personal Savior. Let's ask God to fill us with the longing, "I wish you knew my Jesus." Then we will become instruments in God's hand to introduce Christ to those who do not know Him. By: Richard DeHaan (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

If your Christianity is worth having, it's worth sharing.

[Unchanged Orders](#)

You shall be witnesses to Me in Jerusalem, . . . and to the end of the earth. — Acts 1:8

Today's Scripture : Matthew 28:16-20

The Tomb of the Unknown Soldier in Arlington National Cemetery in Washington, DC, has a guard 24 hours a day. Every hour on the hour, 365 days a year, a new soldier reports for duty. When the new guard arrives, he receives his orders from the one who is

leaving. The words are always the same: "Orders Remain Unchanged."

The same could be said of the orders that Jesus gave to His disciples. Just before He ascended to heaven, He told His followers, "You shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth" (Acts 1:8). He also said, "Go therefore and make disciples of all the nations" (Matthew 28:19).

From that day to this day, Christian to Christian, generation to generation, the good news of Jesus Christ has been proclaimed. We too must tell others that He is the Son of God, that He died to pay the penalty for our sins, and that salvation is granted to all who put their faith in Him. Then, as we fulfill our duties and disciple new believers, we are to pass on the orders to evangelize the lost.

Much has changed in the almost 2,000 years since Jesus chose His first disciples and started the church. But regarding the command to spread the good news of Christ, these words can still be said: "Orders remain unchanged." By: David C. Egner (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

You have called us, Lord, to witness—
Called to speak of Your dear Son;
Holy Spirit, grant discernment;
Lead us to some seeking one.
—DJD

Keep the faith—but not to yourself.

[Widening Your Perspective](#)

Go therefore and make disciples of all the nations. —Matthew 28:19

Today's Scripture : Matthew 28:16-20

A missionary and I were invited to lunch with David, a man in his late seventies who generously supported the missionary's ministry. David was not able to visit the missionary's country, but as he gave thanks for the food, he prayed with complete ease for the people, places, and situations there. Having prayed regularly for that ministry, he had no trouble mentioning specifics. David had a perspective on missions that extended beyond his own country of Singapore.

Our Lord Jesus commanded us to have a worldwide perspective on missions. When He said, "Go therefore and make disciples of all the nations, . . . teaching them to observe all things that I have commanded you" (Matt. 28:19-20), He was not asking us to buy an around-the-world ticket to do His bidding. We may not have the opportunity to travel much beyond our own birthplace, but we can be involved with what's going on in the world without leaving our hometown.

But how? Is there an international student living near you? A family from another country who is trying to cope with life in a new country? Or just a lonely person whom you can cheer up? Sharing Jesus' love with them is your way of crossing the oceans with the gospel. By: C. P. Hia (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

A Prayer: Lord, widen my world. I want to be a part of the work You are doing. Give me eyes to see as You see, hands to serve others, and a heart to share Your gospel. Amen.

If you look through the eyes of Jesus, you'll see a needy world.

[The Empty Bed](#)

Go and make disciples of all nations. Matthew 28:19

Today's Scripture & Insight : Matthew 28:16–20

I was eager to return to St. James Infirmary in Montego Bay, Jamaica, and reconnect with Rendell, who two years earlier had learned about Jesus's love for him. Evie, a teenager in the high school choir I travel with each spring, had read Scripture with Rendell and explained the gospel, and he personally received Jesus as his Savior.

When I entered the men's section of the home and looked toward Rendell's bed, however, I found it was empty. I went to the nurse's station, and was told what I didn't want to hear. He had passed away—just five days before we arrived.

Through tears, I texted Evie the sad news. Her response was simple: "Rendell is celebrating with Jesus." Later she said, "It's a good thing we told him about Jesus when we did."

Her words reminded me of the importance of being ready to lovingly share with others the hope we have in Christ. No, it's not always easy to proclaim the gospel message about the One who will be with us always (Matthew 28:20), but when we think about the difference it made for us and for people like Rendell, perhaps we'll be encouraged to be even more ready to "make disciples" wherever we go (v. 19).

I'll never forget the sadness of seeing that empty bed—and also the joy of knowing what a difference one faithful teen made in Rendell's forever life. By: Dave Branon (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

What are some things you can do to introduce people to Jesus today? As you share your faith, how does it encourage you to know Jesus is "with you always" (Matthew 28:20)?

God, we know that people need You. Help us to overcome our fear of telling others about You.

[Opening Doors](#)

Therefore go and make disciples of all nations. Matthew 28:19

Today's Scripture & Insight : Matthew 28:16-20

Charlie Sifford is an important name in American sports. He became the first African-American playing member of the Professional Golfers Association (PGA) Tour, joining a sport that, until 1961, had a "whites only" clause in its by-laws. Enduring racial injustice and harassment, Sifford earned his place at the game's highest level, won two tournaments, and in 2004 was the first African-American inducted into the World Golf Hall of Fame. Charlie Sifford opened the doors of professional golf for players of all ethnicities.

Opening doors is also a theme at the heart of the gospel mission. Jesus said, "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age" (Matt. 28:19-20).

The word nations (v. 19) is from the Greek word *ethnos*, which is also the source of the word ethnic. In other words, "Go and make disciples of all ethnicities." Jesus' work on the cross opened the way to the Father for everyone.

Now we have the privilege of caring for others as God has cared for us. We can open the door for someone who never dreamed they'd be welcomed personally into the house and family of God. By: Bill Crowder (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Lord, help me to be sensitive to others I meet today. Give me the words to tell others about You.

Jesus opened the doors of salvation to all who will believe.

[Laundry Day](#)

Go, then, to all peoples everywhere and make them my disciples. Matthew 28:19 gnt

Today's Scripture & Insight : Matthew 28:16–20

Driving through a low-income area near his church, Colorado pastor Chad Graham started praying for his "neighbors." When he noticed a small laundromat, he stopped to take a look inside and found it filled with customers. One asked Graham for a spare coin to operate the clothes dryer. That small request inspired a weekly "Laundry Day" sponsored by Graham's church. Members donate coins and soap to the laundromat, pray with customers, and support the owner of the laundry facility.

Their neighborhood outreach, which dares to include a laundromat, reflects Jesus' Great Commission to His disciples. As He said, "I have been given all authority in heaven and on earth. Go, then, to all peoples everywhere and make them my disciples: baptize them in the name of the Father, the Son, and the Holy Spirit" (Matthew 28:18–19 gnt).

His Holy Spirit's powerful presence enables "everywhere" outreach, including even a laundromat. Indeed, we don't go alone. As Jesus promised, "I will be with you always, to the end of the age" (v. 20 gnt).

Pastor Chad experienced that truth after praying at the laundromat for a customer named Jeff who is battling cancer. As Chad reported, "When we opened our eyes, every customer in the room was praying with us, hands stretched out toward Jeff. It was one of the most sacred moments I have experienced as a pastor."

The lesson? Let's go everywhere to proclaim Christ. By: Patricia Raybon (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Where can you go in your neighborhood today to proclaim Christ? How could His powerful presence enable you?

Jesus, enable me to proclaim Your good news today—everywhere.

GET ON WITH IT! - A college choir was all set to present its package of music in a large church. The program of sacred song was to be carried live by a local radio station. When everything appeared to be ready, the announcer made his final introduction and waited for the choir director to begin.

One of the tenors was not ready, however, so the leader refused to raise his baton. All the time, nothing but silence was being broadcast.

Growing very nervous, the announcer, forgetting that his microphone was still on and that he could be heard in the church and on the radio, said in exasperation, "Get on with it, you old goat!"

Later in the week, the radio station got a letter from one of its listeners -- a man who had tuned in to listen to the music from the comfort of his easy chair. When he heard "Get on with it, you old goat!" he took the message personally. He had been doing nothing to further God's work, and this startling message was enough to convince him and get him going again.

Sometimes we need a wakeup call. We need to be reminded that before Jesus left this earth, He gave us all the instructions we need. He told us we should go and make disciples. We need to get on with it! -J D Brannon (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Revive us, Lord! Is zeal abating
While harvest fields are vast and white?
Revive us, Lord -- the world is waiting!
Equip Thy church to spread the light.
-Head

It's what you're doing today that counts,
not what you're going to do tomorrow.

While speaking to the Radio Bible Class staff at a chapel service, John De Vries of Bibles For India told what might have happened when Jesus entered heaven immediately following His ascension.

The angels, rejoicing that Christ's mission on earth had been completed, gathered to welcome Him home. They were eager to know who would have the privilege of proclaiming to the world the good news that Christ had been born, had lived, had died, and had risen from the dead to provide salvation from sin. In fact, the angels were hoping they themselves would be given the honor. So they were greatly disappointed and amazed when Jesus looked down to earth and pointed to the tiny group of followers He had just left behind. "Those are the ones I want to be My witnesses," Jesus announced. "I have given to them the commission to go into all the world and preach the gospel. They have experienced the thrill and reality of redemption from sin; they are to be My messengers!"

The torch of the gospel, handed to those early followers of Christ, has been passed down through the generations until today it is in our hands. The responsibility of proclaiming that Christ Jesus came into the world to save sinners is ours to fulfill.

Angels might long for the privilege of telling the world about Christ, but they have not experienced the joy of forgiveness and the hope of glory. That's why the task has been entrusted to us. —R. W. De Haan. Our Daily Bread. (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

**Our only real excuse for living in this world
is to be witnesses for Jesus Christ.**

—Sweeting

Some years ago, a very good friend of mine, Dr. E. Myers Harrison, gave a missionary message that I cannot forget. It was to a small group of people, but I will never forget the sermon. Dr. Harrison is now at home with the Lord, but he was a great servant of God and a great missionary statesman. He said that each of us as Christians must hear what God has to say. There is the command from above: "Go ye into all the world, and preach the gospel to every creature? (Mark 16:15). Have you heard that? I've heard people say, "But God wants our church to be different. We're not supposed to have a missionary program.? I don't believe that. I

believe the command from above is given to every Christian and to every assembly that God has raised up.

Then there is the cry from beneath. Remember the rich man who died and woke up in hell and begged for someone to go and tell his brothers? (see Luke 16). "I pray thee, therefore, father, that thou wouldest send him to my father's house (for I have five brethren), that he may testify unto them, lest they also come into this place of torment? (Lk 16:27,28). There is the cry from beneath. If you and I could hear the cries of people in a lost eternity right now, we'd realize how important it is to get the Gospel out. There's the command from **above**. Have you heard it? There's the cry from **beneath**. Have you heard it?

Then, according to Dr. Harrison, there is the call from **without**. Acts 16:9 says, "Come over into Macedonia, and help us.? People around us are saying, "Please come to help us!" So much money, time and energy is being spent on routine church matters in America when there is a whole world to reach for Christ! We face so many open doors!

[Something Happens When Churches Pray](#), Warren Wiersbe, pp. 102-3 (1984)

Everyone's Job - James Scudder

I know of a mission board that, in their regular review of candidates for the field, asks the applying individuals how many people they have won to Christ. I asked them why they have this practice and the answer I received was very profound. The head of the group told me, "I want to know if these men are truly missionaries. If they are not willing to share their faith on their home soil, then they will not be willing to share their faith overseas." I was struck by the truth of that statement.

Often, we leave the job of sharing the Gospel to those who have been ordained or appointed to do the task full-time, such as evangelists, pastors, or missionaries. However, in reading the Great Commission, I never find those specifications for the job. Never are those vocations singled out for witnessing.

Every Christian is appointed by God to share his faith. The layman should have just as much of a burden as the pastor. In fact, God has put people in the layman's world that the pastor or missionary could never reach. Adoniram Judson, the great missionary to Burma, spoke this thought about sharing the Gospel, "The motto of every missionary, whether preacher, printer, or schoolmaster, ought to be 'Devoted for Life'."

Are you fulfilling your responsibility to share your faith? Are you reaching the people God has put in your world? Don't leave it up to the missionary. It is your job, too.

Every Christian is a missionary if only to the supermarket.

A Passion for Souls - James Scudder

The last spoken words that Christ uttered before He ascended to Heaven were a command to spread the gospel to the entire world. Often this is called the Great Commission. Truly dedicated Christians will heed that call and endeavor to share the good news of salvation with everyone they meet.

God wants every believer to have an evangelistic spirit. We need to have a burden for the neighbor across the street or the missionary work across the world.

The vehicle for evangelism is the local church. Whether it is participating in missions programs, broadcast ministries, youth programs, or other outreaches, it is our duty to support God's work.

I read recently about the generosity of one particular girl who, at the young age of six, had a passion for souls. She heard a radio program about Christians in China who were in need of Bibles and told her mother she wanted to help smuggle 85 Bibles into this Communist country. With only \$5 in savings, the girl encouraged her kindergarten class to give of their allowances. The kids eagerly did odd chores around the community and even asked some grownups to help with their idea. Soon, they raised \$509.00, enough to send nearly 130 Bibles to China.

This young girl's desire to reach the lost should be an inspiration to those of us who have fallen behind in our service. If one little kindergarten student can impact 100 souls, what kind of impact can a dedicated servant of God have?

Obedience to God's command is not always convenient, but it is always profitable.

Heeding the Call- James Scudder

As a conservative Christian, it is easy to grow cynical about our society. As each day passes, we are witnessing the hostile takeover of ungodly values, replacing the traditional biblical beliefs that once characterized America. I wonder how much longer America can

be called a "nation under God" when we continue to slaughter the innocent unborn, idolize wicked men and women, and condone immoral activity on the part of our government leaders.

It is easy to get caught up in trying to reform America through political means, tying our hopes to a political movement. I can understand the concern of many Christians who try to do their part by protesting, running for office, and organizing fellow believers to take action.

But, reforming America is not our real mission. I'm not saying we should withdrawal from the political process entirely. I think there is nothing worse than a Christian who refuses to take part in electing god-fearing leaders to office.

Our hope, however, is not in politics. Our hope is in God. And His will for Christians is not to restore values to the nation, but to change lives by sharing the good news of the Gospel. In fact, that is the greatest path to reformation.

It does no good to bring back Judeo-Christian values, if people are still dying and spending eternity in Hell. We need to stop concerning ourselves with people's way of life and start concerning ourselves with the condition of their souls. That is the real problem that needs repair.

This generation of saints is going to answer for this generation of sinners.

The Greatest Assignment - James Scudder

Once a young man determined from boyhood that God had called him to the ministry. He had all of the qualities. He was a natural leader, he was intelligent, and was good with people.

The vice-president of a large company with offices in the boy's home town had watched this boy grow up to be a fine young man. During Bible College, the boy was offered a high-salaried position with the gentleman's company after graduation. The young man respectfully declined. But, the vice-president didn't give in. He raised the salary several times, even throwing in ownership shares. Still, the young man insisted on becoming a minister.

Finally, the president of the company went to him. "Isn't the salary big enough?" he asked.

"Yes," the young man replied thoughtfully, "the salary is big enough, but the job isn't."

There is no job with greater importance than that of preaching the Gospel. In fact, it is so important God commanded everyone to do it. But, many Christians feel that God only expects preachers to share the message. They are content to comfortably live their lives while their preacher does all of the work in the church.

God expects every Christian to participate. Every member of the church from the laymen, to the songleader should be active in the church. Whether it is passing out Gospel tracts, sharing with your co-worker, or giving towards a foreign mission, we are all commanded to spread the Gospel.

Get involved in spreading the Gospel. It is our greatest assignment.

Every Christian is a missionary-if only to the supermarket.

Another Far Country - Every Christian is a missionary, for all the world is a mission field. Do not think of missionaries as meaning only those witnesses abroad who have returned from Africa or Asia with pictures to show to sleepy church members. If you cannot cross the sea in person you can project yourself by prayer and provision. You can pray laborers into the harvest and you can provide for them while they are in the harvest. The smallest country church may have a worldwide ministry and the lowliest Christian may touch earth's uttermost corner.

1. "After he had seen the vision, immediately we endeavored to go" (Acts 16:10).
2. The vision, the vista, the venture. The "Lo" must be followed by the "Go."
3. Isaiah saw the King. He saw the country, "a people of unclean lips." He heard the call, "Whom shall I send?" He answered it: "Here am I, send me."

The far country of the heavenlies has its counterpart in the far country of the earthlies. The mystery must be made known amidst the misery!

In a cemetery at Yale University is the grave of a remarkable missionary named Hiram Bingham. As a young man, he felt impressed that the "Go" in Mark 16:15 was meant for him, and it resonated like this: "Go to the Sandwich Islands [modern Hawaii] and preach the gospel to every creature there." Arriving there in 1819, Bingham found the inhabitants with no written language. They were hardened gamblers, thieves, and alcoholics who practiced raw immorality and human sacrifice. Children were routinely killed, torture

was widespread, and disease was rampant. Bingham studied the language, reduced it to writing, translated the New Testament, established schools, and taught hygiene to the people. After four years, the first native convert was baptized. A revival swept over the islands that resembled the Pentecostal days of Acts. On February 10, 1822, after preaching to huge crowds from Mark 16:15, Bingham wrote, "I discoursed on the great commission given by Christ to His disciples to proclaim His gospel in all the world, as the grand reason of our coming to them and of their attending to the message of His ambassadors." It's the Grand Reason for our lives too.

PS: Hiram's son, Hiram Bingham II, also became a missionary in Hawaii. His grandson, Hiram Bingham III, was an explorer who became a U.S. Senator and the governor of Connecticut. His great-grandson, Hiram Bingham IV, became American vice-consul in Marseille, France, during World War II, and rescued Jews from the Holocaust. ([My All in All - Robert J Morgan](#))

MISSIONS - "Is it true Dr. Grenfell that you are a missionary?" a woman asked Wilfred Grenfell, a medical missionary to Labrador. Grenfell re-plied, "Is it true, madam, that you are not?" With his question, Grenfell made sure the woman understood God's top assignment.

With "mission impossible" completed, Jesus left this earth, but not before giving an assignment to His agents. He had a job for them to do, but it was no secret mission. He spoke publicly about the task and never called His people private agents.

He told them to clearly report what they had seen and heard to everyone everywhere. This should have been no surprise to His Jewish operatives; God told Israel in the Old Testament to tell the surrounding nations of His mighty acts.

Judas, the double agent, defected early, but over five-hundred agency personnel got Christ's memo about a new mission. Peter, one of His top men, openly carried out his duties. Not fearing political intrigue, he even briefed a soldier named Cornelius about the mission (Acts 10:38, 39, 40, 41, 42, 43).

Some have distorted the Director's words with secret codes and clandestine acts, but those who read the original document have no trouble understanding the mission. The only problem is the short supply of agents. (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

LET THE WHOLE WORLD HEAR!

[Fritz Kreisler](#) (1875-1962), the world-famous violinist, earned a fortune with his concerts and compositions, but he generously gave most of it away. So, when he discovered an exquisite violin on one of his trips, he wasn't able to buy it.

Later, having raised enough money to meet the asking price, he returned to the seller, hoping to purchase that beautiful instrument. But to his great dismay it had been sold to a collector. Kreisler made his way to the new owner's home and offered to buy the violin. The collector said it had become his prized possession and he would not sell it. Keenly disappointed, Kreisler was about to leave when he had an idea. "Could I play the instrument once more before it is consigned to silence?" he asked. Permission was granted, and the great virtuoso filled the room with such heart-moving music that the collector's emotions were deeply stirred. "I have no right to keep that to myself," he exclaimed. "It's yours, Mr. Kreisler. Take it into the world, and let people hear it."

To sinners saved by grace, the gospel is like the rapturous harmonies of heaven. We have no right to keep it to ourselves. Jesus tells us to take it out into the world and let it be heard. - V C Grounds. (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

I'll tell the world how Jesus saved me
And how He gave me a life brand-new;
And I know that if you trust Him
That all He gave me He'll give to you.
-Fox

**Someone told you about Christ.
Have you told anyone lately?**

QUESTION - [What is the importance of Christian baptism?](#) | [GotQuestions.org](#) [WATCH VIDEO](#)

ANSWER - Christian baptism is one of two ordinances that Jesus instituted for the church. Just before His [ascension](#), Jesus said, "Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age" (Matthew 28:19-20). These instructions specify that the church is responsible to teach Jesus' word, make disciples, and baptize those disciples. These

things are to be done everywhere (“all nations”) until “the very end of the age.” So, if for no other reason, baptism has importance because Jesus commanded it.

Baptism was practiced before the founding of the church. The Jews of ancient times would baptize proselytes to signify the converts’ “cleansed” nature. John the Baptist used baptism to prepare the way of the Lord, requiring *everyone*, not just Gentiles, to be baptized because *everyone* needs repentance. However, John’s baptism, signifying repentance, is not the same as Christian baptism, as seen in Acts 18:24–26 and Acts 19:1–7. Christian baptism has a deeper significance.

Baptism is to be done in **the name of the Father, Son, and Spirit**—this is what makes it “Christian” baptism. It is through this ordinance that a person is admitted into the fellowship of the church. When we are saved, we are [“baptized” by the Spirit](#) into the [Body of Christ](#), which is the church. 1 Corinthians 12:13 says, “We were all baptized by one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink.” Baptism by water is a “reenactment” of the baptism by the Spirit.

Christian baptism is the means by which a person makes a **public profession of faith and discipleship**. In the waters of baptism, a person says, wordlessly, “I confess faith in Christ; Jesus has cleansed my soul from sin, and I now have a new life of [sanctification](#).”

Christian baptism illustrates, in dramatic style, the death, burial, and resurrection of Christ. At the same time, it also illustrates our death to sin and new life in Christ. As the sinner confesses the Lord Jesus, he dies to sin (Romans 6:11) and is raised to a brand-new life (Colossians 2:12). Being submerged in the water represents death to sin, and emerging from the water represents the cleansed, holy life that follows salvation. Romans 6:4 puts it this way: “We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.”

Very simply, baptism is an outward testimony of the inward change in a believer’s life. Christian baptism is an act of obedience to the Lord *after* salvation; although baptism is closely associated with salvation, [it is not a requirement to be saved](#). The Bible shows in many places that the order of events is 1) a person believes in the Lord Jesus and 2) he is baptized. This sequence is seen in Acts 2:41, “Those who accepted [Peter’s] message were baptized” (see also Acts 16:14–15).

A new believer in Jesus Christ should desire to be baptized as soon as possible. In Acts 8 Philip speaks “the good news about Jesus” to the Ethiopian eunuch, and, “as they traveled along the road, they came to some water and the eunuch said, ‘Look, here is water. What can stand in the way of my being baptized?’” (verses 35–36). Right away, they stopped the chariot, and Philip baptized the man.

Baptism illustrates a believer’s identification with Christ’s death, burial, and resurrection. Everywhere the gospel is preached and people are drawn to faith in Christ, they are to be baptized.

[QUESTION - Should we be baptized in Jesus’ name \(Acts 2:38\), or in the Name of the Father, Son, and Holy Spirit \(Matthew 28:19\)?](#)

ANSWER - Acts 2:38 records the Apostle Peter’s words on the day of Pentecost, “Peter replied, “Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.” This was a strong affirmation by Peter that “there is no other name under heaven given among men by which we must be saved” (Acts 4:12). Being baptized in the name of Jesus indicates an understanding by the person being baptized that Christ is the Savior.

Christian baptism is also in the name of the Father, Son, and Holy Spirit (Matthew 28:19). Being baptized in this manner simply means we are identifying ourselves with the Trinity. We belong to the Father, are saved by the Son, and indwelt by the Spirit. This is similar to how we pray in Jesus’ name (John 14:13). If we pray in the name of Jesus, we are praying with His authority and asking God the Father to act upon our prayers because we come in the name of His Son, Jesus. Being baptized in the name of the Father, Son, and Holy Spirit is being baptized in identification with them and their power over and in our lives. Jesus Himself specifically tells us to baptize “in the name of the Father and of the Son and of the Holy Spirit” (Matthew 28:19).

In the Book of Acts, new believers were baptized in the name of Jesus (Acts 2:38; 8:12; 8:16; 10:48; 19:5). It is, however, essentially the same thing—Jesus, the Father and the Holy Spirit are one (John 10:30; Acts 16:7). Per Jesus’ own instructions, believers should be baptized in the name of the Father, Son, and Holy Spirit, but as the book of Acts proves, baptizing in the name of Jesus is also done. The bottom line is that the name/names in which we are baptized is not as important as the recognition that baptism identifies us with the death, burial and resurrection of Christ, our Savior. We are buried with Him and risen to walk with Him in newness of life.

Related Resources:

- [What is the biblical understanding of baptism?](#)
 - [Why should I be baptized?](#)
 - [Should we be baptized in Jesus' name?](#)
 - [Does the Bible teach believer's baptism/credobaptism?](#)
 - [What is the proper mode of baptism?](#)
 - [Is baptism necessary for salvation?](#)
 - [What is the symbolism of water baptism?](#)
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QUESTION - [What is the Great Commission?](#) | [GotQuestions.org](#) WATCH VIDEO

ANSWER - Matthew 28:19–20 contains what has come to be called the Great Commission: “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.” Jesus gave this command to the apostles shortly before He [ascended into heaven](#), and it essentially outlines what Jesus expected the apostles and those who followed them to do in His absence.

It is interesting that, in the original Greek, the only direct command in Matthew 28:19–20 is “make disciples.” The Great Commission instructs us to make disciples while we are going throughout the world. The instructions to “go,” “baptize,” and “teach” are indirect commands—participles in the original. How are we to make disciples? By baptizing them and teaching them all that Jesus commanded. “[Make disciples](#)” is the primary command of the Great Commission. “Going,” “baptizing,” and “teaching” are the means by which we fulfill the command to “make disciples.”

A disciple is someone who receives instruction from another person; a Christian disciple is a [baptized](#) follower of Christ, one who believes the teaching of Christ. A disciple of Christ imitates Jesus’ example, clings to His sacrifice, believes in His resurrection, possesses the Holy Spirit, and lives to do His work. The command in the Great Commission to “make disciples” means to teach or train people to follow and obey Christ.

Many understand Acts 1:8 as part of the Great Commission as well: “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.” The Great Commission is enabled by the power of the Holy Spirit. We are to be Christ’s witnesses, fulfilling the Great Commission in our cities (Jerusalem), in our states and countries (Judea and Samaria), and anywhere else God sends us (to the ends of the earth).

Throughout the book of Acts, we see how the apostles began to fulfill the Great Commission, as outlined in Acts 1:8. First, Jerusalem is evangelized (Acts 1 — 7); then the Spirit expands the church through Judea and Samaria (Acts 8 — 12); finally, the gospel reaches into “the ends of the earth” (Acts 13 — 28). Today, we continue to act as [ambassadors for Christ](#), and “we plead on Christ’s behalf: ‘Be reconciled to God’” (2 Corinthians 5:20, CSB).

We have received a precious gift: “the faith that was once for all entrusted to God’s holy people” (Jude 1:3). Jesus’ words in the Great Commission reveal the heart of God, who desires “all people to be saved and to come to a knowledge of the truth” (1 Timothy 2:4). The Great Commission compels us to share the good news until everyone has heard. Like the servants in Jesus’ parable, we are to be about the business of the kingdom, making disciples of all nations: “He called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come” (Luke 19:13, KJV).

QUESTION - Why is making disciples important?

ANSWER - The making of disciples is our Lord’s means for answering the prayer, “Our Father in heaven, hallowed be Your name, Your kingdom come, Your will be done on earth as it is in heaven” (Matthew 6:9-10). In His infinite wisdom, Jesus chose to use dedicated followers, His disciples, to carry the message of salvation to all peoples of the world. He included this as a command in His last words before His ascension to heaven: “All authority in heaven and on earth has been given to Me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age” (Matthew 28:18-20).

Making disciples is important because it is the Lord’s chosen method of spreading the Good News of salvation through Jesus Christ. During His public ministry, Jesus spent more than three years making disciples—teaching and training His chosen twelve. He gave them many convincing proofs that He was the Son of God, the promised Messiah; they believed on Him, though imperfectly. He spoke to the crowds, but often He drew the disciples aside privately to teach them the meaning of His parables and miracles. He sent them out on ministry assignments. He also taught them that soon He would be returning to His Father following His death and resurrection (Matthew 16:21; John 12:23-36, 14:2-4). Though they could not comprehend it, He made the disciples this astonishing promise: “I tell you the truth, anyone who has faith in Me will do what I have been doing. He will do even greater things than these,

because I am going to the Father” (John 14:12). Jesus also promised to send His Spirit to be with them forever (John 14:16-17).

As promised, on the Day of Pentecost, the Holy Spirit came with power on the believers, who then were emboldened to speak the Good News to everyone. The remainder of the Book of Acts gives the exciting account of all that was accomplished through them. In one city the opposition said, “These who have turned the world upside down are come hither also” (Acts 17:6 KJV). Multitudes placed their faith in Jesus Christ, and they also became disciples. When strong persecution came from the false religious leaders, they dispersed to other areas and continued to obey Christ’s command. Churches were established throughout the Roman Empire, and eventually in other nations.

Later, because of disciples such as Martin Luther and others, Europe was opened to the Gospel of Jesus Christ through the Reformation. Eventually, Christians emigrated to the New World to make Christ known. Though the world still is not completely evangelized, the challenge is as viable now as ever before. The command of our Lord remains – “Go and make disciples, baptizing them, and teaching them to obey everything I have commanded you.” The characteristics of a disciple may be simply stated as

- one who is assured of his salvation (John 3:16) and is activated by the indwelling Holy Spirit (John 14:26-27);
- one who is growing in the grace and knowledge of our Lord and Savior (2 Peter 3:18); and
- one who shares Christ’s burden for the lost souls of men and women. Jesus said, “The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into His harvest field” (Matthew 9:37-38).

Related Resources:

- [What is the difference between a Christian and a disciple?](#)
- [How can I evangelize my friends and family without pushing them away?](#)
- [What does it mean to truly follow Christ?](#)
- [Does the Bible really teach that God is a Trinity? \(go to page 357\)](#) - 5 PAGE discussion by Gleason Archer
- [God in Three Persons: The Trinity How can God be three persons, yet one God? \(go to page 184\)-](#) Wayne Grudem
- [Does the Bible teach the Trinity?](#)
- [What does the Bible teach about the Trinity? | GotQuestions.org](#)
- [What is the origin of the doctrine of the Trinity? | GotQuestions.org](#)
- [Should I care about the Trinity? Does the Trinity matter?](#)

Norman Geisler - BORROW [When Cultists Ask - SEE PAGE 105](#)

MATTHEW 28:18–20—How can three persons be God when there is only one God?

MISINTERPRETATION: Matthew speaks of the “Father, Son, and Holy Spirit” as all being part of one “name.” The Jehovah’s Witnesses argue that this verse does not say “that Father, Son, and Holy Spirit are coequal or coeternal or that all are God” (Reasoning from the Scriptures, 1989, 415). Therefore this verse does not support the doctrine of the Trinity.

CORRECTING THE MISINTERPRETATION: God is one in Essence, but three in Persons. God has one Nature, but three Centers of Consciousness. That is, there is only one What in God, but there are three Whos; there is one It, but three Is. This is a mystery, but not a contradiction. It would be contradictory to say God was only one person, but also was three persons, or that God is only one nature but has three natures. But to declare, as orthodox Christians do, that God is one essence, eternally revealed in three distinct persons, is not a contradiction.

A grammatical analysis of Matthew 28:19 is highly revealing. The verse says: “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit” (NASB, emphasis added). The word name in Matthew 28:19 is singular in the Greek, indicating that there is one God. But there are three persons within the Godhead, each with a definite article (in the Greek language, firmly indicating distinctness)—the Father, the Son, and the Holy Spirit. The verse does not say “in the names [plural] of the Father, Son, and Holy Spirit,” nor does it say “in the name of the Father, the name of the Son, and the name of the Holy Spirit.” Nor does it say “in the name of Father, Son, and Holy Spirit” (omitting the definite articles). It says “in the name [singular, asserting the oneness of God] of the Father, the Son, and the Holy Spirit” (each distinct from the others as persons). This verse very clearly demonstrates the doctrine of the Trinity.

Norman Geisler - BORROW [When Cultists Ask - SEE PAGE 106](#)

MATTHEW 28:19—Does this verse indicate that the Father, Son, and Holy Spirit are one person—Jesus Christ—as

Oneness Pentecostals believe?

MISINTERPRETATION: In Matthew 28:19 Jesus instructs his followers to baptize “in the name of the Father and the Son and the Holy Spirit.” But in Acts 2:38 we find reference to baptizing “in the name of Jesus.” Putting these verses together, Oneness Pentecostals believe this means that “Jesus” is the “name” of the Father, Son, and Holy Spirit. Because the word “name” is singular in Matthew 28:19, this must mean that the Father, Son, and Holy Spirit are one person—the person of Jesus Christ.

CORRECTING THE MISINTERPRETATION: There is absolutely no indication in this text that Jesus was esoterically and cryptically referring to himself with the words “the Father, the Son, and the Holy Spirit.” Oneness Pentecostals are reading something into the text that simply is not there. As noted above, Greek scholars universally recognize that the use of the definite articles before each noun (the Father, the Son, and the Holy Spirit) in Matthew 28:19 points to distinct persons. A study of the singular form of the word name in Scripture proves that the word does not have to refer to a single person (see, e.g., Gen. 5:2; 11:4; 48:16). Name in Matthew 28:19 (singular in the Greek) refers not to three designations or titles of one person but rather to three persons within the unity of the one God.

Scripture is abundantly clear that the Father, Son, and Holy Spirit are distinct persons. For example, it is clear that Jesus is not the Father, for the Father sent the Son (John 3:16–17). The Father and Son love each other (John 3:35). The Father and Son speak to each other (John 11:41–42). The Father knows the Son and the Son knows the Father (Matt. 11:27). Jesus is our advocate with the Father (1 John 2:1). Moreover, it is clear that Jesus is not the Holy Spirit, for the Holy Spirit is said to be another comforter (John 14:16). Jesus sent the Holy Spirit (John 15:26). The Holy Spirit seeks to glorify Jesus (John 16:13–14). The Holy Spirit descended upon Jesus (Luke 3:22). Nor is the Father the Holy Spirit, for the Father sent the Holy Spirit (John 14:16). And the Holy Spirit intercedes with the Father on our behalf (Rom. 8:26–27). It is impossible to argue that Jesus is the Father and the Holy Spirit.

Theologians throughout church history have consistently interpreted this verse as referring to the three persons of the Trinity, not to three designations or titles of the one person of Jesus Christ. It would be the height of human arrogance to suggest that all the theologians throughout church history have been wrong on this verse and only the Oneness Pentecostals understand it correctly.

Norman Geisler - BORROW [When Cultists Ask - SEE PAGE 107](#)

MATTHEW 28:19—Does this text support the doctrine of the Trinity, as opposed to the conclusion of The Way International?

MISINTERPRETATION: According to Victor Paul Wierwille, founder of The Way International, this verse has been corrupted from its original form and cannot be used to support the orthodox doctrine of the Trinity. He points to the fact that Eusebius, a prominent father of the early church, quoted this verse eighteen times without mention of the trinitarian formula prior to the Council of Nicea (A.D. 325)—which formally codified the doctrine of the Trinity. Only after the Council of Nicea did Eusebius include the trinitarian formula when quoting this verse. Thus, Wierwille concludes, “It would not have been difficult for scribes to insert ‘in the name of the Father, and of the Son, and of the Holy Ghost,’ in place of the original ‘in my name.’ This must have been what happened” (Wierwille, 1981, 19–20).

CORRECTING THE MISINTERPRETATION: The evidence supports the authenticity of this verse and its use in support of the doctrine of the Trinity. The divine authority rests in the biblical text itself, not in what any Father may or may not have said about it. Only the Bible is inspired, not the Church Fathers. But even Wierwille admits that Eusebius did use the verse to support the doctrine of the Trinity. It is understandable that he would use it for this purpose after the doctrine had been officially recognized by a general council of the Christian church as being biblical.

At best Wierwille’s argument is the logical fallacy of arguing from silence. From the fact that this verse was not cited in support of the Trinity before Nicea, nothing follows, except that Eusebius had no occasion to cite it. Certainly, there is no manuscript support for Wierwille’s speculation that a scribe added the verse. The verse is not only in our earliest and best manuscripts, but it is supported by thousands of Greek manuscripts.

As noted above, the text itself teaches the doctrine of the Trinity, since it refers to “the name” (singular) of “the Father, the Son, and the Holy Spirit” (plural). There are three in one “name” (or essence), which is what the Trinity is.

Norman Geisler - BORROW [When Cultists Ask - SEE PAGE 107](#)

MATTHEW 28:19—Does “making” disciples justify the proselyting tactics of the International (“Boston”) Church of Christ?

MISINTERPRETATION: Jesus told his followers to “make” disciples. According to Al Baird, an elder at Boston, “We tried to make a disciple do something rather than motivate him to do it out of his love for God and our love for him” (Baird, “A New Look at Authority,”

18).

CORRECTING THE MISINTERPRETATION: According to the Scriptures, the true motivation for serving Christ is love, not fear. Paul said, “the love of Christ constrains me” (2 Cor. 5:14 NKJV). John adds that “perfect love casts out all fear” (1 John 4:18).

In the context of Jesus’ command in Matthew, “make disciples” does not imply force. A disciple is one who learns from another, who attaches himself or herself to a discipler and becomes a follower in doctrine and conduct of life. The one who disciplines helps to shape the whole life of his or her disciple and produce Christlikeness. But nowhere does Jesus imply or the Bible approve of using force or fear as a means of producing change in the life of the disciple. Changes should be made by nurture and development (Heb. 5:13–14; 1 Peter 2:2), not by control of the disciple’s life. It is incorrect to attempt to directly orchestrate change in the disciple’s life; the correct approach seeks to facilitate a relationship with Jesus, so that Jesus himself can produce the change in accordance with the desire of his discipl

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- [With Thine Own Pity, Savior, See](#)
- [Within the Church's Sacred Fold](#)
- [World Must Be Taken, The](#)
- [Yes, My Native Land, I Love Thee](#)

Matthew 28:20 teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."

KJV Matthew 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.

BGT Matthew 28:20 διδσκοντες α το ς τηρε ν π ντα σα νετειλ μην μ ν· κα δο γ μεθ μ ν ε μι π σας τ ς μ ρας ως τ ς συντελε ας το α νο ς.

NET Matthew 28:20 teaching them to obey everything I have commanded you. And remember, I am with you always, to the end of the age."

CSB Matthew 28:20 teaching them to observe everything I have commanded you. And remember, I am with you always, to the end of the age."

ESV Matthew 28:20 teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."

NIV Matthew 28:20 and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

NLT Matthew 28:20 Teach these new disciples to obey all the commands I have given you. And be sure of this: I am with you always, even to the end of the age."

NRS Matthew 28:20 and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age."

NJB Matthew 28:20 and teach them to observe all the commands I gave you. And look, I am with you always; yes, to the end of time.'

NAB Matthew 28:20 teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age."

YLT Matthew 28:20 teaching them to observe all, whatever I did command you,) and lo, I am with you all the days -- till the full end of the age.'

MIT Matthew 28:20 Teach them to keep everything I commanded you to do. Understand this: I am with you every day until the consummation of the age!"

- **teaching them:** Mt 7:24-27 De 5:32 12:32 Ac 2:42 20:20,21,27 1Co 11:2,23 14:37 Eph 4:11-17,20-32 Col 1:28 1Th 4:1,2 2Th 3:6-12 1Ti 6:1-4 Titus 2:1-10 1Pe 2:10-19 2Pe 1:5-11 3:2 1Jn 2:3,4 3:19-24 Rev 22:14
- **I am with you always:** Mt 1:23 18:20 Ge 39:2,3,21 Ex 3:12 Jos 1:5 Ps 46:7,11 Isa 8:8-10 Isa 41:10 Mk 16:20 Jn 14:18-23 Ac 18:9,10 2Ti 4:17 Rev 22:21

- [Matthew 28 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

Romans 6:17+ But thanks be to God that though you were slaves of sin, **you became obedient from the heart** to that form of teaching to which you were committed,

TEACHING DISCIPLES TO OBEY

Teaching ([didasko](#) - present tense - continually teaching) **them** (DISCIPLES) **to observe** ([tereo](#) - present tense - to continually obey) **all that I commanded** ([entellomai](#)) **you** - **Teaching** is a critical component of heeding Jesus' command to **make disciples** (Mt 28:19). In other words, making disciples is not just meeting once a week to see how you are doing or how you are feeling, but meeting to give out and imbibe the pure milk of the word, for it is **ONLY** by so doing that one can **grow in respect to their salvation** (aka progressive sanctification) (1Pe 2:2+). In short, no "pure milk," no spiritual growth! As Paul taught the saints at Corinth "we all, with unveiled face, beholding as in a mirror (PURE MILK OF THE WORD) the glory of the Lord, are (present tense - continually) being transformed into the same image (CHRISTLIKENESS) from glory to glory, just as from the Lord, the Spirit." (2Co 3:18+)

THOUGHT - Dear follower of Christ, the preceding discussion on the pivotal role of teaching and growing in Christlikeness begs a serious question. Are you daily in the Word of God, by which you are nourishing your spiritual life (Mt 4:4+)? If you are not daily in God's Word, then you can mark it down -- you are not growing in grace and the knowledge of our Lord and Savior Jesus Christ (2Pe 3:18+)! Furthermore, you are making yourself vulnerable to spiritual attacks (which are incessant) from the [world](#), the [flesh](#) and the [devil](#) and you are in danger of suffering spiritual injury to your heart and soul (cf 1Pe 2:11b+, Pr 4:23+ where "[watch over](#)" is literally a command to place a guard over your heart!). "**Do not be deceived** ([present imperative with a negative](#) see [our need to depend on the Holy Spirit to obey](#)), my beloved brethren." (Jas 1:16+)

Teaching ([didasko](#)) means to teach the disciple in such a way that the will of the student becomes conformed to the teaching taught. So the teacher teaches in such a way that as the student is taught, he/she now changes his/her mind saying in essence "I won't do it this way, but I will do it this way because I've learned this doctrine or this teaching." Doctrine determines direction of our behavior--conformed to world or to God? (cf Ro 12:1+) Teaching that Scripture finds significant is not that which gives **information** alone but which produces (Spirit enabled) **transformation** (2 Cor 3:18+), in which disciples are molded into men and women who will then live out the truth **taught** and "**caught**" in responsive obedience to God's will. This is our high and holy privilege as His disciples...to "reproduce" ourselves, making disciples (learners) who seek to live supernaturally (enabled by the Spirit - Eph 5:18+) in loving obedience to the will of our Father Who art in Heaven.

All that I commanded - In other words, we are to disciple men and women using the whole counsel of God's Word. As Paul wrote "All (**WHOLE COUNSEL OF**) Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; 17 so that the man of God (**THE DISCIPLE**) may be adequate, equipped for every good work." (2Ti 3:16-17+)

Bob Utley - teaching them" This is a PRESENT ACTIVE PARTICIPLE used as an IMPERATIVE. Notice that "what we teach" is not simply facts about Jesus, but obedience to all of His teachings. Christian maturity involves (1) a repentant faith profession, (2) a life of Christlike living (**ED: ENABLED BY HIS SPIRIT AND WORD**); (3) a growing doctrinal understanding (**ED: CP PROGRESSIVE SANCTIFICATION**).

The "I AM" is with us at ALL TIMES.

And lo (**BEHOLD** - [idou](#) in Mt 28:2, 7, 9, 20), **I am with you always, even to the end of the age** - How wonderful is it that Matthew begins with Immanuel (God with us - Mt 1:23+) and ends with reiteration of this encouraging truth! It is notable that Jesus does not say "**I WILL**" (as if this was something to be fulfilled in the future), but "**I AM**" where Egō eimi is in the present tense signifying that He is right now and forever (continually) with us. The practical implication of Jesus' promise to be with us always is that as we go forth to make disciples, we do so not as "lone ranger" Christians, but as men and women accompanied by the Master Himself. We go with the enabling, supernatural power supplied by His gift of the indwelling Spirit of Christ. In short, we make disciples in His power, not our power and for His glory not our glory.

How is He with us? His indwelling Spirit, the Spirit of Christ (Lk 24:49+, Acts 2:33+) in addition to Christ in us, "the hope (certainty) of glory." (Col 1:27+).

Literally = "I with you I am" = not only a promise but an emphatic assertion = "I" is emphatic and adds strength to the assertion of Jesus' personal presence with them.

[David Guzik](#) - His presence means *privilege*, because we work with a Great King. Paul understood this principle well in 1 Corinthians 3:9+, where he wrote: *For we are God's fellow workers*. Since Jesus promised, "**I am with you always**," then we work together with Him in all our service. We certainly work *for* Jesus, but more than that, we work *with* Jesus.

Always - Literally "all days" Every day of our life! D A Carson adds "**All** dominates Matthew 28:18-20 and ties these verses together: all authority, all nations, all things, all the days."

To the end of the age: What **age**? The one we are living in now. The same age Daniel was living in. Jews divided all time into two ages: (1). present age: wholly bad and beyond all hope of human reformation. It can be mended only by the direct intervention of God. (2). and the age to come: When God intervenes the golden age, the age to come, will arrive. The **age to come** is the Millennial Age, the 1000 year reign of Christ, the Messianic Kingdom, followed by the eternal age of the New Heaven and New Earth where righteousness dwells (2Pe 3:13+).

Daniel 12:13+ "But as for you, go your way to the end; then you will enter into rest and rise again for your allotted portion at **the end of the age**."

Mark 10:29-30+ Jesus said, "Truly I say to you, there is no one who has left house or brothers or sisters or mother or father or children or farms, for My sake and for the gospel's sake, 30 but that he will receive a hundred times as much now in the present age, houses and brothers and sisters and mothers and children and farms, along with persecutions; and **in the age to come**, eternal life.

Matthew 12:32+ "Whoever speaks a word against the Son of Man, it shall be forgiven him; but whoever speaks against the Holy Spirit, it shall not be forgiven him, either in **this age** or **in the age to come**."

Matthew 13:39-40+ and the enemy who sowed them is the devil, and the harvest is the end of the age; and the reapers are angels. 40 "So just as the tares are gathered up and burned with fire, so shall it be at **the end of the age**."

Matthew 13:49+ "So it will be at **the end of the age**; the angels will come forth and take out the wicked from among the righteous,

Matthew 24:3+ As He was sitting on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when will these things happen, and what will be the sign of Your coming, and of **the end of the age**?"

Matthew 28:20 teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."

Luke 18:29-30+ And He said to them, "Truly I say to you, there is no one who has left house or wife or brothers or parents or children, for the sake of the kingdom of God, 30 who will not receive many times as much at this time and **in the age to come**, eternal life."

Ephesians 1:19-21+ and what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might 20 which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly places, 21 far above all rule and authority and power and dominion, and every name that is named, **not only in this age** but also **in the one to come**.

Hebrews 6:4-5+ For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit, 5 and have tasted the good word of God and the powers of **the age to come**,

John MacArthur on **lo, I am with you** - [idou \(lo\)](#) is an interjection frequently used in the New Testament to call attention to something of special importance. *Egō eimi* (I am) is an emphatic form that might be rendered, "I Myself am," calling special attention to the fact of Christ's own presence. Jesus was saying, in effect, "Now pay special attention to what I am about to say, because it is the most important of all. I Myself, your divine, resurrected, living, eternal Lord, am with you always, even to the end of the age."....**Always** literally means "all the days." For the individual believer that means all the days of his life. But in its fullest meaning for the church at large it means even to the end of the age, that is, until the Lord returns bodily to judge the world and to rule His earthly kingdom. (See Mt 13:37–50+, where Christ uses the phrase "end of the age" three times to designate His second coming.) (SEE [The MacArthur New Testament Commentary](#))

Though all around me is darkness
And earthly joys have flown,
My Savior whispers His promise—
Never to leave me alone.
—Anon. (Heb 13:5)

Henry Morris - observe all - Therefore, how can any one profess Christ while rejecting any of His teachings (Biblical inerrancy, literal creation, global Flood)? Christ has ascended back to heaven, but He is present in every believer in the person of the Holy Spirit (John 14:16,17). (Borrow [The Defender's Study Bible](#))

Teaching (1321) **didasko** from **δάω** = know or teach; English = didactic; see study of related noun **didaskalia** and the adjective **didaktikos**) means to provide instruction or information in a formal or informal setting. In the 97 NT uses of **didasko** the meaning is virtually always to teach or instruct, although the purpose and content of the teaching must be determined from the context.

John MacArthur writes that **didasko** "refers to the passing on of information—often, but not necessarily, in a formal setting. It focused on content, with the purpose of discovering the truth—contrary to the forums so popular among Greeks, where discussion and the bantering about of various ideas and opinions was the primary concern (see Acts 17:21). Synagogue teaching, as illustrated by that of Jesus, was basically expository. Scripture was read and explained section by section, often verse by verse. (SEE [Matthew Commentary](#))

In another source **MacArthur** writes that **didasko** (and related words)

In all the various forms, the root meaning carries with it the idea of systematic teaching or systematic training. It is the word that is used to refer to a choir director who trains a choir over a long period of rehearsals until they are able to perform. The gift of prophecy could be a one-time proclamation of Christ, but the gift of teaching is a systematic training program to take a person from one point to another. What is the curriculum for the teacher? The Bible, the Word of God. The gift is to teach systematically the truth of God.

It can be used with men—one on one, one on two, one on three, one on five thousand. It can be used with women—one on one, one on two, one on three, one on five thousand. It can be used by a lady in a little group of children. It can be used by a mother to a son. It can be used by a husband to his wife. It can be used in any conceivable way that the Spirit of God desires. It is the ability to pass on truth in a systematic progression so that someone receives it, implements it, and a change of behavior takes place. In fact, it is a gift that belongs to a lot more of us than we realize. (MacArthur, J. BORROW [Spiritual Gifts](#). Includes index. Chicago: Moody Press)

ILLUSTRATION - A mother one morning gave her two little ones books and toys to amuse them, while she went to attend to some work in an upper room. A half hour passed quietly; and then a timid voice at the foot of the stairs called out, "Mamma, are you there?"—"Yes, darling."—"All right, then;" and the child went back to its play. By and by the question was repeated, "Mamma, are you there?"—"Yes."—"All right, then;" and the little ones, reassured of their mother's presence, again returned to their toys. Thus we, God's little ones, in doubt and loneliness, look up and ask, "My Father, art Thou there?" and when there comes, in answer, the assurance of His presence, our hearts are quieted.

Norman Geisler - [When Critics Ask see page 311](#)

Matthew 28:18–20—How can three persons be God when there is only one God?

PROBLEM: Matthew speaks of the "Father, Son, and Holy Spirit" all being part of one "name." But these are three distinct persons. How can there be three persons in the Godhead when there is only "one God" (Deut 6:4; 1 Cor. 8:6)?

SOLUTION: God is one in essence, but three in Persons. God has one nature, but three centers of consciousness. That is, there is only one What in God, but there are three Whos. There is one It, but three I's. This is a mystery, but not a contradiction. It would be contradictory to say God was only one person, but also was three persons. Or that God is only one nature, but that He also had three natures. But to declare, as orthodox Christians do, that God is one essence, eternally revealed in three distinct persons is not a contradiction.

Robert Morgan - BORROW [From this Verse - Mt 28:16-20 "On Those Words I Staked Everything"](#)

As David Livingstone, the great missionary and explorer, journeyed down the Zambezi River, searching for the ultimate entrance into Central Africa from the Eastern Coast, he was wide-eyed. The country teemed with elephants, buffalo, and all kinds of wildlife. A thousand dangers encompassed him, from snakes to fevers to savages.

He gradually left friendlier areas and pressed on toward uncharted regions filled with hostile tribes. His guides were nervous, nerves taut, motions quick. Reports filtered in of warriors and headhunters massing against them, ready to massacre his whole party.

Livingstone pulled his Bible from his baggage, opened it, and ran his finger again across his favorite passage, Matthew 28:20, and his courage revived like the rising sun.

In his journal that evening, January 14, 1856, he wrote: Felt much turmoil of spirit in prospect of having all my plans for the welfare of this great region and this teeming population knocked on the head. But I read that Jesus said, "Lo, I am with you always, even unto the end of the world." It is the word of a gentleman of the most strict and sacred honor, so there's an end of it! I feel quite calm now, thank God!

The next morning, he pressed on. Nothing earthly shall make me give up my work in despair. I encourage myself in the Lord my God, and go forward.

Later, having returned to Scotland and England on furlough, Livingstone was considered a national hero. When Glasgow University arranged a well-publicized ceremony honoring him, Livingstone spoke freely of his determination to soon return to Africa: But I return without misgiving and with great gladness. For would you like me to tell you what supported me through all the years of exile among people whose language I could not understand, and whose attitude toward me was often hostile? It was this: "Lo, I am with you always, even unto the end of the world." On those words I staked everything, and they never failed.

Comfort For Today

Lo, I am with you always, even to the end of the age. — Matthew 28:20

Today's Scripture : John 11:17-27

Over the last 50 years I have often reminded bereaved people of the wonderful truth that a glorious resurrection awaits all who believe on Jesus Christ. But sometimes grieving people are so overwhelmed with their loss that they cannot rejoice in the prospect of a far-off-in-the-future reunion.

In John 11, we read about Martha's struggle between her feelings and what she knew to be true. She was grieving because her brother Lazarus had died. When Jesus spoke with her, she told Him that she believed in a future day of resurrection. But then Jesus took her a step further and helped her to find comfort by focusing on Him rather than just on a future event. He declared, "I am the resurrection and the life" (v.25). This led her to confess her faith in Him (v.27). Her new focus on Him must have helped her because she then went to her sister Mary and told her to come to Jesus (v.28).

It's wonderful to know that because Jesus died for our sins and rose from the grave we can look forward to a day of resurrection. But it's even more comforting to know and trust the One who is the resurrection and the life. He is present with us today to comfort, reassure, and strengthen us through all our circumstances (Mt. 28:20). By: Herbert Vander Lugt (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

I've been through the valley of weeping,
The valley of sorrow and pain;
But the God of all comfort was with me,
At hand to uphold and sustain.
—Anon.

The coming King is our present companion.

Another, Walking Beside Us!

TODAY'S READING: Matthew 28:16–20

I am with you always, even to the end of the age. -Matthew 28:20

In 1922, American poet T. S. Eliot wrote the poem "What the Thunder Said" about the two disciples on the road to Emmaus.

Who is the third who walks always beside you?
When I count, there are only you and I together
But when I look ahead up the white road
There is always another one walking beside you.

Eliot notes, "These lines were stimulated by the account of one of the Antarctic expeditions . . . it was related that the party of explorers, at the extremity of their strength, had the constant delusion that there was one more member than could actually be counted."

There is indeed another walking beside us. Jesus said, "I am with you always, even to the end of the age" (Matthew 28:20). What a magnificent promise. His presence accompanies us just as He accompanied the disciples during the days He walked this earth. He is with us in every circumstance of life, a fact that gives us courage when we have no other encouragement but His love.

"I am with you always, even to the end of the age," Jesus told His disciples. His promise looks beyond optimism to the end of time itself. New life awaits us at the end of our journey here. There is always "Another" walking beside us. By David Roper (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

How might it help to take a moment to envision Jesus alongside you right now? How does that affect the way you approach the challenges you face?

I'm thankful that You're always by my side, Jesus.

[He Is Here](#)

Jesus Himself stood in the midst of them, and said to them, "Peace to you." —Luke 24:36

Today's Scripture : Luke 24:36-45

Surprise! Surprise! The eleven apostles had gathered together on the day of Jesus' resurrection. They were discussing the strange happenings of the past few days, and had just listened to a report from two men who said they had seen Jesus. Suddenly He was there! Then the Savior said, "Peace to you" (Luke 24:36).

I wonder if we realize when we meet together—at church, in our home, in our prayer meetings, in our gatherings with friends—that Jesus is also there. He said, "Lo, I am with you always, even to the end of the age" (Matthew 28:20). Do we really believe He is with us and listens to every word we say, and that He sees all we do?

Some scholars were discussing the great authors of the past. One asked, "What if Milton should suddenly enter the room?" "Ah!" replied another. "We would honor him and compensate him for the little recognition he received in his day." A third man commented, "What if Shakespeare entered? Would we not all stand and proclaim him King of the Poets?" Then someone ventured, "And if Jesus Christ should enter?" There was a long silence, until finally one said: "But gentlemen, He is here!"

Yes, remember that Jesus is here! He sees, He hears, and He knows! By: Mart DeHaan (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Although we cannot see our Lord,
We know that He is here;
His promise is dependable:
He always will be near.
—Hess

Our greatest privilege is to enjoy Christ's presence.

[In All Kinds Of Weather](#)

Lo, I am with you always, even to the end of the age. — Matthew 28:20

Today's Scripture : Acts 18:9-11

When Jesus sent His disciples out, He gave them this promise: "I am with you always, even to the end of the age" (Matt. 28:20). Literally, the word always means "all the days," according to Greek scholars Jamieson, Fausset, and Brown.

Jesus didn't simply say, "always," but "all the days." That takes into account all our various activities, the good and bad circumstances surrounding us, the varied responsibilities we have through the course of our days, the storm clouds and the sunshine.

Our Lord is present with us no matter what each day brings. It may be a day of joy or of sadness, of sickness or of health, of success or of failure. No matter what happens to us today, our Lord is walking beside us, strengthening us, loving us, filling us with faith, hope, and love. As He envelops us with quiet serenity and security, our foes, fears, afflictions, and doubts begin to recede. We can bear up in any setting and circumstance because we know the Lord is at hand, just as He told Paul in Acts 18:10, "I am with you."

Practice God's presence, stopping in the midst of your busy day to say to yourself, "The Lord is here." And pray that you will see Him who is invisible—and see Him everywhere. By: David H. Roper (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

God's unseen presence comforts me,
I know He's always near;
And when life's storms besiege my soul,
He says, "My child, I'm here."
—D. De Haan

Seek the Lord while He may be found, call upon Him while He is near. —Isaiah 55:6

Ever-Present Presence

Surely I am with you always, to the very end of the age. Matthew 28:20

Today's Scripture & Insight : Matthew 28:16–20

During the 2018 World Cup, Colombian forward Radamel Falcao scored in the seventieth minute against Poland, securing a victory. The dramatic goal was Falcao's thirtieth in international play, earning him the distinction of scoring the most goals by a Colombian player in international competition.

Falcao has often used his success on the soccer pitch to share his faith, frequently lifting his jersey after a score to reveal a shirt with the words, Con Jesus nunca estara solo: "With Jesus you'll never be alone."

Falcao's statement points us to the reassuring promise from Jesus, "I am with you always, to the very end of the age" (Matthew 28:20). Knowing He was about to return to heaven, Jesus comforted His disciples by assuring them He'd always be with them, through the presence of His Spirit (v. 20; John 14:16–18). Christ's Spirit would comfort, guide, protect, and empower them as they took the message of Jesus to cities both near and far. And when they experienced periods of intense loneliness in unfamiliar places, Christ's words would likely echo in their ears, a reminder of His presence with them.

No matter where we go, whether close to home or faraway, as we follow Jesus into the unknown we too can cling to this same promise. Even when we experience feelings of loneliness, as we reach out in prayer to Jesus, we can receive comfort knowing He's with us. By: Lisa M. Samra (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

How does the assurance that Jesus is always with you provide comfort? How has He comforted you when you felt alone?

Jesus, thank You that I'm never alone because You're with me.

Jesus Is Here

[Teach] them to obey everything I have commanded you. And surely I am with you always, to the very end of the age. Matthew 28:20

Today's Scripture & Insight : Matthew 28:16–20

My elderly great aunt lay on her sickbed with a smile on her face. Her gray hair was pushed back from her face and wrinkles covered her cheeks. She didn't speak much, but I still recall the few words she said when my father, mother, and I visited her. She whispered, "I don't get lonely. Jesus is here with me."

As a single woman at the time, I marveled at my aunt's proclamation. Her husband had died several years earlier, and her children lived far away. Nearing her ninetieth year of life, she was alone, in her bed, barely able to move. Yet she was able to say she wasn't lonely.

My aunt took Jesus' words to the disciples literally, as we all should: "Surely I am with you always" (Matthew 28:20). She knew that Christ's Spirit was with her, as He promised when He instructed the disciples to go out into the world and share His message with others (v. 19). Jesus said the Holy Spirit would "be with" the disciples and us (John 14:16–17).

I'm certain my aunt experienced the reality of that promise. The Spirit was within her as she lay on her bed. And the Spirit used her to share His truth with me—a young niece who needed to hear those words and take them to heart. By: Katara Patton https://www.preceptaustin.org/practice_page

How are you encouraged by the reality that Jesus is with you today? How have you experienced the comfort of the Holy Spirit?

Thank You, Jesus, for sending Your Spirit as my comfort and companion. Remind me of Your presence throughout this day.

Not Remote Control

I am with you always, even to the end of the age. — Matthew 28:20

Today's Scripture : Matthew 28:16-20

Years ago television didn't have remote controls. To turn the TV on or off, to change the channels, or to adjust the volume, you had to leave your chair, go to the set, and get personally involved. Now, through remote controls, your favorite chair is like a distant throne from which you can make your TV do your bidding.

Some people think of Jesus sitting on His heavenly throne and directing His earthly servants from afar. But before He ascended He said to His disciples, "All authority has been given to Me in heaven and on earth" (Matthew 28:18). After commissioning them to go and make disciples of all nations, He assured them, "I am with you always, even to the end of the age" (v.20). British scholar F. F. Bruce puts it this way: "He accompanies His agents. He does not energize them by remote control; He is present with them by His Spirit. They work for Him, but He works in them."

Praise the Lord, the Savior is not only enthroned in heaven, but by God's indwelling Spirit He is also actively at work on earth through His obedient children. As you serve Him today, perhaps in a tough situation, remember, He's not directing you by remote control. By His indwelling presence He is working in your needy world through you. By: Joanie Yoder (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

The Holy Spirit gives us power
To witness far and wide,
Equipping us to do God's work
And changing us inside.
—Sper

God works in you so He can work through you.

QUESTION - What is the significance of Jesus saying, "I am with you always even to the end of the age" (Matthew 28:20)?

ANSWER - The final verses of Matthew 28 contain what we refer to as the Great Commission. Jesus gave believers their mission—to make disciples—as they live under His authority and as His representatives on earth. This mission will continue to the end of the age. Christians have the assurance that God is with us, no matter what happens, even "to the very end of the age" (Matthew 28:20).

As Jesus' time on earth neared its end, He often told His disciples of what was to come, including what would happen at the end of the age. The "end of the age" or "the end of the world" (KJV) means the end of this present era and the commencement of the next dispensation. At the end of the church age, the end-times events will occur, God will judge the wicked, and Christ will return again to establish His kingdom (Matthew 24).

Jesus had told His disciples that He would be killed but would rise again (Matthew 16:21). He intentionally gave them specific ways to recognize that the end was near (Matthew 24:4–14). Although Jesus did not give the disciples all the details of the end of the age, knowing they would not fully understand, His warnings came with assurances that would sustain them. Each time He warned them or gave them a command, He also gave them hope. For example, when He forewarned His followers that they would have trouble in this world, He also assured them, saying, "Take heart. I have overcome the world" (John 16:33). Jesus' warnings and commands to His own are never found apart from His assurances.

Before Jesus [ascended into heaven](#), He instructed His disciples, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age" (Matthew 28:19–20). This promise that He would be with His disciples even to the end of the age still holds true for believers today. We are not yet to the end of the age.

In His promise to be with His disciples always, even to the end of the age, Jesus did not mean He would physically be with them. God is with us always through His Spirit. Before Jesus ascended into heaven, He promised His disciples that He would send the Advocate, the Holy Spirit, to them (John 14:26). Since [Pentecost](#), the Holy Spirit indwells all believers from the moment they are saved. He guards and guarantees our salvation (Ephesians 1:13; 4:30), leads us into righteousness (Galatians 5:16–18), reminds us

of what is true (John 14:26), and gives us godly wisdom (1 Corinthians 2:10–11). Through the Holy Spirit, we have assurance that God is in control and that He is with us always, even to the end of the age.

Just as God promised Joshua that He would never leave him or forsake him (Deuteronomy 31:6), so Jesus told His disciples, “I am with you always, even to the end of the age” (NKJV). This promise sustains us as we seek to make disciples and live as God’s representatives on earth, no matter what trials or difficulties come our way.

Related Resource:

- [What does it mean that Jesus is God with us](#)

QUESTION - [What does the Bible mean when it refers to the end of the age?](#)

ANSWER - The end of the age (“end of the world” in the KJV) refers to the end of this present era and the commencement of the next dispensation. It is the period that precedes the second coming of the Son of Man as the Righteous Judge. The end of the age includes the [rapture](#), the [tribulation](#), the [second coming](#), and the [judgment of the nations](#), all of which help usher in the age to come.

Jesus refers to “the end of the age” a couple times in Matthew 13, as He explains the meaning of some parables. In the [parable of the wheat and the tares](#), Jesus warns of a judgment to come in which “the weeds are pulled up and burned in the fire” (Matthew 13:40). This will happen, Jesus says, “**at the end of the age**” (Mt 13:39–40). Later, Jesus likens the kingdom of heaven to a [dragnet](#) that brings up all sorts of fish. Then the sorting comes: “They sat down and collected the good fish in baskets, but threw the bad away. This is how it will be at the end of the age” (Mt 13:48–49). In both parables, the end of the age is associated with a separation, a sorting, and a burning fire (Mt 13:40 and 50). Jesus used the phrase *the end of the age* to refer to that time in the future when the kingdom of God is established, true justice reigns, and the wicked are judged.

In Matthew 24, Jesus’ disciples come to Him with a question about the end of the age: “**What will be the sign of your coming and of the end of the age?**” (Matthew 24:3+). What follows is the [Olivet Discourse](#), Jesus’ summary of end times’ events as they relate to Israel. The disciples thus understood *the end of the age* to mean “the final judgment that accompanies Jesus’ second coming.” The end of the age will be a great calamity for those who persist in their rejection of Christ. Judgment will fall swiftly and with finality. For the children of God alive during that time, the end of the age will be a time of salvation and fulfilled hope.

One “age” or era leads to another. Jesus spoke of both “this age” and “the age to come” (Matthew 12:32). The current age, the one in which we live, is the [age of grace](#), which we also call the [church age](#). In this dispensation, all mankind is called to repent of their sin and turn to Christ for salvation. This age has lasted for 2,000 years because God “is patient with you, not wanting anyone to perish, but everyone to come to repentance” ([2 Peter 3:9](#)). But this age must eventually come to an end. At the end of the age (literally, the consummation of the age), the age of grace will be complete, and a far more glorious age will be ushered in. Until then, “now is the time of God’s favor, [now is the day of salvation](#)” (2 Corinthians 6:2)—repentance should not be delayed.

Christians have the Lord’s promise that He will never forsake us in this world, no matter what happens: “Surely I am with you always, to the very end of the age” (Matthew 28:20).

Related Resources:

- [What does the Bible say about the end of the world?](#)
- [What are the signs of the end times?](#)
- [What is the battle of Armageddon?](#)
- [How can I overcome my fear of the end of days?](#)
- [Does Bible prophecy predict that there will be a World War 3 \(III, three\) before the end times?](#)

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