

8/5/18

### Matthew 28

The Lord Jesus has died for the sins of the world on the cross to provide the only way for sinners to be justified before God to be saved.

Peter gives us detailed information of what Jesus did during the three days He was placed in the tomb, he says Jesus descended to Hades to preach to the spirits in prison who were formerly disobedient in the days of Noah. 1Pet. 3:19-20

\* Those who rejected the message of Judgment Jesus preached “kerusso” the fulfillment of the promise of God, the “Seed of the woman”. Gen. 3:15

Paul also give further details saying, “Therefore He says: “When He ascended on high, He **led** captivity **captive**, And gave gifts to men.” (Now this, “He ascended”--what does it mean but that He also first descended into the lower parts of the earth? He who descended is also the One who ascended far above all the heavens, that He might fill all things.) Eph. 4:8-10

\* Jesus led captivity captive, those who died in faith to heaven, after He descended!

### 28:1-15     The announcement Jesus had risen.

\* The parallel passages. Mk. 16:1-8; Lk. 24:1-12; Jn. 20:1-10

28:1     The first visitors to the tomb.

- 1) The day of the resurrection, “Now after the Sabbath, as the first *day* of the week began to dawn” vs. 1a-b
  - a) Mark says, “when the Sabbath was past”. Mk. 16:1a
  - b) Luke says, “Now on the first day of the week, every early in the morning”, sunrise. Lk. 24:1a-b
  - c) John says, “Now on the first day of the week, while it was still dark.” Jn. 20:1a, c
- 2) Mary Magdalene and the other Mary came to see the tomb.”
  - a) Mary Magdalene is mentioned as one of the first to the tomb in all three gospels. Jn. Mk. 16:1; Jn. 20:1
  - b) The other Mary was the mother of James the less or Solome, the mother of James and John? Mk. 16:1

### 28:2-4     The angel sent to the tomb.

- 1) The supernatural work of God was still at work behind the events, “And behold, there was a great earthquake; for an angel of the Lord descended from heaven.” vs. 2a-c
  - a) The word behold “idou”, is exclamatory of something taking place all of a sudden with the idea of surprise.
  - b) The great earthquake was the result of “an angel”, not the Angel of the LORD,

descending from heaven, like the one at the cross.

- 2) The angel prepared the way for the woman to see the empty tomb, “and came and rolled back the stone from the door, and sat on it.” vs. 2d-e
  - a) The stone was huge to cover the opening.
  - b) Then the angel sat on the stone waiting for the women.
  - c) The women were worried who would roll away the stone for them. Mk. 16:3
  - d) Luke says they found the stone rolled away, went in and did not find the body of Jesus, but saw two men standing by them in shining garments. Lk. 24:2-4
  - e) John confirms they say the stone had been taken away. Jn. 20:1c
- 3) The majestic appearance of the angel, “His countenance was like lightning, and his clothing as white as snow.” vs. 3
- 4) The response of the soldiers at the tomb, “And the guards shook for fear of him, and became like dead *men*.” vs. 4
  - a) The soldiers quaked for fear at the sight of the angel.
  - b) They became as dead men, probably fainted.

**28:5-8** The words of the angel to the women.

- 1) The comfort of the angel, “But the angel answered and said to the women, “Do not be afraid, for I know that you seek Jesus who was crucified.” vs. 5
  - a) This was an imperative command, present middle voice, Literally, you stop being afraid.
  - b) The actual fact Jesus was crucified.
- 2) The angel declared the good news, “He is not here; for He is risen, as He said. Come, see the place where the Lord lay.” vs. 6
  - a) Why seek you the living among the dead. Lk. 24:5
  - b) They entered the tomb saw it was empty and the linen cloth laying intact. Jn. 20:7; 28:7; 26:32
- 3) The angel gave the women instructions, “And go quickly and tell His disciples that He is risen from the dead, and indeed He is going before you into Galilee; there you will see Him. Behold, I have told you.” vs. 7
  - a) To communicate the good news to His disciples, “has risen from the dead”.
  - b) He would keep his appointment and go before them to Galilee.
  - c) They would see Him, as He told them.
- 4) The women were obedient to the angel, “So they went out quickly from the tomb with fear and great joy, and ran to bring His disciples word.” vs. 8

- a) The mixed emotions of fear and great joy is no contradiction, but rather reality.
- b) They ran to tell the disciples.  
\* The fuller account is in John. Jn. 20-21

**28:9-10** The appearance of Jesus to the women.

Mary Magdalene attempted to cling to Him.

- 1) The unexpected took place as they were going to tell the disciples, “And as they went to tell His disciples, behold, Jesus met them, saying, “Rejoice!” vs. 9a-c
  - a) Their obedience led them to greater privilege.
  - b) The word behold “idou” is an imperative command aorist middle voice to be obey by each person.
  - c) Jesus appears to the women and greets them by the word “rejoice”, be glad or greetings.
- 2) The response of the women, “So they came and held Him by the feet and worshiped Him.” vs. 9d
  - a) They held “krateo”, Jesus by the feet, not to secure Him from leaving, but rather to hold fast in admiration and adoration.
    - 1)) Mary thought Jesus was the gardener and asked where he had put the body of Jesus, then Jesus said to her, “Do not **cling** to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, ‘I am

ascending to My Father and your Father, and *to* My God and your God.” Jn. 20:12-17

- 2) The word cling “haptomai” and means to fasten one’s self to because he still has to ascend to the Father.
- b) They worshipped “proskuneo” to prostrate oneself before a superior.
  - 1)) The disciples nor the women ever expressed worship towards Jesus in this manner prior to the resurrection.
  - 2)) Matthew can be summed up with Jesus being the fulfillment of prophecy. Matt. 26:54, 56
  - 3)) It has been said that there is no ascension in Matthew because the Messiah reigns forever on earth in the heart of His people.
- 3) The words of Jesus, “Then Jesus said to them, “Do not be afraid. Go *and* tell My brethren to go to Galilee, and there they will see Me.” vs. 10
  - a) Virtually the say words of the angels, vs. 7
  - b) “Do not be afraid is an imperative command in the present middle voice for each to obey.
  - c) Go is another imperative command in the present active to tell the disciples to go to Galilee and there they would see Him.

- d) Jesus called His disciples brethren “adelphos”, literally born of the same womb and in the same family.

**28:11-15** The Soldiers reported the empty tomb.  
\* This passage is unique of Matthew.

**28:11-13** The truth was bought off with money.

- 1) At the same time the women were going to the disciple, the soldiers went and told the priest about the tumb, “Now while they were going, behold, some of the guard came into the city and reported to the chief priests all the things that had happened.” vs. 11
  - a) The word guard “kaustodia” was used of a Roman guard.
  - b) Some say these were temple guards, not so, if so why would they need to be protected from Pilate?
  - c) They came to the priest told all that took place.
- 2) The settled arrangement was solidified, “When they had assembled with the elders and consulted together, they gave a large sum of money to the soldiers.” vs. 12
  - a) This was a mutual agreement between the soldiers and the priests.
  - b) The word large “kikanos”, meand sufficiently enough.

- 3) The false report invented, “saying, “Tell them, ‘His disciples came at night and stole Him away while we slept.’” vs. 13
  - a) They agreeded to all this having witnessed the earthquake, the rolling away of the stone and that they had gone unconscience.
  - b) Fake news and fabricated lies are nothing new.  
\* The love of money is the root of all kinds of evil. 1Tim. 6:10

**28:14-15** The lie was secured political protection.

- 1) The soldiers were guaranteed by the prest they would intervene on their behalf, “And if this comes to the governor’s ears, we will appease him and make you secure.” vs. 14  
\* If they were temple police, why would the priest have to intervene?
- 2) The soldiers finalized guaranteed to hold to the lie, “So they took the money and did as they were instructed; and this saying is commonly reported among the Jews until this day.” vs 15
  - a) The corrupt story was ecepted by many in the days of Matthew.
  - b) The early church father Eusebius reported it so.

**28:16-20** The Great Commission.

\* The parallel passages. Mk. 16:14-18; Lk. 24:36-49; Jn. 20:19-23; Acts 1:4-11

**28:16-17** The eleven men Jesus chose for the Great Commission.

- 1) The disciples were obedient to the plan of Jesus, “Then the eleven disciples went away into Galilee.” vs. 16a
  - a) Judas betrayed Jesus for 30 pieces of silver. Matt. 26:15, 47; 27:3
  - b) The word disciples “mathetes”, means a pupil or learner.
  - c) The twelve had been sent out to preach the gospel to the Jews to heal the sick and cast out demons by the delegated authority of Jesus, Judas also. Matt. 10:1
  - d) The eleven were very different from each other, let me just mention some.
- 2) The Galilee was in the north of Israel. vs. 16a
  - a) The Jews of Jerusalem did not have a very high view of the Galilians and considered them to be uneducated and of a lower class, “kicks”.
  - b) The Galilee “Galiyl” means circuit and was divided into the Upper Galilee and the Lower Galilee and prophetic of the ministry of Jesus, Galilee of the Gentiles. Matt. 4:14-16

- 3) The particular mountain is not named, “to the mountain which Jesus had appointed for them.” vs. 16b Matt. 26:32
  - \* It could have been the very mountain Jesus taught the Sermon on the Mount or another mountain around the Galilee?
- 4) The response of the disciples to Jesus, “When they saw Him, they worshiped Him; but some doubted.” vs. 17
  - a) They saw Jesus and worshipped “proskuneo”, means to kiss the hand, kneel or prostrate oneself before a superior, appears 13 times in Matthew.
  - b) The words used in Old Testament for worship also communicate the idea of prostrating oneself before God, holding in awe the person of God, like Moses and Ezekiel. Ex. 34:8; Ezk. 1:28; 3:23; 9:8; 11:13; 43:3; 44:4
  - c) Worship is the adoration of God and His holiness, an attitude of the heart recognizing our own unworthiness, “Woe is me...” Is. 6:5
  - d) Worship is an attitude towards God from the heart due to God’s word and Holy Spirit in the believer, not mere outward expression of song or lifting hands to be seen of man.
  - e) The expression “but some doubted” “distazo”, means to waiver, Thomas and

other of the apostles. Matt. 14:31; Mk. 16:14; Lk. 24:36-43; Jn. 20:25; 21:3-14

**28:18** The delegated authority delegated to the disciples for the Great Commission.

- 1) The authority at this point was to the disciples not just anyone, “And Jesus came and spoke to them.” vs. 18a
  - a) Some believe there were more than the eleven disciples present and Paul’s account took place in the Galilee at this time, “After that He was seen by over **five hundred** brethren at once, of whom the greater part remain to the present, but some have fallen asleep.” 1Cor. 15:3
  - b) The Scriptures are silent, it is mere speculation, not Matthew or the other gospel writers mention others present, it is possible, but the focus is the eleven.
  - c) The time is believed to be towards the end of the forty day of Jesus on earth.
- 2) The full extent of authority was given to Jesus, ““Saying, “All authority has been given to Me.” vs. 18b-c
  - a) The word All “pas” means absolute, whole, everything, total and complete. Dan. 7:13-14; Matt. 24:30
  - b) The word authority “exousia”, means the permission, position and right to act, given, indicative aorist passive, a fact.

- c) This is the all encompassing and supreme authority that Jesus had prior to the Incarnation, the Father glorified Him with the glory He had before the world was, at the right hand. Jn. 17.5; Ps. 110:1; Matt. 22:44; Acts 2:34
- d) The authority was given to by the Father.
  - 1)) Thirty-two times Jesus declared His Father “sent Him” in the gospel of John.
  - 2)) Eighteen times Jesus says the Father “gave Me”, twelve times “given Me”. \* “For I have not spoken on My own *authority*; but the Father who sent **Me gave Me** a command, what I should say and what I should speak.” Jn. 12:49
- e) This all encompassing authority of Jesus prior to the Incarnation was limited, put aside at His Incarnation, He divested Himself of His glory, never His deity. Phil. 2:5-11
  - 1)) Jesus never did anything as God, but as the Last Adam depending on the Father and His authority. Heb. 2:9
  - 2)) Jesus destroyed him who had the power of death, Satan. Heb. 2:14
  - 3)) Jesus descended and preached to the captives, ascended taking them to heaven having disarmed principalities and powers, making a public display

- of them, triumphing over them. Acts 2:27; 1Pet. 3:19; Col. 2:15
- 5) Jesus was victorious over death, “**O Death**, where *is* your sting?... 1Cor. 15:55-57
- 3) The authority was all encompassing, “In heaven and earth.” vs. 18c
- a) The sphere of heaven is perfection and the domain of God where His will reigns.
- b) The sphere of the earth is imperfection and the domain of Satan on the earth, but the authority of Satan is broken by the death and resurrection of Jesus.
- c) Sinful men and women can be set free from the deception and captivity of Satan by the Gospel through repentance. 2Tim. 2:26
- \* Every knee will bow and tongue confess that Jesus is Lord in heaven, earth and under the earth. Phil. 2.10

**28:19-20** The task of the Great Commission.

- 1) The command of Jesus was clear, “Go therefore and make disciples of all the nations.” vs. 19a
- a) The word “go” is a participle along with Baptizing and teaching, all three imply action and could be translated, “as you go”, “in your going”.
- b) There was never any question in the mind of Jesus about the church going!

- \* Jesus told them, “and you shall be witnesses.” Acts 1:8
- 2) The main verb is “make disciples” is followed by two participles, indicating the process, baptizing and teaching. vs. 19a
- a) This is an imperative command to make disciples “matheteuo”, as noted means a pupil or a learner.
- \* Having been dead in trespasses and sin, but now alive in Christ.
- b) The interest of God is not in intellectual decisions or for public display, but rather a transform heart.
- c) The making of disciples is no longer to just Israel, “of all nations”.
- 1)) The word for nations “ethnos”, means tribe, nation or people group because Jesus died for the entire world. Jn. 3:14; 1Jn. 2:2
- 2)) The method is by preaching the gospel to all nations.
- 3)) “So then **faith** comes by **hearing**, and **hearing** by the word of God.” Rom. 10:17
- 3) The command of Jesus to make disciples of all nation is by the process of a public rite, “baptizing them in the name of the Father and of the Son and of the Holy Spirit.” vs. 19b
- a) The practice of baptism is after becoming a disciple, it doesn’t precede it and

“baptizontes”, means to dip repeatedly, emerge or to submerge, not sprinkling.

\* This is a participle in the present active tense, to be going on continuously!

**b)** John the Baptist was submerging people in the Jordan including Jesus. Jn. 1:28; Matt. 3:13-17

\* The disciple of Jesus baptized those who became disciple of Jesus, not Jesus. Jn. 4:1-2

**c)** The symbolic meaning of water baptism is identification with the death of Christ, buried to walk in the newness of life. Rom. 6:3-4

**1))** The practice of water baptism does not take away or forgive any sin, but is an antitype or fulfillment, the answer of a good conscience toward God through the resurrection of Jesus Christ, even as Noah entered the ark publically or complete salvation. 1Pet. 3:20-21; Col. 2:9-10

**2))** To the thief on the cross Jesus said, “Today you will be with Me in paradise, he was not baptized in water. Lk. 23:43

**3))** If baptism is essential for salvation then Paul spoke blasphemous words when he told the Corinthians, “For Christ did not send me to baptize, but to preach the gospel, not with wisdom

of words, lest the cross of Christ should be made of no effect”. 1Cor. 1:17

**d)** The baptismal formula is not always the same, Matthew is the only one that has, “In the Father, Son and the Holy Spirit.” vs. 19b

**1))** The Trinity is referred to as a single name.

**2))** The book of Acts has “in the name of Jesus Christ, in the name of the Lord Jesus”, etc.

**4)** The command of Jesus to make disciples of all nations is by the process of instruction, “teaching them to observe all things that I have commanded you; and lo, I am with you always, *even* to the end of the age.” Amen.” vs. 20

**a)** The ministry responsibility of the church is to teach God’s word to the saints. vs. 20a

**1))** The word teaching “didaskontes” means to have discourse with others to instruct them, there are teachers and Pastor-teachers, distinct.

**2))** The teacher may not be called to be a Pastor, but every person called to be a Pastor, must also be gifted in teaching for he has to feed the sheep.

- 3)) The word teaching is a participle in the present active tense, like baptizing to be going on continuously.
- 4)) The greatest failure of the church is that of Pastors not teaching the word of God continuously to the saints.
- b) The teaching has a purpose and goal, “to observe all things that I have commanded you.” vs. 20a
  - 1)) The word observe “tereo”, means to attend to carefully, to take care.
  - 2)) The idea is that of guarding and obeying the teaching received.
  - 3)) The tense is present active.
- c) The one demanding this obedience is not the teacher teaching, but Christ, “I have commanded you”. vs. 20a
  - 1)) The extent is “all things”
  - 2)) The authority, “that I have commanded you”.
- d) The promise of Jesus for the fulfillment of the Great Commission, “and lo.” vs. 20e
  - 1)) The word lo “idou” is an exclamation. vs. 20b
  - 2)) It indicates surprise, something not expected.
  - 3)) It indicates encouragement and exhortation, “behold or see”.
  - 4)) This is the only other imperative command in our text. vs. 20c

- a) An imperative aorist middle voice.
- b) The person speaking is the one that will perform what He promised.
- e) This completed action is performed by Jesus Himself, so we are never alone, “I am with you, always, even to the end of the age.” Amen” vs. 20c-e
  - 1)) The extent of His promise to His disciples is, “I am with you always.” vs. 20c
    - a) The word always “pas”, means each, all, every, any or ever.
    - b) Indicating the reliability of Jesus and trustworthiness.
  - 2)) The duration of the promise to His disciples is, “even to the end of the age.” Amen.” vs. 20d-e
    - a)) The end “sunteleia”, means the completion or consummation.
    - b)) The age “aion” the age of the church and grace.
    - c)) “Behold, the virgin shall be **with** child, and bear a Son, and they shall call His name Immanuel,” which is translated, “**God with** us.” Matt. 1:23
    - d)) Amen, being at the end of a sentence means so be it!