

A Study of Matthew 28

I. Outline.

1. **The Resurrection of Jesus** (Matthew 28.1-10; cf., Mark 16.1-8; Luke 24.1-12; John 20.1-10).
2. **Report of the Guard** (Mt 28.11-15).
3. **The Great Commission** (Mt 28.16-20; cf., Mk 16.14-18; Lk 24.36-49; Jn 20.19-23; Acts 1.6-8).

II. Summary.

On Saturday evening three women purchased embalming spices for use next morning. Then, early Sunday morning before daylight they start for the tomb. Meanwhile an angel comes to open the tomb. His coming shakes the earth and shocks the sentinels. The women arrive at the tomb at daybreak only to find the tomb already open. Mary of Magdala jumps to the conclusion that someone has moved the body. So, without actually examining the question farther, she runs to inform Peter and John. Meanwhile, back at the tomb, two angels inform the other women that Jesus is alive from the dead and that they are to inform Jesus' disciples. On their way to do so, Jesus appears to them and sent a message for His followers to meet Him in Galilee. Meanwhile, Peter and John race to the tomb, but do not see either Jesus or the angels. Mary of Magdala arrives later and sees both. Mary and the other women return to the apostolic group and report Jesus' resurrection, but no one believes them. After the departure of the women and perhaps also of the angels, the guards find their courage and report to the Jewish authorities for instructions. The hierarchy and civil officials prefer to hush up this damaging news by bribery and dishonesty. Jesus' disciples are to be blamed for stealing the corpse, while the guard slept. Further, the authorities promised to persuade the governor too, should the guards run into difficulties because of their story. At the writing of Matthew's Gospel this report was still circulating throughout Judaism. Matthew chose to conclude his Gospel with the appearance of Jesus on a Galilean mountain. Jesus' appearance produced two opposite results: worship or doubt. Nevertheless, He claimed universal authority from God, and so ordered the disciples to evangelize the world, baptize the believers and teach them obedience to the whole message of Jesus. He promised participation in this task down to the last day of the world.—Harold Fowler, *The Gospel of Matthew*, Bible Study Textbook Series, College Press, An e-Sword Module.

III. Chronology.

BIBLE PERIOD: The Period of the Christ.

If you are not familiar with the 15 Bible Periods, please click here:

<https://maplehillchurchofchrist.blog/2018/05/10/29/>

Resurrection Appearances of Jesus			
Witnesses	Site	Time	Reference
Mary Magdalene	Unspecified	First day of the week	Mark 16.9-11; John 20.11-18
Mary Magdalene & the Other Mary	On the way back from the tomb to where disciples were staying	First day of the week	Matthew 28.9-10
Peter	Unspecified	First day of the week	Luke 24.34; 1 Corinthians 15.5
Cleopas and An Unnamed Disciple	The Road to Emmaus	First day of the week	Mark 16.12-13; Luke 24.1-35
“The Eleven” and those with them, but Thomas NOT with them	Jerusalem	Evening on the first day of the week	Mark 16.14; Luke 24.36-43; John 20.19-23
“The Eleven” including Thomas	Jerusalem; same house as John 20.19-23	8 days after the resurrection	John 20.24-29; 1 Corinthians 15.5
Simon Peter, Thomas, Nathanael, James, John, and 2 Unnamed	Sea of Galilee	Unspecified, though it is described as the 3 rd appearance to the disciples	John 21.1-24
“The Eleven”	Galilee, on the mountain to which Jesus had directed them	Unspecified	Matthew 28.16-20; Mark 16.15-18
More than 500 Brethren	Unspecified	Unspecified	1 Corinthians 15.6
James	Unspecified	Unspecified	1 Corinthians 15.7
“The Eleven”	Bethany	40 days after the resurrection	Mark 16.19-20; Luke 24.44-52; Acts 1.3-12; 1 Corinthians 15.7

--Content Slightly Adapted from: *FaithLife Study Bible*

IV. Aids in Exposition.

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—THE FIRST DAY OF THE WEEK “This is literally ‘first of sabbaths’ (*mian sabbaton*). We find basically the same expression in Mark 16.2 and Luke 24.1. Since the word *sabbaton*, ‘sabbath,’ also means ‘week,’ the above translation is correct. In the NT the singular and plural of *sabbaton* are used interchangeably” [Ralph Earle, *Word Meanings in the New Testament*, Baker Book House, 1986, p. 28].

Matthew 28.2... AND, BEHOLD, THERE WAS A GREAT EARTHQUAKE: FOR THE ANGEL OF THE LORD DESCENDED FROM HEAVEN, AND CAME AND ROLLED BACK THE STONE FROM THE DOOR, AND SAT UPON IT—“The marginal rendering puts the verb in the past tense: there had been a great earthquake. It had

occurred prior to their arrival at the tomb. It was great in its intensity, but not wide in its extent; perhaps similar to the earthquake which occurred when the Lord died” [Bob Winton, *Book of Matthew*, p. 361]. |||| “Evidently, the angel *rolled away the stone* before the women reached the tomb, since they found it already removed upon their arrival (Mark 16:4; Luke 24:2; John 20:1). The stone was rolled away, not to let Jesus out, but to let the resurrection’s witnesses in! (Cf. Mark 16:5; Luke 24:3; John 20:6 ff.) Leaving the sealed tomb was no problem for the Lord of life. (Cf. John 20:19; John 20:26.) In fact, did Jesus arise when the angel came, or had He already left the tomb by simply walking away from it as simply as He entered the closed Upper Room? Precisely when Jesus emerged from the tomb is not stated. Rather, Matthew’s silence implies that He had already risen. Matthew does not describe the actual resurrection of Jesus nor affirm that anyone witnessed it. So, those who became ‘witnesses to the resurrection’ are actually witnesses of the accomplished fact, rather than of the event itself. (Cf. Acts 1:22)” [Harold Fowler, *The Gospel of Matthew*, Bible Study Textbook Series, College Press, An e-Sword Module].

Matthew 28.3... HIS COUNTENANCE WAS LIKE LIGHTNING, AND HIS RAIMENT WHITE AS SNOW—

COUNTENANCE—“The Greek word *eidea* (only here in NT) comes from *eidon*, ‘I saw.’ It means ‘appearance’ (NASB, NIV). Of ‘countenance’ R.C. Trench says: ‘It is not a happy translation; ‘appearance’ would be better’ (*Synonyms*, p. 266)” [Ralph Earle, p. 28]. “This description of the heavenly visitor corresponds with other such descriptions in the Scriptures. The glory, holiness, and celestial nature of the angel were apparent in his garments. Jesus’ glorification on the mount of transfiguration also exhibited the same luminosity and splendor” [<https://www.studylight.org/commentaries/bcc/matthew-28.html>].

Matthew 28.4... AND FOR FEAR OF HIM THE KEEPERS DID SHAKE, AND BECAME AS DEAD MEN

—**DID SHAKE** “The Greek word is *eseisthesan* (aor. pass.), ‘were shaken.’ This has the same root as the noun *seismos*, ‘earthquake’ (v. 2). The guards at the tomb were ‘all shook up’ inside by the violent earthquake. Being superstitious, they thought that the gods of the skies were after them, especially when an angel immediately appeared” [Ralph Earle, p. 28].

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—

“We learn from parallel accounts (Mark 16:5-6; Luke 24:3-5) that the angel spoke to the women after they went into the sepulcher. Apparently the angel left his seat on the stone and went inside the sepulcher either prior to the arrival of the women or when they arrived. We also find that there were two angels present (Luke 24:4; John 20:11-12). There is no contradiction, for Matthew did not state that there was only one angel. Evidently only one of the angels did the speaking. Also, the passages differ as to whether they were standing or sitting. These records relate to different persons and times. One angel appeared at one time, two at another time. The same can be said of whether they were sitting or standing” [Michael Hatcher, *Studies in Matthew*, Edited by Dub McClish, 1995, p. 201].

Matthew 28.6... HE IS NOT HERE: FOR HE IS RISEN, AS HE SAID. COME, SEE THE PLACE WHERE THE LORD LAY

—“When the women reach the tomb they see an incredible sight: incapacitated guards, the stone rolled back, the tomb empty and an angel who ‘answered’ them by addressing the questions flooding their minds. The angel first tells them not to fear; he had come to reassure them, not terrify them. Next, he tells them the body of Jesus is gone. A single word in the Greek (*egerthe*) explains why—namely, He is risen! ‘**AS HE SAID**’ is a mild rebuke; everything had happened just as Jesus had predicted. Had they listened and believed, they would not be there now to anoint a

corpse. They are invited to see for themselves that Christ is gone. The only thing that remained was His grave clothes, but even these were a strong argument for the resurrection (John 20.5-7) for if the body had only been removed or stolen, it is inconceivable to think the burial wrappings would have been left behind” [Kenneth L. Chumbley, *The Gospel of Matthew*, 1999, p. 516].

Matthew 28.7... AND GO QUICKLY, AND TELL HIS DISCIPLES THAT HE IS RISEN FROM THE DEAD; AND, BEHOLD, HE GOETH BEFORE YOU INTO GALILEE; THERE SHALL YE SEE HIM: LO, I HAVE TOLD YOU—“Jesus’ earlier promise to meet the disciples in Galilee (Mt 26:32) is repeated here by the angel and later by Jesus himself (Mt 28:10). The promise was originally uttered in the context of Jesus’ prediction that the disciples would desert him (Mt 26:31). It is the power of the resurrection that transforms the deserters back into disciples. ... Blomberg points out the high probability that if the story had been invented, **male** witnesses would have been fabricated” [Turner, D., & Bock, D. L. (2005). *Cornerstone biblical Commentary, Vol 11: Matthew and Mark* (p. 370). Carol Stream, IL: Tyndale House Publishers].

Matthew 28.8... AND THEY DEPARTED QUICKLY FROM THE SEPULCHRE WITH FEAR AND GREAT JOY; AND DID RUN TO BRING HIS DISCIPLES WORD—“The women departed in great haste, filled with fear and great joy, as they ran back into Jerusalem to bring this happy news to the disciples. The fear on their part was the overwhelming awe they felt at learning this wonderful news, and the great joy was experienced because of the truth the news contained. Jesus is not dead, but had been raised to life again. These women were the first to learn of this, no doubt because they were the ones to be interested enough to make plans to anoint the Lord’s body” [Winton, p. 362].

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—ALL HAIL “The Greek is *chairete*, which literally means ‘rejoice.’ It was a common form of Greek greeting, taken over by the Jews. Arndt and Gingrich suggest that here it would be equivalent to our ‘Good morning’ (p. 874)” [Ralph Earle, p. 28]. ||||| “This first post-resurrection appearance of Jesus sets the tone for the proper response to him from now on—worship. The reader is evidently to picture them prostrated before Jesus, face to the ground, with arms outstretched and hands grasping Jesus’ feet” [Turner and Bock, p. 371].

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—“The triple mention of that appointment in Galilee, twice by Jesus and once by the angel, underlines its importance. Far removed from the turbulent hatreds of Jerusalem, Christ would give his Great Commission and establish his disciples in their world-wide task of soul-winning, amid the peaceful scenes of that sacred rendezvous upon a mount in Galilee” [Burton Coffman].

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—“It is difficult to tell whether the guards mentioned here were Roman troops or Jewish temple guards. Pilate’s words, ‘**You have a guard of soldiers**’ (Mt 27.65), may imply either. That they were in danger of dereliction of duty before Pilate (v. 14) implies that they were Roman. They reported to the priests, then, because they had been assigned to the priests to guard the tomb” [*The Apologetics Study Bible*, p. 1460].

Matthew 28.12-14... AND WHEN THEY WERE ASSEMBLED WITH THE ELDERS, AND HAD TAKEN COUNSEL, THEY GAVE LARGE MONEY UNTO THE SOLDIERS. SAYING, SAY YE, HIS DISCIPLES CAME BY NIGHT, AND STOLE HIM

AWAY WHILE WE SLEPT. AND IF THIS COME TO THE GOVERNOR'S EARS, WE WILL PERSUADE HIM, AND SECURE YOU—“They decided to do three things relating to the report of the soldiers, as they did not want the people to believe in the resurrection of Jesus. **First**, they decided to give the guard a large sum of money. It had to be a large sum, because of the admission of sleeping on duty, a dishonorable action and one worthy of death. ‘They had bought the aid of Judas; they now buy the silence of these soldiers.’ If this report had been true, no money would be required. ... The **SECOND DECISION** concerned a story which would explain why the tomb was empty. They were to tell who did what while they were asleep. ‘The falsehood was its own refutation. Certainly no man can be trusted when relating what took place while he was asleep.’ The **THIRD DECISION** related to the protection of the guards. They gave them assurance of freedom from punishment. Since this story could mean death for the guards (sleeping while on duty), the chief priests and elders must give them protection. They could promise protection because they realized that Pilate had but little interest in the matter and sought only to pacify the Jews. They realized that Pilate could be swayed by the Jews because he allowed them to put Jesus to death when he found no fault in Him. Possibly they knew that Pilate could be bribed. ... Although, ... the soldiers did not believe the body was stolen, they agreed to tell the tale so as to save their own skins” [Michael Hatcher, p. 203]. ||||| **SECURE YOU** “The Greek says: ‘We will make you *amerimnous*.’ This adjective (only here and 1 Cor 7.22) is compounded of alpha-negative and *merimna*, ‘care, anxiety.’ So it means ‘free from anxiety or care.’ The idea can be expressed this way: ‘Keep you out of trouble’...” [Ralph Earle, p. 28]. ||||| “Faced with the reality of Jesus’ resurrection, the religious leaders are forced once again (cf., Mt 26.3-5) to conspire together in order to preserve their religious and political influence. The soldiers faced possible execution for dereliction of guard duty, one of the most severe offenses while occupying foreign territory. In cooperating with the Jewish religious leaders, they at least have a chance to save themselves” [ESV Study Bible, p. 1888].

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—“In this passage the soldiers who were guarding Jesus’ tomb became evangelists of Jesus’ resurrection! Previously the leaders purported to need guards for fear that a resurrection hoax might occur, but those very guards later reported that a genuine resurrection had occurred. The leaders had outsmarted themselves: the very guards they secured to prevent a potential problem could now testify to an actual problem. So a ‘cover-up’ had to be concocted, and money must change hands that everyone had the story straight. The minds of the religious leaders were already made up about Jesus, and they did not want to be confused by the fact of his resurrection. This intensified their guilt” [Turner and Bock, p. 374].

Matthew 28.16... THEN THE ELEVEN DISCIPLES WENT AWAY INTO GALILEE, INTO A MOUNTAIN WHERE JESUS HAD APPOINTED THEM—“The meeting in Galilee is fitting since the disciples were native Galileans and would normally return home to Galilee after the pilgrimage to Jerusalem for Passover and the Feast of Unleavened Bread. Given the previous association of Galilee with Gentiles (Mt 4.14-16; cf., Isa 9.1-2), it is fitting that a mandate for mission to all the nations was given here. The disciples (only eleven in number now) obeyed their Lord’s instructions and traveled to a previously unmentioned, nameless mountain that Jesus had evidently designated at some point (Mt 28.10)” [Turner and Bock, p. 375].

Matthew 28.17... AND WHEN THEY SAW HIM, THEY WORSHIPPED HIM: BUT SOME DOUBTED—“Now the disciples, as did the women before them, worshipped Jesus. Again this is the Greek word [*proskuneo*]... Jesus again accepted this worship, because He is God. Some present doubted. They did not doubt whether or not they should worship Jesus, but they doubted as to whether the person in their presence was Jesus (they questioned His identity). Jesus first appeared at a distance, as is seen from the words, ‘Jesus came’ (Matt. 28:18). The use of the aorist tense (‘doubted’) indicates that they did not continue to doubt – it was but momentary. When they recognized that it was Jesus they likewise worshipped Him. ‘It is a strong witness to the candor and accuracy of Matthew’s account that the doubters should have been mentioned at that particular confrontation with Jesus. Only one passionately concerned with giving all the facts would have done so [Coffman]’” [Michael Hatcher, p. 205].

Matthew 28.18... AND JESUS CAME AND SPAKE UNTO THEM, SAYING, ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH—POWER “The Greek does not have *dynamis*, ‘power,’ but *exousia*, ‘authority’...” [Ralph Earle, p. 28].

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—TEACH “The verb is not *didasko*, ‘teach,’ but *matheteuo*, ‘make disciples’ (only here; 13.52; 27.57; and Acts 14.21). The verb comes from the noun *mathetes*, ‘disciple.’ The correct translation is therefore ‘make disciples’... In verse 20 we do find the verb *didasko*—‘teaching’” [Ralph Earle, p. 28]. ||||| “An analysis of the commission as thus given reveals the following items: (1) go; (2) disciple: (3) baptize into the name of the Father and of the Son and of the Holy Spirit; (4) teach those who have been baptized the duties of the Christian life. (1) The first requisite of the commission was to ‘go.’ This suggests the missionary nature of the church; and any church making claim to identity with the church of the New Testament must be essentially missionary in its practice. The apostolic church obeyed this injunction in a most remarkable way; for Paul declared that the gospel had been preached to every creature under heaven (Col 1.23), and that their ‘**sound went out into all the earth, and their words unto the ends of the world**’ (Rom 10.18). (2) Going, they were to ‘disciple’ the nations. A ‘disciple’ is a student, learner, follower of the Lord; and to ‘make disciples’ is simply to enlist people in the school of Christ, induce them to put themselves under his direction, and accept his leadership. To ‘make disciples,’ therefore, is to give all kinds of instruction for entrance into the church of our Lord. (3) Those who are ‘discipled’ are to be baptized. The ‘them’ to be baptized are those who have been ‘discipled.’ They were not to baptize ‘all nations’; they were to baptize those of all nations who had been discipled. ‘Them,’ in Greek, is masculine gender; ‘nation’ is neuter gender. A pronoun must agree with its antecedent in gender; hence, THEM cannot refer to nations, but to those DISCIPLED. This is conclusive evidence that infants are not subjects of baptism. Only those ‘DISCIPLED’ were to be baptized. (4) Those thus discipled are to be baptized ‘**into the name of the Father and of the Son and of the Holy Spirit**.’ Observe that the baptizing is to be done ‘into’ the names of the sacred three. The Authorized, or King James Version, has ‘in the name,’ etc. On this point Alford remarks, ‘It is unfortunate again here that our English Bible [referring, of course, to the King James Version, since he wrote before the Revision was made] does not give us the force of this ‘*eis*.’ It should have been ‘into.’ This is a point of great importance. Not infrequently, gospel preachers, following the older version, baptize ‘IN’ the name these days. The two ideas are not the same. To baptize IN the name of one is to baptize BY THAT ONE’S AUTHORITY; but to baptize INTO the

name means to pass in baptism into an intimate relationship with the ones into whom one is baptized. **We are baptized (when the act is done scripturally) in the name of Christ into the names of the Father and of the Son and of the Holy Spirit.** We should be careful that all our baptizing is done in harmony with this passage.’ (5) Those ‘disciples,’ and properly baptized, are then to be taught the various duties of the Christian life. This involves all that the Lord requires of us to be pleasing to him in this life and to fit and prepare ourselves for the life to come. The Lord did not leave them comfortless or alone in delivering this commission; he promised to be with them always, ‘even unto the end of the world.’ His blessed promise still applies to those who labor faithfully under this commission today” [Guy N. Woods, *Teacher’s Annual Lesson Commentary*, 1946, p. 106].

Matthew 28.20... TEACHING THEM TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU: AND, LO, I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE WORLD. AMEN—“Teaching them to observe all things ... The perpetual mission of the church as a teacher is implicit in these words. Here is the necessity for indoctrination and grounding all the disciples in the Saviour’s teaching. Here is the divine authority for the Bible School, the cottage meeting, the mid-week service, the evangelistic campaign, and whatever else may be useful in carrying out the divine injunction to teach the taught and to teach the baptized to do all that Christ commanded” [Burton Coffman]. ||||| **ALWAY** “The Greek literally says ‘all the days’ (*pasas tas hemeras*). A.B. Bruce comments: ‘...of which, it is implied there may be many; the vista of the future is lengthening’ (EGT, 1:340). Henry Alford similarly says: ‘all the (*appointed*) days—for they are numbered by the Father, though by none but Him’ (1:308)” [Ralph Earle, p. 28].

V. Lessons & Applications.

“Essential to the Resurrection is the FACT that Jesus Actually Was Dead. “(1) Before there can be a resurrection from the dead, the individual involved must truly be dead. Many modernists deny that Jesus died on the cross; this they do for the purpose of explaining away his resurrection. Jesus predicted his death by crucifixion and stated afterward that he had actually been dead (Mt 20.17-19; Rev 1.18). If we cannot believe the Savior’s words on this subject, he cannot be believed in anything he said! (2) The Bible, God’s word, says he was dead. Old Testament prophecies predicted that he would be dead (Isa 53.9, 12). New Testament statements declare he was dead (Mt 27.50; Lk 23.46; 1 Cor 15.1-4; Heb 2.9). (3) The Roman soldier knew that he was dead (Mt 27.54; Mk 15.44-45; Jn 19.32-34). These were men who were acquainted with death; they could know whether a man was dead. (4) Pilate was satisfied that he was dead (Mk 15.44-45). (5) The Jewish leaders who had brought about the Lord’s condemnation were satisfied that he was dead (Mt 27.61-66). (6) Joseph of Arimathaea and Nicodemus, who buried his body, knew he was dead (John 19.38-42). Great tributes of praise are given by the scriptures about Joseph (good, just, honorable). (7) The godly women who watched the Lord’s crucifixion and followed those who buried him knew he was dead; they prepared expensive spices and ointments for the purpose of anointing his body after the Sabbath was past (Luke 23.49, 55-56). (8) The apostles who saw his empty tomb and his resurrected body knew he was dead. (9) The angels of God stated plainly that he was dead but had been raised to life again” [Bob Winton, p. 362].

Matthew 28.18... ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH—“This teaches the divinity of Christ. If these words were spoken by a mere man, they are nonsense; and therefore in this

statement Christ lays claim to status as a member of the godhead. Ten times in the Greek New Testament, Christ is actually called God (see John 1:1; 20:28; Acts 20:28; Rom. 9:5; Phil. 2:6; Heb. 1:8; Titus 2:13; 2 Peter 1:1; 1 John 5:20; Rev. 1:8; also Col. 2:9 and John 14:9)... Christ is head of the church upon earth as well as in heaven. There is no true head on earth, else the church is a two-headed monster. This indicates the reign of Christ is now going on. ... Christ was not defeated on Calvary but was there victorious over death, hell, and the devil. He will continue to reign till all his enemies have been put under foot, notwithstanding, the last enemy that shall be destroyed is death (1 Cor. 15:24-25)" [Burton Coffman].

Matthew 28.20... WHATSOEVER I HAVE COMMANDED YOU—"Whatsoever I have commanded you

... This establishes the identity of the true doctrine; it is what Christ commanded, nothing else. The most important fact of Christianity is that it is "of Christ." The true faith was "first spoken" by him (Hebrews 2:3), and not by any other: Whatsoever was not first spoken by the Lord and confirmed by those who heard him can have no valid claim as a part of Christianity. Not even the Holy Spirit came to reveal new truth to the apostles but to 'bring all things to their remembrance' (John 14:26; 16:13). In practical fact, this limits true Christianity to what is taught in the New Testament, for that is the only book that contains the authenticated teachings of the Master. With the death of the last of the apostles who heard and confirmed to others what Jesus taught, the revelation of God's true will for mankind was concluded. Many passages in the New Testament make that crystal clear. People are commanded not to go beyond what is written (1 Corinthians 4:6); the apostles gave all "things that pertain" to life and godliness (2 Peter 1:3); the true faith was 'ONCE FOR ALL' delivered to the saints (Jude 1:1:3), etc. In the light of this, how much of present-day Christianity is valueless? Auricular confession, baptizing of babies, countless innovations in the worship, the doctrine of purgatory, penances, redemption of penances, and literally scores of doctrines, devices, and presumptions of men, are all identified as forming a part of Christianity, but it is not so. Christ knew none of those things. They were not first spoken by him; on the other hand, we know the place, and the time, and the name of the man or men who initiated those things and brought them into God's worship. Therefore, all such things must be rejected by those who would walk after the oracles of God" [Burton Coffman]. ||||| "The adverb ALWAYS in the closing words of the Lord's commission to his disciples, separates him from every other teacher the world has ever seen. He is, indeed, not here in person; but he is as truly with his people now, as he was when he was upon the earth. This promise therefore should be regarded as a source of great encouragement to every child of God. ... The final victory of Christ is certain, and the promise which he made here is both precise and detailed; and so, however long and perilous the journey, the Lord's people can always count on having the presence of their Divine Leader with them" [Roy H. Lanier, Sr., *Teacher's Annual Lesson Commentary*, 1966, p. 250].

VI. Questions.

True or False

01. ____ After Jesus was raised from the dead, there were no doubters among the apostles.
02. ____ Mary Magdalene and Mary had great difficulty at the tomb in rolling away the stone from the door.

- 03. ____ When the women departed from the sepulchre they had both fear and great joy.
- 04. ____ Soldiers guarding the tomb wherein Jesus was buried were paid a bribe to lie about what happened there.
- 05. ____ The place of meeting for Jesus and the apostles that had been set before was a mountain in Galilee.

I Found it in Verse(s)

- 06. ____ Jesus promises to be with His disciples unto the end of the world.
- 07. ____ Someone in a white garment.
- 08. ____ The women were invited to come see where Jesus had lain.
- 09. ____ Jesus greeted the women with the words: ALL HAIL.
- 10. ____ Something about the governor's ears.

Short Answer

- 11. What did Jesus say was given unto him:

- 12. These people shook and became as dead men:

- 13. The message the women were to deliver to the apostles:

- 14. Those given the charge to watch the tomb told the chief priests what:

- 15. The guards were paid to say what:

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week's handout

ANSWERS to Matthew 27 Questions... **01**—True (5); **02**—True (18); **03**—True (30); **04**—False (41-44); **05**—False (57-58); **06**—9-10; **07**—16; **08**—28; **09**—47; **10**—66; **11**—All the chief priests, and elders of the people (1); **12**—Have thou nothing to do with that just man (19); **13**—Reviled Jesus, wagging their heads (39); **14**—Gave up the ghost (50); **15**—The centurion and they that were with him (54).

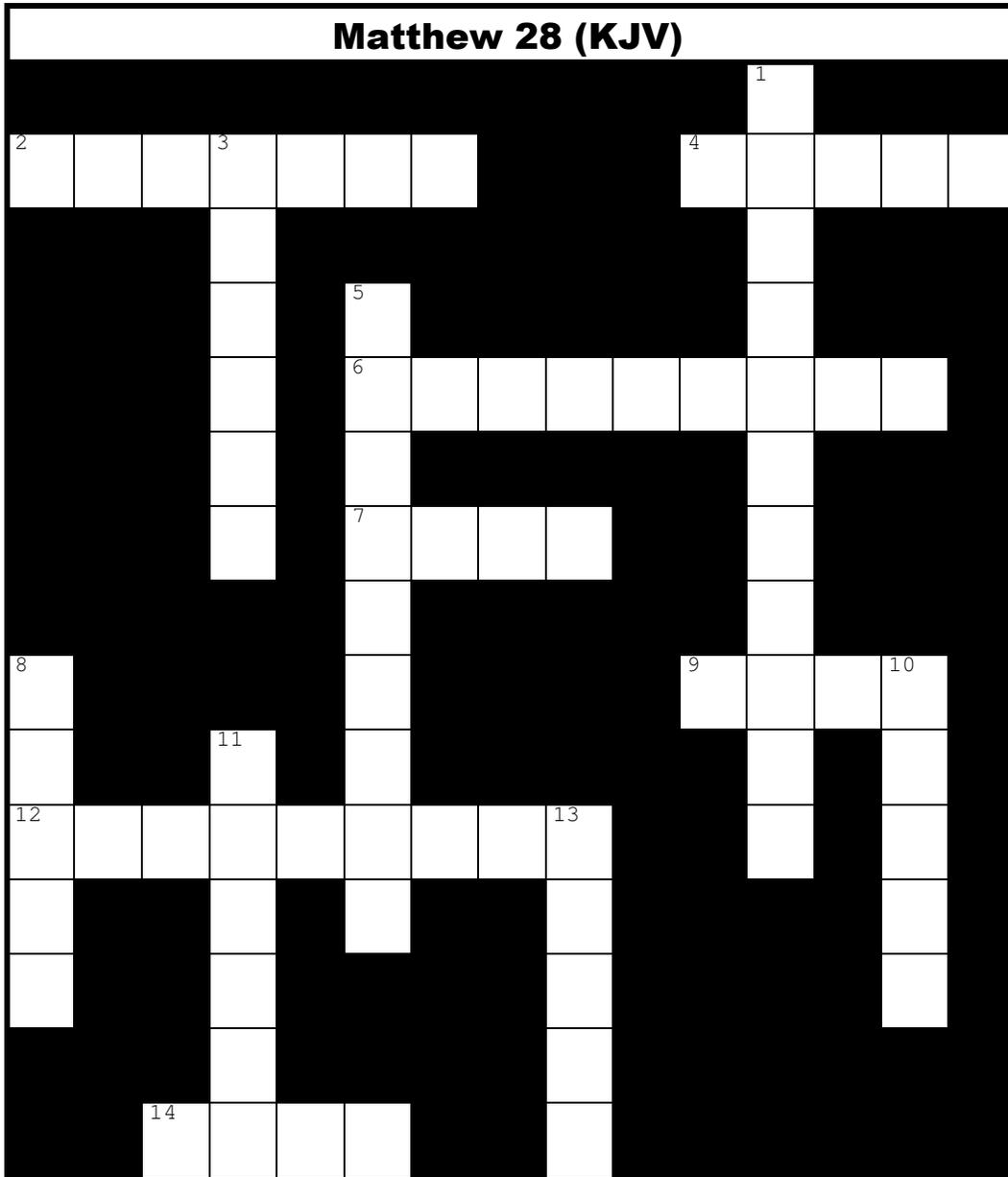
ANSWERS to Matthew 28 Questions... **01**—False (17); **02**—False (2); **03**—True (8); **04**—True (12-13); **05**—True (16); **06**—20; **07**—3; **08**—6; **09**—9; **10**—14; **11**—All power (18); **12**—Keepers (4); **13**—Jesus is risen from the dead (7); **14**—Things that were done (11); **15**—That Jesus' disciples had come and stolen the body while they slept (13).

VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. -DRL

U D E A D Y R V L T F L
 T C S A I D G D B H M O
 H P J E S U S H F E A R
 I Q U I C K L Y R R R D
 N G A L I L E E I E Y W
 G B L M P U B A S O M E
 S E P U L C H R E T D N
 S H H H E A V E N F B T
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 W L J M O N E Y C A M E
 H D F Y G G G D A W N N
 E G Q G R E A T E A C H
 N H T E L L N P W Y O T

ANGEL	AWAY	BEGAN	BEHOLD	CAME
COME	DAWN	DEAD	DISCIPLES	FEAR
GALILEE	GREAT	HEAVEN	JESUS	LORD
MARY	MONEY	QUICKLY	RISEN	SABBATH
SAID	SEPULCHRE	SOME	TEACH	TELL
THEN	THERE	THINGS	WENT	WHEN

VIII. Crossword Puzzle.



ACROSS

- 02) Some of the eleven did this.
- 04) Jesus said: All ____ is given unto me...
- 06) Jesus had ____ a place in Galilee to meet the 11 apostles.
- 07) The soldiers ____ the bribe money.
- 09) What the angel wore was white as ____.
- 12) His EARS were spoken of in this chapter.
- 14) The angel told the women not to do this.

DOWN

- 01) The angel's ____ was like lightning.
- 03) The resurrected Jesus went ____ the disciples into Galilee.
- 05) Go ye therefore, and teach all nations, ____ them.
- 08) The ____ of the Lord rolled back the stone.
- 10) Jesus told the disciples to go even to the end of it.
- 11) The elders agreed to persuade the governor and ____ the soldiers.
- 13) Guards lied that the disciples stole Him away while they ____.

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...