



Matthew 28:1-20

Jesus has Risen!

The resurrection of Jesus Christ caught His followers completely by surprise. The worst fear of the Jewish leaders came true. Every precaution they made in their paranoid minds was fulfilled. The resurrection came as a wonderful surprise to the disciples. It is very evident none of the disciples were sitting around at the tomb waiting expectantly to see Jesus alive and worshipping Him.

Matthew gives us a condensed report of a series of resurrection events and does not deny or contradict the other Gospel writers who give additional evidence. The reappearance of the risen Christ in Galilee is the grand climax to his Gospel.

A FUNERAL FOR A KING

Jesus Died

Jesus died. Jesus cried out again with a loud voice, and yielded up His spirit (Matt. 27:50). The apostle John tells us the cry was, *It is finished!* and He gave up His spirit (John 19:30). He breathed His last. He died.

A Jewish rich man and leader, a member of the Sanhedrin, Joseph of Arimathea went to Pilate and asked for the body of Jesus so it would be given a proper burial. It was the day before the Sabbath when Jesus died. The Sabbath began according to Jewish time about 6:00 PM when the sun went down. My guess is Nicodemus helped Joseph take the body down from the cross.

When it was evening, there came a rich man from Arimathea, named Joseph, who himself had also become a disciple of Jesus. This man went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given *to him* (Matt. 27:57-58).

The cross of Jesus drew Nicodemus and Joseph out of darkness into the light. Jesus had said, *And I, if I am lifted up from the earth, will draw all men to Myself* (John 12:32).

Pilate certified Jesus was dead. Pilate wondered if He was dead by this time, and summoning the centurion, he questioned him as to whether He was already dead. And ascertaining this from the centurion, he granted the body to Joseph (Mark 15:44-45).

Joseph and Nicodemus could not have been deceived the day Jesus died. When they touched and handled the cold, dead, lifeless, stiff body of Jesus there could be no mistake. He was dead. The heart had ceased to pump. No intelligent critic now holds that Jesus did not really die. They now work at trying to remove the supernatural from His death and resurrection.

Jesus Buried

The body of Jesus was not put into a coffin. They took His body down from the cross, wrapped it up in a large linen cloth and carried it on a stretcher to the tomb.

The burial of Jewish people during the days of Jesus was not like modern American funerals and embalming. The Jewish people wrapped the bodies in linen clothes and sprinkled aromatic spices between the folds of the cloth.

There was no mutilation of the body and no bones were broken. Jesus was the perfect Passover sacrifice. Not a bone of this Passover lamb had been broken (Ex. 12:46; Num. 9:12; Jn. 1:29; 1 Cor. 5:7).

Mary Magdalene and Mary the mother of Jesus witnessed the burial (27:61; Mk. 15:47). And Mary Magdalene was there, and the other Mary, sitting opposite the grave looking on. They were independent witnesses to these tragic events.

Nicodemus, who had first come to Him by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds *weight*. So they took the body of Jesus and bound it in linen wrappings with the spices, as is the burial custom of the Jews (John 19:39-40). They used a hundred pound mixture of strong spices composed of myrrh and aloes. They bound His body in linen wrappings with the spices, as was the custom of the Jews in the first century A. D.

The large linen cloths in which the body of Jesus had been wrapped at the cross to carry it to the tomb were now torn into smaller cloths or swatches like those of long medical bandages used for wrapping the torso or limbs.

B. F. Westcott tells us the wrappings were used as a medical term for bandages from linen cloth. The body of Jesus was wrapped in swaths of linen cloth covered with the thick layers of the aromatic spices of myrrh and aloes between the folds. The powder and gooey substances were poured next to the body and interspersed between the linen wrappings wound around the body. The term John uses in 19:40 for linen wrappings is generally agreed as the term that denotes thin strips or bandages. The body of Jesus was now bound around again and again, layer by layer with myrrh and aloes.

Between the layers the head was wrapped separately with a head-cloth. The mouth was closed and His face bound about with a face cloth. After Jesus resurrection John and Peter saw the head wrappings in place which had been wrapped round and round the face before the body left it on the resurrection morning (John

Matthew 28:1-20 Jesus has Risen!

which had been wrapped round and round the face before the body left it on the resurrection morning (John 20:5-9). When Jesus rose from the dead the grave clothes were just as they had been when placed round the body on Friday afternoon. Jesus' body rose through the grave-clothes without disturbing them. Though John does not say it in these words it is not inconsistent with the language. Even the head wrappings had not been snatched off and thrown aside.

After His resurrection the gravesite was an orderly scene. No grave robber would have left the wrapping undisturbed this way. It would have been completely impossible. They could never have left the cloths wrapped neatly. They would have taken the body, cloths and all, or would have had to have torn the cloths off and piled them up. The body of Jesus was buried with myrrh which glues the linen to the body firmly.

I think it is important to note that the grave cloths were lying where they had been placed when around the head of Jesus. The cloths had not been unwound from His body as had been done at the grave of Lazarus. Neither had anyone cut the windings off of Jesus.

John and Peter saw the empty grave cloths just as they had been wound about His body at His burial on Friday afternoon. Their only exception now was there was no body in them. They collapsed when the body left them. The wrappings caved in under the weight of a hundred pounds of spices.

The manner in which Jesus was buried gives abundant evidence for His resurrection. No one unwrapped Jesus. The bandages were sufficient that no one could have slipped out of them. The burial wrappings would have had to been cut off and stripped away to have gotten the body out of them. It would have been a disorderly mess after removing the body. Furthermore, if someone had remove the body of Jesus they would have grabbed the wrapped up body and taken it with them. The evidence is just the opposite.

A large stone was rolled against the entrance of the tomb (Mk. 15:46).

Jesus wasn't just buried; He was buried with the honor and dignity of a king. It was not the burial of a felon as the Jewish leaders had supposed, but that of a rich man, honored and respected. Joseph and Nicodemus made sure that their peers in the Sanhedrin and the community would know that His burial was not a pauper or a criminal. It may have been rushed because of the Sabbath, but it was not cheap. The words of Isaiah were fulfilled when he said hundreds of years earlier, "They intended to bury him with criminals, but he ended up in a rich man's tomb, because he had committed no violent deeds" (Isaiah 53:9 NET).

GOD RAISED JESUS FROM THE DEAD (20:1-10)

No one saw Jesus rise, but a huge number saw Him alive after He had risen from the dead.

This is now the third day since the crucifixion of Jesus. It was the dawn of the first day of the week when the following events took place. The Jewish Sabbath was now over. The Jewish day began at sunset, while the Roman day began at sunrise. The time setting is late on the Sabbath, as it began to dawn on the first day of the week (v. 1). The Sunday morning was dawning. It is not immediately after the Sabbath was over because that would have been at sunset on Saturday. About twelve hours have passed over and it is early in the morning before dawn of the sun on Sunday. John Broadus says, "The gates [to the city of Jerusalem] would be closed at sunset and opened at dawn. "

Women arrive at the tomb (v. 1)

Mark tells us the women purchased spices at the end of the Sabbath day (6 p.m.), but did not actually take it to the tomb until early the next morning. Now after the Sabbath, as it began to dawn toward the first *day* of

to the tomb until early the next morning. 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. ”

The women came with their tribute even though the soldiers guarding the tomb would have prevented them from breaking the seal, entering in and using their spices. They have come to complete the burial process that was hastily done on Friday afternoon before the beginning of the Jewish Sabbath.

When the women arrived early in the morning Jesus had already risen and left the tomb. How did He get out? Simple, He just passed through the cave walls like He did the grave clothes and locked doors later. The stone was rolled away and no one was within the tomb.

The stone removed (v. 2)

The Lord got their attention with the a violent earthquake.

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. ”

All of the things that took place in this verse happened almost simultaneously. The coming of an angel of the Lord initiated these other things. All at once there was a violent earthquake, for the angel of the Lord, descending from heaven, came and rolled away the stone and sat on it (Jerusalem Bible). It happened suddenly. There is the sudden earthquake, the angel coming from heaven to the tomb and rolling away the stone. The angel kicked the stone away, not to let Jesus out of the tomb, but to let the women, and later the disciples and probably the soldiers to look in. Unless the stone was rolled away the women and others would surely think the body of Jesus was still there inside the tomb. The stone that guarded the tomb became the seat for the angel. The angel rolled the stone over and sat on it.

Behold is a vivid work Matthew uses to call the attention of the readers to the tomb where Jesus had been laid.

The reason for this earthquake and the timing of it is an angel of the Lord came down from heaven and rolled the stone away. John Mark tells us it was a young man, and Luke gives us additional information that two men were there in dazzling clothes. They were messengers sent from God from heaven. Keep in mind angels in the first century did not have wings; artist put wings on them in later centuries. Nor is this the angel of the Lord in Old Testament Christophany. Moreover, regardless of what Hollywood thinks they were male, not women. Angelic visitation at the resurrection is recorded in each of the Gospels. In deed, the important thing is the unusual angelic visitations at Jesus birth, resurrection and when Christ returns at His Second Coming.

Mark says the women asked themselves, Who will roll away the stone for us from the entrance of the tomb? Looking up, they saw that the stone had been rolled away, although it was extremely large. Entering the tomb, they saw a young man sitting at the right, wearing a white robe; and they were amazed (16:3-5).

Matthew describes the appearance of the angel. And his appearance was like lightning, and his clothing as white as snow (v. 3). Appearance may mean face was as shining brightly as lightening and his clothing was as white as pure snow. It was very white in appearance.

The Roman guards passed out (v. 4)

The Roman soldiers saw the angel and the guards shook for fear of him, and became like dead men. They

The Roman soldiers saw the angel and the guards shook for fear of him, and became like dead men. They trembled with fear at the sight of the angel and passed out cold like dead men falling to the ground. They were paralyzed with fear like dead men.

In Joseph's garden the Almighty was laughing.

The angels surely made a powerful impression on the guards. I have wondered what affect this appearance of the angels had on the soldiers in later years. It was not something they could pass off and easily forget. I wonder what went on in their minds when they heard the message that Jesus rose from the dead? I wonder how many of these men later put their faith in Christ.

The Roman soldiers would not have had any problems defending the tomb from several Galilean fishermen, but they weren't prepared for angelic being rolling the stone door back from the entrance.

They trembled indicates a powerful action that overwhelmed them with paralyzing fear. They were terrified. The fear paralyzed them and they became like dead men when they were face to face with an angel. In all of their military experience they had never experienced a terrifying moment like this.

The angel's message is Jesus is risen (vv. 5-8)

The angel said to the women, Do not be afraid; for I know that you are looking for Jesus who has been crucified. He is not here, for He has risen, just as He said. Come, see the place where He was lying. 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. ”

The angel didn't say anything to the Roman guards. They had all fainted. So he turned his attention to the women. Don't be afraid is better Stop being afraid. The imperative indicates the women were already afraid and were told to stop being afraid. The emphatic pronoun you adds to the strong emphasis. He began by calming the women down.

The women came looking for the body of Jesus who had been crucified. They were not looking for the risen Jesus. They had come to bury the dead and there was no dead body to bury. Perhaps they would like to minister to those poor pagan guards.

Wouldn't it be interesting and probably humorous if we could listen in to the conversations in heaven? Do you ever wonder what angels think about the situations we get ourselves involved in?

He is not here, for He has risen (v. 6). The emphasis of the Greek is God has raised Him from the dead. It is the same passive used in verse seven. It is almost tongue in cheek, as He said he would. It happened just like Jesus said it would.

Jesus had repeatedly promised for at least six months before His death that He would be crucified and then rise again from the dead.

Obedient women (v. 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. ”

Jesus has risen from the dead. You will see Him in Galilee.

The angel repeated his message for emphasis, **H**e has risen from the dead and not only that Jesus is going ahead of you to Galilee and will be waiting for you there. Paul tells us in First Corinthians 15:6 that Jesus appeared to more than five hundred on one occasion and this may well have been in Galilee.

The women were obedient. **A**nd they left the tomb quickly with fear and great joy and ran to report it to His disciples (v. 8). They did precisely as the angel told them. They left trembling with astonishment (Mk. 16:8). They were afraid but very happy.

Imagine for a moment those obedient women taking off in a run to tell the disciples and in obedience they meet Jesus.

Jesus met the women (vv. 9-10)

Suddenly Jesus appeared to the women and they went up to Him. They recognized Him without any difficulty. They came right up to Him and took hold of His feet in an act of worship. These women had been the last at the cross to leave and were first at the tomb, and now they are the first to see Jesus alive.

And behold, Jesus met them and greeted them. And they came up and took hold of His feet and worshipped Him. Then Jesus said to them, **D**o not be afraid; go and take word to My brethren to leave for Galilee, and there they will see Me. ”

These women worshipped Him meaning they ascribed deity to the object of worship.

By taking hold of His feet they symbolically recognized Jesus as King and divine. He made it clear to them that He was more than a mere mortal. They fell at His feet and held them. Jesus accepted their worship. These women demonstrated their submission to their risen Lord in a manner in which subjects were accustomed to render obeisance to a sovereign king in the East.

The apostle Paul tells us one day we will do likewise because at the name of Jesus every knee should bow, of those who are in heaven, and on earth, and under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Philippians 2:10-11).

The obvious thing Matthew is telling us is the fact that Jesus' resurrected body was a real body. This is the real thing and not a hallucination or vision. They could feel His body was as real as theirs. It was not a spirit or ghost.

The risen Lord reinforced the message of the angel to go and tell. Then Jesus said to them, **D**o not be afraid; go and take word to My brethren to leave for Galilee, and there they will see Me (v. 10).

The sequence of events continues. These women had been told Jesus was alive, and Jesus had confirmed the truth to them by their seeing, hearing and touching Him for themselves. They had no trouble accepting this wondrous fact. Jesus is alive!

We know from the evidence in the other Gospels that the women ran and found the disciples (Lk. 24:9). However, the disciples did not respond positively at first to their message (vv. 10, 11, 22-25; Mk. 16:13).

Jesus met the disciples (v. 16-17)

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But the eleven disciples proceeded to Galilee, to the mountain which Jesus had designated. When they saw Him, they worshipped *Him*; but some were doubtful (vv. 16-17).

This verse may parallel Mark 16:15-18 and 1 Corinthians 15:6. This was probably the time when Jesus met with over five hundred followers. The apostle Paul tells us that most of them were still alive when he wrote his letter to the Corinthian church. They were still giving testimony that they had seen Him alive.

The disciples who had been scattered since the crucifixion and behind locked doors in Jerusalem, made their way to Galilee and there saw Jesus with their own eyes and worshipped Him. Matthew was one of them and this is his testimony of that meeting. Most of the other recorded appearances of Jesus alive after His death took place in Judea and Jerusalem.

Some doubted or hesitated (v. 17; cf. John 20:24-29). Why did they hesitate? Did this doubting take place prior to the resurrection appearances? When did they entertain doubts? Was this a hesitation at first until they fully discerned that it really was Jesus? Is the doubt referring to the eleven disciples alone, or to a larger gathering of disciples, perhaps some of the 500 Paul refers to (1 Cor. 15:6)? Did all eleven of the disciples worship Jesus even though some of them had their doubts? How can you worship if you have doubts? Who were those who doubted? Did the doubt and the worship take place at the same time? Were the events separate?

These men were not gullible as seen in various Scriptures (Luke 24:16, 37, 41; John 21:4; 20:24-25). They were searching for the truth. When they saw Him, they worshipped Him (v. 17) just as the women had done (v. 9).

Doubt can be helpful rather than a hindrance to our faith. Doubt can be an incentive to go deeper and seek the truth and therefore cause our faith to grow.

The last appearance and ascension of Jesus into heaven took place at Bethany near Jerusalem (Luke 24:50-53; Acts 1:9-12; Mk. 16:19-20).

Roman guards' report to Jewish authorities (vv. 11-15)

Christianity has nothing to hide. It is an open book to be read by all. Just like the resurrection the facts, the words of the lying authorities is told simply. The soldiers were as prompt as the women. Did they see Jesus alive? Did they know He was alive? Some of the guard went to the chief priests. We do not know what happened to the others.

Matthew explains the source of the lie about the disciples stealing the body of Jesus. Everything is reported in a matter-of-fact style.

Of great interest is the fact that the guards reported everything that happened when the angel came to the tomb. The Jewish leaders were given an authentic testimony by credible witnesses they had chosen who were there. They had demanded the guards be Roman. They had demanded the seal on the tomb. These witnesses on duty at the grave gave a testimony as to what they saw and experienced at the tomb! They stated the truth that the body of Jesus was supernaturally removed from the grave.

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. And when they had assembled with the elders and consulted together, they gave a large

that had happened. And when they had assembled with the elders and consulted together, they gave a large sum of money to the soldiers, and said, You are to say, His disciples came by night and stole Him away while we were asleep. And if this should come to the governor's ears, we will win him over and keep you out of trouble. 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 (vv. 11-15).

When you get an eyewitness report like this you are forced to decide to accept it or come up with rationalizations and defenses for your lies. The religious leaders had the facts of the empty tomb. They knew something extraordinary had happened. There was no body in the tomb. If you can't produce the body then your only alternative is to pay off the soldiers with a large bribe (v. 12). They paid them a considerable sum of money. It was substantial. But the fact is clear: the body had not been stolen.

The Roman soldiers had to say, We were sleeping while on duty as guards at the tomb and Jesus' disciples came during the night and stole His body. "

There must have been a considerable amount of money that passed hands that day for Roman soldiers to say they slept on the job. This was a serious military offense that would have brought down the heaviest of Roman military penalty on them.

If they were asleep they could not have known it, and if one of them knew, he would have awakened the others. Either way the soldiers would have committed a crime and would have been severely disciplined.

The plan of the Jewish authorities was rather feeble. It was simply bribing the guard. They gave them a considerably large sum of money. Their ghastly mistakes have caused them a lot more than thirty pieces of silver. How long do you think the guards could keep quiet about what happened? Would you have admitted to sleeping on the job as a Marine? Would they have admitted to dereliction of duty to their Roman superiors? It was a substantial bribe to accomplish such deception.

The chief priests were asking these seasoned Roman soldiers to sign their death warrant. It would have been suicidal to say they were asleep on the job. No one would have believed that for a moment. Matthew must have told this event with a roar of laughter. Of course, there are always those who are gullible for such deception. The facts are simple: the tomb was empty and eyewitnesses saw, heard and touched Jesus.

How would they respond to their superiors when they said, The disciples came by night and stole Him away while we were asleep (v. 13)? How would they know that if they were asleep? The crucial question would be what are you trying to cover up? What were you doing when this happened? Sleeping guards simply could not know what happened to the body.

The plan that was put into action was to prevent just such from occurring. The religious leaders demanded that the guards be stationed at the tomb. The soldiers certified that the body was in the tomb when it was enclosed by the stone and Pilate's seal was pressed onto the hot wax seal on the cord.

There was no denying that the body was no longer there. They had failed as guards. They could have told of the appearing of the angels and what he had really taken place. But who would believe them if they had testified about seeing angels?

The soldiers are told that if the lie should come to Pilate's ears they will pay him off, too. "If this matter is heard before the governor, we will satisfy him and keep you out of trouble" (Matthew 28:14, NET). And if the Governor should hear of this, we will convince him that you are innocent, and you will have nothing to worry about (TEV). We will win him over (NASB). The *we* is emphatic; we will straighten it out with

worry about (TEV). We will win him over (NASB). The *we* is emphatic; we will straighten it out with him. The historian Philo expressly states that Pilate was known for taking bribes. This was also true of Governor Felix (Acts 24:26).

The verb *satisfy or win* implies *with money*. Remember, Pilate had been manipulated and was against these Jewish leaders and their decision to crucify Jesus. In essence they were saying, *We will pay him what is necessary*. Bribes were flowing in all directions.

The guards took the money and did as they were instructed (v. 15). We do not know if Pilate got his or not.

Who are the deceived?

The chief priests said Jesus was the deceiver (27:63), however the evidence is clearly the opposite. The leaders themselves had made it clear that there was no possibility of the body of Jesus being stolen. On the third day Jesus' body was not in the tomb. He was gone. The precautions the Jewish leaders took gave abundant evidence of the truth of the resurrection.

All of the bribes and lying could not alter the facts. The same Jesus whom they had caused to be put to death and sealed in the tomb was now a living reality.

No multiplication of evidence will convince those who are stubbornly resolved not to believe. . . Men in the infatuation of unbelief will believe any story, however impossible, writes John Broadus.

What happened to the lie when the news spread that people had actually seen Jesus alive?

The important thing is this: Neither the Jews nor anyone else could produce the body of Jesus. No body was ever produced by anyone. The tomb was empty! And it still is.

The resurrection of Jesus Christ proves that sin has been punished. The payment for our redemption has been paid in full.

The tomb is empty because Jesus rose triumphantly.

GO AND TELL THE WORLD (20:16-20)

John A. Broadus correctly says, The Great Commission shows the true nature of the Messianic reign, as spiritual, and destined to be universal. Jesus has absolute authority.

The sovereign authority of Jesus (v. 18)

All authority has been given me (v. 18). My Father in heaven has given me all authority. He spoke as one who had already entered heaven.

Jesus has absolute authority over all living creatures in heaven and earth. He is sovereign. He has the fullest possible authority of the sovereign God. He has absolute power and authority. There are no limitations.

We must be clothed with His power or we will fail miserably. All the authority of heaven is behind this commission.

Matthew began his Gospel with the arrival of the royal king from the lineage of King David who was crucified as King of the Jews and has risen from the dead and in His glorified risen state claims unreserved complete supreme authority in heaven and earth as King of Glory! He is now possessed in all the fullness of Lordship over the entire universe.

The commission (v. 19-20)

Go . . . make disciples is the main command of imperative force in this sentence. The commands to baptize and teach are means to accomplish this goal of discipleship.

Go . . . make . . . disciples . . . baptize . . . teach are all imperatives. The job of all disciples is to make disciples in all nations.

The gospel is for everyone: all authority . . . all nations . . . all that I have commanded . . . always. ”

In Matthew's Gospel a disciple is both a learner and a follower of Jesus. The disciple is always learning, and he puts into action what he has learned from the Master Teacher. It involves wholehearted commitment to the Lord Jesus. He continues to learn and follow until the day he is taken home to be with Christ in heaven.

World evangelism depends on our being obedient to the command of Jesus just as those women who saw Him that first Easter.

The Trinitarian formula is clear in this passage: in the name of the Father and the Son and the Holy Spirit. ” The formula is emphatic and crucial in the text. We are to do that with the clear authority of the Triune God. There is no evidence for a Jesus only theology. The whole Godhead was involved in our salvation (Eph. 1:3-14). There is the sense of one name not three names. The Trinity was at the baptism of Jesus (Matt. 3:16-17).

Jesus attributes our salvation to the Godhead. Christ's resurrection was the work of the Triune God. The Father raised Him from the dead (Rom. 6:4; Gal. 1:1; 1 Pet. 1:3). So did the Spirit (Rom. 8:11; 1 Tim. 3:16). And the Son took back the life which He had laid down (Jn. 10:18; cf. 2:19, 21; 11:25). God the Father adopts us as His son and heir, God the Son washes us in His blood and God the Spirit dwells in us and sanctifies us.

Security of His presence (v. 20)

I'm with you always (lit. all the days), even to the end of the age is great theology for our day (cf. Ex. 3:12; Josh. 1:5, 9; Isa. 41:10; 43:15). This is not a promise; it is a statement of fact.

I will be with you always, at all times. He is with us under all conditions and situations. How long do we go before acknowledging Him?

Jesus has in mind the time from His resurrection until the end of the world or end of time. He will never leave us. The one who experienced God forsakenness will never leave us down and out.

Jesus did not say, I will be with you, But I am with you. No less than I is emphatic. There is certainty, security and comfort in what He says.

You have not been left to serve Christ as well as you can on your own. You have a great companion through

out your life. I'm with you wherever you are He is there. He will be with His followers to the very end of time.

No fact in history stands on such firm evidence as the resurrection of Jesus Christ. Men do not believe because they do not want to believe. There is solid evidence that Jesus Christ rose from the dead and He is alive today. The choice is yours because there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved (Acts 4:12). There are no choices without eternal consequences.

Jesus Christ was declared to be the Son of God with power by His resurrection from the dead. It is the seal of the divine acceptance of His sacrifice for our sins. The blood of Jesus Christ cleanses us of all sin. The resurrection completed His work of atonement and stamped it with divine approval (Rom. 4:24f; 8:44; 2 Cor. 5:15; Rom. 10:9-10). It says that the Father has accepted the Son's perfect sacrifice as a complete and perfect ransom for all who take their refuge in Christ.

A non-missionary church never has much of Christ's presence. Obedience to all of the King's commands is required if we stand before Him and are to enjoy His smile and His words, "Well done, good and faithful servant."

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Series: Life of Christ

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