

A&P Bible Church | Weekly Study  
Matthew 28:16-20

**BOOK SUMMARY:**

The Gospel of Matthew clearly shows the influence of its writer's background, and his effort to reach a specific audience. Matthew was one of Jesus' twelve disciples, a Jewish man, and a former tax collector. This profession would have required literacy, and Matthew may have transcribed some of Jesus' words as they were spoken. This book is filled with references to the Old Testament, demonstrating to Israel that Jesus is the Promised One. Matthew also includes many references to coins, likely due to his former profession. Matthew records extensive accounts of Jesus' teaching, more than the other three Gospels.

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*Throughout the week continue to look through the scriptures, think through the questions, and apply the Word to your life. Email any questions during the week to Brandon & Travis at [ap.brandongarcia@gmail.com](mailto:ap.brandongarcia@gmail.com) & [ap.travisjohnson@gmail.com](mailto:ap.travisjohnson@gmail.com).*

**MONDAY*****Appearance of Jesus to the Women, 28:1-10***

The resurrection of Jesus on the first day of the week is detailed in all four gospels (Mk 16:1-14; Lk 24:1-49; Jn 20:1-23). The probable order of events was as follows:

1. Appearance to Mary Magdalene when she returned after a preliminary visit of the women to the tomb (Mk 16:9-11; Jn 20:11-18)
2. Appearance to the women who had been to the tomb and were bearers of the message of the angels (Mt 28:8-10)
3. Appearance to Peter on the afternoon of the resurrection day (Lk 24:34; 1 Co 15:5)
4. Appearance to the disciples on the road to Emmaus (Mk 16:12; Lk 24:13-32)
5. Appearance to the ten disciples on the evening of the resurrection day, Thomas being absent (Lk 24:36-43; Jn 20:19-25)
6. Appearance a week later to the eleven, Thomas being present (Jn 20:26-31; 1 Co 15:5)
7. Appearance to seven of the disciples beside the Sea of Galilee (Jn 21:1-14)
8. Appearance to about five hundred brethren as well as the apostles (Mt 28:16-20; Mk 16:15-18; 1 Co 15:6)
9. Appearance to James, the half brother of Jesus (1 Co 15:7)
10. Appearance on the day of ascension from the Mount of Olives (Mk 16:19-20; Lk 24:44-53; Ac 1:3-12)

Matthew records that “Mary Magdalene and the other Mary” came “to see the sepulchre” (28:1) early that resurrection morning. There were other women, however, including Salome (Mk 16:1). The women were the same group that had beheld the burial of Jesus and therefore knew where the tomb was. Mary, the mother of Jesus, apparently was not with them.

Mark 16:3 records their question, as they approached the tomb, concerning who would roll away the stone. Upon arrival at the scene, there was a great earthquake, and an angel descended from heaven and rolled back the stone. Matthew describes him, “His countenance was like lightning, and his raiment white as snow” (28:3).

The Roman soldiers were paralyzed with fear, but the angel said to the women, “Fear not ye: for I know that ye seek Jesus, which was crucified. 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; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you” (vv. 5-7). Luke 24:1-8 gives further details on the message of the angel and indicates that the women entered into the tomb, but the body of the Lord was gone. Matthew records, “They departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word” (28:8).

The account concerning Mary Magdalene would indicate that she saw the stone rolled away but did not linger long enough to understand the full meaning of it, and informed Peter and John simply that the tomb was empty. It was on her second visit to the tomb that Jesus first appeared to Mary Magdalene. She, who sought Jesus most earnestly, was honored to be the first to see the resurrected Christ. Matthew records the second appearance to the other women as they also had left the tomb in order to tell the disciples, and records that the women “held him by the feet, and worshipped him” (v. 9). Jesus instructed them, as the angel had also mentioned in verse 7, to tell the brethren to go into Galilee, where they would see Jesus. However, He appeared to them that evening and apparently again a week later before the Galilee appearances occurred. For Matthew, the Galilean appearance was the climax of Jesus’ ministry. It was there that Christ witnessed to many outside of Judaism, an anticipation of His worldwide witness.

### ***Report of the Soldiers, 28:11-15***

Just as Matthew alone records the request of the priests and Pharisees, the watch by the soldiers at the tomb, so Matthew alone records the outcome following the resurrection of Christ. Some of those guarding the tomb went to the chief priests and reported what had happened. It is astounding, as Lenski points out, that the chief priests heard of the resurrection of Jesus before the disciples. The result was that they gave a bribe, described by Matthew as “large money,” to the soldiers and instructed them to report that the disciples had stolen the body by night while the soldiers slept. They also promised the soldiers that if it reached the Roman governor’s ears that they would protect them and persuade the governor not to punish them.

Under Roman law, the soldiers could be put to death for failure to do their duty, as was done to the soldiers who were watching Peter (Ac 12:19). The soldiers, glad both for the money and for the protection, did as they were instructed and started the rumor among the Jews that the body of Jesus had been stolen.

The dishonesty and lack of integrity on the part of the scribes and Pharisees, when confronted with the fact of the resurrection of Jesus, all too frequently are found in other forms of unbelief. Liberal scholarship today shows the same incredible blindness to the facts and tends to give credence to any criticism of the scriptural record more than to the Scriptures themselves. The unbelief of the scribes and Pharisees is shown here in all its stark wickedness, and their stooping to bribery and lies shows the extremity into which they fell. As Lenski notes, the very soldiers who were ordered to prevent the fulfillment of the prophecy of Christ’s resurrection were the first witnesses of it.<sup>165</sup> It is possible that some were beneficially influenced and may be numbered among those who did come to Jesus in the early days of the church, as recorded in Acts.

The story of the soldiers, of course, was obviously false. How could they know that the disciples stole the body if they were actually asleep? So often the truth is more reasonable than the theories seeking to contradict the truth. The three thousand at Pentecost who believed Peter's message concerning the death and the resurrection of Christ no doubt had investigated the story, had seen the empty tomb, and were fully persuaded that the facts as presented by Peter were the truth. The story served to bolster those, however, who, for various reasons, did not want to believe in Jesus, and Matthew reports the story was still common at the time he wrote the gospel.

(Source: <https://walvoord.com/article/222>)

### **Matthew 28:1-15 Breakdown**

*The Resurrection 1Now after the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb.*

Where are all of the men? When men refuse to lead, women will take up the slack.

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

This was an unusual earthquake which was created and controlled by God. This would surely wake up any sleeping guards. And an angel came down from heaven and rolled the 4,000 pound stone away. Yet they heard nothing.

*3His appearance was like lightning, and his clothes were white as snow.*

The angel was brightly covered, possibly reflecting the Shekinah Glory of God.

*4The guards were shaken and became like dead men because they were so afraid of him.*

The Roman guards were known for their courage, but they had never seen anything like this during their military service.

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

The angel ignores the soldiers and speaks softly to the women. Women were the first to hear the good news of the resurrection.

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

Jesus predicted that He would be raised from the dead after three days.

*7Then 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!"*

Jesus told the disciples to meet Him in Galilee after His resurrection (Matt 26:32). He sent the women back to remind them of this appointment.

*8 So they left the tomb quickly, with fear and great joy, and ran to tell his disciples.*

The women were scared, but joyous. Their Savior was alive.

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

The women worshiped Jesus as God. Angels do not allow others to worship them.

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

This Galilee appointment was mentioned for the third time.

*The Guards' Report 11 While they were going, some of the guard went into the city and told the chief priests everything that had happened.*

The sixteen guards and the chief priests possessed the truth about Jesus. What would they do with the truth?

*12After they had assembled with the elders and formed a plan, they gave a large sum of money to the soldiers, 13telling them, "You are to say, 'His disciples came at night and stole his body while we were asleep.'*

The total and depraved man hates God so much, that he will resist the truth, suppress it, and even deceive others. The sleeping guards' argument was ridiculous, but the elders were desperate. For this argument to be true, the disciples would have to tip toe through sixteen soldiers, break the seal, move a 4000 pound rock, and then steal the wrapped body of Jesus out of a dark burial cave without waking up the soldiers.

*14If this matter is heard before the governor, we will satisfy him and keep you out of trouble.”*

Guards sleeping on duty was a capital offense in Rome. The Jewish leaders would have to wield their political power to save the life of the guards. They would have to bribe them to keep them quiet.

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

The soldiers sold out the truth about God for money. Many people still sell out God for money. This story was spreading during the days that Matthew wrote and circulated his historical gospel.

**TUESDAY*****Jesus' Meeting with His Disciples in Galilee, 28:16-20***

The closing verses of Matthew's gospel record Christ's meeting with the eleven disciples in Galilee, prophesied in 28:7, 10. This is not clearly identifiable with any other appearance of Jesus. The appearance recorded in Mark 16:15-18, though often considered the same as this appearance in Matthew, could just as well fit the meeting on the second Sunday night, recorded in John 20:26-31. Sometimes also, the reference in Matthew 28 is linked with 1 Corinthians 15:6, where Jesus is said to have appeared unto more than five hundred brethren at once. The meeting mentioned in 1 Corinthians, however, may be another appearance of Jesus not found anywhere else in the gospels. The fact that "some doubted," that is, were not sure the person they were seeing was Jesus, as mentioned in Matthew 28:17, might indicate that there was a larger crowd than just the eleven.

Lenski argues that the one hundred and twenty which met in Jerusalem in Acts 1:15 were a smaller company, and, because of the many converts in Galilee, a group of five hundred there would be understandable. The meeting in Galilee has a prominence in Scripture because it was mentioned three times before, in Matthew 26:32; 28:7, 10. Just as the mountains of Galilee had been the scene of some of Christ's great messages, such as the Sermon on the Mount, and had been the scene of His transfiguration, Galilee was a fitting place for a last meeting with a large group of His disciples.

The fact that "some doubted" is at first glance a problem, but it seems to indicate only a preliminary reaction as to whether or not this was indeed Jesus, not doubt concerning His resurrection. This doubt was soon dispelled, as Jesus spoke saying, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (28:18-20). Only Jesus could speak such words, and it must have brought reassuring faith to all who were there. As Criswell states, "The commission is mandatory, not optional. High mountains, deep oceans, wide deserts, starvation, shipwreck, death are not to be excuses for not going! We are to preach the Gospel to every creature."

In keeping with the theme of Matthew's gospel, presenting Jesus as the King who was rejected but who will return to reign in majesty and power, these words were the final orders of the King concerning what should go on in His absence. He began by reaffirming His power or authority, both in heaven and in earth. On the basis of this authority, they, as His representatives, were to teach all nations. This was much wider than the purpose of Jesus in relation to Israel. Now the worldwide results of His death and resurrection must be publicized. As they recognized believers by the act of water baptism in the name of the

Triune God, they were to instruct them concerning the obedience required by their faith in Jesus Christ as Saviour and Lord.

In commanding them to observe “whatsoever I have commanded you,” Jesus was not referring to all His teachings in general, some of which were interpretative of the Law of Moses and were under the older dispensation, but to what He had commanded them as the believers who would be members of the church which was His body. Specifically, in using the word *commanded*, He was recalling the new commandment which He had given them in the upper room and the particular instructions that applied to the disciples in the organic union, symbolized by the vine and the branches. His presence with them, captured in the statement “ye in me, and I in you” (Jn 14:20), was going to be enjoyed by believers to the end of the world, that is, the end of the present age, which would culminate in His coming for them.

In these words, the gospel of Matthew, which began with the genealogy of the King and recorded His lowly coming in Bethlehem, where according to Luke, He was laid in swaddling clothes in a manger, ends with His reigning authority and commission to those He left behind. Ours is the glorious commission to proclaim the good news of what Jesus accomplished in His first coming and also to announce the fact that He is coming again.

(Source: <https://walvoord.com/article/222>)

### **Matthew 28:16-20 Breakdown**

*The Great Commission* 16So the eleven disciples went to Galilee to the mountain Jesus had designated.

Jesus met the eleven disciples at a designated mountain in Galilee.

17When they saw him, they worshiped him, but some doubted.

Man is so totally depraved and evil that he can see the resurrected Christ with his own eyes, yet he will still doubt and even disbelieve. Thomas was one of the disciples who

doubted, but God later opened his eyes. Man has no hope of eternal life unless God opens his eyes.

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

Jesus has been given all authority over heaven and earth.

*19Therefore go and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit,*

Jesus was talking to the eleven disciples, not the modern church. The disciples were not sent out to share the gospel, but to disciple the nations. The disciples were to baptize their new disciples into the one singular name of the Father, Son, and Holy Spirit. This is a Trinitarian passage. This verse also stresses discipleship, not evangelism. Discipleship and evangelism cannot be split up into two different programs.

*20teaching them to obey everything I have commanded you. And remember, I am with you always, to the end of the age."*

**WEDNESDAY****Luke 24:44-53 Breakdown**

*Jesus' Final Commission 24:44 Then he said to them, "These are my words that I spoke to you while I was still with you, that everything written about me in the law of Moses and the prophets and the psalms must be fulfilled."*

God is not a liar. His prophets wrote down prophecies. God fulfilled all of the first prophecies of the first coming of Jesus. He will fulfill the eschatological promises of Jesus at His second coming.

*24:45 Then he opened their minds so they could understand the scriptures,*

No one can understand the Scriptures unless God opens up the mind.

*24:46 and said to them, "Thus it stands written that the Christ would suffer and would rise from the dead on the third day,*

The prophecies predicted a suffering Messiah and a reigning Messiah. Many of the Jewish rabbi believed that there would be two Messiahs. Instead, there was to be one Messiah with two different comings.

*24:47 and repentance for the forgiveness of sins would be proclaimed in his name to all nations, beginning from Jerusalem.*

Repentance means to change one's attitude about Jesus from bad to good. Jesus died for the sins of both Jews and Gentiles. This message of forgiveness was to be taken to all Jews and Gentiles. The message was to begin in Jerusalem. This fulfillment will take place in Acts 2.

*24:48 You are witnesses of these things.*

The disciples were witnesses of the resurrection of Christ.

*24:49 And look, I am sending you what my Father promised. But stay in the city until you have been clothed with power from on high.”*

Jesus will send out the disciples to spread this message to the world. However, they were to stay in Jerusalem until the Day of Pentecost.

*Jesus' Departure 24:50 Then Jesus led them out as far as Bethany, and lifting up his hands, he blessed them.*

Jesus walked them back to the small city of Bethany, which was just outside of Jerusalem. Lazarus, Mary, and Martha lived in Bethany.

*24:51 Now during the blessing he departed and was taken up into heaven.*

Jesus blessed the disciples and ascended into heaven. He is currently sitting at the right hand of God the Father, waiting for the Father to make Satan His footstool.

*24:52 So they worshipped him and returned to Jerusalem with great joy,*

Jesus was worshipped, because He was God in human flesh.

*24:53 and were continually in the temple courts blessing God.*

The disciples stayed in Jerusalem and taught in the temple courts. Pentecost would occur fifty days later. Devout Jews from all over the Roman Empire would travel to Jerusalem. Many of the others would stay in Jerusalem and wait for the Day of Pentecost. Those who stayed would hear the disciples' teachings for the next fifty days. The Book of Acts continues the history of the growth of the early church.

## THURSDAY

### **Mark 16:14-20 Breakdown**

*16:14 Then he appeared to the eleven themselves, while they were eating, and he rebuked them for their unbelief and hardness of heart, because they did not believe those who had seen him resurrected.*

The disciples were given more light. They were told by Jesus Himself that He would be resurrected from the dead. Even the disciples could not believe in the resurrection unless the Holy Spirit opened their eyes and ears.

*16:15 He said to them, "Go into all the world and preach the gospel to every creature.*

This is the great commission. Notice that Jesus was speaking directly to His eleven disciples. He was not speaking to modern day Christians. This was the personal mission for the eleven disciples who were living in that day. Some of these details were recorded in the Book of Acts.

*16:16 The one who believes and is baptized will be saved, but the one who does not believe will be condemned.*

When one believes, he is baptized with the Holy Spirit immediately at his conversion. Many denominations, cults, and isms falsely teach that one must be water baptized to be saved. The only condition for salvation is grace alone by faith alone in Christ alone. God by his grace changes the heart and the person believes in Christ alone for salvation. It is easy believenism, but tough and rewarding discipleship. Some choose to remain a baby Christian or carnal Christian their entire lives. They do not lose their salvation, but they do lose eternal rewards in their eternal life.

*16:17 These signs will accompany those who believe: In my name they will drive out demons; they will speak in new languages; 16:18 they will pick up snakes with their hands, and whatever poison they drink will not harm them; they will place their hands on the sick and they will be well."*

These were sign gifts of the early church, but they disappeared after the temple destruction of 70 A.D. If modern charismatics believe that all of the spiritual gifts of the early church are still around, then they need to drink poison and prove it.

*16:19 After the Lord Jesus had spoken to them, he was taken up into heaven and sat down at the right hand of God.*

Jesus ascended into heaven as the Prince. He currently sits at the right hand of the Father, waiting to take over control over all of the earth. Jesus will not return until the Jews cry out, "Blessed is He who comes in the name of the Lord."

*16:20 They went out and proclaimed everywhere, while the Lord worked with them and confirmed the word through the accompanying signs.*

The Lord allowed the apostles and their legates to proclaim the gospel all over the entire Roman world. The apostles were given the ability to perform sign gifts in order to authenticate that their message was from God.

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### **Appendix: The Manuscript Evidence of Mark 16:9-20**

The liberal attack on the Bible has trickled even into the teachings of many conservative, evangelical Bible scholars. Like their liberal counterparts, many modern scholars believe that Mark 16:9-20 was not part of the original text. They believe that the text was added later by possibly another scribe. Two of the most ancient Greek manuscripts terminate Mark's gospel with Mark 16:8, even though this ending is lacking in any kind of logical conclusion.

Many Bible scholars claim that Mark 16:9-20 does not exist in most ancient manuscripts. This is a lie. It was found in 618 ancient manuscripts. It was not found in two ancient manuscripts. Satan uses even modern conservative theologians to attack the validity of the Scriptures.

Most modern versions are based on 45 manuscripts out of 5255 manuscripts. These 45 texts are less than 1% of all available manuscripts. This is why liberals can say that this portion of Mark is not part of the Scriptures because they reject 5210 of the 5255 manuscripts. Liberals get away with this kind of "scholarship" because Christians are too lazy to investigate their claims. If a popular teacher says he likes the ESV, then millions will flock to it without even checking the source. This kind of blind following leaves Christians ignorant.

Mark 16:9-20 is found in 620 ancient manuscripts. It is not found in 45 ancient manuscripts. Here is a partial list of where Mark 16:9-20 is found:

Byzantine Text (450-1450 A.D.)

A 02 - Alexandrinus - Fifth century

C 04 - Ephraemi Rescriptus - Fifth century  
 D 05 - Bezae Cantabrigiensis - Fifth century  
 K 017 - Ninth century  
 Q 026 - Fifth century  
 W 032 - Fourth/fifth century  
 X 033 - Tenth century  
 Delta 037 - Ninth century  
 Theta 038 - Ninth century  
 PI-041 - Ninth century  
 28 (Minuscule) - Eleventh century  
 33 (Minuscule) - Ninth Century  
 137 - (Minuscule) - Twelfth Century  
 138 - (Minuscule) - Eleventh Century  
 565 - (Minuscule) - Ninth century  
 700 - (Minuscule) Eleventh century  
 892 - (Minuscule) - Ninth century  
 1010 - (Minuscule) - Twelfth Century  
 1110 - (Minuscule) - Eleventh Century  
 1210 - (Minuscule) - Eleventh Century  
 1215 -- (Minuscule) - Thirteenth Century  
 1216 - (Minuscule) - Ninth Century  
 1217 - (Minuscule) - 1186 A.D.  
 1221 - (Minuscule) - Eleventh Century  
 1582 - (Minuscule) - 948 A.D.

Here is a partial list of where Mark 16:9-20 is omitted:

Aleph 01 - Sinaiticus - Fourth century  
 B 03 - Vaticanus - Fourth century  
 304 - Minuscule Twelfth century  
 2386 - (Minuscule) - Eleventh Century

Here is a list of church fathers who quoted or mentioned Mark 16:9-20:

2nd Century - Justin Martyr - Irenaeus - Tertullian  
 3rd Century - Hippolytus - Vincentius at the Seventh Council of Carthage 258 A.D. -  
 Acta Pilati - Apostolical Constitutions  
 4th Century - Eusebius - Macarias Magnes - Aphraates - Didymium - The Syriac  
 Acts of the Apostles - Epiphanius - Leontius - Ambrose - Chrysostom - Jerome -  
 Augustine  
 5th Century - Leo - Nestorius - Cyril of Alexandria - Victor of Antioch - Patricius -  
 Marius Mercator

6th Century - Gregentius - Prosper - John of Thessalonica - Hesychius - Gregentius  
- Modestus, Bishop of Jerusalem

Here are some early Bible versions which contained Mark 16:9-20:

2nd Century - Old Latin and Peshitta Syriac versions, Tatian's Diatessaron  
3rd Century - Coptic and Sahidic versions  
4th Century - Curetonian Syriac and Gothic versions, Syriac table of Canons  
5th Century - Armenian version (some copies), Philoxenian Syriac  
6th and 7th Centuries - Georgian and Ethiopic versions

In conclusion, Mark 16:9-20 is contained in 99% of the ancient manuscripts, but modern Christians are too lazy to check out the sources. Instead, they follow the leading of their pastors, who keep them in ignorance.

**FRIDAY****John 20:19-31 Breakdown**

*Jesus' Appearance to the Disciples 20:19 On the evening of that day, the first day of the week, the disciples had gathered together and locked the doors of the place because they were afraid of the Jewish leaders. Jesus came and stood among them and said to them, "Peace be with you."*

The disciples were almost arrested with Jesus. Satan wanted to exterminate the disciples as well. They were hiding from the Jewish leaders who wanted to kill them. Jesus walked through the door and appeared to them. He greeted them with the Hebrew "shalom," meaning peace with God.

*20:20 When he had said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord.*

Jesus appeared in His glorified body. His hands and feet still possessed the scars of the crucifixion. The disciples rejoiced when they saw that their teacher had been raised from the dead.

*20:21 So Jesus said to them again, "Peace be with you. Just as the Father has sent me, I also send you."*

The disciples were no longer disciples. They were now apostles. Apostles were those who were sent by God to deliver a message. The message was that Jesus is the Son of God who became a man to die for the sins of the world. The apostles will battle against satanic forces. They will need spiritual power from above to accomplish this task.

*20:22 And after he said this, he breathed on them and said, "Receive the Holy Spirit.*

God breathed on the dust of the earth and Adam became a living being. Jesus breathed on the disciples and they became spiritually alive. They were born with a dead spirit, but now their spirit was alive and active. The receiving of the Holy Spirit was an anticipation of the Day of Pentecost. The apostles will be given limited and partial gifts of knowledge, understanding, and empowerment in order to authenticate the gospel.

*20:23 If you forgive anyone's sins, they are forgiven; if you retain anyone's sins, they are retained."*

The apostles were given the privilege of announcing heaven's terms of salvation. If a person rejects the sacrifice of Jesus, then the apostles can announce that person as anathema. If a person believes in the sacrifice of Jesus, then the apostle can announce that person as saved.

*The Response of Thomas 20:24 Now Thomas (called Didymus), one of the twelve, was not with them when Jesus came.*

Thomas missed the resurrection appearance of Christ.

*20:25 The other disciples told him, "We have seen the Lord!" But he replied, "Unless I see the wounds from the nails in his hands, and put my finger into the wounds from the nails, and put my hand into his side, I will never believe it!"*

The Greek word for told is ἔλεγον (elegon), an imperfect active indicative verb, meaning that the disciples continually told Thomas over and over about the resurrection. Thomas refused to believe. He wanted evidence.

*20:26 Eight days later the disciples were again together in the house, and Thomas was with them. Although the doors were locked, Jesus came and stood among them and said, "Peace be with you!"*

Jesus walked through the locked door and appeared to all of the apostles, including Thomas.

*20:27 Then he said to Thomas, "Put your finger here, and examine my hands. Extend your hand and put it into my side. Do not continue in your unbelief, but believe."*

Jesus gave Thomas the evidence that he requested.

*20:28 Thomas replied to him, "My Lord and my God!"*

Thomas announced that Jesus was the God of the universe in human flesh.

*20:29 Jesus said to him, "Have you believed because you have seen me? Blessed are the people who have not seen and yet have believed."*

Jesus pronounced a blessing on all of those in the future who would never see Christ, but they would still believe.

*20:30 Now Jesus performed many other miraculous signs in the presence of the disciples, which are not recorded in this book.*

The other gospels recorded 35 different miracles. John concentrated on only seven of them. There were many other miracles which Jesus performed that were not written in any gospels.

*20:31 But these are recorded so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.*

The reason that John wrote this book was so that people would read it and believe that Jesus is the Messiah and the Son of God. Those who read this book and believe this message will live with God for eternity.

### **John 21 Breakdown**

*Jesus' Appearance to the Disciples in Galilee 21:1 After this Jesus revealed himself again to the disciples by the Sea of Tiberias. Now this is how he did so.*

An angel had promised the disciples that Jesus would meet them in Galilee. The Sea of Tiberias was another name for the Sea of Galilee. The disciples were confused and unsure of the future.

*21:2 Simon Peter, Thomas (called Didymus), Nathanael (who was from Cana in Galilee), the sons of Zebedee, and two other disciples of his were together.*

Peter had denied the Lord Jesus and returned to Galilee. Five of the disciples returned with Peter, showing that Peter was still a leader of the group.

*21:3 Simon Peter told them, "I am going fishing." "We will go with you," they replied. They went out and got into the boat, but that night they caught nothing.*

Peter denied Jesus and had given up on the ministry. He returned to his fishermen's business. Five of the disciples entered the fishing business with him.

*21:4 When it was already very early morning, Jesus stood on the beach, but the disciples did not know that it was Jesus.*

Jesus was waiting on the beach, ready to encourage and restore His disciples.

*21:5 So Jesus said to them, "Children, you don't have any fish, do you?" They replied, "No."*

Jesus made His efficacious call to the disciples. The efficacious call of God cannot be resisted.

*21:6 He told them, "Throw your net on the right side of the boat, and you will find some." So they threw the net, and were not able to pull it in because of the large number of fish.*

Jesus demonstrated that He could still perform miracles in His resurrected body. He also reminded the disciples of His first call.

*21:7 Then the disciple whom Jesus loved said to Peter, "It is the Lord!" So Simon Peter, when he heard that it was the Lord, tucked in his outer garment (for he had nothing on underneath it), and plunged into the sea.*

Peter recognized the voice of Jesus, calling him “Lord” (meaning deity). Peter jumped into the water and swam to shore. He could not wait to see Jesus once again.

*21:8 Meanwhile the other disciples came with the boat, dragging the net full of fish, for they were not far from land, only about a hundred yards.*

The other disciples rowed to shore with a large catch of fish.

*21:9 When they got out on the beach, they saw a charcoal fire ready with a fish placed on it, and bread.*

Jesus prepared a fish breakfast for the hungry disciples.

*21:10 Jesus said, “Bring some of the fish you have just now caught.”*

Jesus asked the disciples to bring the fish on shore.

*21:11 So Simon Peter went aboard and pulled the net to shore. It was full of large fish, one hundred fifty-three, but although there were so many, the net was not torn.*

Many pastors spiritualize this passage and make the 153 fish into all different kinds of typology. The fishermen would usually bring the fish ashore, count them, and then divide them. This is just a simple historical incident which John recorded to show the miraculous catch.

*21:12 “Come, have breakfast,” Jesus said. But none of the disciples dared to ask him, “Who are you?” because they knew it was the Lord.*

Mary Magdalene and the two men on the road to Emmaus did not recognize Jesus, but the disciples did.

*21:13 Jesus came and took the bread and gave it to them, and did the same with the fish.*

Jesus was able to share a meal with His disciples in His resurrected body.

*21:14 This was now the third time Jesus was revealed to the disciples after he was raised from the dead.*

John recorded the first three appearances.

*Peter's Restoration 21:15 Then when they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love me more than these do?" He replied, "Yes, Lord, you know I love you." Jesus told him, "Feed my lambs."*

Peter told Jesus that although the other disciples would leave Him, Peter would not. Then, Peter denied Jesus three times before the rooster crowed twice. Jesus was now going to restore Peter publicly in front of the other disciples.

The Greek word for love that was used by Jesus is ἀγαπάω (agape), meaning divine love. Jesus asked Peter if he had more divine love than the other disciples.

The Greek word for love which was used by Peter was φιλέω (phileo), meaning a friendship love. Peter answered that he loved Jesus as a friend.

If Peter loved Jesus as a friend, then Jesus asked Peter to feed His lambs. He was asking Peter to teach the things of God to the elect of God.

*21:16 Jesus said a second time, "Simon, son of John, do you love me?" He replied, "Yes, Lord, you know I love you." Jesus told him, "Shepherd my sheep."*

Jesus asked Peter a second time, "Do you possess divine love (ἀγαπάω) for me". Peter answered a second time, "You know that I possess friendship love (φιλέω) for you." Jesus asked Peter to shepherd His elect.

*21:17 Jesus said a third time, "Simon, son of John, do you love me?" Peter was distressed that Jesus asked him a third time, "Do you love me?" and said, "Lord, you know everything. You know that I love you." Jesus replied, "Feed my sheep."*

Jesus asked Peter a third time, but this time He used a different Greek word for love. He asked Peter, "Do you love me like a friend (φιλέω). Peter was distressed by this change of

the Greek verb. Peter answered, "You know that I love you like a friend ( $\phi \iota \lambda \omega$ )." Jesus asked Peter to feed His elect the Word of God.

Peter and the disciples were trained personally by Jesus to teach the Word of God to the rest of the Roman world. Instead of fulfilling this mission, the disciples had entered the fishing business. Jesus told them to leave the fishing business and concentrate on feeding the people the Word of God.

Catholics teach that Jesus was making Peter the first Pope of the Catholic Church, but this is simply not the case. Jesus was restoring Peter to fellowship and commissioning him to shepherd the sheep of his generation. Jesus was not commissioning future popes to shepherd future generations of believers. The doctrine of the church was established by the Apostle Paul in 2 Timothy. Nowhere is the office of pope mentioned in Scripture.

Peter was one of the greatest saints of God, but he failed. Failure will happen to everyone and anyone who follows the Word of God, including even the most mature believers. The good news is that Jesus will restore those who fall. He will pick them up, dust off their clothes, give them a sword for battle, and point them in the direction in which they are to conquer.

*21:18 I tell you the solemn truth, when you were young, you tied your clothes around you and went wherever you wanted, but when you are old, you will stretch out your hands, and others will tie you up and bring you where you do not want to go." 21:19 (Now Jesus said this to indicate clearly by what kind of death Peter was going to glorify God.) After he said this, Jesus told Peter, "Follow me."*

Jesus predicted that Peter would be crucified in his old age. The fulfillment of this prophecy was recorded in the secular histories of 1 Clement 5:4; 6:1, and Eusebius The Ecclesiastical History 2. 25.

*Peter and the Disciple Jesus Loved 21:20 Peter turned around and saw the disciple whom Jesus loved following them. (This was the disciple who had leaned back against Jesus' chest at the meal and asked, "Lord, who is the one who is going to betray you?") 21:21 So when Peter saw him, he asked Jesus, "Lord, what about him?"*

Peter asked Jesus about the fate of John.

*21:22 Jesus replied, "If I want him to live until I come back, what concern is that of yours? You follow me!"*

Jesus rebuked Peter for desiring to know God's will for another believer. Peter was not to preoccupy his time with these secret mysteries of God. Peter was to concentrate on his own commission.

*21:23 So the saying circulated among the brothers and sisters that this disciple was not going to die. But Jesus did not say to him that he was not going to die, but rather, "If I want him to live until I come back, what concern is that of yours?"*

There were false teachings circulated around the churches that were teaching that John would not die until Jesus returned. Jesus corrected the disciples on this misinformation. Satan has planted many false teachers in modern churches in order to muddy the waters. Christians must seek to understand God's Word accurately so that they will not be deceived by these mistruths of false teachers.

*A Final Note 21:24 This is the disciple who testifies about these things and has written these things, and we know that his testimony is true.*

John was an actual eye witness to all of these events. He knew a lot more than the johnny-come-latelies who come around over 2000 years without a shred of historical documents and claim that these events did not quite happen the way that John recorded it. How do they know? John was there. They were not! Shame on liberal scholars who pretend to know more than the Apostle John.

*21:25 There are many other things that Jesus did. If every one of them were written down, I suppose the whole world would not have room for the books that would be written.*

Someone estimated that a person can read aloud the words of Jesus in only about three hours. If everything could be written about Jesus, then it would be written in volumes.