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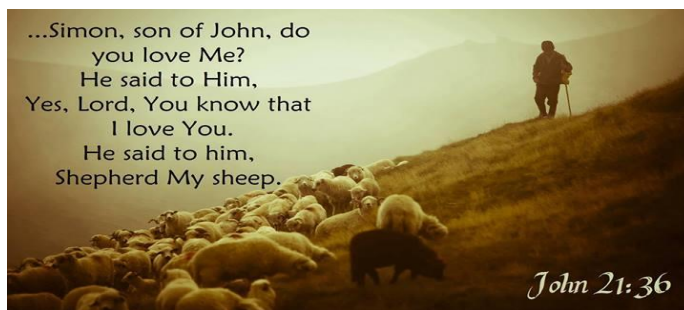
April 25, 2018: “Commissioned to Teach Others About Jesus!”

I Prayer

II Recap of Easter Season Sessions and Transition to Current Lesson

During this 2018 Easter Season (the celebratory 50-days from the Resurrection to Pentecost Sunday), our Bible studies have thematically focused on Jesus’s post-Resurrection appearances. We looked at *John 20*’s story of “Doubting Thomas,” where Jesus makes three appearances: (1) at the empty tomb, where he was mistaken for a gardener; (2) in the Upper Room, when He revealed Himself to the disciples; and (3) a week later, again, in the Upper Room, when Jesus asked Thomas to touch His hands and touch His side, famously saying “Have you believed because you have seen? Blessed is the one who believes, although he has not seen.”

Last week, we looked at *John 21* and saw Jesus make a fourth post-Resurrection appearance, on the shore of the Sea of Galilee (remember the Resurrection Sunday Sermon from *Mark* Jesus *was not* at the empty tomb; instead, the angel asked Mary and Mary Magdalene to tell the others to meet Jesus up ahead, *in Galilee*, where “he said he would be.”). In *John 21*, Peter had given up hope on his mission (*Matt. 16:18*) and had “gone fishing,” returning to what he did before Jesus called him to the ministry. Jesus redeemed Peter, however, after Peter’s three denials of Jesus (*Matt. 26:69-75*), with three separate exchanges: “Peter, do you love me more than these? ‘You know I do, Lord!’ Feed my sheep.”



Please also remember that two weeks after the Resurrection Sunday sermon, we preached from the topic, “Jesus Will Show Up,” in looking at *Luke*’s famous “Road to Emmaus” story, a fifth of Jesus’s post-Resurrection appearances, wherein Jesus appeared to two of his followers on the evening of Resurrection Sunday, as they were walking from Jerusalem. The followers didn’t recognize Jesus until he broke bread with them at dinner. It then became apparent that Jesus showed up and brought them comfort in their time of need. Indeed, when we need Him the most, “Jesus Will Show Up!”

This evening, having looked at five of Jesus's post-Resurrection appearances during the Easter Season, we're talking from the topic **"Commissioned to Teach *Others* About Jesus,"** as we look at a sixth post-Resurrection appearance, recorded in *Matthew* 28, when Jesus commissions the disciples. This "co"mmission makes believers fellow laborers, as we are commissioned to spread the good news to all nations (people), those both like and unlike us . . .



III Examining the Text: *Matthew* 28:1-20

- Verses 1-10 return us to the morning of Jesus's resurrection. Again, similar to *Mark*, *Matthew* does not place Jesus "exactly" at the tomb (28:8). Verse 7 emphasizes that Jesus has gone ahead to Galilee. Further, in verse 10, after Jesus meets the two Marys, He also shares that He is going on to Galilee; WHY (*see* 26:31-32)? The prophesy is fulfilled in 28:16. But why Galilee (HINT: *see* *Matt.* 4:12;18 & 23 . . . Jesus goes full-circle). Have you ever come full-circle in life? Describe, please.
- Verses 11-15 speak to a huge and orchestrated government cover-up. Can you name any other government cover-ups? How about the Warren Commission (President Kennedy)? What about Ron Brown (President Clinton's Commerce Secretary)? 50-years later, what about the assassination of Dr. King? What does the *Matthew* 28 cover-up say about Jesus's sociopolitical and religious power during the time in which he lived?
- Verse 15 tells us that the story "is still told among the Jews today." This lets us know that an "alternative facts" of why the tomb was empty was a narrative in public circulation when *Matthew* was written. Why do you think the author of *Matthew*, in particular, makes this point about the Jews? What is the overall nature of the *Gospel of Matthew*? What does this say about the huge divisions associated with Jesus's role in Judaism (HINT: Jewish Christians vs. Messianic Jews . . . discussion)?????
- Verse 16 places Jesus on a mountain, completing *Matthew*'s imagery of Jesus as "the new Moses." (*i.e.*, Pharaoh kills all the Hebrew boys in Egypt, but Moses escapes; Herod kills all the young children in Bethlehem, but Jesus escapes—Moses fasts for 40-days and 40-nights, as he receives the Ten Commandments; Jesus fasts for 40-days and 40-nights, as he prepares for ministry—Moses went up on the mountain to receive the law for the Jews; Jesus goes up on the mountain to give a new law for Jews and Gentiles alike, *etc.*). In *Deuteronomy* 31:14, Joshua is commissioned to do the work that was started by Moses. In *Matt.* 28:18-20, who is commissioned to do the work that was started by Jesus? What does Peter have to do with this? (*Acts* 10:44-48) How does this relate to your interaction with people from other "nations?" #MLK50—Jesus goes from being "Son of David," to "Son of God!"—unpack!!!!

- Verse 17 tells us after they saw Jesus, “some doubted.” Do we still have doubters today, who may have “seen Jesus,” but still doubt him, too? What does this mean in your life? For members of your family? People you know? Discussion . . .
- In Verse 20, we are commissioned to teach others about Jesus! How do we do so? By word? By deed? What’s the most effective way to teach “others” about Jesus (*e.g.*, Is feeding the homeless teaching others about Jesus? How about the way we act toward others, who are not quite like us? Does that teach about Jesus, too)? Question: Do your actions teach anyone else about Jesus?

IV Questions and Open Discussion

V Closing Prayer