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GALATIANS 1:6-9; MATTHEWS 28:1-7, 18-20

LESSON: REMEMBER THE TRUE GOSPEL

(EASTER) — April 21, 2019

INTRODUCTION:

Paul writes these letter to the churches in southern Galatia. The churches in southern Galatia were founded on Paul's First Missionary Journey. There were false teachers (called Judaizers) teaching a double error—(1) that a person was saved partly by faith and partly by works, and (2) that a person grew in Christ partly by faith and partly by his own effort. These legalists had vigorously discredited and denounced Paul and his gospel and had persuaded many to turn away from Christianity to Judaism. Paul sets forth grace as opposed to law, faith as opposed to works, and spirit as opposed to flesh.

1:1-5 There were those in the church who questioned Paul's call and ministry; questioned if he had really been called by God to be a minister. Paul answered his critics in no uncertain terms by letting them know in his greeting to them that he is an apostle—not of men and neither by man, but it was by Jesus Christ and God the Father who raised Jesus from the dead. Paul and all the brethren with him send greetings to the Galatian church in his letter, speaking grace and peace from God the Father and the Lord Jesus Christ. He reminds them that Jesus Christ gave Himself for our sins, that He might deliver us from this present evil world. It was the Will of God and our Father to whom glory is due for ever and ever. In this greeting Paul proclaims the work of Christ:

1. The Message—Christ gave Himself for our sins.
2. The Purpose—To deliver us from this present evil world.
3. The Reason—God so willed it.
4. The Result—God is praised; glory for ever and ever.

LESSON:

I. THE THREAT TO THE TRUE GOSPEL: FALSE TEACHING

GALATIANS 1:6-9

1:6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:— Some of the Galatians were following false teachers (non believers of the gospel) and as a result the believers began to turn to false gospel. Thereby, Paul says that he was amazed that some had so quickly turned away from Christ who called them by the grace of Christ and then they turned to a different; another gospel. If you turn away from something so quickly you believed in, did you really believe? There are people today that have been in the church all their lives knowing Jesus saved them, and turn to something that they think they have to do works to be saved. It is not so unusual because it's still happening.

1:7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. This is not to say that there is another gospel, because there is only one true gospel by which man can be saved. Paul knew that there were some that troubled them and that perverted the gospel of Christ. Paul lets the Galatians know that there is an enemy out there that would want to and is perverting the true gospel of Christ. Don't be threatened by the false teachers. There is not a different gospel that presents Jesus or His grace or a way to be saved or a picture of God's love that would be acceptable to God for them to turn to.

1:8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. This is a strong statement because the gospel is the means by which men are saved. Therefore, Paul tells them that if they or even an angel from heaven preach any other gospel

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that contradicts the gospel Paul and his associates preached, then let him be accursed (under a curse).

1:9 As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed. Paul repeats what he has said before. So, if anyone is preaching a different gospel; contradicts the good news they've already received, then let there be a curse upon him. This would be an appeal to their very souls for no one would want to have a curse placed upon them.

SUMMARY:

Paul says that he was amazed that some had so quickly turned away from Christ who called them by the grace of Christ and then they turned to a different; another gospel. There is not a different gospel that presents Jesus or His grace or a way to be saved or a picture of God's love that would be acceptable to God for them to turn to. Therefore, Paul tells them that if they or even an angel from heaven preach any other gospel that contradicts the gospel Paul and his associates preached, then let him be accursed (under a curse). Paul repeats what he has said before. So, if anyone is preaching a different gospel; contradicts the good news they've already received, then let there be a curse upon him (**Galatians 1:6-9**).

II. THE BASIS OF THE TRUE GOSPEL: THE RESURRECTION MATTHEW 28:1-7

I. The Time of the Resurrection (28:1). Basis means foundation; reason, and motive.

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 sepulcher. In the end of the Sabbath: means the same as "*after*" the Sabbath - that is, after the Sabbath was fully completed or finished. Their regular weekly Sabbath was every Saturday. **As it began to dawn:** By Jewish calculation the day ended at sunset and the new day began at the same time. Thus, Saturday night was actually Sunday by their calendar. Jesus arose after the Sabbath was over, that is, on Sunday **the first day of the week**. There are four facts to note:

1. Matthew said, "*In the end of the Sabbath*" which means late on the Sabbath.
2. Jesus arose before "*dawn*", before the sun arose on Sunday morning.
3. Jesus arose on "*the first day of the week*", on Sunday morning; meaning He arose on the third day just as He had said.
4. Jesus arose from the grave after the Sabbath unable to observe the laws governing the great season of the Passover and the Sabbath. He was dead, therefore, the law and its observances had no authority over Him. This is symbolic of the identification believers gain in Christ. God counts the man as having died with Christ, therefore in Christ's death believers become dead to the law.

II. The First Witnesses of the resurrection (28:1).

The resurrection actually occurred sometime during the night, for the time the women arrived, it began to dawn and He had already risen from the dead. Note several things:

1. The first witnesses were women, not men, not even His disciples. The women took the lead in love and care for the Lord Jesus.
 - **Mary Magdalene** stands out as the most prominent of the women witnessing the resurrection of the Lord. Her love and devotion was very deep, for Jesus cast seven devils out of her Mk.16:9. Mary displayed a special quality of devotion.
 - **The other Mary** was the mother of James and Joses. She also could not tear herself away from the body of Jesus indicating her love and devotion for Him.
2. **Two reasons** are given for the women coming to the tomb of Jesus.
 1. Matthew says the women (Mary Magdalene and the other Mary) **came to see the sepulcher**. The

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Greek word "**to see**" (theoresai) means to contemplate, to gaze, to observe in order to grasp. They came to be close to their Lord, the One who meant so much to them, to mourn over Him, to think through all that had happened. This is an important point, for it perhaps explains why the women were more prepared to believe the miracle of the resurrection.

Thinking and meditating upon the Lord will help us to understand the Lord and prepare us to receive the great truth of His resurrection. "*Come now, and let us reason together, saith the Lord*"...*Is.1:18*

2. Mark says the women came to anoint Him (Mk.16:1). They cared much, so they wanted to take care of His body as loved ones do.

The women are an example to us in taking care of the bodies of our loved ones.

III. The miraculous events of the resurrection (28:2-4)

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. Things begin to happen suddenly!

1. **Behold there was a great earthquake.** The earthquake symbolized that a historical convulsion was taking place, an event that had never before happened. The quaking of the earth could not hold the Lord's body— Christ Jesus, the Son of God Himself. It was bound to happen!

Tragically He had been put to death by the hands of men, but gloriously He was being raised from the dead by the power of God (Rom.1:4; Eph.1:19-20). The resurrection of God's dear Son paved the way and prefigured the resurrection of all men. Therefore, man was resurrected from the dead; He would not die again.

2. **The angel of the Lord descended from heaven...rolled back the stone from the door, and sat on it.** The stone was not rolled back for the benefit of Christ, but for the witnesses to the resurrection. When Christ arose, He was in His resurrection body, the body of the spiritual dimension of being which has no physical bounds. But the witnesses needed to enter the tomb and see the truth. The angel rolled back the stone for the sake of the witnesses. He was a ministering spirit of God, serving by helping God's people.

28:3 His countenance was like lightning, and his raiment white as snow:— This was an appearance like no other. The angel to Mary or angels to the shepherds were never described so vividly at the conception or birth of Jesus. This was an exception!

3. **The angel of the Lord countenance** (appearance) **was** dazzling.
 - i. Just **like lightning**—visible, quick, startling, striking, frightening, brilliant.
 - ii. **His raiment** (clothing) **was just like snow**—white, pure, glistening.

28:4 And for fear of him the keepers did shake, and became as dead men.

4. There were **the keepers** (guards) who were in **fear; shaking, and became as dead men.** The guards witnessed the flashing appearance of the angel and the rolling back of the stone. The suddenness of the event, the brilliant appearance, and the enormous strength of the angel were like a volcanic eruption to them. They quaked, shook, and fell as dead men to the ground. They were either stricken unconscious or were so terrified it paralyzed them as dead men.

The power of God is awesome and terrifying. The guards had been told they were to guard a dead body against thieving men. They were totally unprepared and unable to stand against the power of God and His messenger (angel).

IV. The message from the angel of the resurrection (28:5-10).

28:5 And the angel answered and said unto the women, **Fear not ye: for I know that ye seek Jesus, which was crucified.** When the women arrived at the tomb, they saw the dazzling angel sitting on the stone. Mark says they saw "*a young man sitting on the right side, clothed in a long white garment*" (Mk.16:5). Luke says "*two men*



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stood by them in shining garments' (Lk24:4). Apparently, many angels were all about the tomb and the surrounding area attending Christ, joying and rejoicing over what God had done.

1. **And the angel answered and said unto the women, FEAR NOT ye:** The angel didn't speak to the guards, only the women. You have to remember this was just before dawn as the women went out. God knows the person who is seeking. He knows the movement of every heart.
 - a. **The reality of the resurrection brings joy, not fear.** Let not the news I have to tell you, be any surprise to you; let it be no terror to you; fear not any hurt, that I will do you. Be not afraid, remember the empty tomb.
 - b. **For I know that ye seek Jesus, which was crucified.** He's saying, '*you seek Him still, though He was crucified.*' That's what true believers do; you retain your kindness and love for Him.

28:6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

- c. **He is not here: for he is risen, as he said.** Jesus was not the first one brought back from the dead, for those He raised shall die again in this life, but Jesus was the first one resurrected and is still risen. Those that believe in Him shall live again with Him, for Jesus is not dead and is not to be looked for among the dead. He is alive! Jesus had told His disciples in Matt.16:21; 17:23; 20:19; 26:32 of this very event.
2. **COME SEE the place where the Lord lay.** The women could check the evidence themselves. The tomb was empty then and is empty today. The resurrection is an historical fact! Jesus is not in the tomb! Believe and live!
 - a. This is significant for the unbeliever because...
 - i. It verifies the Deity and Truthfulness of Jesus.
 - ii. It allows you to look at the evidence.
 - iii. It compels unbelievers to come face to face with reality, and the need to accept the Lordship of Jesus.
 - b. This is significant for the believer because...
 - i. It verifies our justification.
 - ii. It demonstrates that believers can become witnesses of the Lord's death and resurrection.
 - iii. It gives us hope concerning our own resurrection.

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.

3. **GO QUICKLY, AND TELL His disciples.** Sharing the glorious news is essential. Tell the news!
 - c. **He is risen from the dead.** The angel commanded them to be the first messengers of the good news of Jesus' resurrection.
 - d. **He goeth before you into Galilee...there shall ye see him:** He would reveal Himself to whom and to where He so desired;

...lo, I have told you:— The angel has told the women that He'll meet them and they shall see Him in Galilee. It was an appropriate honor. The discouraged believers (disciples) were the first ones the women were to tell. The disciples should have been the ones telling others, but because of fear and unbelief, it was the women that told the good news.

III. THE DISSEMINATION OF THE TRUE GOSPEL: THE GREAT COMMISSION MATTHEW 28:18-20

Dissemination means to widely distribute; the spread of information or knowledge.

28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Jesus met the disciples in Galilee. Galilee was where the Lord had conducted most of His ministry and where most of His disciples lived. He came assuring His disciples of His power.

1. Jesus' power and authority is a given power. It's given by God for one reason: to exalt Christ above and over all.
2. Jesus' power is above and over all that is in heaven and in earth.



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- a. The Lord's authority includes the power to rule and reign.
 - b. The Lord's authority includes the power to govern and direct.
 - c. The Lord's authority includes the power to forgive sins, to judge, receive, and reject men; to save and deliver men through life and death.
3. Jesus' power assures the believer of deliverance.

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. The Lord commissions His followers. He commissioned not only the eleven apostles, but all who were present, more than five hundred disciples. The very same charge that was given to them is also given to us. The Lord's commission was threefold:

1. He commissioned us to **go ye** and make disciples of all nations. There is a purpose in going and that is to make disciples. This is to be clearly understood. That's how the gospel is disseminated; spread through Christ's disciples in a wide range. We are to go where others that don't know who Jesus is to tell them of who Jesus is.
2. He commissioned us to **teach all nations and baptize them in the name of the Father, and of the Son, and of the Holy Ghost.**
 - a. We in turn began to teach all nations the Gospel of Christ. That's how the gospel is disseminated; broadcast to the public through our teaching. As we teach, we begin to spread God's message of His Son. It should always point to the Son! Jesus' Spirit will continue to mold and make those persons into His image.
 - b. Teaching that baptism is to be the immediate sign and the identifying sign that a person is now stepping out of the heathen (unbelieving) position and taking his stand with Christ.
 - c. Teaching that baptism is in the name of the Father, Son, and Holy Ghost and not in our name. Baptism is of crucial importance, for it is a sign of one's commitment to follow God and have His Spirit fill them; a statement of faith—belief of the Father, Son, and the Holy Ghost to reveal Himself.

28:20 Teaching them to observe all things whatsoever I have commanded you: and, to,—

3. He commissioned us **to teach them to observe all things that He had commanded.** What Christ had taught and commanded must be studied and taken in to the point of learning and knowing and practicing.

28:20 b ...I am with you always, even unto the end of the world. Amen. This was a promise to all who believe on Christ. This was His last assurance, and it was of protection. He didn't say I may be with you... or I will be with you when... No, He says **I am** (in the present tense) with you. Christ is there with the believer and the believer goes forth to make disciples of all nations even to the end of the world because the Father, Son, and Holy Ghost is with him (So be it).

SUMMARY:

This last Chapter of Matthew is short and to the point. According to the four gospels, Jesus rose from the dead following His crucifixion. It was the end of the Sabbath and it began to dawn. The two Mary's (Mary Magdalene and the other Mary) came to the tomb. There was the great spectacularness of an earthquake bringing forth the angel of the Lord. He rolled the stone away from the door and sat on it waiting to give the Good News: He told the women to **fear not... He Is Not Here for He Is Risen! Come see the place where he lay,** meaning, don't take my word, come see for yourself. Then he said **go quickly and tell the disciples He Is Risen from the dead...**, and **to meet Jesus in Galilee for that is where they will see Him (Matthews 28:1-7).**

Jesus came assuring His disciples of His power. All power was given to Him in heaven and in earth by God.

Therefore, He commissioned all His disciples to go and teach all nations, baptizing them in the name of the Father, Son and of the Holy Ghost; teaching them to observe all things that Christ had commanded because they would not be alone for He was there always, even unto the end of the world. So be it (**Matthews 28:18-20**).

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