

THE RESURRECTION IN MATTHEW

Matthew 28:9-10 and 28:16-20



METHOD

- ★ Are there any signs that the author had access to a source?
- ★ Is the story in any way “confirmed” by similar stories in another Gospel?
- ★ What needs are the time of writing are being addressed?
- ★ What was the evangelist trying to achieve by this story?



Mt 28:9-10

Mt 28:9 Suddenly Jesus met them and said, "Greetings!" And they came to him, took hold of his feet, and worshiped him. 10 Then Jesus said to them, "Do not be afraid; go and tell my brothers to go to Galilee; there they will see me."

Mt 28: 9 kai\ i0dou_ 0Ihsou~j u(ph&nthsen

au)tai=j le/gwn: xai/rete. ai9 de\ proselqou~sai e0kra&thsan au)tou~ tou_j po&daj kai\ proseku&nhsan au)tw|~. 10 to&te le/gei au)tai=j o(0Ihsou~j: mh_ fobei=sqe: u(pa&gete a)paggei/late toi=j a)delfoi=j mou i3na a)pe/lqwsin ei0j th_n Galilai/an, ka)kei= me o! yontai.



1. SOURCE?

1. Suddenly (lit. behold): 62-7-57
2. Jesus: 152-82-88
3. To meet: 2-1-2
4. Greetings (2PPImp) 2-0-2
5. To come to: 57-5-10
6. To take hold of: 12-15-2
7. Feet: 10-6-19
8. Worship: 13-2-3
9. Then: 90-6-15
10. Do not be afraid: 14-2-4
11. To go: 19-15-5
12. To go (2PPImp): 6-4-2
13. To tell: 8-5-11
14. To tell: (2PPImp) 3-0-1
15. Brother: 39-20-24
16. To go: 35-23-20
17. Galilee: 16-12-13
18. There: 3-1-0
19. To see: 72-50-81
20. To see (3PPIFut) 3-1-1



1. SOURCE?

- ★ Unique Matthean Vocabulary: None (in a very short passage of only 38 words)
- ★ Strongly Matthean Vocabulary (i.e. occurring 50% more frequently in Matthew in comparison with other Gospels):
Jesus (2), to come to (1), to worship (1); not to be afraid (1), to go (2nd person plural imperative)(1); to tell (2nd person plural imperative; 1); brother (1); to go (1); there (1), “they will see” (1)
- ★ Non-Matthean Vocabulary (i.e. any word occurring only here in Matthew and not elsewhere). There are none.



Mt 28:9-10

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2. CONFIRMATION?

- ★ The answer here is no. In the reports of the women at the tomb, it is nowhere said that they saw Jesus.
- ★ The one exception might be *Mary Magdalen* and Jesus in John 20. But, as we shall see, John's gospel dispenses with the angels at the tomb and makes explicit the encounter with the risen Lord.
- ★ But the differences are much greater than the similarities.



2. CONFIRMATION?

Matthew 28:9-10

Similarities

Sunday morning, risen Jesus, some women, conversation, message to the brothers

Dissimilarities

One angel, several women, the content of the conversation, only Jesus speaks, Galilee, no report of what they did (v.8?)

The vocabulary is Synoptic and especially Matthean (as we have just seen)

John 20:11-20

Similarities

Sunday morning, risen Jesus, a woman, conversation, message to the brothers

Dissimilarities

Two angels, one woman who speaks, the content of the conversation, a report of what Mary did.

The vocabulary is Johannine (as we shall see)



3. NEEDS MET?

- ★ One final comparison to be made
- ★ This will occur again in John's Gospel



Mt 28:1-8

Matt. 28:2 And suddenly there was a great earthquake; for an angel of the Lord, descending from heaven, came and rolled back the stone and sat on it. 5 But the angel said to the women, “Do not be afraid; I know that you are looking for Jesus who was crucified. 6 He is not here; for he has been raised, as he said. Come, see the place where he lay. 7 Then go quickly and tell his *disciples*, ‘He has been raised from the dead, and indeed he is going ahead of you to Galilee; there you will see him.’ This is my message for you.” 8 So they left the tomb quickly with fear and great joy, and ran to tell his disciples.

Mt 28:9-10

Matt 28:9 Suddenly Jesus met them and said, “Greetings!” And they came to him, took hold of his feet, and worshiped him. 10 Then Jesus said to them, “Do not be afraid; go and tell my *brothers* to go to Galilee; there they will see me.”

3. NEEDS MET?

- ★ It is clear that Matthew received no resurrection appearance narratives from Mark.
- ★ Instead, quite conservatively, Matthew creates an encounter, constructed of elements in the immediately preceding narrative, thus making explicit the real content that scene veiled in the language of apocalyptic.
- ★ At this very passage, it is possible that we are “catch” the evangelist in the creative moment.
- ★ This creative moment is a somewhat in tension with the angelic affirmation, “he is not here”, but at least one meaning of that is, he is not here in the form of a dead body.



4. PURPOSE?

- ★ Mk 16:8 adjusted: The real reason for the joy is not simply a message about Jesus, but rather an encounter with the risen Lord.
- ★ Secondly, as we just saw, good teacher that he is, he is not content for the implied to remain implicit. Thirdly, by placing this encounter before the story of the guards, he prepares the reader to dismiss that absurd tale.
- ★ Finally, the encounter forms a significant literary bridge to the final scene of this Gospel. The opening words of that final scene are important: Now the eleven disciples went to Galilee, to the mountain to which Jesus (not only some angel) had directed them. (Matt 28:16)



COMMENTARY

★ (Yet to be done)



MATTHEW 28:16-20

Matt. 28:16 Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. 17 When they saw him, they worshiped him; but some doubted. 18 And Jesus came and said to them, "All authority in heaven and on earth has been given to me. 19 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age."

Matt 28:16 Oi9 de\ e3ndeka maqhtai\ e0poreu&qhsan ei0j th_n Galilai/an ei0j to_ o!roj ou{ e0ta&cato au)toi=j o(0Ihsou~j, 17 kai\ i0do&ntej au)to_n proseku&nhsan, oi9 de\ e0di/stasan. 18 kai\ proselqw_n o(0Ihsou~j e0la&lhsen au)toi=j le/gwn: e0do&qh moi pa~sa e0cousi/a e0n ou)ranw|~ kai\ e0pi\ th~j gh~j. 19 poreuqe/ntej ou}n maqhteu&sate pa&nta ta_ e1qnh, bapti/zontej au)tou_j ei0j to_ o!noma tou~ patro_j kai\ tou~ ui9ou~ kai\ tou~ a(gi/ou pneu&matoj, 20 dida&skontej



1. SOURCE?

Eleven: 1-1-2

Disciple: 72-46-37

To go: 29-3-51

Galilee: 16-12-13

Mountain: 16-11-12

To show: 1-0-1

Jesus: 152-82-88

To see: 72-50-81

To worship: 13-2-3

To doubt: 2-0-0

To come to: 51-5-10

To speak (laleó): 26-21-31

To give: 56-39-60

All: 129-60-158

Authority: 10-10-16

Heaven: 82-18-35

Earth: 43-19-25

To teach: 3-0-0

Nation: 15-6-13

To baptise: 7-13-10

Name: 23-15-34

Holy Spirit: 10-8-28

To teach: 14-17-17

To keep: 6-0-0

Which: 15-14-10

To command: 4-2-1

Day: 45-27-83

Until: 49-15-28

Consummation: 5-0-0

Age: 6-4-4



1. SOURCE?

★ Uniquely Matthew

- To doubt, to keep, to teach, consummation.

★ Strongly Matthean

- Disciple, mountain, Jesus, to worship, to come to , heaven, earth, to command, until, age

★ Non-Matthean vocabulary

- Eleven and to show.



1. SOURCE?

- ★ As before, while some of the vocabulary is unique, a good deal is typical.
- ★ The statistically low occurrence of *eleven* and *to show* does not indicate a source (a) because *Eleven* is now sensible after the death of Judas; (b) *to show* does not occur with great frequency elsewhere.
- ★ The only other use in Luke is in a completely different context (Lk 7:8).



2. CONFIRMATION?

Matt. 28:16 Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. 17 When they saw him, they worshiped him; but some doubted. 18 And Jesus came and said to them, "All authority in heaven and on earth has been given to me. 19 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age."

Luke 24:50 Then he led them out as far as Bethany, and, lifting up his hands, he blessed them. 51 While he was blessing them, he withdrew from them and was carried up into heaven. 52 And they worshiped him, and returned to Jerusalem with great joy; 53 and they were continually in the temple blessing God.



2. CONFIRMATION?

- ★ The location is different (Galilee and Bethany, near Jerusalem).
- ★ There is doubt in *Matthew* but this was earlier in *Luke*, on the same Sunday (Lk 24:37).
- ★ In *Luke* Jesus says nothing, having spoken fairly fully in the previous narrative. The words in *Matthew* are very much his own, as we have just seen.
- ★ Finally, the *Luke* scene marks the end of the appearance and Jesus withdraws. The contrary is affirmed in *Matthew*, I am with you always.



3. NEEDS?

- ★ The missionary outreach of the Matthean church is highly significant throughout the Gospel.
- ★ It is embedded in the story of the Magi in the birth narratives.
- ★ It is present especially in Mt 8-10 and in Mt 25:31-46. A brief commentary may help us explore the needs of the time of writing.



4. PURPOSE?

(i) In Matthew's Gospel, Jesus is portrayed as a new Moses-type figure. This is very clear from Matt 1-2. Within the Gospel itself, Jesus' central teaching is given from a mountain (Matt 5-7), just as Moses gave his teaching on Mount Sinai. Finally, just as Moses went up a mountain (Mount Nebo, within sight of the Holy Land) before his final departure (Deut 34:1-2), likewise Jesus from a mountain, this time within the Holy Land, makes his final appearance.



4. PURPOSE?

(ii) The phrase “I am with you” or “I will be with you” has a tremendous echo in the Old Testament: Noah, Abraham, Jacob, Moses, Joshua, David, Solomon, Isaiah and so on are all given this promise. It is especially rich in the book of Jeremiah (Jer 1:8, 19; 15:20; 30:11; 42:11; 46:28): Do not be afraid of them, for I am with you to deliver you, says the Lord.” (Jeremiah 1:8)



4. PURPOSE?

(iii) Behind this lies the name of God as revealed to Moses.

But Moses said to God, “If I come to the Israelites and say to them, ‘The God of your ancestors has sent me to you,’ and they ask me, ‘What is his name?’ what shall I say to them?” God said to Moses, “I Am Who I Am.” He said further, “Thus you shall say to the Israelites, ‘I Am has sent me to you.’” God also said to Moses, “Thus you shall say to the Israelites, ‘The Lord, the God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you’: This is my name forever, and this my title for all generations. (Exodus 3:13–15)

That in turn is taken up in a special way by the prophet Isaiah (cited in Matt 1:22-23), because Immanuel means literally God (El) with us (immanu).

Therefore the Lord himself will give you a sign. Look, the young woman is with child and shall bear a son, and shall name him Immanuel. (Isaiah 7:14)



4. PURPOSE?

Dan. 7:13 “I saw in the night visions,
and behold, with the clouds of heaven
there came one like a son of man,
and he came to the Ancient of Days
and was presented before him.

14 And to him was given dominion
and glory and a kingdom,
that all peoples, nations, and languages
should serve him;
his dominion is an everlasting dominion,
which shall not pass away,
and his kingdom one
that shall not be destroyed.



COMMENTARY

16 That is, the Twelve minus Judas. Galilee – Mark’s Gospel promised they would see the Risen Lord in Galilee. This probably means that on the Gentile mission, they would experience the Second Coming. However, by the time Matthew’s Gospel was written, already it was clear that there would be “time of the Church”, with some rudimentary structures. So, in this Gospel, the function of the Galilee appearance changes to a commission to continue the mission.

17 A reassuring feature of the resurrection appearance narratives is the initial doubt of the recipients. Worship of Jesus began early and is noted in the Gospel of Matthew from the start.

18 Heaven and earth, as a combined expression, occur in this Gospel more frequently than in the others (24-4-10-4). This is the universal, even cosmic authority of the Risen Lord as shown in Matthew 25 especially.



COMMENTARY

19 This is the first mention of baptism since Jesus' own baptism (Matt 3:6, 11, 13-14, 16). As we see from Romans 6, Christian baptism is essentially different from the baptism of John. The Trinity, as a doctrine, is present in nuce in the NT, although rare. It takes several centuries before the Church proposed what we would recognize as the Trinity. However, the seeds are present in texts such as this one. Disciples are mentioned very frequently in this Gospel (74-48-40-79).

20 There is a great deal of Jesus' teaching in Matthew's Gospel, collected into five great speeches (5-7, 10, 13, 18, 23-25). The "being with" echoes the name given to Jesus uniquely in this Gospel: "All this took place to fulfill that which had been spoken by the Lord through the prophet: 'Look, the virgin shall conceive and bear a son, and they shall name him Emmanuel,'" (Matt 1:22-23)



DISCUSSION



DISCUSSION

