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Acts chapter 10

34 Then Peter began to speak: 'I now realize how true it is that God does not show favoritism **35** but accepts from every nation the one who fears him and does what is right. **36** You know the message God sent to the people of Israel, announcing the good news of peace through Jesus Christ, who is Lord of all. **37** You know what has happened throughout the province of Judea, beginning in Galilee after the baptism that John preached-- **38** how God anointed Jesus of Nazareth with the Holy Spirit and power, and how he went around doing good and healing all who were under the power of the devil, because God was with him.

39 We are witnesses of everything he did in the country of the Jews and in Jerusalem. They killed him by hanging him on a cross, **40** but God raised him from the dead on the third day and caused him to be seen. **41** He was not seen by all the people, but by witnesses whom God had already chosen--by us who ate and drank with him after he rose from the dead. **42** He commanded us to preach to the people and to testify that he is the one whom God appointed as judge of the living and the dead. **43** All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name.'

Context Summary

Acts 10:34–43 describes the first group of Gentiles receiving salvation. A Roman centurion in the Roman capital of Caesarea Maritima has filled his house with

friends and family to hear from Peter, one of the leaders of a new Jewish sect. As a God-fearing Gentile in Samaria, the centurion knows about the prophets and the events around Jesus' ministry and crucifixion. He apparently needs to know about the resurrection and Jesus' role in God's plan of forgiveness. Before Peter is even finished speaking, the Holy Spirit falls on the group, and the era of Gentile Jesus-followers begins.

Acts 10:34, NIV: Then Peter began to speak: 'I now realize how true it is that God does not show favoritism

What does Acts 10:34 mean? [[↑ See verse text ↑](#)]

Peter is in Caesarea Maritima, the Roman capital of Samaria and Judea, in the home of a Roman centurion, Cornelius. Peter is facing a crowd of Cornelius' soldiers, family, friends, and household members, as well as six Jesus-followers from Joppa (Acts 11:12). Two day before, he'd had a strange vision wherein God repealed the kosher food laws (Acts 10:9–16). Moments before, Cornelius related the story that an angel told Cornelius—a Gentile—to listen to what Peter had to say (Acts 10:30–33).

Peter had seen Jesus care for a Syrophoenician woman (Mark 7:24–30), speak kindly with a Samaritan woman (John 4:1–45), and even praise a trusting centurion (Matthew 8:5–13). Peter had even watched the Holy Spirit fall on a town full of Samaritans (Acts 8:14–17). But the Syrophoenician woman and the centurion were secondary tasks in Jesus' overall public ministry to Jews, and Samaritans are part Jewish.

Now, Peter begins to understand. All those events in Jesus' ministry when He focused on the marginalized, the "unclean," and the foreigners weren't additions to or distractions from the mission—they *are* the mission. Jesus came for Jews and Samaritans and Gentiles.

When a passage says the speaker "opened his mouth" (Matthew 5:2), it means they said something important. The next sentence Peter says is the start of the international church.

Acts 10:35, NIV: but accepts from every nation the one who fears him and does what is right.

What does Acts 10:35 mean? [[↑ See verse text ↑](#)]

Peter is in Caesarea Maritima, in a house filled with Gentiles who are anxiously listening to hear how they can worship the one true God. Many of them already follow the Jewish God. They know a bit about Jesus, including His ministry and crucifixion (Acts 10:38–39). Peter is telling them about the resurrection and the fact God has given Jesus the authority to judge the rebellious and save the faithful.

Before Jesus ascended to heaven, He told the disciples they would be His witnesses in Jerusalem, Judea, and Samaria, and to the ends of the earth (Acts 1:8). They spent the first several years focused on Jerusalem. When persecution drove the Jerusalem believers out, they took Jesus' message out to Samaria and Judea. Peter, himself, validated the salvation of Samaritans (Acts 8:14–17). Very likely Philip started the church in Caesarea (Acts 8:26–40). Peter now affirms that *anyone* who has faith can be saved (see also Ephesians 2:8–9). This verse will be fulfilled more fully in the end times; even Israel's sometimes-enemies will be God's people (Isaiah 19:24–25).

The statement Peter makes here in verse 35 combined with the fact the Holy Spirit came to the crowd before Peter was done with his gospel message (Acts 10:44) make some think the devout will be saved even if they haven't heard the gospel. That's wrong. Cornelius' friends already have a rudimentary understanding of Jesus' work; they are primed to hear and accept more, and Peter does explain that Jesus lives (Acts 10:40), is judge (Acts 10:42), and gives forgiveness of sins to those who believe in Him (Acts 10:43). The Holy Spirit coming on them shows they understand and accept Peter's words (Acts 11:14) and that further explanation or affirmation is not necessary for salvation. Cornelius' acts (Acts 10:2, 4) didn't save him. They were signs of his already strong faith in God (James 2:14–26). He just needed faith in Jesus.

Acts 10:36, NIV: You know the message God sent to the people of Israel, announcing the good news of peace through Jesus Christ, who is Lord of all.

What does Acts 10:36 mean? [[↑ See verse text ↑](#)]

Peter is making a point that we don't often think about. "God shows no partiality" (Acts 10:34), but accepts anyone who fears Him from any nation (Acts 10:35) for the purpose of peace through Jesus. We cannot experience true peace if we judge others on artificial, worldly standards. Peter, a Jewish leader of the church, cannot have God's peace if he doesn't accept that God wants Gentiles, too. We cannot really experience the peace Jesus died for if we don't accept that God also loves people of different ethnicities, skin colors, nationalities, political leanings, denominations, and genders. We know this on some level, but we also forget, like Peter will do (Galatians 2:11–14) and need to be reminded. Outside the non-negotiable essentials of the faith, our brothers and sisters in Christ don't have to live, look, or even believe exactly as we do.

The peace that Jesus' sacrifice offers is founded on our relationship with God. We have peace with God when our sins are forgiven and God sees Christ's righteousness in us. Jesus died "while we were enemies" of God (Romans 5:10). Our reconciliation with God reconciles us to other believers—a fact we should strive to live out. It also gives us the mission to join in God's work of reconciling the world to Him by sharing Jesus' story (2 Corinthians 5:18–21).

Hundreds of years before Peter preached the gospel to a room full of Gentiles, Daniel prophesied about the "son of man," saying, "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" (Daniel 7:14). The "word" is both the gospel and the *logos*—Jesus, Himself (John 1:1).

Acts 10:37, NIV: You know what has happened throughout the province of Judea, beginning in Galilee after the baptism that John preached—

What does Acts 10:37 mean? [[↑ See verse text ↑](#)]

Peter is speaking to a household of Gentiles in Caesarea Maritima, the Roman capital of Samaria and Judea. The Gentiles follow the Jewish God, but although they have heard of Jesus, they don't know the whole story.

John's baptism of Jesus started His ministry. John was the son of Elizabeth, Mary's kinswoman, and Zechariah, a priest (Luke 1:5–25). They lived in Judea, south of Samaria which is south of Galilee, and John stayed in Judea, at the Jordan River, during his ministry. There are several different sects of Judaism, including Pharisees, Sadducees, and Essenes. When a person chose to commit to a sect or a teacher, they were baptized as a public display of their allegiance. John preached that people should repent of their sins—admit they were sinning against God and resolve to change their ways. Despite the fact Jesus never sinned, He validated John's message by having John baptize Him. At the baptism, the Holy Spirit descended on Jesus, in some way empowering Him for ministry (Matthew 3). John's ministry was extremely popular. Years later, in Ephesus, Priscilla and Aquila meet Apollos, who spoke of Jesus accurately but only knew about John's baptism (Acts 18:24–28). They shared more with him and Apollos became an apologist, evangelist, church leader, and friend of Paul's. Similarly Paul completes the education of a dozen of John's disciples, who place their faith in Jesus and receive the Holy Spirit (Acts 19:1–7).

Immediately after Jesus' baptism, He was led by the Holy Spirit to be tempted by Satan (Matthew 4:1–11). He returned to Nazareth until He heard that Herod Antipas had arrested John (Mark 1:14). Then He began His public ministry in Galilee.

Acts 10:38, NIV: how God anointed Jesus of Nazareth with the Holy Spirit and power, and how he went around doing good and healing all who were under the power of the devil, because God was with him.

What does Acts 10:38 mean? [[↑ See verse text ↑](#)]

God's anointing of Jesus is clear. Matthew records Jesus' baptism: "And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him; and behold, a voice from heaven said, 'This is my beloved Son, with whom I am well pleased'" (Matthew 3:16–17). Somewhere around the age of thirty to thirty-three, the time when Jewish men were considered mature enough to teach, God publicly ordained Jesus' ministry. He

fulfilled the prophecy of Isaiah 61:1–3, accepting God's anointing to bring us good news.

How and why God the Father anointed Jesus with power is more confusing. Jesus is God the Son who "took on" the flesh of humanity so that He is fully God and fully man. He had to do this to be a suitable sacrifice for our sins. Philippians 2:7 says Jesus "emptied himself." The theological term for this is *kenosis*. The big question is, what did Jesus empty Himself of? Certainly not His deity, holiness, or righteousness. He did set aside His privileges as God—His right to be worshiped and to rule creation. We know He took on human limitations, like hunger, fatigue, thirst, and pain. What's less clear is His perfect knowledge and power. He did not know when He would return (Matthew 24:36). He claimed His power was from the Holy Spirit (Mark 3:28–30). What, exactly, that means is unclear.

Peter might have given some examples of the "good and healing" Jesus did, but either he cut his narration to Luke short or Luke only covered the basics. Throughout His ministry, Jesus blessed the vulnerable and held the powerful responsible (John 2:1–11, 13–16; Mark 10:13–16), He healed the demonically oppressed (Mark 1:23–26; 5:1–13; Matthew: 17:14–18), and brought the dead to life (Mark 5:39–43; John 11:38–44). Most importantly, not only was God with Him, He is God with us (Isaiah 7:14; Matthew 1:23).

Acts 10:39, NIV: We are witnesses of everything he did in the country of the Jews and in Jerusalem. They killed him by hanging him on a cross,

What does Acts 10:39 mean? [[↑](#) See verse text [↑](#)]

Peter is in Caesarea Maritima at the home of the Roman centurion Cornelius. Cornelius has invited friends and family—many of whom worship the Jewish God—to hear what Peter has to say. Peter quickly overcomes his shock at being invited to the home of a Gentile and tells them about Jesus.

It's unclear who the "we" are. Peter had been in Lydda and Joppa, west of Jerusalem. When he received Cornelius' invitation in Joppa, he brought "six brothers" (Acts 11:12) from Joppa (Acts 10:23). We don't know who they are or where they learned about Jesus. They may have heard Jesus speak. They may

have been in Jerusalem at some point when Peter and the other apostles preached. Or they may be recent converts thanks to Philip (Acts 8:40). Peter's fellow witnesses may be the other apostles who aren't there but were commissioned by Jesus to tell His story shortly before the ascension (Acts 1:8).

Traditional verse divisions create an awkward separation here, as verse 40 completes Jesus' death with the resurrection. A "tree" is any vertical piece of wood—in this case the cross, but in the Old Testament sometimes an Asherah pole. To be crucified was the greatest dishonor in Roman culture, but to hang from a "tree" was a curse according to the Jews (Deuteronomy 21:22–23). It's unclear what the "country of the Jews" means; it could mean Judea or Judea and Galilee.

Acts 10:40, NIV: but God raised him from the dead on the third day and caused him to be seen.

What does Acts 10:40 mean? [[↑](#) [See verse text](#) [↑](#)]

Peter is speaking to a houseful of Gentiles in Caesarea Maritima about Jesus. They know vaguely who He is, and they follow the Jewish God, but they don't know the specifics. Because they are not Jews, like Stephen's audience (Acts 7), Peter does not go into detail about how Jesus fulfills the Old Testament prophecies, although he does mention it (Acts 10:43). Instead, he starts with John's baptism—the public admission of sin and choice to repent and follow God more faithfully. It's not stated if Peter's host, a Roman centurion named Cornelius, knew John, but he does know of him and seems to follow his teaching (Acts 10:1–2, 37).

When Pilate was governor of Judea, he seemed to spend much of his time in Jerusalem. He was removed from his position and Herod Agrippa I was given the title of king of Samaria and Judea. He kept his capital in Caesarea, on the coast of the Mediterranean. As a soldier, Cornelius would have heard the rumors surrounding Jesus' death. The story of what happened after is more nebulous.

In Matthew 27:62–66, the chief priests and Pharisees approach Pilate, requesting security measures for Jesus' tomb so the disciples can't steal His

body and claim He rose from the dead. When the angels arrive, the guards prove ineffective (Matthew 28:4). The guards report back to the priests that Jesus is gone; the priests pay them off, telling them to say they fell asleep and the disciples stole the body (Matthew 28:11–15).

Tradition says these guards were Roman soldiers. Cornelius certainly would have heard something about the account. For one, news spreads quickly and widely in the military. For another, if a Roman soldier fell asleep during guard duty, he was vulnerable to execution. But it's not clear *what* Cornelius heard about the events after Jesus' crucifixion—probably rumors and half-truths that Peter is now clearing up.

Acts 10:41, NIV: He was not seen by all the people, but by witnesses whom God had already chosen--by us who ate and drank with him after he rose from the dead.

What does Acts 10:41 mean? [[↑ See verse text ↑](#)]

Peter is explaining to a house filled with Gentile God-followers why they may not have heard the details of Jesus' resurrection. His host is a Roman centurion in Caesarea Maritima and certainly would have heard rumors that this Jewish teacher had either risen from the dead or His disciples stole His body and claimed He had. Peter explains that after His resurrection Jesus didn't show Himself to everyone. Specifically, Jesus appeared and ate with the disciples (Luke 24:30, 41–43; John 21:13). Jesus didn't try to prove His resurrection to all His detractors; He sent the disciples as witnesses (Acts 1:8). This is a similar strategy to His silencing of the demons who identified Him as the Son of God (Mark 1:24–25; 3:11–12). His witnesses would be followers who were trained to give the correct context, not enemies who could twist the truth, although hundreds did see Jesus after the resurrection (1 Corinthians 15:3–7).

"Witness" is from the Greek root word *martys*. It means a legal or historical spectator who can swear to what he has seen, a role Jesus bestowed to the apostles right before His ascension into heaven (Acts 1:8). Peter says, "we are witnesses" (Acts 10:39). He is with six unidentified men from Joppa (Acts 10:23; 11:12), but apparently at least some of them saw Jesus after the resurrection. In

Roman law, as in the Mosaic law, two witnesses are required to validate any testimony.

But *martys* is also the origin of the English word *martyr*. It is someone who embodies the example of Jesus by being willing to die for what they believe about Him. The apostles fulfilled Jesus' commission; all but John are recorded to have been martyred for their faith.

Acts 10:42, NIV: He commanded us to preach to the people and to testify that he is the one whom God appointed as judge of the living and the dead.

What does Acts 10:42 mean? [[↑ See verse text ↑](#)]

Cornelius, a Roman centurion, is a devout man, meaning a Gentile who faithfully worships the Jewish God but has not fully converted to Judaism. He is generous and prays continually (Acts 10:1–2). Several days before, an angel appeared to him and said, "Your prayers and your alms have ascended as a memorial before God" (Acts 10:4). Outward behavior and faith in God are not required to "earn" an invitation—however, Cornelius' actions have demonstrated that his is the kind of heart open to hearing the gospel of Jesus Christ.

Peter is explaining to Cornelius that Jesus of Nazareth is the judge who found Cornelius worthy. God came in the chosen human form of Jesus (John 5:22–27), and Jesus knows our hearts (John 2:23–25). Years later, Paul will say something similar to the philosophers in Athens: "The times of ignorance God overlooked, but now he commands all people everywhere to repent, because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead" (Acts 17:30–31).

Many of the Athenian philosophers will reject Paul's words because they don't believe the dead rise again. Peter is telling Cornelius and his guests that he and, apparently, some of the men he brought from Joppa witnessed Jesus alive after the crucifixion. Jesus then commissioned Peter and the other apostles to share this witness to whomever would listen—"in Jerusalem and in all Judea and Samaria, and to the end of the earth" (Acts 1:8). They are currently in Samaria, but considering the Gentile audience, Peter is reaching the end of the earth.

Acts 10:43, NIV: All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name.'

What does Acts 10:43 mean? [[↑](#) [See verse text](#) [↑](#)]

Peter is in Caesarea Maritima, the Roman capital of Samaria and Judea, at the home of Cornelius, a Roman centurion who devoutly follows the Jewish God. An angel appeared to Cornelius and told him to send for Peter. As his messengers approached the house where Peter was staying, Jesus sent Peter a vision explaining that Gentiles were welcome to follow Him, as well. Peter went with the messengers and found a household of people ready to hear his testimony of Jesus (Acts 10:1–33).

The "prophets" are those mentioned in the Old Testament, including Moses (Deuteronomy 18:15), David (Psalm 22), Isaiah (53; 61:1–3), Hosea (Hosea 6:1–2), and Jonah. They, like the apostles (Acts 1:8), bear witness to Jesus' identity as the Son of God and the Jewish Messiah. Jesus "name" doesn't mean the syllables Peter uses to identify Him. It means His power, authority, sovereignty, and deity: His identity. Jesus saves because of who He is.

"Forgiveness" is from the Greek root word *aphesis*. This refers to when a victim voluntarily releases their right to personally punish their aggressor. The governing authorities will still hold the perpetrator legally and financially responsible for their crime, but the impetus comes from the law, not the victim. Jesus covered the legal ramifications of sin at the cross, and offers both personal and legal forgiveness for any who trust in His name.

Psalm chapter 16

New International Version

1 A miktam of David. Keep me safe, my God, for in you I take refuge. **2** I say to the LORD, 'You are my Lord; apart from you I have no good thing.' **3** I say of the

holy people who are in the land, 'They are the noble ones in whom is all my delight.'

4 Those who run after other gods will suffer more and more. I will not pour out libations of blood to such gods or take up their names on my lips. **5** LORD, you alone are my portion and my cup; you make my lot secure. **6** The boundary lines have fallen for me in pleasant places; surely I have a delightful inheritance. **7** I will praise the LORD, who counsels me; even at night my heart instructs me. **8** I keep my eyes always on the LORD. With him at my right hand, I will not be shaken. **9** Therefore my heart is glad and my tongue rejoices; my body also will rest secure, **10** because you will not abandon me to the realm of the dead, nor will you let your faithful one see decay. **11** You make known to me the path of life; you will fill me with joy in your presence, with eternal pleasures at your right hand.

Context Summary

Psalm 16:1–4 rejoices in the Lord's protection. David asks God to keep him secure, and he tells the Lord he has nothing good apart from Him. David delights in the fellowship he enjoys with other believers. In contrast, he is determined not to associate with idolaters. David is certain that those who worship false gods will encounter an increasing number of sorrows.

Psalm 16:1, NIV: A miktam of David. Keep me safe, my God, for in you I take refuge.

What does Psalm 16:1 mean? [[↑ See verse text ↑](#)]

David asks the Lord to keep him safe. His life was marked with combat and other dangers (1 Samuel 19:8; Psalm 144:1); he deeply understood what it meant to trust God for protection. As part of that, David recognized that ultimate security only comes from God. A "refuge" is a shelter, meant to protect against some threat or disaster. In the ancient world, that might have included a reinforced tower or a cave in a high mountain. A refuge kept the threat—such as an enemy—at bay.

Early in life, David learned to trust in the Lord for safety. His battle with the giant Goliath demonstrates this. He met Goliath with only a staff, a shepherd's pouch, a sling, and five smooth stones. When Goliath mocked him, David responded,

"This day the LORD will deliver you into my hand, and I will strike you down and cut off your head" (1 Samuel 17:46). He also declared, "The battle is the LORD's" (1 Samuel 17:47). We can learn from past victories that the Lord is our refuge and worthy of our trust. Romans 8:37 points out that even earthly defeat is only temporary: "We are more than conquerors through him who loved us."

Psalm 16:2, NIV: I say to the LORD, 'You are my Lord; apart from you I have no good thing.'

What does Psalm 16:2 mean? [[↑ See verse text ↑](#)]

This records part of David's prayer. He confesses that God is his Lord. He has a personal relationship with the Lord. His faith is anchored in God. He also states that the Lord is his sole good. In comparison to God, nothing in David's life was good, and apart from God, nothing was comparatively good in David. James assures us, "Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change" (James 1:17). The believer can acknowledge what David acknowledges in Psalm 23:6: "Surely goodness and mercy shall follow me all the days of my life."

Whoever thinks he is good apart from a personal relationship with the Lord is mistaken. Romans 3:12 states, "All have turned aside; together they have become worthless; no one does good, not even one." It is possible to appear good in the sight of humans, but it is impossible to appear good in the eyes of the Lord without a personal relationship with Him.

Psalm 16:3, NIV: I say of the holy people who are in the land, 'They are the noble ones in whom is all my delight.'

What does Psalm 16:3 mean? [[↑ See verse text ↑](#)]

David has fellowship with the Lord; therefore, he has fellowship with the Lord's people, "the saints in the land." The word "saints" identifies those who are set apart unto the Lord. These are not a special class of extra-righteous people, but

all who are saved by grace through faith. David calls the saints "excellent ones." This designation portrays the Lord's people as noble or glorious. The New Testament calls believers in Christ "saints" (Ephesians 1:1).

The apostle John cites love of fellow believers as a proof of one's salvation. First John 2:10–11 states: "Whoever loves his brother abides in the light, and in him there is no cause for stumbling. But whoever hates his brother is in the darkness." Jesus commanded believers to love one another, and this love mirrors His love. He said, "A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another" (John 13:34). He identified this love as evidence that believers are His disciples (John 13:35). David expresses his love for fellow believers, as well.

Psalm 16:4, NIV: Those who run after other gods will suffer more and more. I will not pour out libations of blood to such gods or take up their names on my lips.

What does Psalm 16:4 mean? [\[↑↑ See verse text ↑↑\]](#)

Contrast between believers and unbelievers is a running theme in Scripture. In the prior verse, David expressed delight in the saints (Psalm 16:3), but here he refuses to participate in false faiths. Although Israel was called to be holy as a nation, not everyone in the land was holy. Many were idolaters. They worshiped "another god" and performed drink offerings to these false deities. David predicts they will experience an increasing number of sorrows.

Although New Testament believers are commanded to demonstrate love for unbelievers (Matthew 5:44; 22:36–40), they must not love their sin (1 Thessalonians 5:22). Second Corinthians distinguishes believers as the temple of the living God (2 Corinthians 6:16). As such, believers must not become "unequally yoked with unbelievers" (2 Corinthians 6:14). The same passage commands believers: "Therefore go out from their midst, and be separate from them" (2 Corinthians 6:17).

Although Lot was a believer, he chose to form close ties with the wicked Sodomites (Genesis 13:12–13). He moved into Sodom and rose to prominence there, but ultimately lost everything he possessed when God judged Sodom

(Genesis 19:15–16). He was fortunate not to join the ultimate end of those whose "sorrows...shall multiply."

Psalm 16:5, NIV: LORD, you alone are my portion and my cup; you make my lot secure.

What does Psalm 16:5 mean? [[↑ See verse text ↑](#)]

David rejoices in his relationship with the Lord. As used in the Old Testament, references to a "portion" implied sharing in something. It also suggested that with which a person was gifted, or allotted, either in life or some other situation (Ecclesiastes 9:9). To say that God is one's "portion" is to celebrate being part of the family of God (Galatians 4:5; 1 John 3:1). Similar symbolism comes in the concept of a "cup;" this can also refer to something a person has been assigned or allotted, for good or for bad (Matthew 20:22; 26:39).

The Levites were the tribe who received no land in Canaan but were honored with priestly duties. Their "portion" was God: "You shall have no inheritance in their land, neither shall you have any portion among them. I am your portion and your inheritance among the people of Israel" (Numbers 18:20). This idea is part of the reference to "lines" in the following verse (Psalm 16:6). Likewise, David's most valuable inheritance was his relationship with the Lord. God is all David needs. In Psalm 23:1, David confesses, "The LORD is my shepherd; I shall not want."

Psalm 73 reveals how Asaph wondered why the wicked prospered, but he didn't (Psalm 73:2–3). However, he learned to see matters from the Lord's perspective and concluded, "Whom have I in heaven but you? And there is nothing on earth that I desire besides you [the Lord]" (Psalm 73:25). The believer whose attitude matches that of David and Asaph enjoys true riches and perfect peace (1 Timothy 6:6).

Psalm 16:6, NIV: The boundary lines have fallen for me in pleasant places; surely I have a delightful inheritance.

What does Psalm 16:6 mean? [[↑↑ See verse text ↑↑](#)]

When Israel conquered Canaan, the Lord assigned each tribe a portion of the land except Levi, whose inheritance was the Lord (Joshua 13–21). Each inherited section of Canaan was carefully allocated and marked. Measuring lines specified the land each tribe, clan, and family owned. Each lot received a landmark that was permanent. Deuteronomy 19:14 prohibited the people from moving the landmarks. This verse commands: "You shall not move your neighbor's landmark, which the men of old have set, in the inheritance that you will hold in the land that the LORD your God is giving you to possess."

Continuing his celebration from the prior verse (Psalm 16:5), David rejoices that his inheritance had fallen in pleasant places. He views his inheritance as a beautiful gift from the Lord. Believers, too, have a beautiful inheritance as a gift from the Lord. Ephesians 1:11 explains, "In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will."

Psalm 16:7, NIV: I will praise the LORD, who counsels me; even at night my heart instructs me.

What does Psalm 16:7 mean? [[↑↑ See verse text ↑↑](#)]

In close fellowship with the Lord David received guidance from God. The Lord told him what to do and what to avoid. Even during many nights, the Lord instructed David. In response to that help, David blessed the Lord. To "bless" means to speak well of.

David calls the Lord's counsel "instruction." David's statement here uses the Hebrew word *kilyot*, which refers to his inner organs—literally, to the kidneys. In Hebrew thinking, this was the center of one's feelings and emotions, much as "the heart" is used in modern English. It is the innermost part of a person (Psalm 139:13; Proverbs 23:16). That David then speaks about this in the context of guidance from God suggests the idea of the human conscience. When David did wrong, the Lord brought a feeling of correction, and David learned from it.

The Lord instructs believers today from His written Word. It is given for "training in righteousness" (2 Timothy 3:16). However, when a believer acts contrary to Scripture, God teaches him by chastening him. God treats believers as sons by chastening them. The chastening is temporary, and it is designed to yield "the peaceful fruit of righteousness to those who have been trained by it" (Hebrews 12:7–11).

Psalm 16:8, NIV: I keep my eyes always on the LORD. With him at my right hand, I will not be shaken.

What does Psalm 16:8 mean? [[↑↑ See verse text ↑↑](#)]

Here, David testifies that he trusts in the Lord to protect and defend him. In ancient writing, the "right hand" represented someone's ultimate strength and power. In the case of David, the sense that God was at his right hand was a feeling of confidence.

Along the same lines, David has identified the Lord as his *guide* (Psalm 16:7), now he identifies God as his *guard*. Having the Lord as a protection kept David confident and unafraid. Nothing would move or shake him. He was secure in all the blessings the Lord had bestowed on him. This goes beyond a shallow assumption that David will survive—as the following passage shows, this is a confidence that God is eternally with David *even if* he meets death (Psalm 16:9–11).

In John 10:28–29 Jesus promises to safeguard all who trust in Him. He says, "I give them eternal life, and they will never perish, and no one will snatch them out of my hand. My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand." David knew that even if he walked through the valley of the shadow of death he did not have to fear because the Lord, his Shepherd, would protect him (Psalm 23:4).

Psalm 16:9, NIV: Therefore my heart is glad and my tongue rejoices; my body also will rest secure,

What does Psalm 16:9 mean? [[↑ See verse text ↑](#)]

Because the Lord is always at David's right hand—symbolizing God's protection and support—he rejoices with everything he is (Mark 12:30). Even the thought of death does not disturb David. He believes the Lord will keep him secure even in the event of death (Psalm 16:10–11). David knows he will live so long as God intends him to (Psalm 39:4), and after that, he will still be guided and protected by the Lord.

Death naturally inspires fear, but Christian believers have reason not to be afraid. For those who put their faith in Christ, death is simply a transfer of the believer from earth to glory, from the presence of sin into the presence of the Savior. In 2 Corinthians 5:6–8, the apostle Paul writes: "So we are always of good courage. We know that while we are at home in the body we are away from the Lord, for we walk by faith, not by sight. Yes, we are of good courage, and we would rather be away from the body and at home with the Lord." In Philippians 1:21 he testifies: "For to me to live is Christ, and to die is gain."

Psalm 16:10, *NIV*: because you will not abandon me to the realm of the dead, nor will you let your faithful one see decay.

What does Psalm 16:10 mean? [[↑ See verse text ↑](#)]

One thousand years before Jesus died on the cross, David predicted Jesus' resurrection. He prophesied that the Lord would not abandon Jesus' soul in *sheol*, the vague Hebrew concept of afterlife. Further, the Lord would not allow Jesus, the "holy one," to undergo corruption. In his address to the Jews on the Day of Pentecost, the apostle Peter applied the words of this verse to Jesus' resurrection (Acts 2:22–32). Paul quoted Psalm 16:10 at Antioch (Acts 13:35–37).

Jesus arose in a glorified body, one that was incapable of dying. He was able to eat food and appear in a locked room (Luke 24:28–42). He arose the third day after His crucifixion and was seen by Peter, the Twelve, 500 hundred believers, James, all the apostles, and Paul (1 Corinthians 15:3–8). Romans 4:24–25 affirms that God "raised from the dead Jesus our Lord, who was delivered up for

our trespasses and raised for our justification." Because Jesus lives, every believer will live also (John 11:25).

Psalm 16:11, NIV: You make known to me the path of life; you will fill me with joy in your presence, with eternal pleasures at your right hand.

What does Psalm 16:11 mean? [[↑ See verse text ↑](#)]

Closing his psalm, David thanks the Lord for showing him the way of life that leads to heaven. There is nothing drab or boring about heaven. It is a place of fullness of joy and unending delights. The greatest joy comes from being in Jesus' presence. First Thessalonians 4:17 promises that believers will be with the Lord forever. We will see Him face to face, and we will be like Him (1 John 3:2). Every believer will have a body like His glorified body (Philippians 3:20–21). In heaven we will be free forever from sin, sickness, sadness, and dying. We will enjoy a reunion with our Christian loved ones and friends. We will not be burdened by our present experiences of restricted time and space.

Heaven is an attractive place. Revelation 21 —22 describes it as far beyond the glories of any place on earth. It has gates of pearl and streets of gold. Paul, who was caught up to heaven, calls it "paradise" (2 Corinthians 12:2–3). Even when death seems likely (Psalm 16:8–10), those who have put their faith in Christ can look forward with hope and joy.

Colossians chapter 3

New International Version

1 Since, then, you have been raised with Christ, set your hearts on things above, where Christ is, seated at the right hand of God. **2** Set your minds on things above, not on earthly things. **3** For you died, and your life is now hidden with Christ in God. **4** When Christ, who is your life, appears, then you also will appear with him in glory.

Context Summary

Colossians 3:1–11 encourages Christian believers to focus their attention on godly, spiritual things. Those who are spiritually free, thanks to their faith in Christ, should not live in the sins which used to be their habit. Paul specifically refers to certain sins such as sexual immorality, jealousy, slander, lying, and revenge. These are not simply to be avoided: Paul tells believers to "put to death" such behaviors in their own lives. All believers are united in Christ, so all believers should act as people committed to their Savior. The next passage will contrast these sins with the positive behaviors Christians are meant to undertake.

Colossians 3:1, NIV: Since, then, you have been raised with Christ, set your hearts on things above, where Christ is, seated at the right hand of God.

What does Colossians 3:1 mean? [[↑ See verse text ↑](#)]

Prior chapters discussed the false teachings Paul wants the Colossian Christians to avoid. Chapter 3 begins with a transition from these teachers into a description of legitimate spirituality, from the only true teacher: Christ. Paul's use of "if" here is not really a question, but an assumption. He writes the following to those who are saved by faith in Christ. Their goal was to live with an eternal perspective rather than a focus on the rules and regulations of this world. Rather than following a set of rules, Christians are to submit moment-by-moment to the leading of the Holy Spirit.

Paul then explains why believers are to focus on eternal matters. Christians are to set their minds "above," so to speak, because that is where Christ is. Christ is not on earth, or in the grave—He is at God's right hand. This was the consistent teaching of Jesus, and of the early church (Luke 22:69; Acts 2:33; 5:31; 1 Peter 3:22). Paul would also teach this message to the Romans (Romans 8:34). The book of Hebrews also emphasizes this location of honor for Jesus (Hebrews 1:3; 10:12; 12:2)

Colossians 3:2, NIV: Set your minds on things above, not on earthly things.

What does Colossians 3:2 mean? [[↑ See verse text ↑](#)]

Repeating the theme of verse 1, Paul reminds the believers at Colossae to keep their minds on godly, spiritual things. This is meant for those who have accepted Christ, and received Him as their Savior. Rather than looking to the earth around them, the minds of Christians should be focused "above." The things "above" are the things of God. God is often noted as being "above" in the New Testament (John 3:31; 8:23; Ephesians 4:10) and heaven is described as "above" (James 1:17).

In this context, the "things of the earth" are associated with ungodly activities. For example, James 3:15 notes a false approach which "is not the wisdom that comes down from above, but is earthly, unspiritual, demonic." In contrast, the "wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, impartial and sincere" (James 3:17). This does not mean that believers should ignore all earthly concerns. It does, however, mean that believers ought to give their time and attention to things pleasing to God, rather than things pleasing to men.

Colossians 3:3, NIV: For you died, and your life is now hidden with Christ in God.

What does Colossians 3:3 mean? [[↑ See verse text ↑](#)]

Paul has already noted that believers "died to the elemental spirits of the world" (Colossians 2:20). Here, he repeats the same metaphor. Since believers have "died" to sin, in the sense of being separated from it, the believer's life is "hidden," or "contained" within Christ. In the previous chapter, Paul discussed false teachers who used tricks and deceptive arguments. These men claimed special, hidden wisdom which only they had access to. In contrast, according to Paul, the believer's wisdom is found in knowing the Lord.

More specifically, this letter mentions how wisdom which was once hidden has now been revealed (Colossians 1:26). But this is not only revealed to a certain special few—it is open to the "saints." In the Bible, "saints" is always used as a general term for all who accept Christ as their Savior. Christ is described as the One "in whom are hidden all the treasures of wisdom and knowledge" (Colossians 2:3). Christ died for us (Romans 5:6–8). When we put

trusting faith in Jesus, we die to sin (Romans 6:2) and are set free from its power (Romans 6:7). Those who die—to the world and to sin—with Christ will also live with Christ for eternity (Romans 6:8).

Colossians 3:4, NIV: When Christ, who is your life, appears, then you also will appear with him in glory.

What does Colossians 3:4 mean? [[↑ See verse text ↑](#)]

Paul continues to highlight Christ as the source of true life for all Christian believers. This verse creates an interesting discussion regarding the original text. Some ancient manuscripts have "our life," others have "your life." The latter is considered more likely by textual critics, though the meaning is exactly the same. Paul, as a Christian, is just as much alive in Jesus as the Colossian Christians he is writing to (Colossians 3:1). Christ is not only the giver and sustainer of life (Colossians 1:16); Christ *is* our life.

Paul also previews the return, or "second coming," of Christ. This theme is important to Paul, but can be controversial among Bible interpreters. There is debate regarding whether there will be one or two future return events of Christ. This really boils down to whether or not a person believes there will be a rapture—a "taking away" of saved believers—separately from Christ's ultimate victorious return (Revelation 19:11). Those who interpret the Bible as speaking of the rapture and second coming as two separate events do so based on details in the account of the end times; these seem to imply two separate and distinct events.

In this specific context, Paul clearly anticipates Christ returning at any moment. This is a theme both consistent and clear through the New Testament. When Christ "appears," believers will be with Him in glory (1 Thessalonians 4:13–18; 1 John 3:2).

Matthew chapter 28

New International Version

1 After the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb.

2 There was a violent earthquake, for an angel of the Lord came down from heaven and, going to the tomb, rolled back the stone and sat on it. **3** His appearance was like lightning, and his clothes were white as snow. **4** The guards were so afraid of him that they shook and became like dead men.

5 The angel said to the women, 'Do not be afraid, for I know that you are looking for Jesus, who was crucified. **6** He is not here; he has risen, just as he said. Come and see the place where he lay. **7** Then go quickly and tell his disciples: 'He has risen from the dead and is going ahead of you into Galilee. There you will see him.' Now I have told you.'

8 So the women hurried away from the tomb, afraid yet filled with joy, and ran to tell his disciples. **9** Suddenly Jesus met them. 'Greetings,' he said. They came to him, clasped 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.'

Context Summary

Matthew 28:1–10 describes how two of Jesus' women followers learn of Jesus' resurrection. Before they arrive at the tomb on Sunday morning, an angel from heaven descends and rolls back the large stone. This is accompanied by an earthquake. The Roman soldiers faint. The angel tells the women Jesus is risen from the dead. Jesus meets the women, and they worship Him. He sends them to tell His brothers He has been resurrected from the dead and that they should go to Galilee. They will see Him there.

Matthew 28:1, NIV: After the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb.

What does Matthew 28:1 mean? [[↑↑ See verse text ↑↑](#)]

We last saw these two women sitting opposite Jesus' tomb. They watched as Joseph of Arimathea and Nicodemus (John 19:39–40) wrapped Jesus' body,

placed it in the tomb, and rolled a large stone in front of it (Matthew 27:59–61). They had followed Joseph from the cross to the grave, likely ready to assist with the body if needed. There was a hurry to get Jesus' body into the tomb before the Sabbath began at sundown. It would have been a violation of the law to be handling the body and doing that work on the Sabbath. The women wanted to know where Jesus' body was so they could return after the Sabbath and complete the preparations of Jesus' body for burial.

In the meantime, on the Sabbath, Pilate had agreed to allow the chief priests and the Pharisees to post some of the temple guard of Roman soldiers to guard the tomb (Matthew 27:62–66). They wanted to prevent Jesus' followers from stealing His body and claiming that He had been resurrected, as He said He would be (John 2:19–22).

Now it is around dawn on Sunday morning. The Sabbath would have ended at sundown the evening before, but the darkness would have prevented the women from coming to the tomb before sunrise. Matthew says that Mary Magdalene and the "other Mary" have gone to the see the tomb. The other Mary is described by Matthew as the mother of James and Joseph (Matthew 27:56). She might have been the "wife of Clopas" mentioned in John 19:25. Mark's account reveals that a woman named Salome was with them (Mark 16:1) and they brought spices to anoint Jesus' body. Salome is probably the mother of Jesus' disciples James and John, the "sons of Zebedee" (Matthew 27:56).

Matthew 28:2, NIV: There was a violent earthquake, for an angel of the Lord came down from heaven and, going to the tomb, rolled back the stone and sat on it.

What does Matthew 28:2 mean? [[↑↑ See verse text ↑↑](#)]

By comparing Matthew's telling of this event with the other Gospels, it seems clear that this earthquake and the appearance of the angel took place before the women arrived. Matthew's emphasis in his writing is on *what* happened, mostly grouping his information by theme. He's not as specific about *when* things happened, in minute order. He has mentioned the women coming to the tomb (Matthew 28:1), but then makes these comments as an aside: this is what had

happened prior to women arriving. Likewise, it's not clear if the arrival of the angel caused the great earthquake or if they just happened at the same time. The angel, though, is the one who rolls the stone away. He then sits on it.

It's important to notice that Matthew does not say that the angel rolled the stone away so Jesus could get out. In His glorified body after the resurrection, physical objects will not be a barrier to Jesus (John 20:19). Rather, the stone is removed so that the women and the disciples can enter the tomb and see that Jesus' body is gone.

Matthew 28:3, NIV: His appearance was like lightning, and his clothes were white as snow.

What does Matthew 28:3 mean? [[↑↑ See verse text ↑↑](#)]

Matthew has described an angel descending from heaven and rolling back the large stone that was sealing Jesus' tomb (Matthew 27:60, 66). The angel's appearance is shocking. Matthew says that he looked like lightning, with clothes as white as snow. This kind of fiery white light seems to be the garb of heavenly beings. Matthew described Jesus in a similar fashion when He was revealed in His glory to Peter, James, and John: "His face shone like the sun, and his clothes became as white as the light" (Matthew 17:2).

The appearance of angels in the Old Testament often provoked great fear from the humans who saw them. An almost universal part of angels' spoken messages to people is reassurance not to be afraid (Luke 1:11–13; 2:9–10; Acts 10:3–4). Terror was obviously the experience of the soldiers guarding the tomb, as the following verse reveals (Matthew 28:4).

Matthew 28:4, NIV: The guards were so afraid of him that they shook and became like dead men.

What does Matthew 28:4 mean? [[↑↑ See verse text ↑↑](#)]

A detachment of Roman soldiers stood guarding Jesus' tomb (Matthew 27:62–66). Their job was to keep it sealed and to prevent anyone from stealing Jesus' body. Suddenly, sometime in the early hours of Sunday morning, an angel appeared from heaven just as an earthquake took place. The angel rolled back the large stone covering Jesus' now-empty tomb and sat on it.

Roman soldiers were among the toughest men of their era. These soldiers may have been hardened by battle in any number of places around the Roman Empire. Or, they might have been relatively inexperienced. We're not sure, but we are certain that what they saw rendered them helpless. They have seen an angel from heaven, who looked like lightning dressed in the whitest of clothes.

The soldiers convulse in fear and collapse like dead men. They were not dead, merely passed out and thoroughly unconscious. Terror at seeing an angel is an almost universal response, as recorded in the Bible (Luke 1:11–13; 2:9–10; Acts 10:3–4).

Matthew 28:5, NIV: The angel said to the women, 'Do not be afraid, for I know that you are looking for Jesus, who was crucified.'

What does Matthew 28:5 mean? [[↑↑ See verse text ↑↑](#)]

Matthew's telling of this moment can be confusing if one forgets that he so often groups statements by theme, not in a strict order of time. Read in a modern style, this gives the impression the women who had come to anoint Jesus' body with spices witnessed the arrival of the angel. Mark, Luke, and John, however, show that this action took place before the women arrived. The angel "had" appeared and rolled away the stone (Matthew 27:60, 66), and "then" later spoke to the women as they arrived.

When the women come to the tomb, they find the stone door open and the angel seated there. They are understandably frightened. After all, the appearance of the angel was enough to cause Roman soldiers to faint. Virtually everyone who sees an angel, in Scripture, reacts in fear (Luke 1:11–13; 2:9–10; Acts 10:3–4). The angel, though, urges them not to be afraid. He calms the women by

revealing that he knows why they have come. They are looking for Jesus, who was crucified.

With these words, the angel reveals that he knows Jesus' body occupied this tomb and is no longer present. What the angel says next are some of the most powerful words spoken in history.

Matthew 28:6, NIV: He is not here; he has risen, just as he said. Come and see the place where he lay.

What does Matthew 28:6 mean? [[↑↑ See verse text ↑↑](#)]

The angel at Jesus' tomb is speaking to some women who have come to add burial spices to Jesus' body (Matthew 28:1–5). They had wondered who would roll away the large stone for them. They were present when Jesus was initially buried (Matthew 27:61), so they know there is an extremely large stone closing the entrance. They may not have known that the tomb had been sealed and guarded (Matthew 27:62–66). Arriving, they find the stone already rolled away and a terrifying-looking angel present.

The angel has told the women not to be afraid, the kind of comment angels often need to make when first speaking to human beings (Luke 1:11–13; 2:9–10; Acts 10:3–4). He knows they are looking for Jesus, who was crucified. Then he adds these immortal words: "He is not here, for he has risen, as he said." These words hold the hope of Christianity for the world. Jesus had defeated death. He had died for the sins of humanity, and He had been resurrected to eternal, immortal life.

The phrase "as he said" is crucial. That Jesus knew He would be resurrected and told His followers ahead of time was another confirmation that He was truly the Son of God. It was more evidence that He fully participated in the events that led to His terrible death and glorious resurrection.

In Matthew's gospel, Jesus declared on three occasions that He would be killed and then be raised "on the third day" (Matthew 16:21; 17:23; 20:18–19). Commentors often debate the minute details of how long Jesus was in the grave.

Such debates miss the point of an obvious prophecy, and even more obvious miracle. Even on the shortest possible time scale, Christ would have died on Friday, the first day. His body would have lain in the tomb on Saturday, the second day. He was resurrected on Sunday, the third day.

The angel offers evidence to the women of Jesus' resurrection. He points to the place where Jesus' body had previously been. Mary Magdalene and the other Mary, at least, witnessed Joseph of Arimathea placing Jesus' body there (Matthew 27:61). Now it is clearly gone. The empty tomb is the hope of eternal life for all who believe in Jesus.

Matthew 28:7, NIV: Then go quickly and tell his disciples: 'He has risen from the dead and is going ahead of you into Galilee. There you will see him.' Now I have told you.'

What does Matthew 28:7 mean? [[↕ See verse text ↕](#)]

Angels often serve as messengers. The declaration given by this angel is perhaps the most powerful message ever given to humanity. Jesus had been dead, crucified, and buried in this tomb (Matthew 27:50–61). The women hearing the message had come to add burial spices to a corpse. Instead, the angel told them Jesus had risen from the dead. The tomb was empty because Jesus was alive. The door was open so people could see that this was true (Matthew 28:1–6).

Now the angel gives the women a message to deliver. He tells them to go quickly to tell the disciples this news. The women are to tell them that Jesus is alive and going before them to Galilee. They will see Jesus there, the angel says.

The disciples and the women were now in Jerusalem, where the Passover had been held and Jesus had been crucified and resurrected. The region of Galilee was in northern Israel. It was where most of Jesus' ministry had taken place and where the disciples had spent most of their time with Him. Before He died, Jesus had told them He would go before them to Galilee (Matthew 26:32).

Matthew 28:8, NIV: So the women hurried away from the tomb, afraid yet filled with joy, and ran to tell his disciples

What does Matthew 28:8 mean? [[↑↑ See verse text ↑↑](#)]

This verse includes one of the details that cause the Bible to "ring true" in human experience. These women (Matthew 28:1) have just had an encounter with an angelic being. These creatures are terrifying enough that they almost always have to assure any humans they encounter (Luke 1:11–13; 2:9–10; Acts 10:3–4). This angel appeared in such a fearsome form that a detachment of Roman soldiers fainted at the sight of him. This angel then rolled the large stone from in front of Jesus' tomb.

The angel revealed to the women that Jesus is risen from the dead. The tomb is empty. He has given them a message to pass on to the disciples, and he has told them to do it quickly.

Matthew reports they did leave quickly with feelings of both fear and great joy. That's exactly what you would expect to feel in this moment: fear about the angel and Jesus' missing body, but great joy at the news that He is alive, raised from the dead. The women ran to report all of this to the disciples. They won't arrive, though, before their joy is made whole.

Matthew 28:9, NIV: Suddenly Jesus met them. 'Greetings,' he said. They came to him, clasped his feet and worshiped him.

What does Matthew 28:9 mean? [[↑↑ See verse text ↑↑](#)]

The women are running from the tomb of Jesus back to where the disciples are hiding. They have been told by an angel that Jesus is alive and have been sent to tell the disciples that they will see Jesus in Galilee (Matthew 28:1–8).

Before they can reach the disciples, however, Jesus meets them, alive, walking, talking. They had last seen Him die on the cross after the great struggle and then watched as His lifeless body was wrapped and buried in a tomb (Matthew 27:50–

61). Now He stands before them in person and says, "Greetings!" as if He were meeting anyone walking along the road. This is the equivalent of seeing someone in the modern world who casually says "Hi!"

The women cannot be casual in this moment. They fall, take hold of Jesus' feet—perhaps to make sure He is truly there—and worship Him. Seeing Jesus alive after seeing Him dead has made concrete the reality that Jesus is truly the Son of God. Humble worship is the only proper response.

The differing gospel accounts emphasize different moments and encounters during this morning of Jesus' resurrection. In each of them, though, Jesus appears alive first to one or more women. These women, especially, have been faithful servants to Him throughout His life and ministry. Even as the resurrected Son of God, Jesus continues to counter the culture of His generation by honoring women highly in a society that often treated them very poorly.

Matthew 28:10, NIV: Then Jesus said to them, 'Do not be afraid. Go and tell my brothers to go to Galilee; there they will see me.'

What does Matthew 28:10 mean? [[↑ See verse text ↑](#)]

In Matthew's telling of the events on the morning of the resurrection, Jesus has just revealed Himself, alive and in person, to a few women. He has greeted them first, before any of the 11 disciples or His other followers. They have fallen to the ground and have taken hold of Jesus' feet. This is a sign of humility, but also perhaps a way of knowing that it is really Him in a real living, breathing body.

Now Jesus tells them the same basic message as the angel had spoken (Matthew 28:1–9). He urges them not to be afraid. He gives them the same message for the men He calls His brothers, which may mean the 11 disciples or others of His followers. They are to go to Galilee, and they will see Jesus there (Matthew 26:32).

In a very real sense, Jesus sends out these women as the first evangelists. They will carry the good news that Jesus has been raised from the dead before anyone else does.

