

# Matthew

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[ 0 : 00 ]     The portion of truth to which I will venture to direct your attention this evening, you will find in the Gospel by Matthew, chapter 28 and verse 9.

The ninth verse of the 28th chapter of the Gospel according to Matthew. And as they went to tell his disciples, behold, Jesus met them, saying, All hail.

And they came and held him by the feet and worshipped him. It is a remarkable fact that women played such an important part by divine decree in the spread of the news of the resurrection of Jesus Christ from the dead.

This fact is the more remarkable as we consider woman's place in the transgression in the Garden of Eden.

Because Eve was the first in the transgression by reason of the tempter's influence upon her.

[ 1 : 37 ]     And she had that influence upon Adam that they partook of the tree which God commanded them they should not eat.

And in consequence of this, sin was brought into the world and death by sin. Well now, an expression of Scripture with regard to this fact is very attractive.

And that is, as the Apostle speaks of this development of divine decree, he says, and certain women also of our company.

Certain women. My friends, they were decreed of God from before the world was made as the characters to be thus favoured of God to carry that news and spread that uplifting information that the Lord was risen from the dead.

When we look at the record, we find Mary Magdalene. Mary Magdalene. Mary Magdalene.

[ 3 : 15 ]     Of whom it is recorded, she was possessed of seven devils. Out of whom he cast seven devils.

And my friends, here such a character with such a pass is favoured to be among the first to receive this wonderful news, information, intelligence that Jesus Christ is risen from the dead.

Do we not see in that fact the wonder of God's love and grace that Mary Magdalene, possessed of seven devils, should be singled out, appointed as the one or among those first to receive this news.

Well now, Mary Magdalene and the other Mary were hovering about the sepulcher.

And there was something that kept them there. There was something that attracted them. There was something that compelled them or constrained them.

[ 5 : 07 ]     My friends, although death is a finality, naturally considered there was something here that had a very special effect upon the heart and spirit of these women.

This prevailing influence was love. Love. And my friends, those that are forgiven much love much.

And these women, they were found bringing their spices to the sepulcher, that they may be attentive even in the exercise of love to a crucified Lord.

How single is this exercise, how distinct when we think of the general attitude of the multitude.

attitude. And then if we look even to the attitude of the disciples themselves, these women manifest a most singular spirit, a most singular attitude.

[ 6 : 39 ] My friends, they loved much, for I believe they had been forgiven much. And in consequence of the blessing they had received through the power and mercy and grace of the Lord Jesus Christ unto them, they in return loved him deeply, sincerely.

For now, from heaven is born witness of the spirit of their hearts.

The angel answered and said unto the women, fear not ye, for I know that ye seek Jesus, which was crucified. Now, my friends, I know, says the angel, that ye seek Jesus.

What a testimony from heaven itself. And I wonder if heaven can record of you and I here tonight that this is the purpose of our gathering.

For I know that ye seek Jesus. my friends, it is a mercy if ever it can be recorded in that place where true record is ever kept.

[ 8 : 19 ] Not record of the outward attitude of man, but the inward spirit of man. For God looketh upon the heart.

He says, from heaven this angel, for I know that ye seek Jesus which was crucified. And what a blessing was afforded to a seeking spirit.

How the Lord set his seal here afresh to that exercise of seeking as seeking is Christ war. I know that ye seek Jesus which was crucified.

He is not here for he is risen. As he said, come see the place where the Lord left. Then the angel gave them a command.

Go quickly and tell his disciples that he is risen from the dead. Why must these women go quickly? Why must they go quickly?

[ 9 : 34 ] Well, my friends, one thing is the condition of heart that the disciples were in in consequence of the crucifixion of the Lord.

Go quickly. They're in need of this information. they're in heaviness of spirit. They're in doubts.

They're in bondage to fear. Go quickly. My friends, all the understanding of the heart that is manifested in this command.

Go quickly. Go quickly. you think of the state of the two that were on their way to Emmaus as indicative of the spirit prevailing.

You think of those that were mourning when the women came as recorded in the gospel by Mark.

[ 10 : 50 ] You think of Thomas' spirit. A disciple of the Lord Jesus Christ with regard to things as he maintained a doubting spirit even after his fellow disciples bore witness of the presence of the Lord.

Oh go quickly and tell my disciples unbelief is such a power. Doubt doubts and fears prevail.

Go and tell them quickly. And behold he goeth before you into Galilee there shall you see him as I have told you.

And they departed quickly from the sepulchre with fear and great joy and did run to bring his disciples word. Now they manifest a spirit of obedience to a heavenly command and as they went to tell his disciples as they went to tell his disciples the Lord here shows his approbation upon an obedient spirit as they did what heaven commanded the Lord blessed them with his presence as they went to tell his disciples behold Jesus met them saying all hail will to do a blessing as they obeyed the word of

God through his angel in going quickly to tell the disciples with fear and great joy in their hearts they did run to bring his disciples word.

[ 13 : 09 ] Jesus met them. Jesus met them. Think upon it. Jesus met them. A risen Lord in person met them.

What a signal honor was given to these dear women. What an infinite blessing they experienced as the Lord Jesus Christ met them.

And he met them saying all hail, all hail. This expression is singular.

All hail. We read in preceding chapters that the expression hail is used.

Judas when he came to Jesus he said hail master and kissed him. We find also that after they had plaited a crown of thorns and put it on his head and read in his right hand they bowed the knee before him and mocked him saying hail, king of the Jews.

[ 14 : 36 ] Now my friends you think of the exercise of that expression in the mouths of those persons.

the Jews saying hail, king of the Jews and even Judas himself that great traitor among the disciples of the Lord Jesus Christ he says hail master and kissed him and kissed him but my friends now Jesus uses the expression all hail all hail.

Well this expression among the Jews means be of good cheer be of good cheer or be glad.

Now the Lord Jesus Christ came to these women and said all hail. Not just hail be glad but all hail.

Every cause and reason that may be applied to the contrary must now fall. All hail a risen Christ speaking to poor sinners and assuring them that every cause or reason for despondency is now removed.

[ 16 : 16 ] All hail. Isn't there something here that is the secret of rejoicing in the church of Christ?

Is there not here the foundation of the whole doctrine of joy within the world?

My friends every joy that so called that can be divorced from this expression of Jesus Christ is but a fallacy.

It's a mockery. Here is the foundation of all real joy. A risen Lord. A risen Lord. Happiness pleasure that has no part no relationship to this salutation of Jesus Christ is but a temporary cheat.

But my friends all hail all hail. Be of good cheer. Be of good cheer. The Lord Jesus Christ signifies here to these poor women that every reason for darkness and despondency and despair is ever is forever removed in his perfect salvation his absolute conquest of their every enemy.

[ 17 : 59 ] Sin death and hell all hail. All hail. Here as I see it we have the very substance of the gospel conveyed in an expression all hail.

My friends it envelops the whole teaching embodied in the gospel to salvation whereby a sinner's enemies are completely overcome through the power operation conquest of Jesus Christ as the conqueror over all.

all hail. I took this afternoon the Young's Analytical Concordance which I'm not a Greek scholar but sometimes with these expressions I like to just look into the original word and to see what that dictionary would convey as its basic meaning in the original.

This afternoon I looked into this and found that the basic meaning of this expression in the Greek tongue is calmly happy.

calmly happy. All hail calmly happy. And my friends there is a significance there that's well worthy of our notice.

[ 20 : 12 ] Calmly happy. This is the mind of Christ towards his disciples as he comes forth from that terrible conflict with the powers of darkness with the enemies of his church.

He comes forth and he says to them be calmly happy. Be calmly happy. The gospel my friends doesn't produce an excitement.

No. No. Calmly happy seems to me the great purpose and end of the gospel.

It speaks of a sober solemn gracious humble thankful spirit joy.

For the gospel. The gospel as it is in Jesus Christ. And if the gospel has ever distilled as the dew and dropped as the rain upon our souls, my friends, this is its effect to produce a sober, quiet, gracious happiness, joy within within the soul.

[ 21 : 46 ] Now this is what Christ said to these women, all hail, all hail. Has he ever said it in essence to you, fellow sinners, that's produced that spirit, that reaction under his word, given to you that calm, sober joy in your heart, not working you up as it were in religious excitement, no my friends, but in the solemnity of true and vital godliness.

It's had a sober, weighty, nevertheless joyous influence upon your spirit, enabling you to say, if thus the sweetness of the streams, what must the fountain be, where saints above derive their joys immediately from thee?

All hail, all hail. Now these women received the gospel as it is in the resurrection power of Jesus Christ through an expression, a most embracing expression, all hail.

Your enemies are conquered, the powers of darkness are in defeat, I have gone into the battle, I have fought your every enemy, I am now come forth from that conflict, conqueror over all.

All hail, all hail. how beautiful is the consideration of the loneliness of Christ in the battle and in the victory.

[ 24 : 13 ] In the 63rd chapter of Isaiah, prophetically, we read, Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine fat?

I have trodden the wine press alone, and of the people there was none with me, for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment, for the day of vengeance is in mine heart, and the year of my redeemed is come.

And I looked, and there was none to help, and I wondered that there was none to uphold. Therefore mine own arm brought salvation unto me, and my fury, it upheld me.

A lonely warrior, a lonely warrior, but my friends, oh, what a battle, but what a victory.

Qualifying this glorious victor, this absolute conqueror, to say to poor sinners, all hail, all hail, rejoice evermore, says the apostle in the same spirit as he lays hold of the gospel in its perfection, in its absolute deliverance.

[ 25 : 49 ] grace. Well then, this had its effect upon these women, for they said, for they reacted, and they came, and held him by the feet, and worshipped him.

And they came, and held him by the feet, and worshipped him. Now I want you to notice, first of all, the unity, and direction of their reaction, and they came, and they came.

If the gospel, in its power, is applied to our souls, it will ever produce this fruit, and they came, they came.

The gospel attracts to Christ in the spirit of love. And my friends, if the gospel, as it is in Jesus Christ, has ever entered into your heart and mind by the Holy Ghost, it's drawn us to the feet of Christ, and they came, and they came.

Oh, it's a wonderful mercy to be thus exercised, and thus wrought upon by the Holy Ghost, to have the gospel applied, that our hearts unitedly react with the church in all ages.

[ 27 : 51 ] And my friends, it's ever a Christ ward reaction, and they came. The gospel, as it sets forth the love of God in and through the person of the Lord Jesus Christ, ever attracts a sinner to Christ.

Deliverance through the gospel never makes a sinner independent of Jesus Christ, it makes him more dependent upon him. My friends, the more you know of the liberty of the gospel, the more you'll realize your dependence upon a precious Jesus.

some things, in the communication of them naturally, afford a spirit of independence to the person benefiting, but not so the gospel.

The gospel, in its power, makes a sinner more dependent upon the Lord Jesus Christ. another thing that the gospel will ever do, as applied by the Holy Ghost, it will make you want to know more, it will make you want to experience more of the same blessed person through whom the blessing is received, and they came, and they came.

My friends, in this coming, they were absolutely of one heart and mind, one heart and mind, they came.

[ 29 : 40 ] And then it says, and they came and held him by the feet, and they came and held him by the feet.

Humility, humility. They held him by the feet. What a beautiful picture the Holy Spirit here sets before us of the reaction of a gracious soul to the salutation of a precious Christ.

And my friends, will be found where the gospel is applied. The gospel never makes a man proud.

The gospel always makes a man humble. And if you and I experience the application of the truth to our souls as it is in Jesus Christ, it will make us humble at his feet and they held him by the feet.

They held him by the feet and worshipped him and worshipped him. For now, I thought of the contrast of these dear women under the application of the gospel to their souls in its resurrection power.

[ 31 : 25 ] To the spirit of those who were engaged in the humiliation of the Lord Jesus Christ.

If thou be the Son of God, they say, come down from the cross. If thou be the Son of God, come down from the cross.

These women knew that he was the Son of God. There was no if, there was no if. They had received the assurance of the Spirit in their hearts.

All hail. All hail. My friends, the gospel in its application produces an assurance, a conviction.

And when they came and held him by the feet, they held him by the feet as the Son of God. Oh, have you ever by precious faith held Jesus Christ by the feet as the Son of God?

[ 32 : 44 ] Why, my friends, none less than the Son of God could procure salvation for hell-deserving sinners?

None other but the Son of God was sufficient to overcome the powerful enemies of the church, sin, death, and hell.

But my friends, when he said all hail to them, why they had that assurance in their hearts that this is indeed the Son of God risen from the grave, a deliverer, a conquerer, and they came and held him by the feet as the Son of God men.

The mockers said also, he saved others. Himself he cannot save, if he be the king of Israel, let him now come down from the cross, and we will believe him.

him. If he be the king of Israel, let him now come down from the cross, and we will believe him.

[ 34 : 14 ] My friends, the seal of Christ's kingship is in the resurrection of himself from the dead.

That's the seal of his kingship. That he went forth, conquerer, and to conquer.

And my friends, he came forth from that battle, manifestly as the king of Israel. There's no if about it.

In the power of the resurrection, he is indeed manifested as the king of Israel. He went forth in the battle, and he overcame the enemies of Israel in his own person, and by and through his cross, and he procured a perfect deliverance.

And my friends, he comes forth to these dear women in the glory of kingly majesty, having obtained victory for them.

[ 35 : 37 ] And he says, all hail. And they came and held him by the feet, and worshipped him as the king of Israel.

Have you ever seen King Jesus, my precious faith, with his enemies and your enemies beneath his feet?

Have you ever seen my precious faith, my friends, those great powers arraigned before you, and a calling for your eternal vanishment from God?

Have you ever seen them beneath the feet of a precious Christ? Jesus. Now he says, and they came and caught him by the feet and worshipped him.

They caught him by the feet and worshipped him as the son of God, the anointed of the father, sent forth into the world to suffer, bleed, and die, the just for the unjust.

[ 36 : 49 ] they held him by the feet and worshipped him as the king of the Jews, the king of Israel, he that went forth into the conflict and procured deliverance for all those that looked to him and trust in him.

And they came and held him by the feet and worshipped him. One more thing and then I'll close. They came and held him by the feet as the example, as the Lord, the leader and commander of his people.

My friends, it's a mercy to come and hold him by the feet in his perfect example to the church.

His example leads to victory. It leads to victory. You know, there were kings in the old dispensation that led their people to defeat.

feet. But here is the example of the Lord Jesus Christ set before us, leading us to victory.

[ 38 : 26 ] And the example of Jesus Christ in this world has the promise of victory in it. And they came and held him by the feet and worshipped him.

it is a mercy, my friends, this evening if while we're engaged in this ordinance of believers baptism, we're favoured to come and hold him by the feet and worship him.

He is here in display as the example of his church. He trod this way before his people.

And he is here their example in a gospel day. Oh, how wonderful to think upon his example in Jordan's river with John Baptist.

For thus it becometh us, he says, to fulfil all righteousness. And so, my friends, Jesus Christ walked this way to set before his people an example and they came and held him by the feet and worshipped him as a perfect example.

[ 39 : 52 ] So we might speak of the Lord's Supper in the same regard. When he, just before his passion, he called his disciples together in that upper room that they may attend to that ordinance in commemoration of his sufferings until he returns as at length he will.

And my friends, there is in the exercise of his ordinance an apprehension of Jesus Christ and they came and held him by the feet and worshipped him.

Oh, do you know what it is to hold him by the feet in his example and to feel it a sacred privilege to be found taking any step in conformity with the example of a perfect example.

My friends, for Jesus Christ is a perfect leader and sets before us a perfect example as to the will and way of the Lord among men.

For now they came and held him by the feet and worshipped him. I hope that this evening we may be favoured as we enter into the waters to see there the footsteps of the Lord going before and by precious faith to take hold of him as our example and attend to the will of God revealed in this solemn and sacred ordinance.

[ 41 : 54 ] And as they went to tell his disciples behold Jesus met them saying all hail and they came and held him by the feet and worshipped him.

The one object of true worship the Son of God will Amen. Amen.