

The Resurrection Morning

Lesson 2

- The body of Jesus was hastily buried late on Friday just before sunset to avoid breaking the Sabbath.
 - The women did not have time to properly embalm Him, but came Sunday morning to correct that problem.
 - All four gospel writers record the resurrection of Christ.
 - Each one gives a very brief account of Christ's resurrection.
 - They all report Jesus being raised on the first day of the week, but stress different details about this glorious event.
 - Jesus had emphasized, throughout His ministry, that He would be raised on the 3rd day.
 - Jesus was in the tomb one day and a part of two days. He was there a part of Friday, all day Saturday, and part of Sunday.
1. Matthew, Mark, Luke and John emphasize that Mary Magdalene came to the tomb early on Sunday morning. (Matt. 28:1; Mk. 16:1; Lk. 24:1; Jn. 20:1).

Matt. 28:1 Now after the Sabbath, as it began to dawn toward the first *day* of the week, Mary Magdalene and the other Mary came to look at the grave.

Mk. 16:1 When the Sabbath was over, Mary Magdalene, and Mary the *mother* of James, and Salome, bought spices, so that they might come and anoint Him.

Lk. 24:1 But on the first day of the week, at early dawn, they [the women] came to the tomb bringing the spices which they had prepared.

Jn. 20:1 Now on the first *day* of the week Mary Magdalene came early to the tomb, while it was still dark, and saw the stone *already* taken away from the tomb.

2. Matthew, Mark and Luke declare Mary Magdalene did not come alone.
- a. Matthew states that "Mary Magdalene and the other Mary" came to the tomb of Jesus. (Matt. 28:1).
 - b. Mark identifies "the other Mary" as "the mother of James." (Mk. 16:1).
 - c. He also says that Salome was with them. (Mk. 16:1). She was the wife of Zebedee and mother of James and John. (Matt. 27:56).

Matt. 27:56 Among them was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

- d. Luke reports "they" came to the tomb referring to the women. (Lk. 24:1-3; 23:50).

e. Luke gives us this information about the women and what they saw. (Lk. 24:4-8).

Lk. 23:4 While they were perplexed about this, behold, two men [angels] suddenly stood near them in dazzling clothing;

Lk. 23:5 and as the women were terrified and bowed their faces to the ground, the men said to them, "Why do you seek the living One among the dead?"

Lk. 23:6 "He is not here, but He has risen. Remember how He spoke to you while He was still in Galilee,

Lk. 23:7 saying that the Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again."

Lk. 23:8 And they remembered His words,

f. John mentions only Mary Magdalene. (Jn. 20:1).

1) He does not deny other women came to the tomb.

2) He is stressing the activity of this very devoted disciple of Jesus.

g. Mary Magdalene is mentioned a few times in the New Testament. (Matt. 27:56, 61; 28:1; Mk. 15:40, 47; 16:1,9; Lk. 8:2; 24:10; Jn. 19:2, 5; 20:1,18).

1) Jesus had cast "seven demons" out of this lady who became a very devoted follower of Christ. (Lk. 8:2).

Lk. 8:2 and also some women who had been healed of evil spirits and sicknesses: Mary who was called Magdalene, from whom seven demons had gone out,

2) Mary is often portrayed as a sinful woman prior to following Jesus, but there is no evidence for this conclusion.

3) Almost nothing is known about this marvelous woman of faith.

4) It is assumed without evidence that she is the sinful woman described in Luke. (Lk. 7:36-39).

Lk. 7:36 Now one of the Pharisees was requesting Him to dine with him, and He entered the Pharisee's house and reclined at the table.

Lk. 7:37 And there was a woman in the city who was a sinner; and when she learned that He was reclining at the table in the Pharisee's house, she brought an alabaster vial of perfume,

Lk. 7:38 and standing behind Him at His feet, weeping, she began to wet His feet with her tears, and kept wiping them with the hair of her head, and kissing His feet and anointing them with the perfume.

Lk. 7:39 Now when the Pharisee who had invited Him saw this, he said to himself, "If this man were a prophet He would know who and what sort of person this woman is who is touching Him, that she is a sinner."

5) The Bible does not explicitly state it, but one can be sure she was gathered together with the 120 just prior to Pentecost. (Acts 1:13-15).

3. All the gospel writers agree the women came early to the tomb.

a. Matthew says "Now late on the Sabbath as it began to dawn toward the first day of the week." (Matt. 28:1).

1) The word "late" is not a correct translation. NASB correctly translates "after the Sabbath"

2) It is better translated "after the close of the Sabbath." The Sabbath had ended at sunset the night before, that is, at sunset Saturday.

- b. Mark states “when the Sabbath was past.” (Mk. 16:1).
- c. Luke sets forth the women had rested on the Sabbath obeying the commandment of the Law of Moses, but came to the tomb on the first day of the week at early dawn. (Lk. 23:56b, 24:1).
- d. John reports that Mary Magdalene came to the tomb early “while it was yet dark.” (Jn. 20:1). The women left their homes about 4:00 in the morning while it was still dark or was a little light. They reached the tomb very early in the morning after the sun was risen.
- e. Mark’s account agrees it was very early in the morning. (Mk. 16:2).

Mk. 16:2 Very early on the first day of the week, they came to the tomb when the sun had risen.

- 4. The women bought and prepared spices and ointments Friday afternoon. (Lk. 23:56; Mk. 16:1; Lk. 24:1), but because of the Sabbath waited until the first day of the week to bring them to the tomb to anoint Christ. (Lk. 24:1).
- 5. Matthew states a severe earthquake occurred on Sunday morning when “an angel of the Lord descended from heaven and rolled away the stone and sat upon it.” (Matt. 28:2).

Matt. 28:2 And behold, a severe earthquake had occurred, for an angel of the Lord descended from heaven and came and rolled away the stone and sat upon it.

- a. Matthew is the only writer to mention “a severe earthquake.”

1) This “earthquake” was not of the magnitude of the one recorded in Matthew 27:51.

Matt. 27:51 And behold, the veil of the temple was torn in two from top to bottom; and the earth shook and the rocks were split.

2) This “earthquake” appears to have been limited to the area around the tomb of Jesus.

3) What appears to be a localized or limited earthquake occurred previous to the conversion of the jailor and his family. (Acts 16:26).

Acts 16:26 and suddenly there came a great earthquake, so that the foundations of the prison house were shaken; and immediately all the doors were opened and everyone's chains were unfastened.

- b. The other writers do not deny the “earthquake,” but do not record it.
- c. This “severe earthquake” was triggered by the angel descending from heaven. (Matt. 28:2).
- d. Matthew adds this description of the angel. (Matt. 28:3).

Matt. 28:3 And his appearance was like lightning, and his clothing as white as snow.

- e. Matthew gives this description of how the guards reacted to the appearance of the angel. (Matt. 28:4).

Matt. 28:4 The guards shook for fear of him and became like dead men.

- f. Matthew states the angel “sat upon” the stone. (Matt. 28:2). It is not so stated, but this was likely that the Roman soldiers might not attempt to reclose the tomb. It would appear they left before the various ones came to the tomb.

- g. The angel later went inside the tomb. (Mk. 16:5).
 - h. The angel did not stay in one place as some might assume.
6. Mark does not contradict Matthew, but reports information about the angel emphasizing different facts. (Mk. 16:3-5).
- a. On their way to the tomb the women wondered how the large stone could be rolled away that they might complete the embalming of Jesus. (Mk. 16:3).

Mk. 16:3 They were saying to one another, "Who will roll away the stone for us from the entrance of the tomb?"

- b. The women immediately observed when they came to the tomb that the "extremely large" stone had been rolled away. (Mk. 16:4).

Mk. 16:4 Looking up, they saw that the stone had been rolled away, although it was extremely large.

- c. Mark also indicates the women entered the tomb and "saw a young man" [angel] "sitting at the right, "wearing a white robe." (Mk. 16:5).

Mk. 16:5 Entering the tomb, they saw a young man sitting at the right, wearing a white robe; and they were amazed.

- 1) Angels are "spirits." (Heb. 1:14).
- 2) They can appear in human form. (Gen. 18:1-3, 22; 19:1).
- 3) One of men was Jehovah appearing in human form. (Gen. 18:22).

Gen. 18:22 Then the men turned away from there and went toward Sodom, while Abraham was still standing before the LORD. ASV has "Jehovah."

- 4) The two men who "went toward Sodom" were angels. (Gen. 19:1).

Gen. 19:1 Now the two angels came to Sodom in the evening as Lot was sitting in the gate of Sodom. When Lot saw them, he rose to meet them and bowed down with his face to the ground.

7. The gospel writers records the brief words of the angel.

Matt. 28:5 The angel said to the women, "Do not be afraid; for I know that you are looking for Jesus who has been crucified.

Matt. 28:6 "He is not here, for He has risen, just as He said. Come, see the place where He was lying.

Matt. 28:7"Go quickly and tell His disciples that He has risen from the dead; and behold, He is going ahead of you into Galilee, there you will see Him; behold, I have told you."

Mk. 16:6 And he said to them, "Do not be amazed; you are looking for Jesus the Nazarene, who has been crucified. He has risen; He is not here; behold, *here is* the place where they laid Him.

Mk. 16:7 "But go, tell His disciples and Peter, 'He is going ahead of you to Galilee; there you will see Him, just as He told you.'"

8. Luke's account differs from Matthew and Mark.

- a. He indicates there were two angels.

Lk. 24:4 While they were perplexed about this, behold, two men [angels] suddenly stood near them in dazzling clothing;

Lk. 24:5 and as *the women* were terrified and bowed their faces to the ground, *the men* said to them, "Why do you seek the living One among the dead?"

- b. The other writers do not deny there were two angels, but emphasize what one angel said. (Matt. 28:5-7; Mk. 16:6,7). He is the one who "sat upon" the stone. (Matt. 28:2).
- c. These angels who had the appearance of men asked "Why do you seek the living One among the dead?"
- d. John also mentions two angels seen by Mary Magdalene. (Jn. 20:12).

Jn. 20:12 and she saw two angels in white sitting, one at the head and one at the feet, where the body of Jesus had been lying.

9. Matthew briefly relates what the women did once they left the tomb.

Matt. 28:8 And they left the tomb quickly with fear and great joy and ran to report it to His disciples.

10. Mark account differs in wording, but does not contradict Matthew. (Mk. 16:8).

Mk. 16:8 They went out and fled from the tomb, for trembling and astonishment had gripped them; and they said nothing to anyone, for they were afraid

- a. Mary Magdalene was the first to leave the tomb. (Jn. 20:2).
- b. The others followed a short time later.
- c. Mark records "they said nothing to anyone, for they were afraid." This silence was very temporary.
- d. They did later "report it to the disciples" after meeting Jesus on resurrection day. (Matt. 28:8).

11. Matthew states Jesus met them and greeted them. (Matt. 28:9, 10).

Matt. 28:9 And behold, Jesus met them and greeted them. And they came up and took hold of His feet and worshiped Him.

Matt. 28:10 Then Jesus said to them, "Do not be afraid; go and take word to My brethren to leave for Galilee, and there they will see Me."

12. John's gospel puts special emphasizes on the activity of Mary Magdalene. (Jn. 20:2).

Jn. 20:2 So she ran and came to Simon Peter and to the other disciple whom Jesus loved, and said to them, "They have taken away the Lord out of the tomb, and we do not know where they have laid Him."

- a. "They" is not defined, but would point to the Jewish leaders.
- b. The Jewish leaders would have the authority to move the body of Jesus, but would have no reason to do so.
- c. This would lead to belief in a resurrection that they wanted to prevent.

- d. They had the tomb guarded to prevent the possibility of the disciples stealing the body of Christ that might lead to belief in the resurrection. (Matt. 27:64).
- e. The account reveals that Mary Magdalene left at once and came to Simon Peter and John.
- f. The other women remained for a time at the tomb as the other gospels reveal, but did a short time later meet Jesus. (Matt. 28:9).

13. John also tells how “Peter and the other disciple” reacted to her report. (Jn. 20:3-10).

Jn. 20:3 So Peter and the other disciple went forth, and they were going to the tomb.

Jn. 20:4 The two were running together; and the other disciple [John] ran ahead faster than Peter and came to the tomb first;

Jn. 20:5 and stooping and looking in, he saw the linen wrappings lying *there*; but he did not go in.

Jn. 20:6 And so Simon Peter also came, following him, and entered the tomb; and he saw the linen wrappings lying *there*,

Jn. 20:7 and the face-cloth which had been on His head, not lying with the linen wrappings, but rolled up in a place by itself.

Jn. 20:8 So the other disciple who had first come to the tomb then also entered, and he saw and believed.

Jn. 20:9 For as yet they did not understand the Scripture, that He must rise again from the dead.

Jn. 20:10 So the disciples went away again to their own homes.

- a. “The other disciple” was the apostle John.
- b. John out ran Peter to the tomb. (Jn. 20:4). It is assumed John was younger, but this is not conclusive.
- c. John stooping and looking in “saw the linen wrappings lying there,” but he did not enter the tomb. (Jn. 20:5).
- d. Peter later came and entered the tomb and “he saw the linen wrapping lying there..” (Jn. 20:6).
- e. He also saw “the face-cloth which had been on His head.” (Jn. 20:6).
- f. It was “not lying with the linen wrapping, but rolled up in a place by itself.” (Jn. 20:7).
- g. John then entered the tomb and “he saw and believed.” (Jn. 20:8). Perhaps encouraged by Peter’s example John later entered the tomb. (Jn. 20:8).

14. John states “they did not understand the Scripture, that He must rise again from the dead.” (Jn. 20:9).

- a. The disciples were slow to comprehend the words of Jesus.
- b. They did not understand Christ’s kingdom was a spiritual kingdom (Jn. 18:36) rather than a physical kingdom. (Acts 1:5-7).
- c. Though Jesus had raised people from the dead and had promised He would be raised from the dead on the third day, they were not expecting His resurrection.

15. John then states “the disciples went away again to their homes.” (Jn. 20:10).

- a. This was only for a very short time.
- b. Late that same day the eleven were gathered together. (Jn. 20:19).

Jn. 20:19 So when it was evening on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, "Peace be with you."

16. Luke also stresses the report of the women and the reaction of the apostles to it. (Lk. 23:9-12).

Lk. 24:9 and returned from the tomb and reported all these things to the eleven and to all the rest.

Lk. 24:10 Now they were Mary Magdalene and Joanna and Mary the *mother* of James; also the other women with them were telling these things to the apostles.

Lk. 24:11 But these words appeared to them as nonsense, and they would not believe them.

Lk. 24:12 But Peter got up and ran to the tomb; stooping and looking in, he saw the linen wrappings only; and he went away to his home, marveling at what had happened.

- a. The apostles thought the women were talking nonsense. They were not looking for Jesus to be raised, but were fearful and disillusioned. They were fearful of the Jewish authorities and disillusioned because Jesus was dead.
- b. Luke does not mention John, but does record Peter running to the tomb.
- c. The gospel writers do not all focus on the same people and the same details of the resurrection.
- d. Once again it should be stressed each writer omits some details and records other details.

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