

RESURRECTION LORD'S DAY
Mt. 28:1-8; Mk 16:1-8; Lk 24:1-9; Jn 20:1

Pretext

The backdrop of this section of Scripture includes those events which preceded His resurrection. Most notable among these are: His crucifixion, His burial, His watch by the Roman soldiers. All of this is carefully recorded in Scripture (Mt. 27:32-66).

Text

To understand what the Bible actually says is at once readily observable and readable. Unbelievable information is revealed. Five specific subjects attract attention to grasp the intent of the Bible. Study these and get the information unfolded.

1. Information about DAYS

a. Sabbath (σαββατών sabbatwn)

This was the Jewish day of rest (Lk 23:56). It was set aside for rest (Ex. 20:8-11) and is one of the 613 commandments recorded in the Law of Moses. It has always been the seventh day of the week and still is. Note should be taken that the noun "Sabbath" is plural. Passover and unleavened bread were considered "Sabbaths" and these days preceded the day of resurrection.

b. First Day

Several phrases are found which specify this day. It was early dawn (Lk 24:1), very early (Mk 16:2). All the Gospels indicate "first day" of the week. Since "Sabbath" is the final day of the week, the day of resurrection is the beginning day (first) of the week. Obviously, there has never been a change of the "Sabbath" to another day, as Adventists suggest, but Christ's resurrection has provoked the "Church" to worship on His day.

2. Information about WOMEN

a. Their Names

Mary Magdalene and the other Mary are two named by Matthew (28:1). Mark mentions Mary the mother of James and Salome (16:1 cf. 15:47).

b. Their Interest

Matthew reports they wanted to see the sepulchre. The verb used means to look, gaze as a spectator (it is the root for "theatre" (θεωρησαι thewresai)). Mark and Luke state the women brought spices (16:1; 24:1) which they had prepared and intended to anoint our Lord. Τηρω did not expect the Lord to rise (cf. Mk 8:31; 9:31; 10:34). What loving care! Embalming was not a Jewish custom.

c. Their Questions

The women kept questioning (imperfect verb, elegov elegon) among themselves who would roll away (αποκυλισαι apokulissat) the stone from the door (Mk 16:3). Apparently the women were unaware of the guard (Mt. 27:62-66) so all they expected to encounter was the stone. Mark mentions the stone was completely rolled clear of the door to leave it open (perfect tense: apokekulismevon apokekulismenon). The stone was "exceeding great" (Mk 16:4). But the women did not find the body (Lk 24:3).

3. Information about ANGELS

a. Their Appearance

Matthew and Mark refer to only one (Mt. 28:2; Mk 16:5) while Luke and John speak of two (Lk 24:3, 4; John 20:12). The "one" may have been the spokesman while the two were witnesses (Deut. 17:6). Matthew states the appearance was as "lightning" and the clothes white (Mt. 28:3; Mk 16:5). Luke reports the garments were dazzling (24:3) and indicates the angels were male (ανδρες andres).

b. Their Impact

The Roman soldiers were greatly agitated and became like dead men (Mt. 28:4). Mark states the women were amazed (16:6) and Luke that they were affrighted (24:5). The whole scene was spectacular. The resurrection came as a surprise, yet the Lord had predicted it about 50 times.

c. Their Speech

For those who have considered angels to speak in some sort of "angelic language," this text comes as a disappointment. The communication between the angels and those at the tomb was normal. This should not be overlooked nor minimized by those who teach otherwise.

d. Their Message

Ah, this is absolutely wonderful. Many of the verbs are imperatival in force. Hear the staccato refrain: go quickly, tell, be not amazed, He is not here, remember how He spake, behold the place where they laid Him. Why seek ye the living among the dead? He goes before you into Galilee. The entire message is full of hope, excitement, and unbelievable action. What a record! All three Synoptics affirm the resurrection was an act of God (aorist passive verb: ηγεροθη hegerthe, Mt. 28:6; Mk 16:6; Lk 24:6).

4. Information about JESUS

a. His Identity

He is called the Nazarene by Mark (16:6). He is claimed to be both Lord and Jesus (Mt. 28:5, 6; Mk 16:6; Lk 24:3).

b. His Activity

Historical facts to be believed are clearly recorded: He was delivered, crucified, and resurrected on the third day (Mt. 28:7; Mk 16:6; Lk 24:5, 7). Blessed and glorious be our Lord Jesus Christ.

5. Information about EMOTIONS

All that is reported in Scripture caused a response. The women:

a. Departed Quickly (Mt. 28:8)

They did this with fear and great joy.

b. Went Out and Fled (Mk 16:8)

This was done with trembling, astonishment and fear.

Postext

Mark says nothing further was said (16:8), but Matthew reports the women ran to bring the news to His disciples (28:8). Luke states the same, but specifies the "eleven" (not Judas Iscariot) and "all the rest" (24:9). Mark includes a cameo about Peter (16:7). Beloved, it is our opportunity to do the same. God help us to tell that "He is not here; for He was raised as He said." Hallelujah, what a Saviour! Amen.