

# The Resurrection of Christ pt.2

## John 20:11-18

John 20:11–18 (NKJV)

<sup>11</sup> But Mary stood outside by the tomb weeping, and as she wept she stooped down *and looked* into the tomb. <sup>12</sup> And she saw two angels in white sitting, one at the head and the other at the feet, where the body of Jesus had lain. <sup>13</sup> Then they said to her, “Woman, why are you weeping?”

She said to them, “Because they have taken away my Lord, and I do not know where they have laid Him.”

<sup>14</sup> Now when she had said this, she turned around and saw Jesus standing *there*, and did not know that it was Jesus. <sup>15</sup> Jesus said to her, “**Woman, why are you weeping? Whom are you seeking?**”

She, supposing Him to be the gardener, said to Him, “Sir, if You have carried Him away, tell me where You have laid Him, and I will take Him away.”

<sup>16</sup> Jesus said to her, “**Mary!**”

She turned and said to Him, “Rabboni!” (which is to say, Teacher).

<sup>17</sup> Jesus said to her, “Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, ‘I am ascending to My Father and your Father, and to My God and your God.’ ”

<sup>18</sup> Mary Magdalene came and told the disciples that she had seen the Lord, and *that* He had spoken these things to her.

## Introduction

It should come as no surprise to any of us that the most important event in the history of the world would be under relentless attack by skeptics and unbelievers alike.

If you rid yourself resurrection, then to rid yourself of the God of Christianity.

Get rid of the God of Christianity and you remove moral accountability

Remove moral accountability and you give freedom to your sin with no limits on your appetites for iniquity.

With the advent of liberalism in the eighteenth and nineteenth centuries, rationalist have attempted

remove the credibility of the Resurrection by the adoption of what is known as the “Swoon Theory”

“...the swoon theory argues that Jesus did not really die on the cross. Instead, He went into a semicoma due to shock and loss of blood. In that condition He appeared to be dead, and so was taken down from the cross and buried while still alive. Later, the spices and the coolness of the tomb revived Him. Jesus then left the tomb, met the disciples, and they mistakenly assumed He had risen from the dead.

This theory faces insurmountable difficulties. In the first place the Roman soldiers who crucified Jesus were experienced executioners, who knew when a person was dead. They were satisfied that Jesus had died, because they did not break His legs (John 19:33). Their commander reported to Pilate that Jesus was dead (Mark 15:44–45). Obviously, the centurion would have made certain of that fact before making his report to the governor. Further, the spear thrust into Jesus’ side that brought forth blood and water showed clearly that He was dead (see the discussion of 19:34 in the previous chapter of this volume).

The swoon theory also fails to explain how Jesus, weakened by the brutal scourging he received and

the punishing effects of being crucified, could have survived for three days without food, water, and medical care. Nor does it explain how a man in such a weakened state could have freed himself from the grave clothes in which his body was wrapped (something Lazarus was unable to do; John 11:44), moved the heavy stone that sealed the tomb, overpowered the Roman guard detachment, and walked several miles to Emmaus on nail-pierced feet. Most important of all, the swoon theory cannot explain how such a half-dead individual, desperately in need of triage, could have persuaded the disciples that He was the risen Lord, the conqueror of death and the grave. This theory also blasphemes Jesus by making Him into a deceiver and a fraud, which is to reject the testimony of the Father and Scripture that He lived a sinless life (Luke 1:35; 3:22; John 8:46; 14:30; 15:10; 2 Cor. 5:21; Heb. 4:15; 7:26; 1 Peter 2:22).

No less far-fetched is the hallucination theory. Its proponents argue that Jesus' followers, overwhelmed by grief and sorrow, wanted so desperately for Him to be resurrected that they had hallucinations of seeing Him alive. Hallucinations are private, individual experiences. Jesus, however, appeared to various individuals and groups on at least ten different occasions, including more than

five hundred people at once (1 Cor. 15:6). Nor were the disciples likely candidates for such hallucinations, since they were not expecting Jesus to rise from the dead (John 20:9) and actually scoffed at the initial reports that He had (Luke 24:11). This theory also fails to explain why on at least three occasions the people allegedly having hallucinations of Jesus did not recognize Him (Luke 24:13–31; John 20:15; 21:4). Nor can it explain how a hallucination could eat a piece of fish (Luke 24:42–43), point out a school of fish (John 21:6), or cook a meal (John 21:9–13). And while it purports to account for Christ's resurrection appearances, it fails to account for the empty tomb and the missing body.

Another academic liberal, Kirsopp Lake, argued that the women mistakenly went to the wrong tomb (even though two of them had watched Jesus being buried; Mark 15:47). Finding it empty, they erroneously assumed that Jesus had risen from the dead. But that means that Peter and John must have also gone to the wrong tomb. And surely Joseph of Arimathea and Nicodemus, who buried Jesus, knew which tomb they had put His body in. Obviously the Jewish leaders also knew which tomb was the right one, since they had sealed it and posted a Roman guard outside of it. Why did

someone not simply go to the right tomb and produce Jesus' body?

Still other pseudoscholars argue that the tomb was empty because Jesus was never buried in it. Instead, they posit, His body was taken down from the cross and thrown into a common criminal grave. This theory fails to explain why the Gospels say that Jesus was buried in Joseph of Arimathea's tomb, and why history records no other burial story. Nor could the disciples have invented the story that a member of the Sanhedrin had buried Jesus, if in fact he had not; Joseph would have promptly debunked it. And when the disciples began proclaiming that Jesus had risen from the dead, why did whoever had disposed of His body not simply retrieve it?

The oldest denial of Christ's resurrection was invented by the Jewish authorities. As Matthew 28:11–15 records, they claimed that the disciples stole Jesus' body from the tomb. It should be noted first of all that their claim is a tacit admission that the tomb was empty, and that they did not know where the body was. William Lane Craig writes,

The point is that the Jews did not respond to the preaching of the resurrection by pointing to the tomb of Jesus or exhibiting his corpse, but entangled themselves in a hopeless series of

absurdities trying to explain away his empty tomb. The fact that the enemies of Christianity felt obliged to explain away the empty tomb by the theft hypothesis shows not only that the tomb was known (confirmation of the burial story), but that it was empty.... The fact that the Jewish polemic never denied that Jesus' tomb was empty, but only tried to explain it away is compelling evidence that the tomb was in fact empty. ("The Historicity of the Empty Tomb of Jesus," <http://www.leaderu.com/offices/billcraig/docs/tomb2.html>; accessed 11 October 2007)

MacArthur, J. F., Jr. (2008). *John 12-21* (pp. 374-376). Chicago, IL: Moody Publishers.

As we come to our text this morning, we are immediately struck with the reality that Jesus made his first appearance after the resurrection to a woman.

He didn't appear to the apostles, He didn't even appear to Peter, James and John, whom he had taken up on the mountain and was transfigured.

He didn't appear to John, whom he later appeared to the Isle of Patmos to give the book of Revelation

He didn't appear to Peter, who had made a confession that "Jesus was the Christ, the Son of the Living God"

But He appeared to a woman

Her name is Mary Magdalene.

That might not surprise us, but in the culture in which Jesus lived, women, especially sinful women were looked down on with scorn and avoided.

Yet Jesus in his love for all sinners, and his love for these women is especially noticeable.

On June 26, 2016, I began preaching in John 4 which tells us of the Samaritan woman that had been married 5 times and was living in adultery with a man at that moment when Jesus purposely came to her to tell her who he was.

It was the first time He had publicly stated that He was the Messiah.

Even in the Genealogy of Jesus  
“Matthew, chapter 1. The New Testament begins with the genealogy of Jesus just prior to the record of His birth, so that we know He comes through the line of Abraham and line of David. He is a Jew and He has royal blood. Genealogies like this are lists of men and their sons, but this one interestingly enough has four women. All the way back in verse 3 where the genealogy is just getting started,  
“Jesus the Messiah, son of David, son of Abraham: Abraham the father of Isaac, Isaac the father of Jacob, Jacob the father of Judah and his brothers, Judah was the father of Perez and Zerah by



Tamar.” Tamar prostituted herself to seduce Judah in an ugly immoral act.

And then there is in verse 5 Rahab, a Canaanite prostitute living in Jericho. And then there is Ruth in the same verse, and Ruth was an idol-worshipping Moabite, and the Moabites were cursed by God. And then there is in verse 6 that very famous woman named Bathsheba who had been the wife of Uriah, who committed adultery with David, and by them was born Solomon who is in the Messiah’s line”

<https://www.gty.org/library/sermons-library/43-112/christ-is-risen-part-2>

It is so clear from just these examples that Jesus loves sinners. He has Grace on the sinful. The most immoral man or woman or child can find forgiveness in Christ.

### **Galatians 3:27–29 (NKJV)**

<sup>27</sup> For as many of you as were baptized into Christ have put on Christ. <sup>28</sup> There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. <sup>29</sup> And if you *are* Christ’s, then you are Abraham’s seed, and heirs according to the promise.

## Review

John 20:1–10 (NKJV)

**20** Now on the first *day* of the week Mary Magdalene went to the tomb early, while it was still dark, and saw *that* the stone had been taken away from the tomb. <sup>2</sup> Then 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.”

<sup>3</sup> Peter therefore went out, and the other disciple, and were going to the tomb. <sup>4</sup> So they both ran together, and the other disciple outran Peter and came to the tomb first. <sup>5</sup> And he, stooping down and looking in, saw the linen cloths lying *there*; yet he did not go in. <sup>6</sup> Then Simon Peter came, following him, and went into the tomb; and he saw the linen cloths lying *there*, <sup>7</sup> and the handkerchief that had been around His head, not lying with the linen cloths, but folded together in a place by itself. <sup>8</sup> Then the other disciple, who came to the tomb first, went in also; and he saw and believed. <sup>9</sup> For as yet they did not know the Scripture, that He must rise again from the dead. <sup>10</sup> Then the disciples went away again to their own homes

## Lesson

- I. The Weeping for Jesus by Mary
- II. The Revealing of Jesus to Mary
- III. The Witness of Jesus by Mary

### I. The Weeping for Jesus by Mary

**11** But Mary stood outside by the tomb weeping, and as she wept she stooped down *and looked* into the tomb.

But Mary stood outside by the tomb weeping

Remember, that according to John 20:1

Now on the first *day* of the week Mary Magdalene went to the tomb early, while it was still dark, and saw *that* the stone had been taken away

from the tomb. <sup>2</sup> Then 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.”

The disciples, Peter and John have come and gone, and Mary has returned to the Tomb and she stands outside **weeping**.

**weeping.**

**klaió: to weep**

**Original Word:** κλαίω

**Part of Speech:** Verb

**Transliteration:** klaió

**Phonetic Spelling:** (klah'-yo)

**Usage:** I weep, weep for, mourn, lament.

2799 klaiō – properly, weep aloud, expressing uncontainable, audible grief ("audible weeping," WP, 2, 88).

to sob, i.e. Wail aloud (whereas **dakruo** is rather to cry silently John 11:35 Jesus **wept**.) -- bewail, weep.

The reason Mary returned to the tomb is not given. Her sense of grief and loss may have driven her back there; or, as the sequel suggests, she may have been hoping to find someone who could

enlighten her as to who took the body, and where they put it. Carson, D. A. (1991). *The Gospel according to John* (pp. 639–640). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

**11** But Mary stood outside by the tomb weeping, and as she wept she stooped down *and looked* into the tomb.

\_\_When Mary came the first time, she may have looked in having seen the stone rolled away, but whether she saw the grave clothes we are not told. We know that Peter and John saw the grave clothes,

But now on her return trip, and standing outside, she desires to look in more intently.

she stooped down *and looked*

**parakuptó:** to stoop sideways, to stoop to look

**Original Word:** παρακύπτω

**Part of Speech:** Verb

**Transliteration:** parakuptó

**Phonetic Spelling:** (par-ak-ooop'-to)

**Definition:** to stoop sideways, to stoop to look

**Usage:** I stoop, peer in, look down, look intently.

to look carefully into, inspect curiously,  
**to examine** ⇔ **to stoop to look** v. — to examine,  
 conceived of as exerting effort to see something (not  
 in the line of sight) by bending or stooping down.

James 1:25 (NKJV)

<sup>25</sup> But he who looks into the perfect law of liberty and continues *in it*, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does.

1 Peter 1:12 (NKJV)

<sup>12</sup> To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven—things which angels desire to look into.

To endure the horrific death of her Lord and now to come to the tomb and see the body is gone. She is consumed with sorry and disbelief. What a dishonoring and degrading thing to do. To take the body out of the tomb.

She has no hint of thought of a Resurrection. The Reality death was a familiar thing to a Jew. It was not sanitized like it is in our culture. They would bury the dead the same day of death because they did not embalm the body, the process of decay in the warm Middle Eastern Climate would be accelerated

Then after a period of time, after the complete decay of the body, they would reenter the tomb to gather the bones of their loved ones and place them in a ossuary.( small box to contain the bones)

Even though the news of Jesus Resurrecting Lazarus would have spread all over the region, the fact was not the one who had the power or resurrection was dead.

She was witness to the crucifixion, the death of Christ, the removal and preparation of the body and the burial. It was over. No hope. Not life. no resurrection.

Now the only thing she has left is gone. The Body is not in the tomb.

She stands by the tomb weeping and sobbing, she looks inside the tomb weeping, when the angels speak to her she is still weepings, and when Jesus talks to her she is still sobbing

This is an unneeded sorrow.

This the sorrow of those that have no hope, like I Thess. 4:13 talks of.

This is an uninformed sorrow and anxiety.

Her tears were needless. Like Hagar in the wilderness (Gen. 21:19), she had a well of water by her side, but she had not eyes to see it!

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 1084). Swengel, PA: Bible Truth Depot.

It has been proven many times that the majority of the things we worry about and are grieved over never happen.

Many believers suffer with anxiety and sorrow from not believing the Word of God.

Philippians 4:6–7 (NKJV)

<sup>6</sup> Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; <sup>7</sup> and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.

μεριμνάω

**Part of Speech:** Verb

merimnaó



**Phonetic Spelling:** (mer-im-nah'-o)

**Definition:** to be anxious, to care for

**Usage:** I am over-anxious; with acc: I am anxious about, distracted; I care for.

3309 merimnáō (from 3308 /mérimna, "a part, as opposed to the whole") – properly, drawn in opposite directions; "divided into parts" (A. T. Robertson); (figuratively) "to go to pieces" because pulled apart (in different directions), like the force exerted by sinful anxiety (worry). Positively, 3309 (merimnáō) is used of effectively distributing concern, in proper relation to the whole picture (cf. 1 Cor 12:25; Phil 2:20).

Matthew 6:25 (NKJV)

<sup>25</sup> “Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing?”

Matthew 6:33 (NKJV)

<sup>33</sup> But seek first the kingdom of God and His righteousness, and all these things shall be added to you.

1 Peter 5:6–7 (NKJV)

<sup>6</sup> Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time,  
<sup>7</sup> casting all your **care** upon Him, for He cares for you.

casting A.A.Part Having cast  
**to put on** ⇔ **hurl** v. — to place or put something  
 on something else with great energy; conceived of  
 as throwing on forcefully.

Luke 19:35 (NKJV)

<sup>35</sup> Then they brought him to Jesus. And they **threw**  
 their own clothes on the colt, and they set Jesus on  
 him.

**merimna: care, anxiety**

**Original Word:** μέριμνα, ης, ἡ

**Part of Speech:** Noun, Feminine

**Transliteration:** merimna

**Phonetic Spelling:** (mer'-im-nah)

**Definition:** care, anxiety

**Usage:** care, worry, anxiety.

Cognate: 3308 mérimna (see 3307 /merízō, "divide") –  
 properly, a part, separated from the whole;  
 (figuratively) worry (anxiety), dividing and fracturing  
 a person's being into parts. See 3309 (merimna

Marys anxiety and grief would have been joy and  
 excitement if she had believed the words Jesus said.

Matthew 16:21 (NKJV)

<sup>21</sup> From that time Jesus began to show to His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day.

Matthew 17:22–23 (NKJV)

<sup>22</sup> Now while they were staying in Galilee, Jesus said to them, “**The Son of Man is about to be betrayed into the hands of men, <sup>23</sup> and they will kill Him, and the third day He will be raised up.**” And they were exceedingly sorrowful.

Mark 8:31 (NKJV)

<sup>31</sup> And He began to teach them that the Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and after three days rise again.

Mark 9:31–32 (NKJV)

<sup>31</sup> For He taught His disciples and said to them, “**The Son of Man is being betrayed into the hands of men, and they will kill Him. And after He is killed, He will rise the third day.**” <sup>32</sup> But they did not understand this saying, and were afraid to ask Him.

Luke 9:22 (NKJV)

<sup>22</sup> saying, “The Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and be raised the third day.”

Mark 9:9–10 (NKJV)

<sup>9</sup> Now as they came down from the mountain, He commanded them that they should tell no one the things they had seen, till the Son of Man had risen from the dead. <sup>10</sup> So they kept this word to themselves, questioning what the rising from the dead meant.

Luke 18:32–34 (NKJV)

<sup>32</sup> For He will be delivered to the Gentiles and will be mocked and insulted and spit upon. <sup>33</sup> They will scourge *Him* and kill Him. And the third day He will rise again.”

<sup>34</sup> But they understood none of these things; this saying was hidden from them, and they did not know the things which were spoken.

Luke 24:6–7 (NKJV)

<sup>6</sup> He is not here, but is risen! Remember how He spoke to you when He was still in Galilee, <sup>7</sup> saying,

‘The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.’

The fear and anxiety and sorrow that gripped Mary and the other women and the disciples could have all been eliminated had they understood the Teaching of Christ.

The would would have been feel with anticipation rather than depression had they believe what He said.

Our emotions are governed by our minds and to a large degree what we believe about God and his word had a direct impact on our feelings and emotions.

The more you spend time in the Bible getting to know the God of the Bible the more informed your emotions will be.

When someone we love dies, we will sorrow but we will not sorrow as others who have no hope.

### **1 Thessalonians 4:13–14 (NKJV)**

<sup>13</sup> But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope. <sup>14</sup> For if we

believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus.

### **1 Thessalonians 4:18 (NKJV)**

<sup>18</sup> Therefore comfort one another with these words.

When unexplained tragedy occurs we can find confidence and assurance that

### Romans 8:28 (NKJV)

<sup>28</sup> And we know that all things work together for good to those who love God, to those who are the called according to *His* purpose.

When chaos and confusion and the world turns upside down it seems and good is evil and evil is good.

We know that God is at work.

### Isaiah 45:6–7 (NKJV)

<sup>6</sup> That they may know from the rising of the sun to its setting

That *there is* none besides Me.

I *am* the Lord, and *there is* no other;

<sup>7</sup> I form the light and create darkness,  
I make peace and create calamity;  
I, the Lord, do all these *things*.'

### Romans 1:28 (NKJV)

<sup>28</sup> And even as they did not like to retain God in *their* knowledge, God gave them over to a debased mind, to do those things which are not fitting;

Let your heart and your emotions be informed with Truth. Not what you see, but with what you know about GOD

### John 14:1–3 (NKJV)

“Let not your heart be troubled; you believe in God, believe also in Me. <sup>2</sup> In My Father’s house are many mansions; if *it were* not so, I would have told you. I go to prepare a place for you. <sup>3</sup> And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, *there* you may be also.

### Luke 21:25–28 (NKJV)

<sup>25</sup> “And there will be signs in the sun, in the moon, and in the stars; and on the earth distress of nations, with perplexity, the sea and the waves roaring;  
<sup>26</sup> men’s hearts failing them from fear and the

expectation of those things which are coming on the earth, for the powers of the heavens will be shaken. <sup>27</sup> Then they will see the Son of Man coming in a cloud with power and great glory. <sup>28</sup> Now when these things begin to happen, look up and lift up your heads, because your redemption draws near.”

But now as she gathers her emotions enough, she stoops down to look into the tomb again, perhaps she was wrong, perhaps she misspoke. perhaps her eyes were playing tricks on her. So she looks again.

**12** And she **saw** two angels in white sitting, one at the head and the other at the feet, where the body of Jesus had lain.

**saw** θεόρεό: to look at, gaze P.A.I

**Original Word:** θεωρέω

**Part of Speech:** Verb

**Transliteration:** theóreo

**Phonetic Spelling:** (teh-o-reh'-o)

**Definition:** to look at, gaze

**Usage:** I look at, gaze, behold; I see, experience, discern; I partake of.



2334 theōréō (from 2300 /theáomai, "to gaze, contemplate") – gaze on for the purpose of analyzing (discriminating).

[2334 (theōréō) is the root of the English term "theatre," i.e. where people concentrate on the meaning of an action (performance).]

<sup>12</sup> And she saw two angels **in white** sitting,

**in white**

light, bright, brilliant: **τά ἱμάτια ... λευκά ὡς τό φῶς**, [Matthew 17:2](#); especially bright or brilliant from whiteness, (dazzling) white: spoken of the garments of angels, and of those exalted to the splendor of the heavenly state

**leukos: bright, white**

**Original Word:** λευκός, ἡ, ὄν

**Part of Speech:** Adjective

**Transliteration:** leukos

**Phonetic Spelling:** (lyoo-kos')

Mark 16:5 (NKJV)

<sup>5</sup> And entering the tomb, they saw a young man clothed in a long white robe sitting on the right side; and they were alarmed.

Luke 24:4 (NKJV)

<sup>4</sup> And it happened, as they were greatly perplexed about this, that behold, two men stood by them in shining garments.

**astraptó: to lighten, flash forth**

**Original Word:** ἀστράπτω

**Part of Speech:** Verb

**Transliteration:** astraptó

**Phonetic Spelling:** (as-trap'-to)

**Definition:** to lighten, flash forth

**Usage:** I flash (with, then like, lightning), am lustrous.

Matthew 28:2–3 (NKJV)

<sup>2</sup> And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat on it. <sup>3</sup> His countenance was like lightning, and his clothing as white as snow.

Angels are one of the most amazing creations of God. They have enormous power and presence. Usually displayed in brilliant light.

They are witness to creation

They are witness to the fall of Satan and a third of other angels

They are used of God throughout OT.

They are present at the declaration of the Birth of the Messiah

They are Present with Christ after the Temptation.

They are with him in the Garden before the cross strengthening him as he prays

They now come to the tomb at the Resurrection.

This is Heaven coming to earth. The amazing reality of the the to realms of Existence. The Heavenly, and Spiritual and Eternal, makes contact with the temporal, physical, and earthly.

These same Angels are alive in Heaven now and are the same angels that were witness to Creation and the fall.

They are real and are a major part of the working out of the plan of God for the salvation of sinners and the glorification of His name.

### **Hebrews 1:14 (NKJV)**

<sup>14</sup> Are they not all ministering spirits sent forth to minister for those who will inherit salvation?

Might I add as a foot note.

Angels are never depicted in the Bible as naked babies flying around with a pair of miniature wings.

And in-fact, no where in scripture to we find the angels that interact with man as having a pair of wings. They always appear as men, sometimes with regular appearance as a man and others with brilliant white garments

The only ones with wings are the Cherubim which have 4 wings and the Seraphim have six wings and they are always around the Throne of God

The point of the angels showing up is

. that this empty tomb cannot be explained by appealing to grave robbers; this is nothing other than the invasion of God's power.

Carson, D. A. (1991). *The Gospel according to John* (p. 640). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

**12** And she saw two angels in white sitting, one at the head and the other at the feet, where the body of Jesus had lain.

How the tomb was configured to allow such an arrangement is uncertain. Several structures to accommodate the corpse were commonplace in the first century. Sometimes a kind of stone bench ran around the inside wall; sometimes a bench-arcosolium was cut out (a flat ledge under a recessed arch cut out of an inner wall); sometimes a *loculus* was cut out of the wall (a tunnel-like burial chamber hollowed out of an inner wall, not unlike the Roman catacombs); a trough-arcosolium was a sarcophagus under a recessed arch. John's account rules out the *loculus*. The fourth-century descriptions of the uncovering of the tomb in the time of Constantine (*cf.* notes on 19:41–42) suggest a trough-arcosolium, but the descriptions are not entirely clear, and some have doubted that this particular structure was used before ad 70.

Carson, D. A. (1991). [\*The Gospel according to John\*](#) (p. 640). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

It would have been an amazing sight to see what Mary saw that day....two angels sitting, not standing.

No need to panic, all is ok.

No frantic search for the Body.

No need to find the thieves because there are none.

This is going exactly as planned. On the 3rd day He is Risen.

The time of Darkness is over,

The storm of God's Wrath on His own Son has ceased and a great calm has come.

The Jewish leaders and Roman Guard about to be in full scale panic over the body being gone, but the angels sit relaxed and unmoved.

2 come as witness, for the OT indicated that in the mouth of 2 or 3 witnesses a truth may be established.

We are not told the names of these angels. But some speculate that it might have been both Michael and Gabriel since the Resurrection was of most importance.

But these two angels are sent for Mary, to reassure her that Christ is really risen from the dead.

**13** Then they said to her, "Woman, why are you weeping?"

She said to them, “Because they have taken away my Lord, and I do not know where they have laid Him.”

It is important to note here that apparently, Mary is so overcome with grief and distraught, that for a moment she is not aware of who is talking with her and who these men are.

We know from Luke  
Luke 24:4–6 (NKJV)

<sup>4</sup> And it happened, as they were greatly perplexed about this, that behold, two men stood by them in shining garments. <sup>5</sup> Then, as they were afraid and bowed *their* faces to the earth, they said to them, “Why do you seek the living among the dead? <sup>6</sup> He is not here, but is risen! Remember how He spoke to you when He was still in Galilee,

So apparently along the way, she is more aware of who they are.

It is not uncommon for this kind of grief to be all consuming. So much that you can't think clearly. You can't even see clearly through all the tearing of the eyes.

So here in John's account we see the grief before she has understanding of who they are.

**13** Then they said to her, “Woman, why are you weeping?”

She said to them, “Because they have taken away my Lord, and I do not know where they have laid Him

She is still completely not thinking Resurrection. Only logical thing could be that the body was taken.

## I. The Weeping for Jesus by Mary

## II. The Revealing of Jesus to Mary

**14** Now when she had said this, she turned around and saw Jesus standing *there*, and did not know that it was Jesus.

Jesus standing Perfect verb, indication he had been standing there already.

not **know** that it was Jesus.



**Original Word:** οἶδα Pluperfect verb.

**Part of Speech:** Verb

**Transliteration:** eidó

**Phonetic Spelling:** (i'-do)

**Definition:** be aware, behold, **consider, perceive**

**Usage:** I know, remember, appreciate.

1492 eídō (oida) – properly, to see with physical eyes (cf. Ro 1:11), as it naturally bridges to the metaphorical sense:

perceiving ("mentally seeing"). This is akin to the expressions: "I see what You mean"; "I see what you are saying."

1492 /eídō ("seeing that becomes knowing") then is a gateway to grasp spiritual truth (reality) from a physical plane. 1492 (eídō) then is physical seeing (sight) which should be the constant bridge to mental and spiritual seeing (comprehension).

Jesus is the same in some ways but very different in others. He has a glorified resurrection body and this along with the tears in the eyes of Mary may have contributed to the fact that she did not recognize him.

Plus it being early morning and cooler, He may have had a covering over His head that would have made it harder to see his face.

. On the one hand, Jesus' resurrection body can be touched and handled (v. 27; Lk. 24:39), bears the

marks of the wounds inflicted on Jesus' pre-death body (Jn. 20:20, 25, 27), and not only cooks fish (21:9) but eats it (Lk. 24:41–43). On the other hand, Jesus' resurrection body apparently rose through the grave-clothes (Jn. 20:6–8), appears in a locked room (vv. 19, 26), and is sometimes not (at least initially) recognized. The closest we are likely to come to an explanation is 1 Cor. 15:35ff.

Carson, D. A. (1991). *The Gospel according to John* (p. 641). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

But also it needs to be pointed out that Jesus is in complete control of whom he reveals himself to and how fast he does it.

Luke 24:15–16 (NKJV)

<sup>15</sup> So it was, while they conversed and reasoned, that Jesus Himself drew near and went with them.

<sup>16</sup> But their eyes were restrained, so that they did not know Him.

John 21:4 (NKJV)

<sup>4</sup> But when the morning had now come, Jesus stood on the shore; yet the disciples did not know that it was Jesus.

Mark 16:12 (NKJV)

<sup>12</sup> After that, He appeared in another form to two of them as they walked and went into the country.

This is God's Sovereign prerogative. He reveals himself to whomever he desires  
Matthew 11:27 (NKJV)

<sup>27</sup> All things have been delivered to Me by My Father, and no one knows the Son except the Father. Nor does anyone know the Father except the Son, and *the one* to whom the Son wills to reveal *Him*.

**<sup>15</sup>** Jesus said to her, “**Woman, why are you weeping? Whom are you seeking?**”

These are the first recorded words we have of Jesus after His death.

They are spoken to a woman, who had 7 evil spirits cast out of her and healed of her infirmities and forgiven of her iniquity.

What a beautiful picture of the permanence of forgiveness with Christ. He loves her so much that He comes to her and speaks with her and shows genuine concern for her sorrow.

**The word** Woman, is not a term of disrespect any more than it was to his own mother on the cross when He said to her regarding John, Woman, behold your son.

The question is not given for Jesus to find out information, but rather as it was as in the Garden of Eden when God ask Adam where he was, get Adam to consider his predicament

So with Mary to help her think about and maybe remember the fact that she is looking in the wrong places for the Risen savior.

v **15** She, supposing Him to be the gardener, said to Him, “Sir, if You have carried Him away, tell me where You have laid Him, and I will take Him away.”

She, perhaps thinking that the gardener would have been given the authority by the owner to remove the body, assumes he has taken it.

“Sir, if You  
have carried Him away,

“if” is 1st class conditional and assumes it is true.

It doesn't mean that it is true that the gardener took the body, but rather, Mary assumes it to be true.

In her mind right now, it is the only thing that makes sense.

Sir, if You  
have carried Him away, tell me  
where You have laid Him, and I will  
take Him away.”

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That fact that she said, she would take the body might mean that she has some wealth. Luke 8 seems to refer to this.

Luke 8:1–3 (NKJV)

**8** Now it came to pass, afterward, that He went through every city and village, preaching and bringing the glad tidings of the kingdom of God. And the twelve *were* with Him, <sup>2</sup> and certain women who had been healed of evil spirits and infirmities—Mary called Magdalene, out of whom had come seven demons, <sup>3</sup> and Joanna the wife of Chuza, Herod’s steward, and Susanna, and many others who provided for Him from their substance.

**16** Jesus said to her, “**Mary!**”  
She turned and said to Him,  
“Rabboni!” (which is to say,  
Teacher).

In addressing her as “woman” He spoke as *God* to His creature; in calling her “*Mary*” He spoke as *Savior* to one of His redeemed.

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 1091). Swengel, PA: Bible Truth Depot.

**20:16.** Whatever the cause of her blindness, the single word *Mary*, spoken as Jesus had always uttered it, was enough to remove it.

Carson, D. A. (1991). *The Gospel according to John* (p. 641). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

John 10:3–4 (NKJV)

<sup>3</sup> To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out. <sup>4</sup> And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice.

John 18:37 (NKJV)

<sup>37</sup> Pilate therefore said to Him, “Are You a king then?”

Jesus answered, “You say *rightly* that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice.”

Anguish and despair are instantly swallowed up by astonishment and delight. Mary addresses him as she always has: *Rabboni!*—an Aramaic word

רַב “great” is a term for someone who occupies a high and respected position.

Lohse, E. (1964–). [ὄαββί, ὄαββουví](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 6, p. 961). Grand Rapids, MI: Eerdmans.

which John dutifully translates for his Greek-speaking readers. It may not be the highest Christological confession (*cf.* v. 28), but at this point Mary is enthralled by the restored relationship, not contemplating its theological implications.

Carson, D. A. (1991). [The Gospel according to John](#) (p. 641). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

**17** Jesus said to her, “Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, ‘I am ascending to My Father and your Father, and to My God and your God.’ ”

This is one of the verses in the Bible that we wish we had more info on and can be lumped into that small amount that is difficult to interpret.

Some basis to know about the text

“Do not cling to Me,  
cling

**haptomai: touch. Pres Imperative**

**Original Word:** ἅπτομαι

**Part of Speech:** Verb

**Transliteration:** haptomai

**Phonetic Spelling:** (hap'-tom-ahee)

**Definition:** touch

**Usage:** prop: I fasten to; I lay hold of, touch, know carnally

it is a command  
could be

Stop holding on to me  
Do not hold on to me.

Matthew 28:9 (NKJV)

<sup>9</sup> And as they went to tell His disciples, behold, Jesus met them, saying, “**Rejoice!**” So they came and **held** Him by the feet and worshiped Him.

**held**

kratéō – to place under one's grasp (seize hold of, put under control). [See 2904](#) (kratos).

**17** Jesus said to her, “**Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, ‘I am ascending to My Father and your Father, and to My God and your God.’**”

yet ascended== Perf act Ind.

**I am ascending**— — Pres. Act Ind



I will not drag you through the various attempted interpretations, but rather to state that most have settled on 2 possibilities

1. More Theological
2. More Practical

### **1. More Theological**

Jesus needed to ascend to the Father for some reason, and then return before he could interact with the rest of the disciples. He forbids Mary from holding on to him for that reason.

We are not told why he needed to go back but it is assumed to be the case.

Since there is nothing in the N.T that hints at this and there is very little clarity to it, I would prefer

### **2. More Practical**

The thought, then, might be paraphrased this way: ‘Stop touching me (or, Stop holding on to me), *for* (*gar*) I have not yet ascended [niv’s “returned” is too weak] to my Father—*i.e.* I am not yet in the ascended state (taking the perfect *anabebēka* with Porter), so you do not have to hang on to me as if I were about to disappear permanently. This is a time for joy and sharing the good news, not for clutching me as if I were some jealously guarded private dream-come-true. Stop clinging to me, but (*de*) go

and tell my disciples that I am in process of ascending (*anabainō*) to my Father and your Father.’

This makes the contrast between the prohibition to Mary and the invitation to Thomas easier to understand. Mary is told to stop, because her enthusiastic and relieved grasping of Jesus does not really comprehend what is transpiring. She now believes him to be alive, but has understood neither that he is not about to disappear, nor that he soon will. Thomas is told to touch, because he has not yet believed that Jesus has risen from the dead.

Carson, D. A. (1991). *The Gospel according to John* (pp. 644–645). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

**17** Jesus said to her, “Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, ‘I am ascending to My Father and your Father, and to My God and your God.’”

A new and beautiful relationship has now been made between the sinner and his God

No longer is it the blood of a myriad of bulls and goats that cover sin on temporarily, and no longer is there a veil between man and the Holy of Holies,

But now

The once for all sacrifice of the Son of God has been accomplished and the veil in temple has been torn from the top to bottom

The Old Covenant has been fulfilled in the New Covenant.

God has brought many sons and daughters to Glory .

John 1:12–13 (NKJV)

<sup>12</sup> But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: <sup>13</sup> who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Romans 8:15–17 (NKJV)

<sup>15</sup> For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, “Abba, Father.” <sup>16</sup> The Spirit Himself bears witness with our spirit that we are children of God, <sup>17</sup> and if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with *Him*, that we may also be glorified together.

Hebrews 2:10–12 (NKJV)

<sup>10</sup> For it was fitting for Him, for whom *are* all things and by whom *are* all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings. <sup>11</sup> For both He who sanctifies and those who are being sanctified *are* all of one, for which reason He is not ashamed to call them brethren, <sup>12</sup> saying:

*“I will declare Your name to My brethren;  
In the midst of the assembly I will sing praise to  
You.”*

I. The Weeping for Jesus by Mary

II. The Revealing of Jesus to Mary

### **III. The Witness of Jesus by Mary**

<sup>18</sup> Mary Magdalene came and told the disciples that she had seen the Lord, and *that* He had spoken these things to her.

Mary did exactly what she was told to do. This woman, Mary Magdalene, the once demon filled, iniquity filled, oppressed and possessed woman had been set free from the devil and sin and was fully committed to her Lord and Savior.

She becomes the first ambassador of the Resurrected Christ, to share the good news the completed work of salvation with the disciples.

What was once a prophecy now was reality.

Death had been conquered and the Devil was defeated.

Sadly though, the first response was not so positive.

Luke 24:10–11 (NKJV)

<sup>10</sup> It was Mary Magdalene, Joanna, Mary *the mother* of James, and the other *women* with them, who told these things to the apostles. <sup>11</sup> And their words seemed to them like idle tales, and they did not believe them.

They might not believe now but wait till next week and see what happens to them.

I'll give you a hint

John 20:19 (NKJV)

<sup>19</sup> Then, the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, "**Peace be with you.**"

