

The Resurrection of Christ, Part 1 — John 20:1-10

John 20:1–11 (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. ² 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.”

³ Peter therefore went out, and the other disciple, and were going to the tomb. ⁴ So they both ran together, and the other disciple outran Peter and came to the tomb first. ⁵ And he, stooping down and looking in, saw the linen cloths lying *there*; yet he did not go in. ⁶ Then Simon Peter came, following him, and went into the tomb; and he saw the linen cloths lying *there*, ⁷ and the handkerchief that had been around His head, not lying with the linen cloths, but folded together in a place by itself. ⁸ Then the other disciple, who came to the tomb first, went in also; and he saw and believed. ⁹ For as yet they did not

know the Scripture, that He must rise again from the dead. ¹⁰ Then the disciples went away again to their own homes.

Introduction

The Resurrection of Christ is the most important event of all time.

It is the climax of the work of Christ that was planned before the foundation of the world.

Without it all of Creation withers and dies.

Without it all souls perish into meaningless annihilation

The only thing greater than the Resurrection itself is the Existence of God Himself. But without the Resurrection, God would not exist.

For it is God who said it would happen, and if it did not, then He is lied and He is not God and we are worshiping a God that does not exist.

Paul put it this way.

1 Corinthians 15:13–18 (NKJV)

¹³ But if there is no resurrection of the dead, then Christ is not risen. ¹⁴ And if Christ is not risen, then

our preaching *is* empty and your faith *is* also empty.
¹⁵ Yes, and we are found false witnesses of God, because we have testified of God that He raised up Christ, whom He did not raise up—if in fact the dead do not rise. ¹⁶ For if *the* dead do not rise, then Christ is not risen. ¹⁷ And if Christ is not risen, your faith *is* futile; you are still in your sins! ¹⁸ Then also those who have fallen asleep in Christ have perished.

The goal of redemption is resurrection. You are saved to be Resurrected.

The Goal of the death of Christ is not just the forgiveness of sins, and not just the imputation of righteousness, but it is also the Resurrection

The Resurrection assures us that the atonement was accepted by God

Romans 4:25 (NKJV)

²⁵ who was delivered up because of our offenses, and was raised because of our justification.

The Resurrection assures us of victory over death

1 Corinthians 15:22 (NKJV)

²² For as in Adam all die, even so in Christ all shall be made alive.

The Reassertion assures us of a Living Hope..

1 Peter 1:3–5 (NKJV)

³ Blessed *be* the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, ⁴ to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, ⁵ who are kept by the power of God through faith for salvation ready to be revealed in the last time.

The Resurrection assure us of a new Body
1 Corinthians 15:50–54 (NKJV)

⁵⁰ Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption. ⁵¹ Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed—⁵² in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. ⁵³ For this corruptible must put on incorruption, and this mortal *must* put on immortality. ⁵⁴ So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be

brought to pass the saying that is written: “*Death is swallowed up in victory.*”

1 Thessalonians 4:14–17 (NKJV)

¹⁴ For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus.

¹⁵ For this we say to you by the word of the Lord, that we who are alive *and* remain until the coming of the Lord will by no means precede those who are asleep. ¹⁶ For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. ¹⁷ Then we who are alive *and* remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.

And the Resurrection assures us that this evil world will be judged.

Acts 17:31 (NKJV)

³¹ because He has appointed a day on which He will judge the world in righteousness by the Man whom

He has ordained. He has given assurance of this to all by raising Him from the dead.”

The Resurrection is the foundation and the cornerstone of our faith. Without it the house cannot be built.

All things hinge of the Historicity and Reality of the Resurrection of Christ.

For many who attend an Easter service each year, this teaching of the Resurrection of Christ is only a convenient way appeasing there religious conscience, so they can dress nice and go to a church service, eat a good meal with family and have their children hunt for eggs hidden by a bunny rabbit that doesn't exit.

But for the believer, for the true Christian, it is our Life. It is our Celebration every Sunday. The first day of the week, The Lord's Day, Resurrection day.

Review

In the last few weeks it has been our honor to work our way thru the grim task of looking at the crucifixion of our Lord, verse by verse, sometimes word by word.

It has been gut wrenching at times to learn of the brutality and evil of men hammered against the Son

of God. It has been excruciatingly hard to learn the details of the torture.

But equally so, it has be difficult to learn of the wrath that was poured out by the Father on His Son for our sins in our place so that God would not compromise His justice to forgive you and save your soul.

And it has been Blessing to see how the Father took care of the Body of our Lord after His death.

Giving him a loving burial, in a new tomb, unused by any sinner on this planet. Seeing the care of the preparation of the Body by the surprising entrance of Joseph of Arimathea and the bold faith of Nicodemus. And of course the women who loved Him, and who never left.

But now he has been dead and buried for 3 days, and we come to the climax as it begins in our text.

Lesson:

I. The Wonderful Women.

II. The Amazing Angels

III. The Doubting Disciples

As we consider the Divinely appointed witnesses to the Resurrection, we will also notice through the text some circumstantial evidence to the truthfulness of the Resurrection.

I. The Wonderful Women

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.

20:1 Now on the first *day* of the week

This would be Sunday, in our week. The Seventh day is the Sabbath in the Jewish week followed by the First Day of the week. The Jews did not name their days (i.e. Sunday, Monday, Tuesday etc.) but rather numbered their days. (i.e. First, Second, Third thru Seventh.)

It is interesting to note, however that they the authors of the gospels refer to this as the First day of the week, and not the Third day after the crucifixion.

After all, Jesus had repeatedly referred to His Resurrection as occurring on the Third Day.

So why is this.

This simple understanding, is that by the time the gospels are being written, there church had already started meeting on the First day of the week and they met on that day because it was the Day of the Resurrection. So the resurrection of Christ became so what synonymous with the First Day of the Week.

So when they write the gospel record of the life of Christ, it is habit now to refer to it this way..

Plus the Sabbath was the climax of the week and in the mind of any Jew, after Sabbath is the First day.

Both Matthew and Mark make a point of it that this the day following the Sabbath.

It is on this First Day that Jesus appears to His disciples later v.19

And it became the patter for the church to gather and worship on the First Day

Acts 20:7 (NKJV)

⁷ Now on the first *day* of the week, when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight.

1 Corinthians 16:2 (NKJV)

² On the first day of the week let each one of you lay something aside, storing up as he may prosper, that there be no collections when I come.

Revelation 1:10 (NKJV)

¹⁰ I was in the Spirit on the Lord's Day, and I heard behind me a loud voice, as of a trumpet,

Most fitting was it that the Lord Jesus, as head of the *new* creation, should rise from the dead on the *first* day of the week—intimating that a new beginning had been inaugurated. The full requirements of the moral law had been met; the shadows of the ceremonial law had all been fulfilled; the old system, connected with man in the flesh, was ended; a new and spiritual dispensation had begun. It was this “first of the week” which the Spirit of prophecy had in mind when He moved the Psalmist to write, “The stone which the builders refused is become the head of the corner. This is the Lord’s doing; it is marvelous in our eyes. *This is the* day which the Lord hath made (appointed); we will rejoice and be glad in it” (Ps. 118:22–24)

Pink, A. W. (1923–1945). [*Exposition of the Gospel of John*](#) (p. 1069). Swengel, PA: Bible Truth Depot.

Here is the reason why the Lord’s people are under obligations to keep Sunday as their day of rest and worship.” During Old Testament times the Sabbath was the memorial of God’s finished work in the old

creation (Gen. 2:3; Exodus 20:11); in New Testament times the Sabbath is the memorial of Christ's finished work from which issues the new creation.

Pink, A. W. (1923–1945). [*Exposition of the Gospel of John*](#) (p. 1069). Swengel, PA: Bible Truth Depot.

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.

Mary Magdalene

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, ² and certain women who had been healed of evil spirits and infirmities—**Mary called Magdalene**, out of whom had come seven demons, ³ and Joanna the wife of Chuza, Herod's

steward, and Susanna, and many others who provided for Him from their substance.

Mark 15:40–41 (NKJV)

⁴⁰ There were also women looking on from afar, among whom were Mary Magdalene, Mary the mother of James the Less and of Joses, and Salome, ⁴¹ who also followed Him and ministered to Him when He was in Galilee, and many other women who came up with Him to Jerusalem.

Mark 16:9 (NKJV)

, He appeared first to Mary Magdalene, out of whom He had cast seven demons.

Matthew 27:59–66 (NKJV)

⁵⁹ When Joseph had taken the body, he wrapped it in a clean linen cloth, ⁶⁰ and laid it in his new tomb which he had hewn out of the rock; and he rolled a large stone against the door of the tomb, and departed. ⁶¹ And Mary Magdalene was there, and the other Mary, sitting opposite the tomb.

Mary Magdalene, deeply loved Jesus. She had been delivered from the claws of Satan and his demons and forgiven of her sin. It was all she could do to leave the body of Jesus for the Sabbath day coming.

Mary of Magdala so vividly exemplifies. To whom much is forgiven, the same loveth much (Luke 7:47), and abundant cause had this woman to love the Savior, for out of her He had cast seven demons (Luke 8:2).

Pink, A. W. (1923–1945). *Exposition of the Gospel of John* (p. 1070). Swengel, PA: Bible Truth Depot.

Few were as deeply attached to the Redeemer as was this woman. Few had received as much at His gracious hands, and her gratitude knew no bounds. How this explains the listlessness and half-heartedness among us! Where there is little sense of our indebtedness to Christ, there will be little affection for Him. Where light views of our sinfulness, our depravity, our utter unworthiness, are entertained, there will be little expression of gratitude and praise. It is those who have had the clearest sight of their de-servingness of hell, whose hearts are most moved at the amazing grace which snatched them as brands from the burning, that are

the most devoted among Christ's people. Let us pray daily, then, that it may please God to grant us a deeper realization of our sinfulness and a deeper apprehension of the surpassing worthiness of His Son, so that we may serve and glorify Him with increasing zeal and faithfulness

Pink, A. W. (1923–1945). *Exposition of the Gospel of John* (pp. 1070–1071). Swengel, PA: Bible Truth Depot.

The Evangelists have nevertheless taken pains to honour her, and thoughtful Christians will remember that God delights to choose what the world deems foolish to shame the wise, so that no-one may boast before him (*cf.* 1 Cor. 1:27–29).

Carson, D. A. (1991). *The Gospel according to John* (p. 636). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

It is important to note that something happened during the Sabbath the next day...

Matthew 27

⁶² On the next day, which followed the Day of Preparation, the chief priests and Pharisees gathered together to Pilate, ⁶³ saying, “Sir, we remember, while He was still alive, how that deceiver said, ‘**After three days I will rise.**’ ⁶⁴ Therefore command that the tomb be made secure until the

third day, lest His disciples come by night and steal Him *away*, and say to the people, ‘He has risen from the dead.’ So the last deception will be worse than the first.”

Two very unusual things occurred in this event. First of all, it was highly unusual for Jewish religious leaders to meet with a pagan, secular ruler on any Sabbath, and even more unusual for them to do so on a high Sabbath. More amazing still, the wording and context suggest that, contrary to their normal practice, they actually entered Pilate’s council chambers in the Praetorium. On the previous day they had been careful not to go into the Praetorium at all but rather sent Jesus inside to see Pilate. In order to speak with the leaders themselves, the governor had to come out on the porch. Perhaps because it was a high Sabbath, the priests and Pharisees thought there would be no one around to see them enter. Or they may simply have been willing to risk being seen in order to accomplish their purpose. If they so flagrantly violated Mosaic law and rabbinic tradition by falsely condemning Jesus to death, they would surely not have winced at such a relatively minor infraction as Sabbath defilement if it became necessary for their wicked purposes.

The second unusual detail was that **the chief priests** were largely Sadducees and therefore were strong theological opponents of **the Pharisees**. The gospels record only one other instance of those two groups being together (Matt. 21:45), and in both instances their only common motivation was hatred of Jesus.

MacArthur, J. F., Jr. (1985). [Matthew](#) (Vol. 4, p. 298). Chicago: Moody Press.

⁶⁵ Pilate said to them, “You have a guard; go your way, make *it* as secure as you know how.” ⁶⁶ So they went and made the tomb secure, sealing the stone and setting the guard.

The **seal** was probably furnished by Pilate and gave warning that the tomb was under Roman protection.

MacArthur, J. F., Jr. (1985). [Matthew](#) (Vol. 4, p. 301). Chicago: Moody Press.

Daniel 6:17 (NKJV)

¹⁷ Then a stone was brought and laid on the mouth of the den, and the king sealed it with his own signet ring and with the signets of his lords, that the purpose concerning Daniel might not be changed.

v 1 Mary Magdalene went to the tomb early, while it was still dark

Matthew 28:1–8 (NKJV)

28 Now after the Sabbath, as the first *day* of the week began to dawn, Mary Magdalene and the other Mary came to see the tomb.

Mark 16:1–8 (NKJV)

16 Now when the Sabbath was past, Mary Magdalene, Mary *the mother of James*, and Salome bought spices, that they might come and anoint Him.

² Very early in the morning, on the first *day* of the week, they came to the tomb when the sun had risen.

Luke 24:1–13 (NKJV)

24 Now on the first *day* of the week, very early in the morning, they, and certain *other women* with them, came to the tomb bringing the spices which they had prepared.

This is where we get into the what can be referred to as the synoptic challenge.

Putting all the gospel records together.

Taking all four authors and reading each of the accounts and reconciling there accounts..

Some is easy and some is not so easy.

But what is amazing about this, is rather than it being a proof that Bible is not Inspired and the Word of God, it actually is another valuable proof that it is the Word of God.

It shows that Men were used by God who wrote the different accounts and that they are not robotic

There are different perspectives and different emphasis of each. They are alike and and similar in many ways but different in some.

As any witnesses would be to an accident. Each person will have a little different angle on the same event. The main characters will be the same, but the viewpoints are not the same.

Putting it all together, we have this account.

Luke 24:1–12 (NKJV)

24 Now on the first *day* of the week, very early in the morning (while it was still dark), Mary Magdalene, and certain *other women* (Mary *the mother* of James, and Salome), came to the tomb (when the sun had risen) bringing the spices which they had prepared (to anoint the body of Jesus).

Mark 16 :3

³ And they said among themselves, “Who will roll away the stone from the door of the tomb for us?”

⁴ But when they looked up, they saw that the stone had been rolled away—for it was very large.

(Because what had happened is that)

Matt 27:2

² ... 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.

³ His countenance was like lightning, and his clothing as white as snow. ⁴ And the guards shook for fear of him, and became like dead *men*. (passed out)

The Women,

³ (But the women not knowing what at happened) went in and did not find the body of the Lord Jesus.

Mary Magdalene then leaves the other women at the tomb to run and tell Peter and John

John 20 2

² 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.”

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

But Mary returns to the tomb to weeping!

John 20:11–12 (ESV)

¹¹ But Mary stood weeping outside the tomb, and as she wept she stooped to look into the tomb (again)

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

John 20:13 (NKJV)

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.”

Mark 16:5

⁵ Then, as (women) were afraid and bowed *their* faces to the earth, (the angels) said to the women, “Why do you seek the living among the dead? ⁶ He is not here, but is risen! Remember how He spoke to you when He was still in Galilee, ⁷ saying, ‘**The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.**’ ”

John 20:14–17 (NKJV)

¹⁴ (Mary then) turned around and saw Jesus standing *there*, and did not know that it was Jesus. ¹⁵ 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.”

¹⁶ Jesus said to her, “**Mary!**”

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

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.’**”

⁶ But he said to them,...⁷ But go, tell His disciples —and Peter—that He is going before you into Galilee; there you will see Him, as He said to you.”

⁸ So they went out quickly and fled from the tomb with fear and great joy, and ran to bring His disciples word.

, for they trembled and were amazed. And they said nothing (along the way) to anyone, for they were afraid.

⁹ (So) ...they returned from the tomb and told all these things to the eleven and to all the rest ¹⁰ It was Mary Magdalene

John 20:18 (NKJV)

¹⁸ (who came and) told the disciples that she had seen the Lord, and *that* He had spoken these things to her.

also, Joanna, Mary *the mother* of James, and the other *women* with them, who told these things to the apostles. ¹¹ And their words seemed to them like idle tales, and they did not believe them.

Peter returns again.

Luke 24:12

¹² But Peter arose and ran to the tomb; and stooping down, he saw the linen cloths lying by themselves; and he departed, marveling to himself at what had happened.

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.

This strikes great fear and anxiety in Mary,
Because the Stone has been moved. She fully
expected to see the stone in its place,

We know that because Mark 16:3 tells as they
were coming to the tomb, they were wondering who
can move the stone for them.

Another important point, is this proves they were
not part of some plan to steal the body of Jesus to
fake a resurrection. They were not thinking
resurrection.

The believed in a resurrection of the last day but
now the one who had the power of resurrection was
dead 3 days!!!

Horror as captivated her mind. Panic as set in.
She does not know what has happened and
confused beyond measure.

She is not aware of our second point.

The Amazing Angels

I. The Wonderful Women.

II. The Amazing Angels

Matthew 28:2–4 (NKJV)

² 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. ³ His countenance was like lightning, and his clothing as white as snow. ⁴ And the guards shook for fear of him, and became like dead *men*.

A better rendering of the tense of the verb is

Matthew 28:2 (NASB95)

2 And behold, a severe earthquake had occurred, (aorist) for (gar) an angel of the Lord descended from heaven and came and rolled away the stone and sat upon it.

This is an historic event. This append early in the morning in the very late darkness of morning.

⁴ And the guards **shook** for **fear** of him, and became like dead *men*.

shook aorist Passive

seió: to shake

Original Word: σείω

Part of Speech: Verb

Transliteration: seió

Phonetic Spelling: (si'-o)

Definition: to shake

Usage: I shake; fig: I agitate, stir up.

Apparently a primary verb; to rock (vibrate, properly, sideways or to and fro), i.e. (generally) to agitate (in any direction; cause to tremble); figuratively, to throw into a tremor (of fear or concern) -- move, quake, shake.

for fear== fear caused the shaking

became like dead *men.* — they passed out. or were put out.

became- passive verb.. something acted on them.
could be fear or God causing it. or the angel.

Revelation 1:17 (NKJV)

¹⁷ And when I saw Him, I fell at His feet as dead. But He laid His right hand on me, saying to me, “**Do not be afraid; I am the First and the Last.**”

Daniel 10:5–8 (NKJV)

⁵ I lifted my eyes and looked, and behold, a certain man clothed in linen, whose waist was girded with

gold of Uphaz! ⁶ His body *was* like beryl, his face like the appearance of lightning, his eyes like torches of fire, his arms and feet like burnished bronze in color, and the sound of his words like the voice of a multitude.

⁷ And I, Daniel, alone saw the vision, for the men who were with me did not see the vision; but a great terror fell upon them, so that they fled to hide themselves. ⁸ Therefore I was left alone when I saw this great vision, and no strength remained in me; for my vigor was turned to frailty in me, and I retained no strength.

Psalm 104:4 (NKJV)

⁴ Who makes His angels spirits,
His ministers a flame of fire.

Revelation 10:1–3 (NKJV)

10 I saw still another mighty angel coming down from heaven, clothed with a cloud. And a rainbow *was* on his head, his face *was* like the sun, and his feet like pillars of fire.³ and cried with a loud voice, as *when* a lion roars...

Revelation 18:1 (NKJV)

18 After these things I saw another angel coming down from heaven, having great authority, and the earth was illuminated with his glory.

They should be feared

2 Kings 19:35 (NKJV)

³⁵ And it came to pass on a certain night that the angel of the Lord went out, and killed in the camp of the Assyrians one hundred and eighty-five thousand; and when *people* arose early in the morning, there were the corpses—all dead.

Acts 12:7 (NKJV)

⁷ Now behold, an angel of the Lord stood by *him*, and a light shone in the prison; and he struck Peter on the side and raised him up, saying, “Arise quickly!” And his chains fell off *his* hands.

Acts 12:23 (NKJV)

²³ Then immediately an angel of the Lord struck him, because he did not give glory to God. And he was eaten by worms and died.

Angels have always attended to the life of Jesus,
At His birth they were there
At the end of His temptation they were there

At the Resurrection they are there
At His Ascension they were there
And when he returns, Millions will be with Him.

I. The Wonderful Women.

II. The Amazing Angels

III. The Doubting Disciples

So Mary and the other women have come to the tomb, the stone is rolled away, and they look in and find it empty..

Panic ensues. Her mind is racing with all kind of horrible thought of what someone may have done with the body of her Lord.

Who would do such a thing and why would they do its. Was it someone from the crowd the shouted for him to be crucified, or the Pharisees who hated Him, or even the Romans who would burn the body in a garbage dump.

So the text says

2 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.”

3 Peter therefore went out, and the other disciple, and were going to the tomb.

4 So they both ran together, and the other disciple outran Peter and came to the tomb first.

protrechó: to run forward, i.e. run in advance

Original Word: προτρέχω

Part of Speech: Verb

Transliteration: protrechó

Phonetic Spelling: (prot-rekh'-o)

Definition: to run forward, run in advance

Usage: I run before, outrun, run in advance.

tachion: more swiftly

Original Word: τάχιον

Part of Speech: Adverb, Comparative

Transliteration: tachion

Phonetic Spelling: (takh'-ee-on)

Definition: more swiftly

Usage: more swiftly, more quickly.

5 And he (John), stooping down and looking in, saw (blepo) the linen cloths lying *there*; yet he did not go in.

6 Then Simon Peter came, following him, and went into the tomb; and he saw (Theureo) the linen cloths lying *there*, ⁷ and the handkerchief that had been around His head, not lying with the linen cloths, but folded together in a place by itself. ⁸ Then the other disciple, who came to the tomb first, went in also; and he saw (horao) and believed.

horáō – properly, see, often with metaphorical meaning: "to see with the mind" (i.e. spiritually see), i.e. perceive (with inward spiritual perception).

What did John believe?

He believe what Mary Magdalene said,
 the body was gone,
 someone came and took it.

He was not thinking Resurrection yet.

9 For as yet they did not know the Scripture, that He must rise again from the dead. ¹⁰ Then the disciples went away again to their own homes.

Conclusion

We have evidence now of the Resurrection

We have personal Witness to an Empty tomb.
 We have physical evidence to a Resurrection.

Witnesses so far.

1. Mary Magdalene and the other women with her.
2. The Angel who opened the tomb.
3. The Soldiers who passed out and found themselves in big trouble with Pilate.
4. Peter and John who see the grave clothes

Our Physical evidence is substantial

1. The Fact that the stone is rolled away.
 very heavy. The women couldn't do it, the
 disciples weren't there. The soldiers were
 knocked out. Something strong moved it.
2. The Tomb is empty. There is no body.
3. The Linen cloths are lying there and the face
 cloth handkerchief is folded neatly

For anyone to steal the body there a number of
 obstacles to overcome

1. The Soldiers, seasoned warriors not weaklings
2. The Stone, to move it after you have taken out
 the soldiers
3. Take the body in a garden just outside the city
 with no noise and no disturbance

And then there is the linen clothes and the cloth they wrapped around the face.

Why are they there, and why is the face cloth folded.

If someone wanted to steal the body, no one would take the time to unwrap the spice filled linen clothes to take just the body. It would be much easier to take it wrapped.

By the 3rd day the rigor mortis (stiffening of a dead body) would have ceased and now the tissues would have relaxed even more

a condition none as secondary flaccidity, where Rigor mortis will then dissipate in the opposite direction

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A body that had been dead for 3 days would not be desirable to unwrap and it would make it much more difficult and sickening to carry.

The Jews did not embalm the body, but added spices to help deter the stench of decay. To unwrap the body would make no sense.

Plus if the body is removed in haste and in the middle of night with little or no light, the linen cloths would be strewn all over the place. Speed and

stealth would have been of most importance. There would have been 1000s sleeping all inside and outside Jerusalem during the Passover feast days in every little nook and cranny they could find for shelter. NO thief will take the time to make sure they are unwrapped neatly and lying in the same place as the body was.

evidence enough that no-one had simply moved the body. Nor would thieves have been likely to leave behind expensive linen and even more expensive spices.

Carson, D. A. (1991). [*The Gospel according to John*](#) (p. 637). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

Add to this

The robbing of graves was a crime sufficiently common that the Emperor Claudius (ad 41–54) eventually ordered capital punishment to be meted out to those convicted of destroying tombs, removing bodies or even displacing the sealing stones.

Carson, D. A. (1991). [*The Gospel according to John*](#) (p. 636). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

But this was the plan if the Body disappeared: to blame it on the the disciples

Matthew 28:11–15 (NKJV)

¹¹ Now while they were going, behold, some of the guard came into the city and reported to the chief priests all the things that had happened. ¹² When they had assembled with the elders and consulted together, they gave a large sum of money to the soldiers, ¹³ saying, “Tell them, ‘His disciples came at night and stole Him *away* while we slept.’” ¹⁴ And if this comes to the governor’s ears, we will appease him and make you secure.” ¹⁵ So they took the money and did as they were instructed; and this saying is commonly reported among the Jews until this day.

One of the most glaring problems with this is.

What proof would the disciples have of a resurrection if all they had was a dead body in their possession.

Second, why would all of the disciples be willing to die horrible deaths for the cause of a man they had taken from grave and knew was dead.

And then there’s the face cloth.

John 20:7 (NKJV)

⁷ and the handkerchief that had been around His head, not lying with the linen cloths, but folded together in a place by itself.

The corpse was customarily laid on a sheet of linen, wide enough to envelop the body completely and more than twice the length of the corpse. The body was so placed on the sheet that the feet were at one end, and then the sheet was drawn over the head and back down to the feet. The feet were bound at the ankles, and the arms were tied to the body with linen strips. The face was bound with another *cloth* (*soudarion*, a loan-word from the Latin *sudarium*, ‘sweat-cloth’, often worn in life around the neck). Jesus’ body was apparently prepared for burial in the same way (*cf.* 19:40; 20:5, 7). A person so bound could hop and shuffle, but scarcely walk. Therefore when Jesus commanded Lazarus to come forth, and the *dead man came out*, Jesus promptly gave the order, *Take off the grave clothes and let him go.*

Carson, D. A. (1991). [*The Gospel according to John*](#) (pp. 418–419). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

This is most amazing.

Again what their would do this. You will not take the time to take it off the head and then fold it up and place it by itself.

We are not told who did this. Was it Christ himself or was it angels or was it just supernatural cloth folding.

But thieves or vandals or Romans would see no need of doing this.

What seems clearest is the contrast with the resurrection of Lazarus (11:44). Lazarus came from the tomb wearing his grave-clothes, the additional burial cloth still wrapped around his head. Jesus' resurrection body apparently passed through his grave-clothes, spices and all, in much the same way that he later appeared in a locked room (vv. 19, 26

Carson, D. A. (1991). *The Gospel according to John* (p. 637). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

It shouts that something supernatural occurred. The Body is gone, and it is gone because He is Risen. Just like He said.

1 Corinthians 15:1–4 (NKJV)

15 Moreover, brethren, I declare to you the gospel which I preached to you, which also you

received and in which you stand, ² by which also you are saved, if you hold fast that word which I preached to you—unless you believed in vain.

³ For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, ⁴ and that He was buried, and that He rose again the third day according to the Scriptures,

At Hours 2 to 6

Because the heart no longer pumps blood, gravity begins to pull it to the areas of the body closest to the ground (pooling), a process called livor mortis.

If the body remains undisturbed long enough (several hours), the parts of the body nearest the ground can develop a reddish-purple discoloration³ (resembling a bruise) from the accumulating blood. Embalmers sometimes refer to this as the "postmortem stain."

Beginning approximately in the third hour after death, chemical changes within the body's cells cause all of the muscles to begin stiffening, known as rigor mortis.⁵

With rigor mortis, the first muscles affected will be the eyelids, jaw, and neck.

Over the next several hours, rigor mortis will spread into the face and down through the chest, abdomen, arms, and legs until it finally reaches the fingers and toes.

At Hour 12 and Beyond

After reaching a state of maximum rigor mortis, the muscles will begin to loosen due to continued chemical changes within the cells and internal tissue decay. The process, known as secondary flaccidity, occurs over a period of one to three days and is influenced by external conditions such as temperature.⁵ (Cold slows down the process.)

During secondary flaccidity, the skin will begin to shrink, creating the illusion that hair and nails are growing. Rigor mortis will then dissipate in the opposite direction—from the fingers and toes to the face—over a period of up to 48 hours.

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John says the first approach to the tomb took place *while it was still dark, i.e.* early on Sunday morning. Mark specifies dawn; Luke says 'very early in the morning', and Matthew uses a complicated construction that probably means much the same (*cf.* Carson, *Matt*, pp. 587–588)

Carson, D. A. (1991). [*The Gospel according to John*](#) (p. 635). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

(1) For John, as for all the early Christians, the resurrection of Jesus was the immutable fact upon which their faith was based; and their faith in large part depended on the testimony and transformed behaviour of those who had actually seen the resurrected Jesus.

Carson, D. A. (1991). [*The Gospel according to John*](#) (pp. 631–632). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

Nor is John alone on the non-negotiability of the resurrection, for Paul writes, ‘And if Christ has not been raised, our preaching is useless and so is your faith. More than that, we are then found to be false witnesses about God, for we have testified about God that he raised Christ from the dead.... And if Christ has not been raised, your faith is futile; you are still in your sins’ (1 Cor. 15:14–17).

Carson, D. A. (1991). [*The Gospel according to John*](#) (p. 632). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.