**Resurrection Story from the Gospel of John**

The green color indicates verses not in this weeks’lesson. The blue color indicates that different ‘sight’ words used in this chapter in John.

John 20: 1, 11-19

“Three days after the Crucifixion Jesus rose from the dead. The veil of the flesh had been rent. The Father brought him forth triumphant as His forever-living witness. He totally vindicated His Son and crowned his Messiahship with immortality. No ‘stone’ set or sealed by the authority of men could keep the Christ entombed, and early in the morning on the first day of the week came Jesus’ glorious resurrection. The resurrection, confirmed by Jesus’ subsequent appearances, revived the fainting  
faith of the apostles and filled them with renewed spiritual strength and confidence. His physical presence convinced them of his resurrection and he became to them the Risen Christ. This rising gave incontrovertible evidence of the truth of his teachings and authenticated every precept he had uttered” (Shotwell 328).

1 The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

*“The first day of the week* would be the day after the Sabbath. In the Jewish method of reckoning time, it would begin with sundown on Friday and continue until sundown on Saturday. The text seems to indicate, however, that the visit of the women to the tomb occurred early on Sunday morning” (*EBC* 9.188).

“Mark says (XVI. 1,2), that it was after ‘the Sabbath was past, and very early in the morning, at the rising of the sun;’ i.e., not that the sun was risen, but that it was about to rise, or at the early break of day. Luke says, (XXIV.1), that it was very early; in the Greek, deep twilight, or when there was scarcely any light. John (XX.1) says, it was ‘early, when it was yet dark’; The time when they came, therefore, was at the break of day, when the sun was about to rise, but while it was yet so dark as to render objects obscure, or not distinctly visible” (Barnes 142).

**Saw** in Greek is ***blepo*** which means “to see physically with her eyes; the physical function of the eyes; the opposite of blind; to see with a stronger emphasis of the function of the eye(ball).”

593:9  
**RESURRECTION**. Spiritualization of thought; a new and higher idea of immortality, or spiritual existence; material belief yielding to spiritual understanding.

Mis 179:19-21

What is it that seems a stone between us and the

resurrection morning? It is the belief of mind in matter.

11 ¶ But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,

“From Mary Magdalene, Christ had cast out seven devils. Grateful for his great mercy, she was one of his firmest and most faithful followers, and was first at the sepulcher, and was first permitted to see her risen Lord” (Barnes 143).

“To a woman was this honour given to be the first that saw the risen Redeemer; and that woman was not his virgin-mother” (Jamieson 3.214).

“That Jesus chose to make a woman the first witness to his resurrection was the most dramatic confirmation of his belief in her spirituality. He entrusted her with the most significant message of his mission on earth—that he had overcome death—and in so doing paid the highest tribute to her faith and to her love. Above all he held her up as the person most worthy of his trust” (Sergio 106).

Initially Mary saw with the ‘blepo’ sense of sight.

**Looked into** is ***parakupto*** (3879) in Greek which means “to look at with head bowed forward; to look into with the body bent; to stoop and look into; metaphorically, to look carefully into.”

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

**Seeth is *theorei*** in Greek which means “to contemplate to gaze upon; to know theoretically; to look at something like a spectable/ as a spectator; passively; not really understanding what he is seeing.

Recall that the prophets are sometimes called “angels.” Two angel-prophets were with Jesus in the transfiguration – Moses and Elijah.

Luke 9:30, 31

30And, behold, there talked with him two men, which were Moses and Elias:

31Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

Moses overcame death when the children of Israel couldn’t find his sepulcher. His burial was a spiritual baptism, not a literal one.

Deut 34:5, 6

5¶ So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord.

6And he buried him in a valley in the land of Moab, over against Beth–peor: but no man knoweth of his sepulchre unto this day.

Elijah overcame death in his translation.

II Kings 2:11, 12 (to :)

11And it came to pass, as they still went on, and talked, that, behold, *there appeared* a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

12¶ And Elisha saw *it,* and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more:

The children of Israel looked for Moses’ sepulcher but couldn’t find it. The sons of the prophets looked for Elijah but couldn’t find him. But Jesus found them both on the mount of transfiguration.

Both Moses and Elijah taught Jesus about his “decease” (the Greek word is exodus) on that mount. It’s comforting to think that Moses (the law), and Elijah (prophecy) were both with Jesus in the tomb helping him to work out his “exodus.” The law - Moses, and prophecy - Elijah, and the gospel - Christ Jesus, (the whole Bible in one place), all said to Mary “why weepiest thou?”

Luke states that there were “two men stood by them in shining garments:”

Jewish law requires two witnesses in a court of law. Some commentaries suggest that these two are symbols of the two cherubim on either side of the Ark of the Covenant in the Holy of Holies. So there are differing ideas about them.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

“Mary did not respond to them in any unusual way, possibly because her eyes were clouded with tears, or because she was preoccupied with the loss of Jesus’ body. The question the angels asked Mary brought from her only an expression of grief and frustration. The death of Jesus, which she had witnessed, was in itself distressing and unnerving; the disappearance of the body from the place of burial would add apprehension and mystery to her grief. She had hoped for the sad consolation of completing the burial, and even that had been taken from her” (*EBC* 9.190).

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

“...It was because Mary was seeking for a dead Christ that she could not find him. For he was not dead, but alive” (*IDB* 6.792).

Mary is still seeing this theoreticaolly, mentally, but not getting it.

**Seeth is *theorei*** in Greek which means “to contemplate to gaze upon; to know theoretically; to look at something like a spectable/ as a spectator; passively; not really understanding what he is seeing.

Knew is eido in Greek.

**Turned** in Greek is *strepho* and means “to turn around, to turn one’s self, metaph. to turn one’s self from one’s course of conduct, i.e. to change one’s mind; to be converted” (Thayer 590).

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

“Only one thing was necessary to establish Jesus’ identity--his uttering her name. One of the strange commonplaces of life is that the most penetrating utterance one can understand, no matter by whom spoken, is his personal name. Furthermore, the way it is spoken often identifies the speaker. No gardener would ever know her name, and no one else would pronounce it the way Jesus did” (*EBC* 9.191).

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

**Touch** in Greek is *haptomai* and it means “to fasten one’s self to, adhere to, cling to; do not handle me to see whether I am still clothed with a body; there is no need of such an examination; to touch; assail” (Thayer 70).

*“Touch me not.* Jesus required Thomas to touch him, and it has been difficult to ascertain why he forbade this now to Mary. The reason why he directed Thomas to do this was, that he doubted whether he had been restored to life. Mary did not doubt that. Mary, filled with joy and gratitude, was about to prostrate herself at his feet, disposed to remain with him, and offer him there her homage as her risen Lord” (Barnes 356).

“In reply to her action, Jesus said, “Do not hold onto me.” He was not refusing to be touched but was making clear that she did not need to detain him, for he had not yet ascended to the Father.....The

use of the word ‘brothers’ (brethren) includes more than the members of his immediate family. It placed the disciples on a new plane of relationship with himself ” (*EBC* 9.191).

18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

**Seen** is ***horao*** in Greek (3708) which means “to see with the mind; to perceive; to see with inward spiritual perception; to know absolutely.”

19 ¶ 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, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

“The appearance of Jesus in the room excited both amazement and fear. The implication is clear that Jesus was not impeded by locked doors” (*EBC* 9.192).

*“The same day at evening.* On the first day of the week, the day of the resurrection of Christ. *When the doors were shut.* This does not mean that the doors were fastened, though that might have been the case, but only that they were closed. Jesus had been taken from them, and it was natural that they should apprehend that the Jews would next attempt to wreak their vengeance on his followers. Hence they met in the evening, and with closed doors, lest the Jews should bring against them the same charge of sedition, that they had against the Lord Jesus” (Barnes 356).

20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

“He showed unto them his hands. In this manner he gave them indubitable proofs of his identity. He showed them that he was the same Being who had suffered; that he had truly risen from the dead, and had come forth with the same body” (Barnes 356).

“What difference does the resurrection make? What does it all mean? Do those strange events outside Jerusalem 2,000 years ago have any relevance for us today? What, if any, are the consequences? For the disciples, it has to be said, there were immediate consequences. Even amidst the joy and excitement of that first Easter evening, when they were suddenly reunited with Jesus, they were given a solemn charge: ‘as the Father has sent me,’ said Jesus, ‘so I send you’ (John 20:21. Jesus would not allow them to keep this good news for themselves. No, it was for the world outside—a world which would never hear of it so long as those few disciples, gathered fearfully in that Jerusalem upper room, decided to keep silent. In that instant, the disciples must have realized that they could never be the same again. Jesus appeared to be giving them, and indeed he was, the awesome responsibility of making what he had done in Jerusalem to be known throughout the world. The Resurrection changed their lives forever. It can do exactly the same today” (Walker 173).

One of the religious tenets of Christian Science states:

S&H 497:20 5. We acknowledge that the crucifixion of Jesus and his resurrection served to uplift faith to understand eter- nal Life, even the allness of Soul, Spirit, and the noth- ingness of matter.

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