

Vicarious Sacrifice: Post-Resurrection Events of Jesus: the Visit of the Women, Matt 28:5–8; Mark 16:2–8; Luke 24:1–8; John 20:1; the Report of the Disciples, Luke 24:9–12; John 20:2–10; the Appearance of Mary Magdalene, John 20:11–18; the Appearance of the Other Women, Matt 28:9–10; the Report of the Roman Guards, Matt 27:62–66; 28:11–15; the Appearance of the Two Men on the Emmaus Road, Luke 24:13–32

The Visit of the Women:

Matthew 28:5–8; Mark 16:2–8; Luke 24:1–8; John 20:1

Mary Magdalene; Mary, the mother of James; and Salome, the wife of Zebedee and mother of James and John.

- Upon arriving at the tomb, they saw that the stone was rolled away.
- They saw two angels dressed in white who approached them.
- They were told not to be alarmed, they were looking for Jesus but he was no longer there for “He has risen!”
- They reminded the women that Jesus has prophesied His resurrection.
- One angel instructed them to go and tell the disciples and Peter that Jesus has been resurrected.
- The women did not understand the significance of the empty tomb.
- The women left the area “trembling and bewildered” according to Mark 16:8.

The Report of the Disciples:

Luke 24:9–12; John 20:2–10

- Mary Magdalene runs to Peter and John exclaiming, “They have taken away the Lord out of the tomb, and we do not know where they have laid Him” (John 20:2).
- Mary does not comprehend that Jesus has been resurrected.
- Peter and John driven by both curiosity and doubt run to the tomb to verify the report.
- John outruns Peter to the tomb and goes inside.

- They observe that the linen cloth that wrapped the Lord's body and the cloth around His head were both folded but lying separate.
- This indicated that the body had not be stolen nor had the Lord been in haste as he prepared to exit the tomb.
- John and Peter's desire for empirical evidence indicates they did not remember or believe the Lord's consistent proclamations that He would be resurrected.

The Appearance of Mary Magdalene:

John 20:11-18

- After informing Peter and John about the empty tomb, Mary returns to the tomb.
- Looking into the tomb she sees the two angels seated where Jesus' body had been.
- Still not comprehending the resurrection, Mary begins to cry.
- The angels ask her why she is crying and she responds by saying she does not know where the body has been taken.
- Turning around she sees someone but did not realize it was Jesus. He asked why she was crying and she responded in the same way as before.
- Jesus looked at her and said, "Mary!"
- With this, Mary suddenly realizes it is Jesus and exclaims, "Rabboni!" which means "Teacher."
- Mary is excited that Jesus is resurrected, but, knowing He is to ascend into heaven, she hangs on to Jesus to prolong the encounter before He departs.
- As Mary hugs the Lord, He responds, "Stop clinging to Me for I have not yet ascended to the Father."
- There is a sequence of events that must transpire before Jesus ascends into heaven. He has a forty-day schedule that must be kept.

- First on that schedule's agenda is for His disciples, whom He refers to as His brothers, to hear the news that He is resurrected.
- It is essential to the Lord's post-ascension ministry that He meet with them immediately in order to confirm His resurrection.
- The Lord tells Mary to tell His disciples, "I ascend to My Father and your Father, and My God and your God."
- The verb "ascend" is prophetic indicated the present active indicative of the verb ἀναβαίνω (*anabainō*).
- The present tense is futuristic denoting an event which has not yet occurred, but which is regarded as so certain that in thought, it may be contemplated as already coming to pass.
- This gives the air of urgency to the situation. The Lord has limited time to organize these men for the dramatic historical events that are about to occur: (1) the inauguration of the Church Age, (2) the evangelism of souls into the royal family of God, (3) the development of the New Testament canon, and (4) the identification of evangelists and pastor-teachers to set up the institution of local churches.
- Finally realizing that Jesus is resurrected, Mary goes to the disciples and informs them that she has seen the Lord and related to them His words.

The Appearance to the Other Women:

Matthew 28:9-10

- Mary, the mother of James, and Salome, the wife of Zebedee and mother of James and John had reported the news of the Lord's resurrection to the disciples.
- They are now returning to the tomb when they meet Jesus and immediately recognize Him.
- They worship Jesus by falling to the ground clasping His feet.

- Jesus asks them to go to His disciples the tell them to meet Him in Galilee.
- He refers to His disciples as “brothers,” a term used by the Lord in several places in Matthew, a term describing those who believe in Him as the Messiah.

The Report of the Roman Guards:

Matthew 27:62-66; 28:11-15

- The chief priests¹ of the Sanhedrin met with Pontius Pilate to discuss securing Jesus’s tomb.
- The content of that conversation is very instructive so we include it here. A spokesman for the chief priests addresses Pilate:

Matthew 27:63 - “Sir, we remember that when He was still alive that deceiver [a pejorative remark describing Jesus] said, “After three days I am to rise again.’

v. 64 - “Therefore, give orders for the grave to be made secure until the third day, otherwise His disciples may come and steal Him away and say to the people, “He has risen from the dead,’ and the last deception will be worse than the first.”

Matthew 27:65 - Pilate said to them, “You have a guard [κουστωδία (*koustōdía*): a Roman detachment]; go, make it as secure as you know how.”

v. 66 - And they went and made the grave secure, and along with the guard they set a seal [σφραγίζω (*sphragízō*)²] on the stone.

- Pilate is either bothered or amused at the contradictory nature of the Jews’ concern about the tomb.

¹ “A specific group of Temple officers that included not only the high priest and the captain of the Temple, but also Temple overseers” (G. D. Fee, “Priest in the New Testament,” in *The Zondervan Pictorial Encyclopaedia of the Bible*, gen ed. Merrill C. Tenney [Grand Rapids: Zondervan Publishing House, 1976], 4:850).

² “A door was sealed by stretching a cord over the stone which blocked the entrance, spreading clay or wax on the cord, and then impressing it with a seal” (D. Miall Edwards, “Seal,” in *The International Standard Bible Encyclopaedia*, gen. ed. James Orr [Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956], 4:2709).

- His permission to post guards is a way of asserting the Jews were afraid of this Man while He was alive and now that He is dead they are still afraid of Him.
- But on Sunday morning, despite the guards, the stone, and the seal, the tomb is discovered empty.
- In Matthew 28:11–15, the Roman guards reported the details of what had happened to the chief priests.
- The chief priests accepted the report and hurriedly convened the Sanhedrin. They voted to bribe the guards to say the tomb was robbed while they slept.
- The failure to perform their duty would have meant execution by Pilate, yet the sum of money offered was substantial enough to gain their cooperation.
- Interestingly, Jesus' disciples did not believe the report of the resurrection and sought to confirm it.
- On the other hand, the Sanhedrin did believe the report and sought a way to discredit it.

The Appearance to the Two Men on the Emmaus Road:

Luke 24:13–32

- Two disciples, one named Cleopas and the other anonymous, have left Jerusalem walking on the road to Emmaus some seven miles away.
- Cleopas is a Greek name: **Κλεόπας (Kleópas)**, a shortened form of **Κλεοπάτρος (Kleopátros)**.
- This indicates that Cleopas was in town for the Passover festivities and possibly among the offspring of a previous Diaspora.
- They did not know about the resurrection of Jesus and, as a result, were sad by the news of His crucifixion.
- They were aware of reports that the tomb was empty on the third day.
- They had heard that angels had said Jesus was alive, but no one had actually seen Him.
- Jesus then begins to teach them doctrine.

- He calls them “foolish men and slow of heart” not to believe what the prophets had spoken.
- The necessity of the Messiah to suffer on the cross was so that He could then be glorified.
- Jesus then demonstrates His complete knowledge of the Tanakh:

Luke 24:27 - Beginning with Moses (the Torah), and with all the prophets (the Nevi'im), He explained to them the things concerning Himself in all [including the Writings (the Kethuvim)] the Scriptures.

- As the Lord ended His dissertation, the three men arrived at Emmaus.
- The two men invited Him to stay for a meal.
- Once served, Jesus assumed the position of the host rather than the guest by taking the bread, blessing it, breaking it, and handing it to the men.
- This served as a vector for the men to realize that their casual acquaintance was the Messiah of Israel.
- Once identified, Jesus vanished from their sight.
- The two men then returned to Jerusalem and began to relate their encounter with Jesus to the eleven disciples and those gathered with them.
- They emphasized that their eyes were opened to His identity when Jesus broke the bread during their meal.