



29. The Resurrection

Mark 16; Matthew 28; Luke 24;
John 20–21

Simon Dewey, "He Lives"

" . . . Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." (Luke 24:5-7)

The Empty Tomb

As always, harmonizations can be perilous. What follows, however, is the standard way of ordering the sequence of events to account for the individual gospel accounts

- The Stone is Rolled Away (Matt 28:2-4)
- Women/Mary Come to the Tomb (Mark 16:1-3; Matt 28:1; Luke 24:1; John 20:1a [only Mary Magdalene])
- The Women Find Angels and the Tomb Open (Mark 16:4-7; Matt 28:5-7; Luke 24:2-8; John 20:1b)
- The Women Tell the Disciples (Mark 16:8; Matt 28:8; Luke 24:9; John 20:2)
 - Earliest manuscripts of Mark end here: the so-called "Shorter Ending of Mark"
- Peter and John Visit the Tomb (Luke 24:12 [Peter only]; John 20:3–10)
 - The "other" disciple outruns Peter, but Peter enters first



Jesus Appears to Mary Magdalene



Greg Olsen, "He Is Risen"

- Appeared to Mary, simple account (Mark 16:9)
- Appeared to Mary, longer Johannine account (John 20:11–17)
 - Angels and then the Resurrected Christ: "Woman, why weepest thou?"
 - *Gynai* address recalls the mother of Jesus at Cana and at Calvary (as well as Eve in Eden and the eschatological woman of Revelation 12)
 - Why didn't Mary recognize Jesus?
 - "Touch me not" (John 20:17)
 - *mē mou haptou* (present imperative has the sense of a continued action: "do not keep touching me, do not hold onto me")
 - The importance of Mary is as a witness of the resurrection
 - "go to my brethren, and say . . ."
 - A model for all women, all disciples
 - Her personal relationship to the Savior is secondary (and none of our business!)

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Subsequent Appearances

- Appears to the Other Women (Matt 28:9–10)
 - Testimony of the Women (Mark 16:10–11; Luke 24:10–11)
 - The women are *witnesses of the death, burial, and resurrection*
- Chief Priests React to the Resurrection (Matt 28:11–15)
- The Road to Emmaus (Mark 16:12–13; Luke 24:13–35)
 - Cleophas and another
 - The same as Clopas? According to early sources he was the brother of Joseph the Carpenter (hence a foster paternal uncle)
 - Was the other disciples his wife, "the other Mary" the mother of James the Less?
 - "And they talked together of all these things which had happened. And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them. But *their eyes were holden that they should not know him.*" (Luke 24:14-16; note Luke's interest in the "average" disciple)
 - "And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, *Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?*" (Luke 24:30-32)


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Appears to the Disciples (Mark 16:14;

Luke 24:26–48; John 20:19–23 [to the Ten only])

- **Proofs positive: disciples see, hear, and touch; Christ eats**
 - "Then the same day at evening . . . came Jesus and stood in the midst, and saith unto them, Peace be unto you. 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." (John 20:19)
 - "That which was from the beginning, **which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled**, of the Word of life" (1 John 1:1)
 - "Then said Jesus to them again, Peace *be* unto you: **as my Father hath sent me, even so send I you.**" (John 20:21)
 - The apostles are *sent out* even as Jesus was sent
 - "And when he had said this, **he breathed on them**, and saith unto them, '**Receive ye the Holy Ghost.**'" (John 20:22)
 - Parallel with **Adam's receiving the breath of life** (Gen. 2:7) — a spiritual recreation
 - Connection with **an earlier confirmation, the later reception of the spirit in power** in Acts 2?
- 
- Jesus and "Doubting" Thomas (John 20:24–29)
 - "Reach hither thy finger . . . and be not faithless, but believing.' And Thomas answered and said unto him, '**My Lord and my God.**'" (20: 27-28)
 - "Blessed are they that have not seen, and yet have believed . . ." (20:29)

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The Apostolic Commission



- "Go Ye into All the World"
 - Mark 16:15–18 [still in Jerusalem?]
 - Matt 28:16–20 [Galilee]
- Signs that follow the believers (Mark 16:15-18)
 - "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."
- Baptizing and teaching (Matt 28:19–20)
 - "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, **lo, I am with you always, even unto the end of the world. Amen.**"

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John's Epilogue

20:30–31 seems to be the natural end to the Fourth Gospel: *"And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."*

- Jesus Meets the Disciples in Galilee (John 21:1–14)
- Jesus and Peter (21:15–19)
 - **"Do you love me more than these?"**
 - "In isolation the question 'Do you love me more than these?' is ambiguous: it might mean 'Do you love me more than you love these people?' or 'Do you love me more than you love these things?'—which might be a reference to his fishing activity. But in the context of the whole passion and resurrection narrative it is more natural to take it as meaning 'Do you love me more than these people do?'" (Bruce GJ, 404)
 - **Three-fold affirmation of Peter's love**
 - Be careful about theories based on the different meanings of the Greek words for love *phileo* and *agapao*
 - John and other LXX and NT authors uses them fairly interchangeably
- **Compensates for the earlier threefold denial**
 - "And yet the third time Jesus asked, 'Simon, son of Jonas, lovest thou me?' Peter was pained and grieved at this reiteration, thinking perhaps that the Lord mistrusted him; but as the man had three times denied, so now was he given opportunity for a triple confession. To the thrice repeated question, Peter answered: 'Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.'" (Talmage, *Jesus the Christ*, 693)
- Jesus and the Other Disciple
 - "Translation" and the mission of John (D&C 7:1–8)
 - For scholarly and LDS commentary, see web page link
- Truthfulness of John's testimony (21:24)
 - *Beloved disciple as original source, "we" as redactors or as community?*

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The Ascension (Mark 16:19–20; Luke 24:49–53)



- If the long ending of Mark was added later, it may have been modeled on the Lucan account
- "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.' And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." (Luke 24:50–52)
 - Connects Luke's gospel with the Book of Acts
 - Also inserts the third component of **Lucan Salvation History** (God continuing to work through the Church) into the gospel

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Once Again: Christmas and Easter

- Infancy and Passion/Resurrection Narratives frame the gospels
- President Hinckley (“The Wondrous and True Story of Christmas,” *Ensign*, Dec. 2000, 2)
 - **“This is the wondrous and true story of Christmas.** The birth of Jesus in Bethlehem of Judea is preface. The three-year ministry of the Master is prologue. The magnificent substance of the story is His sacrifice, the totally selfless act of dying in pain on the cross of Calvary to atone for the sins of all of us.”
 - “The epilogue is the miracle of the Resurrection, bringing the assurance that “as in Adam all die, even so in Christ shall all be made alive” (1 Cor. 15:22).”
 - **“There would be no Christmas if there had not been Easter.** The babe Jesus of Bethlehem would be but another baby without the redeeming Christ of Gethsemane and Calvary, and the triumphant fact of the Resurrection.”

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“What Shall We Give to the Babe in the Manger?”

Traditional Catalonian Carol, arr. Mack Wilberg 

“What shall we give to the Babe in the manger, what shall we offer the child in the stall? Incense and spices and gold we’ve got plenty, are these the gifts for the King of us all?”

“What shall we give to the boy in the temple, what shall we offer the Man by the sea? Palms at his feet and hosannas uprising, are gifts for Him who will carry the Tree.

“What shall we give to the Lamb who was offered, rising the third day and shedding His blood? Tears for his mercy we’ll weep at the manger, bathing the infant come down from above.”

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