



Carl Bloch, "The Resurrection"

The Resurrection

THE EMPTY TOMB. RESURRECTION APPEARANCES. APOSTOLIC COMMISSION. ASCENSION.

Mark 16; Matthew 28; Luke 24; John 20–21; Acts 1:1–11 (read from "The Final Hours of the Savior's Life and the Resurrection," 25–30 online).

"He Is Risen," https://www.youtube.com/watch?v=kCjtBR7TgE&list=PLXPFet_rDHic_AlzRX8-svqcPEYjwapl

“He Is Risen!” (hymn no. 199)

1. He is risen! He is risen!
Tell it out with joyful voice.
He has burst his three days' prison;
Let the whole wide earth rejoice.
Death is conquered; man is free.
Christ has won the victory.

2. Come with high and holy hymning;
Chant our Lord's triumphant lay.
Not one darksome cloud is dimming
Yonder glorious morning ray,
Breaking o'er the purple east,
Symbol of our Easter feast.

3. He is risen! He is risen!
He hath opened heaven's gate.
We are free from sin's dark prison,
Risen to a holier state.
And a brighter Easter beam
On our longing eyes shall stream.



The Passover, Death, and Eternal Life

- The Synoptics largely employ the imagery of Jesus' death as a sacrificial offering → **Jesus died as an offering for sin**
- However, the sacrifice of the paschal lamb differed from many other sacrifices in that it was not explicitly an offering for sin
 - Rather it was **intended to ward off death**, explaining why the emphasis in the Gospel of John was not just on forgiveness of sins but on new life
- **The Johannine water flowing from Jesus' side from the Lamb of God on the cross suggested the new life that would come to believers**
 - *The resurrection of the Lamb of God was the most powerful symbol that ultimate new life, not death, came from Jesus' death on the cross*

Risen “with Healing in His Wings”

The Resurrection and Healing (cf. 2 Nephi 25:13; Malachi 4: 2)

- Jesus’ healings had been types of both **spiritual healing** (as when he forgave sins as he healed the body) and **the resurrection**
 - *The reality is that some physical, emotional, and psychological infirmities may not be fully overcome until the resurrection . . .*
- **Jesus’ own resurrection healed hearts as “grief turned to joy”**
 - “A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.” (John 16:20–21)
 - *The hope of the resurrection continues to heal many grieving hearts*

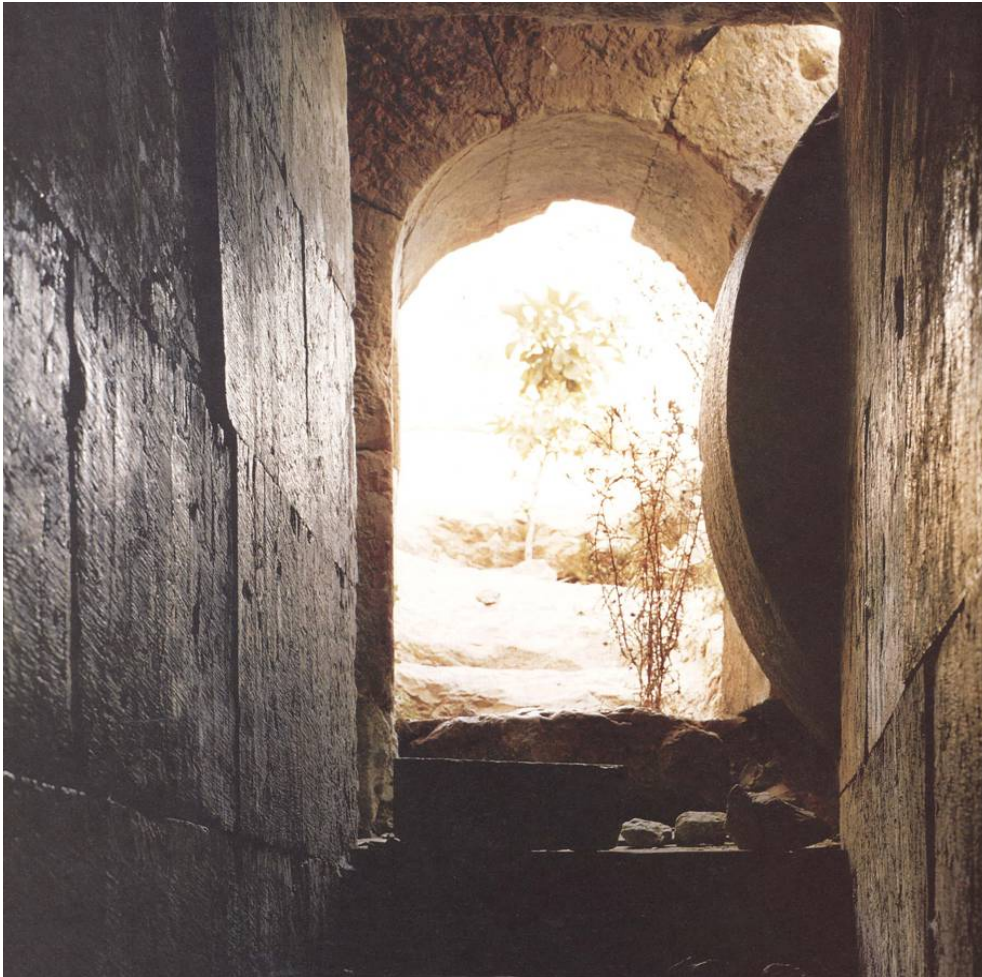


Resurrection Morning



The Empty Tomb

(Mark 16:1–8; Matt 28:1–8; Luke 24:1–9; John 20:1–10)



- The women, who had been **witnesses of Jesus' death on the cross** (Mark 15:40–41; Matt 27: 55–56; Luke 23:49) were also **witnesses of where Jesus' body had been laid** (Mark 15:47; Matt 27:61; Luke 23:55–56)
- For the earliest witnesses of the resurrection, *the testimony was that the tomb was empty, not that they had yet seen the Risen Lord*

"Empty Tomb," Interior View of the Herodian Family Tomb, first century AD, Jerusalem.

The Women at the Tomb

- **Women/Mary Come to the Tomb** (Mark 16:1–3; Matt 28:1; Luke 24:1; John 20:1a [only Mary Magdalene])
- **The Stone is Rolled Away** (Matt 28:2–4)
- **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** (Matt 28:8; Luke 24:9; John 20:2; Mark 16:8)
 - *Earliest manuscripts of Mark end here: the so-called “Shorter Ending of Mark”*
- **Changing grief to joy . . . The first post-resurrection healing** (see the promise of John 16:21)
- **Jesus subsequently appears to these other women** (Matt 28:9–10)
 - Testimony of the Women (Luke 24:10–11; Mark 16:10–11)
 - The women are **witnesses of the death, burial, and resurrection**

William Bouguereau, *The Three Marys at the Tomb*, 1876.



Peter and John

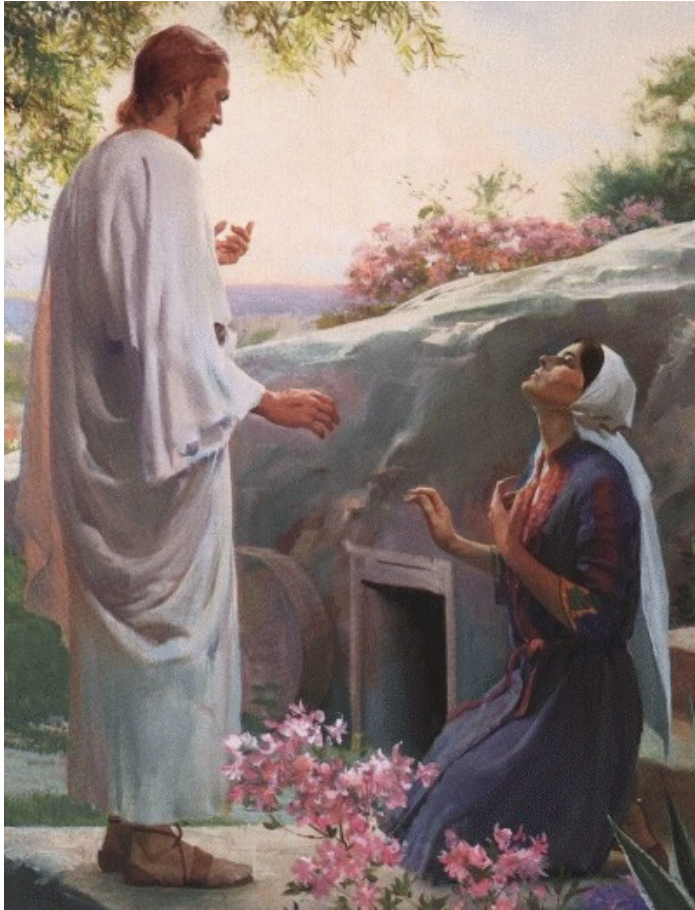
(Luke 24:12 [Peter only]; John 20:3–10)



Eugen Burnand, *The Disciples Running to the Sepulchre*, 1898.

- Why is John anonymous?
 - The title “other disciple” here (= Beloved Disciple) as well as at the Last Supper and the Cross allows him to serve as a type of all believers
- The issue of grave clothes in John 20:5–7
 - Compare with the raising of Lazarus in 11:44
 - *Jesus has risen on his own . . .*
 - *. . . And he no longer will need his grave clothes!*
 - *The “other disciple” believes!*

Jesus and Mary (John 20:11–17; Mark 16:9)



Harry Anderson, "Jesus and Mary"

- 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**” (cf. JST “hold me not . . .”
- **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!)

Later Appearances



On the Road to Emmaus

(Luke 24:13–35; also Mark 16:12–13)

- “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)



Greg Olsen, “The Road to Emmaus”

Jesus and the Eleven

(Luke 24:26–48; John 20:19–29; also Mark 16:14)

- **Proofs positive: disciples see, hear, and touch** (Luke 24:39–40; John 20:19; see 1 John 1:1); Christ eats (Luke 24:41–43)
- “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



Caravaggio, *The Incredulity of St. Thomas*, c. 1603.

- **Doubting Thomas? (John 20:24–29)**
 - “My Lord and my God” and the Infallible proofs (*tekmērion*, meaning “a sure sign or token”) of Acts 1:3
 - **“Blessed are they that have not seen.”**



Jesus in Galilee

(Matthew 28:16–20; John 21:1–23)

- **Jesus Meets the Disciples in Galilee** (John 21:1–14)
- **Jesus and “the healing” of Peter** (21:15–19)
 - Three-fold affirmation of Peter’s love
 - Compensates in some measure for the earlier threefold denial (see Talmage, *Jesus the Christ*, 693)
- **Apostolic Commission** (Matt 28:16–20; perhaps also Mark 16:15–18)
 - “Go Ye into All the World”
 - The Marcan reconstruction describes the signs that will follow the eleven, including *healing*
- **Matthew and John’s accounts end with Jesus still in the world and present with his disciples**
 - “. . . and, lo, I am with you always, even unto the end of the world” (Matthew 28:20b)

Upper left: The waterfront of the Sea of Galilee at St. Peter’s Primacy (lower left)

Ascension



The Forty Day Ministry (1:3b–5)

Jesus' Post-Passion Ministry: Commission and Farewell (1:3b–11)

- “being seen of them **forty days**, and speaking of the **things pertaining to the kingdom of God.**” (1:3)
 - No details of this ministry in any canonical account
 - Focus on “the kingdom”
- “. . . commanded them that they should not depart from Jerusalem, but **wait for the promise of the Father . . .** for John truly baptized with water; but **ye shall be baptized with the Holy Ghost not many days hence.**” (1:4–5)
 - This does not mean that the apostles had not been confirmed or received the gift of the Holy Ghost (as we understand it as an ordinance), but that **they had not yet received the full measure of its enjoyment**
 - Cf. John 20:22, “when he [the resurrected Christ] had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost.”



Final Directions (Acts 1:6–8)

- “. . . they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, *It is not for you to know the times or the seasons*, which the Father hath put in his own power.” (1:6-7)
 - The question of the timing of Christ’s return is an issue throughout the New Testament
- “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.” (1:8)
 - The *eschatological (end times)* kingdom was not their concern; rather their commission was to take the news of the kingdom (and the present kingdom-on-earth, the Church) to all peoples
 - This is also the structural rubric for the Book of Acts
 - Starts in Jerusalem, ends in Rome the capital of the empire that extended to the reaches of the “civilized” world)

The Ascension (Acts 1:9–11)

- Ascension takes place from **Mount of Olives**
 - Place where David wept and **from which he left Jerusalem** ahead of Absalom (2 Sam 15:30)
 - Place where the *shekinah* (cloud of God's presence) tarried when it **left the temple before its destruction** (Ezekiel 11:23) = Gethsemane incident
 - *Place where the Messiah will come on the “great and dreadful day of the Lord”* (Zech 14:4)
- Beginning of **strong eschatological expectations** among the early Christians



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.”

“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.”

