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The Resurrection Of Jesus

1. After spending approximately three years with Jesus, the disciples, Mary, Mary Magdalene, and many other people, felt as though the time which they had spent following Him, being taught by Him, and being a witness to the many mighty miracles which He performed; including the raising of the dead; had all been in vain. They felt as though all the promises which Jesus had given them, the many lessons concerning how to live a more blessed life, the faith they had developed, that He was the promised savior, and the trust that how through Him they could obtain eternal life, was all in vain. Much to their surprise, it was not the end; but just the beginning. We are going to look into the four gospels; and as we put the facts together that each one present to us, see what really took place during those few days after the resurrection of Jesus; before He ascended back to Heaven. All four of the New Testament books of Matthew, Mark, Luke, and John, tell us of the resurrection of Jesus. We read in Matthew 28:1-15: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher. And, behold, there was a great earthquake: for the angel of the Lord descended from Heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of Him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for He is risen, as he said, Come, see the place where the Lord lay. And go quickly, and tell his disciples that He is risen from the dead; and, behold, He goeth before you into Galilee; there shall ye see Him: lo, I have told you. And they departed quickly from the sepulcher with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them saying, All hail. And they came and held Him by the feet, and worshipped Him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me. Now when they were going, behold, some of the watch came into the city, and showed unto the chief Priests all the things that were done.

And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, Saying, Say ye, His disciples came by night, and stole Him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day." We know from reading in Matthew chapter 27, that Pilate, at the request of the chief priests and the Pharisees, had assigned guards to watch over the tomb. Matt. 27:62-66 tells us: "Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, Saying, Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again. Command therefore that the sepulcher be made sure until the third day, lest his disciples come by night, and steal Him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulcher sure, sealing the stone, and setting a watch." And in Mark 16:1-8, we read: "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulcher? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulcher, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: He is risen; He is not here: behold the place where they laid Him. But go your way, tell his disciples and Peter that He goeth before you into Galilee: there shall ye see Him, as He said unto you. And they went out quickly, and fled from the sepulcher; for they trembled and were amazed: neither said they any thing to any man; for they were afraid." Luke tells us in Luke 24:1-11: "Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulcher. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: And as they were afraid, and bowed down their faces to the earth, they said unto them, 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.** And they remembered his words. And returned from the sepulcher, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not.” And John tells us, in John 20:1-18: “The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved (believed to of been John), and saith unto them, **They have taken away the Lord out of the sepulcher, and we know not where they have laid Him.** Peter therefore went forth, and that other disciple, and came to the sepulcher.

So they ran both together: and the other disciple did outrun Peter, and came first to the sepulcher. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulcher, and seeth the linen clothes lie, And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulcher, and he saw, and believed. For as yet they knew not the scripture, that He must rise again from the dead. Then the disciples went away again unto their own home. But Mary stood without at the sepulcher weeping: and as she wept, she stooped down, and looked into the sepulcher. 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. 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.** And when she had thus said, she turned herself back, and saw Jesus, standing, and knew not that it was Jesus. 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.** Jesus saith unto her, **Mary.** She turned herself, and saith unto Him, **Rabboni;** which is to say, **Master.** 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.** Mary Magdalene came and told the disciples that she had seen the Lord, and that He had spoken these

things unto her.”

A. Shortly after Jesus was crucified and his body was placed in the sepulchre, or the tomb, the chief priests and Pharisees came unto Pilate; requesting that he order a watch of soldiers to guard the tomb. For they feared that the disciples would come and steal the body of Jesus at nighttime; and then claim that He had actually risen from the grave; just as He had told that He would do, before He was ever crucified; causing a greater disturbance than the disturbance over his crucifixion. We will also notice in these verses from Matthew chapter 27, that the chief priests and the Pharisees were still accusing Jesus of being a deceiver. They did not believe at all, that He was truly going to come forth from the grave after three days, as He had previously proclaimed. But they were truly afraid that the disciples would come by night, and steal the body of Jesus, and then claim that He had risen from the dead.

B. Therefore, they came unto Pilate and asked him to put a watch over the tomb. Greek-koustodia (koos-to-dee-ah): a Roman sentry of from one-hundred to six-hundred soldiers or troops for guarding; used to take or keep custody of something or someone (Jesus' body in this case).

C. So the watch of soldiers went and made the sepulchre sure. Greek-asphalizo (as-fal-id-zo): to be made secure, or safe; (from robbers, vandalism, etc.).

2. On what day was Jesus actually crucified, and how long did Jesus actually remain in the tomb? This is a question, which has remained unsettled in the minds of many Christian people, for centuries. Let us see what we can find out, from God's Word.

We read in Matt. 12:40: “For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.” Jesus told this to his disciples while they were in Galilee. And in Matt. 17:22-23, He said: “And while they abode in Galilee, Jesus said unto them, **The Son of man shall be betrayed into the hands of men: And they shall kill Him, and the third day He shall be raised again.** And they were exceeding sorry.” And He also told them of His resurrection as they went up to Jerusalem. Mark 10:33-34 tells us: “**Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn Him to death, and shall deliver Him to the Gentiles: And they shall mock Him, and shall scourge Him, and shall spit upon Him, and shall kill Him: and the third day He shall rise again.**” Even though we always speak and think of it as being

three days, it is believed by some, to of been for only two nights and one full day. That being the night of the crucifixion, the following day, and the second night. Yet the words of Jesus, are very clear. We can attempt to explain them, by taking into consideration, the way in which the Jewish people counted their days. One factor, which many people do not realize, is that the Jews considered any part of a day, as a whole day. In other words, if they spoke of Jesus being in the tomb for three hours on Friday, they would think of it as the whole day of Friday. And then He remained in the tomb, the entire day of Saturday, and arose early on Sunday morning; which the Jews would also consider as another whole day. But this still leaves us short one night. And it is also said, that Jesus was actually taken from the Garden on Wednesday night, crucified on Thursday, placed in the tomb on Thursday afternoon, remained in the tomb Thursday night, Friday, Friday night, Saturday, Saturday night, and arose on Sunday morning. Thursday would be considered as the first day, because the Jews counted any part of a day, as if it were a whole day. So we are not positively sure, exactly what day Jesus was crucified on; but this last explanation makes the most sense to me; taking into consideration the Jewish beliefs concerning time at the time of Jesus' crucifixion. There has been a mix-up somewhere or another, throughout the centuries, concerning the timing of the crucifixion and the resurrection of Jesus. The majority of our society, have always looked upon Sunday, as being the Sabbath, or the holy day, or the day of rest. Yet two of the gospels, Matthew and Mark, tell us that the Sabbath had passed, before the resurrection. We also read in Luke 23:54: "And that day was the preparation, and the Sabbath drew on." If Christ was actually crucified on Thursday, then Friday would of had to of been a Sabbath day also. And now some Bible scholars say that there were actually two Sabbaths during the week; Friday and Saturday; the sixth and the seventh day. God tells us in Genesis 2: 2-3, that on the seventh day, He ended his work which He had made; and He rested on the seventh day from all his work which He had made. All four gospels tell us that it was the first day of the week, when the ladies went to the tomb. Therefore, since Sunday is the first day of the week, and the Sabbath had already passed before the resurrection of Jesus, then the Sabbath, evidently, was previously observed on Saturday; which is the day which many people still observe as their Sabbath Day. What is most important, of course, is that we have a resurrected Savior; who lives and reigns forevermore. It is very evident, that the Sabbath began to be observed on Sunday, the first day of the week, after the resurrection of Jesus.

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And regardless of which day of the week we may choose as our Sabbath, let us never forget, to always give Jesus praise and glory and honor, for the great salvation which He has provided for us

3. What actually happened when Jesus was resurrected from the grave?

A. Matthew told us in Matt. 28:2 that there was a great earthquake. Greek-seismos (sice-mos): a commotion, a gale of the ground (an outburst), a tempest, a tremor or shaking, a vibration or movement, which meant a great movement to and fro, or back and forth. This was the second earthquake th at they had experienced within two days. For Matthew also told us back in Matt. 27:51: "And behold, the veil of the temple was rent in two from top to the bottom; and the earth did quake, and the rocks rent." Greek-schizo (skhi d-zo): to split, sever, or to break open. This was a great earthquake which took place when Jesus died upon the cross; one which must of caused quite a bit of commotion and anxiety. Probably a real scare! Neither Mark, Luke, or John, mention anything about the earthquake. The angel sat upon the rock, which he had rolled back from the door of the tomb.

B. And then there was an angel which descended from Heaven, and rolled back the stone from the door of the tomb. What did the angel look like? Matthew tells us: "His countenance was like lightning." Greek-idea (id-eh-ah): a sight or appearance (of a person or a thing). Evidently the whole body of the angel glowed like lightning; his raiment as white as snow. Greek-enduma (en-doo-mah): apparel, garment, clothing, or outer robe.

C. And we are told that for the fear which the keepers, or the soldiers, felt when they saw

Jesus, that they became as dead men. In other words, they were scared to death.

They may of fainted, or just fell down on their feet from weakness which they felt when they saw the body of Jesus come forth from the grave. And when they regained their strength, some of the watch of soldiers went into the city, and showed or told the chief priests what had happened. And the chief priests and the elders paid the soldiers large sums of money, to tell Pilate that the disciples had came by night, and stole the body of Jesus, and took it away. And the chief priests and the elders promised the soldiers that they would talk with Pilate, and persuade him that this was truth; even though it was nothing but a lie. For the soldiers knew that if Pilate found out what the truth really was, that they would be put to death. For the penalty for allowing a prisoner to escape in the days of Jesus, was death. I also wonder how the chief priests and the Pharisees felt when they heard from

the Roman soldiers, that Jesus truly had risen again. For they had been completely against Jesus, and had done all that they knew to do, to persuade Pilate to put Jesus to death; and had been successful in their efforts. They were probably scared for their own lives; that Pilate would also have them put to death; for persuading him to have the Son of God put to death. The Bible does not tell us for sure; but I would say without a doubt, that sooner or later, Pilate probably found out the truth about the resurrection of Jesus. We know that he was bound to of found out; for God's Word tells us in Acts 1:3, that after the resurrection of Jesus, He remained upon the earth for forty days; before He ever went back to Heaven.

I would not be surprised to know, that Pilate probably had to meet Jesus face to face, sooner or later. What a horrible feeling this would of been; knowing that you were the one who had given the orders to have a man put to death; knowing for certain that it had been done; and then seeing Him stand before you face to face. I know that if I had of been in Pilate's shoes, and had gotten the word that Jesus had risen from the grave; knowing that I was the one who had given the approval to put Him to death; I would immediately of been on my knees begging for God's mercy and his forgiveness. All that we can do is to hope that Pilate had enough spiritual knowledge to of done such. This story also proves one more important fact about the resurrection of Jesus. Many people believe that Mary Magdalene was the first person to see Jesus, after He arose from the grave. But this is not true. For the first ones to actually witness the resurrection of Jesus from the grave, were the Roman soldiers.

4. Who all actually came to the sepulcher? (A) Mary Magdalene; (B) the other Mary, who was the mother of James; (C) Salome; this lady is one of which we know very little; since her name is only mentioned two times in the scriptures; (D) Joanna; and some others; who are not mentioned by name.

5. When did they come to the sepulcher? Matt. 28:1 tells us: "In the end of the Sabbath, as it began to dawn toward the first day of the week." All that Mark tells us concerning the time is that it was "when the Sabbath was past." Luke tells us: "Now upon the first day of the week, very early in the morning." And John tells us: "The first day of the week cometh Mary Magdalene early, when it was yet dark." So we know that it was surely, very early in the morning; for Matthew tells us that it was as it began to dawn. Greek-epiphosko (ep-ee-foce-ko): to grow or begin to become lighted (the day); to shine or to give light (the sun). So these ladies, and anyone else who may of accompanied them, had planned perhaps the night before, to go early to the sepulcher. Perhaps they had a long walk.

6. Why were they coming to the sepulcher, or the tomb? Mark tells us that they had bought sweet spices, that they might come and anoint Him. Luke tells us that they came unto the sepulcher bringing the spices which they had prepared. Luke also tells us that the women who came with Him from Galilee, had returned and prepared spices and ointments. This is speaking of the previous night, before the Sabbath. So these women evidently had put forth considerable effort, in their plans to come and anoint the body of Jesus. Matthew and John mention nothing about the spices and ointment which the ladies prepared.

A. Sweet-Greek-euodia (yoo-dee-ah): good-scented; fragrant.

B. Ointments-Greek-muron (moo-ron): strong myrrh; perfumed oil.

C. To anoint-Greek-aleipho (al-i-fo): to oil; to pour oil or perfume upon.

D. Myrrh: An extract from a tree which had flowers; and plum-like fruit.

After the myrrh was extracted from the tree, it would soon harden; and was very valuable as an article of trade. It was an ingredient used in anointing oil. Exodus 30:23-25 tells us: "Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels. And of cassias five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin: And thou shalt make it an oil of holy ointment, and ointment compound after the art of the apothecary: it shall be an holy anointing oil." Myrrh was also used as a perfume. It is also used in purification rites for women. Esther 2:12 tells us: "Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odors, and with other things for the purifying of the women). Myrrh was brought by the wise men as a gift for the infant Jesus. We read in Matt. 2:11: And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped Him: and when they had opened their treasures, they presented unto Him gifts; gold and frankincense, and myrrh." And myrrh was also used in embalming. John 19:38-40, tells us: "And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury." Also, according to Mark, the drink which was offered to Jesus, while

He hung upon the cross, was wine mingled with myrrh. We read in Mark 15:23: "And they gave Him to drink wine mingled with myrrh: but He received it not."

7. What happened once the women got to the sepulcher?

A. Matthew tells us about the one angel, who descended from Heaven after the earthquake, and rolled back the stone from the door of the tomb, and then sat upon it. He then tells us that this angel also told the women which came unto the tomb, to not be afraid; for he knew that they were looking for Jesus; and he also gave them permission to come and look at the place where Jesus the Lord had lay. And then he gave them the orders to go and tell Jesus' disciples that He had risen from the dead, and had gone into Galilee; and that they would see Him there. Matthew also tells us that as the women were going back to tell the disciples, that Jesus met them; and that they worshipped Him and held on to Him by the feet. And Jesus told them to go and tell his disciples to go into Galilee, and that they would see Him there.

B. Mark tells us that the women came early in the morning to the sepulchre; but they were wondering who would be able to roll away the stone from the door for them. But when they got to the sepulchre, they saw that the stone was already rolled away from the door of the sepulchre. And as they entered into the sepulcher, they saw a young man (surely an angel), sitting on the right side, clothed in a long, white garment.

Mark may of been referring to the angel who was sitting upon the rock. And this angel gave them the same orders as Matthew tells us of, for them to go and tell the good news to Jesus' disciples.

C. Luke tells us that they came unto the sepulchre very early in the morning on the first day of the week, bring spices which they had prepared; and that they (Mary and Mary Magdalene) had certain others with them, but Luke does not name who they were. He tells us also that they found the stone rolled away, and they entered into the sepulchre, but they did not find the body of the Lord Jesus. And Luke also tells us that as they were perplexed, or in doubt, two men (angels) appeared unto them in shining garments. Perhaps one of them was the one which we were told of by Matthew and Mark. And Luke also tells us that they were afraid, and bowed their faces to the earth. And the angels asked the women, why they were seeking the living among the dead. They told the women that He had risen; and they reminded the women of the words which Jesus said unto them while they were in Galilee; of how He would be turned over into the hands of sinful men, and would be crucified, and would arise on the third day. Luke tells us that the women remembered the words which Jesus had spoken unto them.

And then the women left the sepulchre, and went and told the disciples what they had seen and been told. But Luke tells us that the disciples did not believe them. But Peter hurried and ran to the sepulchre, and found the linen cloths that had been used to wrap the body of the Lord Jesus; and then Peter left the tomb, wondering what had truly happened.

D. John also tells us that after Mary Magdalene came to the sepulchre very early in the morning, and saw the stone rolled away from the door of the sepulcher. And then she ran to Simon Peter, and to another disciple, and told them that they had taken away the body of the Lord Jesus out of the sepulchre, and that they did not know where they had taken his body. It tells us that it was a disciple whom Jesus loved. It is believed that this disciple was John. This scripture tells us that Peter went therefore, and the other disciple, and came to the sepulcher. And it also tells us that whoever the other disciple was, that he outran Peter. He must of been pretty excited. So we know that he was a disciple who was very close to Jesus. The scripture tells us that these two disciples went into the sepulcher, and saw the linen clothes lie; and the napkin that was about his head; but not lying with the linen clothes; wrapped together in a place by itself. What is meant by napkin? Greek-soudarion (soo-dar-ee-on): a sweet cloth; a towel or handkerchief; for binding the face of a corpse. The scripture tells us that after all this, they went away again unto their own home. John does not mention anything about Peter or the other disciple seeing any angels. But he does tell us, that Mary Magdalene stood outside the sepulchre weeping. She evidently had followed Peter and John back to the sepulchre. John tells us that Mary Magdalene stopped down and looked into the sepulchre, and saw two angels sitting at the head and at the foot of the place where Jesus had lay. They also asked her why she was weeping; and she told them also that they had taken away the body of the Lord Jesus, and that she did not know where they had taken Him. And John tells us that when she had thus said, she turned herself back, and saw Jesus standing, but knew not that it was Jesus.

Jesus, evidently, for whatever reason, held back his self-identity from Mary for a few seconds.

We know this to be true; because she not only failed to recognize Him when He first spoke to her, but she thought that He was the gardener. She also asked Him if He had taken away the body of the Lord; for she wanted to know where it had been placed. Then Jesus chose to speak to Mary Magdalene by name. She immediately recognized Him. John tells us in his gospel; chapter 10 and verse 4; that his sheep know his voice. When Jesus speaks to us, we should immediately recognize his voice; just as the disciples who were on the

boat, during the storm; when Jesus came walking on the water. As soon as Jesus said, "It is I", they immediately recognized his voice; and all fear was gone.

When Jesus called Mary by name, she recognized Him immediately, and said unto Him: "Rabboni". Greek-rhabboni (hrab-bon-ee): Lord; or my master. Notice especially the first words of Jesus, after calling Mary by name; which were: "Touch me not; for I am not yet ascended to my Father." What did Jesus mean by these words? We know that He told the thief on the cross, "Today, thou shalt be with me in Paradise." We have understood "Paradise," to be referring to Heaven. In John 20:19-20, we read: "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.** And when He had so said, He showed unto them his hands and his side. Then were the disciples glad, when they say the Lord." He appeared to them in the room where they were gathered; and showed them the scars in his hands and sides; without any hesitation whatsoever. And in eight days, He appeared to them again; when Thomas was with them; and He allowed Thomas to feel of the scars in his hands and sides. We read in John 20:26-31: "And after eight days again his disciples were within, and Thomas with them: then came Jesus: the doors being shut, and stood in the midst, and said, **Peace be unto you.** Then saith He to Thomas, **Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.** And Thomas answered and said unto Him, My Lord and my God. Jesus saith unto him, **Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.** 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." Where had Jesus been for these eight days? We'll probably never know for sure. But evidently, He was somewhere other than with the disciples. Because Thomas had not seen Him during these eight days.

8. Both Mark and Luke tell us of the two disciples who walked alone; and Jesus' appearance unto them. Luke goes into quite more detail in his story of the two on the road. Luke 24:13-49 tells us: "And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. 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. And He said unto them, **What manner of communications are these that ye have one to another, as ye walk, and are sad?** And the one of them, whose name was Cleopas, answering said unto Him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

And He said unto them, **What things?** And they said unto Him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: And how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him. But we trusted that it had been He which should have redeemed Israel: and beside all this, today is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulcher; And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that He was alive. And certain of them that were with us went to the sepulcher, and found it even so as the women had said: but Him they saw not. Then He said unto them, **O Fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory?** And beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they went: and He made as though He would have gone further. But they constrained Him saying, Abide with us: for it is toward evening, and the day is far spent. And He went in to tarry with them. 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? And they rose up the same hour and returned to Jerusalem, and found the eleven gathered together, and them that were with them, Saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how He was known of them in breaking of bread. And as they thus spake, Jesus himself stood in the midst of them: And said unto them, **Peace be unto you.** But they were terrified and affrighted, and supposed that they had seen a spirit. And He said unto them, **Why are ye troubled? And why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.** And when He had thus spoken, He showed them his hands and his feet. And while they yet

believed not for joy, and wondered, He said unto them, Have ye any meat? And they gave him a piece of broiled fish, and of an honeycomb. And He took it and did eat before them. And He said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms concerning me. Then opened He their understanding, that they might understand the scriptures. And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. 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.”

A. Emmaus was *threescore **furlongs from Jerusalem. *Greek-hexekonta (hex-ay-kom-tah): a tenth multiple of six; sixty. ** Greek-stadion (stad-ee-on): a measure of distance; 220 yards, or 660 Linear feet. We know from these figures that Emmaus was app. seven and one-half miles from Jerusalem.

B. The two communed together and reasoned. Greek-suzeteo (sood-zay-teh-o): to discuss or investigate (jointly-together); to inquire or question (with one another); to associate (with one another).

C. Their eyes were holden. Greek-Krateo (krat-eh-o): to be held from (visual) perception.

D. One of the men was Cleopas. The scriptures do not give us any other facts concerning this man; other than we do know that he was not one the eleven disciples of Jesus.

Because in verse thirty-three the scripture tells us that they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together.

E. The two spoke of Jesus as a prophet. Greek-prophetes (prof-ay-tace): an inspired speaker; a foreteller (of things to come). The people of Jerusalem also called Jesus the prophet of Nazareth. In Matt. 21:11 we read: “And the multitude said, This is Jesus the prophet of Nazareth of Galilee.” Verse 46 of this same chapter, tells us that they took him to be a prophet. Jesus was called a prophet on many occasions. We all know that Jesus was not only a prophet; but the Son of God; the prophesied Savior of the world.

F. Certain of the women (those who were early at the tomb) had made them astonished. Greek-existemi (ex-is-tay-mee): amazed; to wonder; surprised;

as to be puzzled because of present circumstances.

G. They said that they had seen a vision of angels. (The women at the tomb) It is most likely that the women certainly saw more than just a vision; but angels with a physical body; just as we have saw them in pictures; or as some people have seen them for real. For the scriptures tell us that the angel was sitting upon the rock. One of the gospels tell us that an angel was sitting inside the tomb; and another tells us that there were two angels sitting inside the tomb; one at the head, and one at the foot, of the place where the body of the Lord Jesus had lain. I suppose this is just a question of whether or not the angels actually had a physical body; but all indications tell us that they did.

H. Jesus called them: *O fools and **slow of heart. *Greek- anoetos (an-o-ay-tos): unintelligent; unwise. **Greek-bradus (brad-ooce): dull; figuratively speaking of being weak in faith; unbelieving.

I. He expounded unto them in all the scriptures. Greek-diermeneuo (dee-er-main-yoo-o): to explain or translate or to interpret.

J. Their eyes were opened and they knew him. Greek-epiginosko (ep-ig-in-om-ah-ee): to recognize or to acknowledge; (that He was Jesus).

K. He vanished out of their sight. Greek-aphantos (af-an-tos): to become invisible; to disappear. This scripture, as well as many others, prove to us that Jesus could just appear or disappear at any time He chose to do so.

L. They told the eleven disciples that the Lord Jesus had risen indeed. Greek-ontos (on-toce): really; for certain; without any doubt whatsoever.

M. He hath appeared to Simon. This is referring to Simon Peter; who had previously denied the Lord three times. Evidently, even though we do not have any scriptural recording of such, the Lord Jesus must of appeared to Peter at some time or another; after he had came to the tomb and found the body of the Lord Jesus gone. Maybe while he was on his way back to his home.

N. As they spoke with the eleven disciples, Jesus himself stood in the midst of them. As was mentioned earlier, Jesus had the power to just appear anywhere He chose to; to be with or without a physical body; anytime He desired. He evidently, just appeared unto them from nowhere; just as He vanished out of the sight of the two, just shortly before their returning unto Jerusalem.

O. Jesus said unto them: Peace be unto you. The same words He had spoken on two or three previous occasions. He was simply telling them to be not afraid.

P. They were terrified and affrighted; and supposed that they had seen a

spirit. Even though, probably without a doubt, Jesus did appear in a spiritual form at first, He immediately took on the physical body; and once again, had to convince them that He was truly Jesus Christ. I will once again comment, that I see no right whatsoever, that the other disciples had, to say a single word about Thomas being a doubter, or refusing to believe without visual evidence. Because it appears that they would hardly believe, even with the physical evidence. Mark tells us in his gospel, that Jesus upbraided them with their unbelief and hardness of heart; because they believed not them which had seen Him after he was risen. Greek-oneidizo (on-i-did-zo): to vocally taunt; or to vocally make one feel ashamed (of their actions-unbelief in this case); as to question one as to the reason for such an action (not believing).

Q. They were troubled. Greek-tarasso (tar-as-so): stirred or agitated; to wonder or to fear; evidently not remembering a word which Jesus had previously spoken to them concerning his resurrection.

R. They believed not for joy, and wondered. Even though this statement sounds a little contradictory to itself; the word comes from several Greek words which mean to be thrilled; to marvel or to be amazed; to be mightily excited and full of joy.

S. He opened their understanding. Greek-nous (nooce): intelligence; ability to comprehend; referring to the human mind.

T. He told them that they were to preach repentance and remission of sins; and be witnesses of these things. He also told them that He would send the promise of the Father. What was He talking about? The Holy Spirit.

We read in Acts 1:5: "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." And also in Acts 1:8 we read: "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." And in Acts 2:1-4, we read: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from Heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

9. John 20:30-31 tells us: "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." Greek-semeion (say-mi-

on): an indication (of his supernatural power; of his reality); miracles; a signification (or evidence) of his truly being who he claimed to be.

Conclusion:

God's Word most certainly gives us all the evidence anyone could ever need, that Jesus truly did rise from the dead; and is alive today. You ask me how I know He lives? Because He lives within my heart. And He will come and live in your heart also, if you will only open your heart unto Him; and accept Him by faith. There is a song which speaks of telling Satan to look back to the cross, when he comes with his torment which he tries to put upon all of God's people, his deceiving lies, and all of his deceptive tricks.

But the cross is not where the victory for the Christian people was gained. It was gained when Jesus was resurrected from death, came forth from the tomb, and arose to the Heavenly Father; to offer his precious blood to cover our sins forever more; which also destroyed Satan's power forevermore; over death, and over the Christian people in every way. So what we ought to be telling Satan, is to look back to the empty tomb; for Jesus is alive forevermore! And Satan is defeated forevermore! Praise be unto God!

Calvin Smith

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