

# The Resurrection



## **WALKING WITH MATTHEW IN THE LAND OF JESUS**

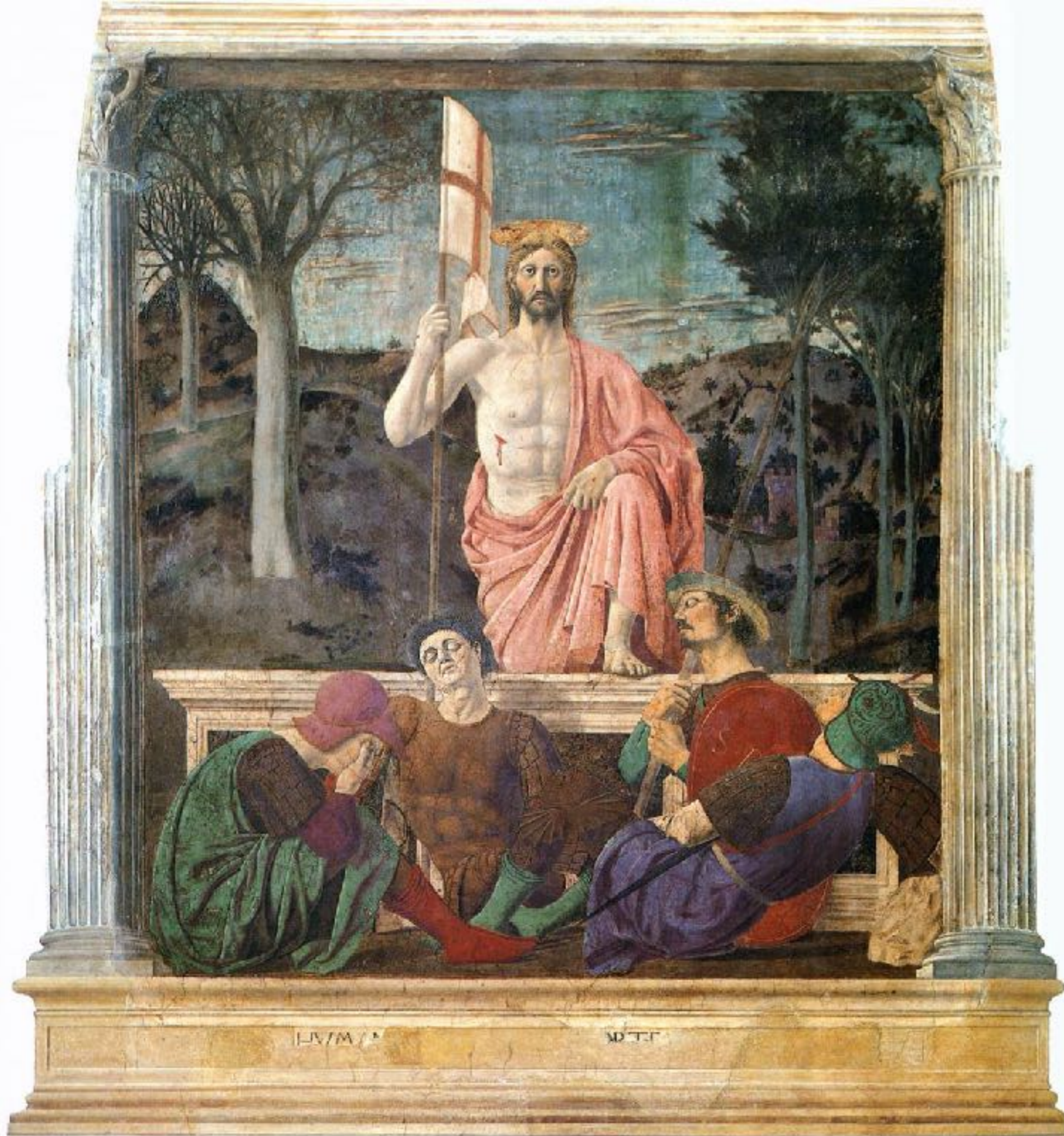
DOWN AND CONNOR  
2019

# WELCOME

- BEFORE WE GO: INTRODUCTION TO MATTHEW
- DAY 1: THE BIRTH NARRATIVES (MT 1-2 / Exodus 1-2)
- DAY 2: THE TEMPLE ACTION (MT 21)
- DAY 3: THE LORD'S PRAYER (MT 6)
- DAY 4: THE RESURRECTION (MT 28)
- DAY 5: THE TRANSFIGURATION (MT 17 / Exodus 24 and 34)
- DAY 6: CAESAREA PHILIPPI (MT 18)
- DAY 7: THE SERMON ON THE MOUNT (MT 5-7 / Pentateuch)

# Sequence

- Some pictures and history
- Read and ask questions
- Comparisons
- Commentary
- Conversation





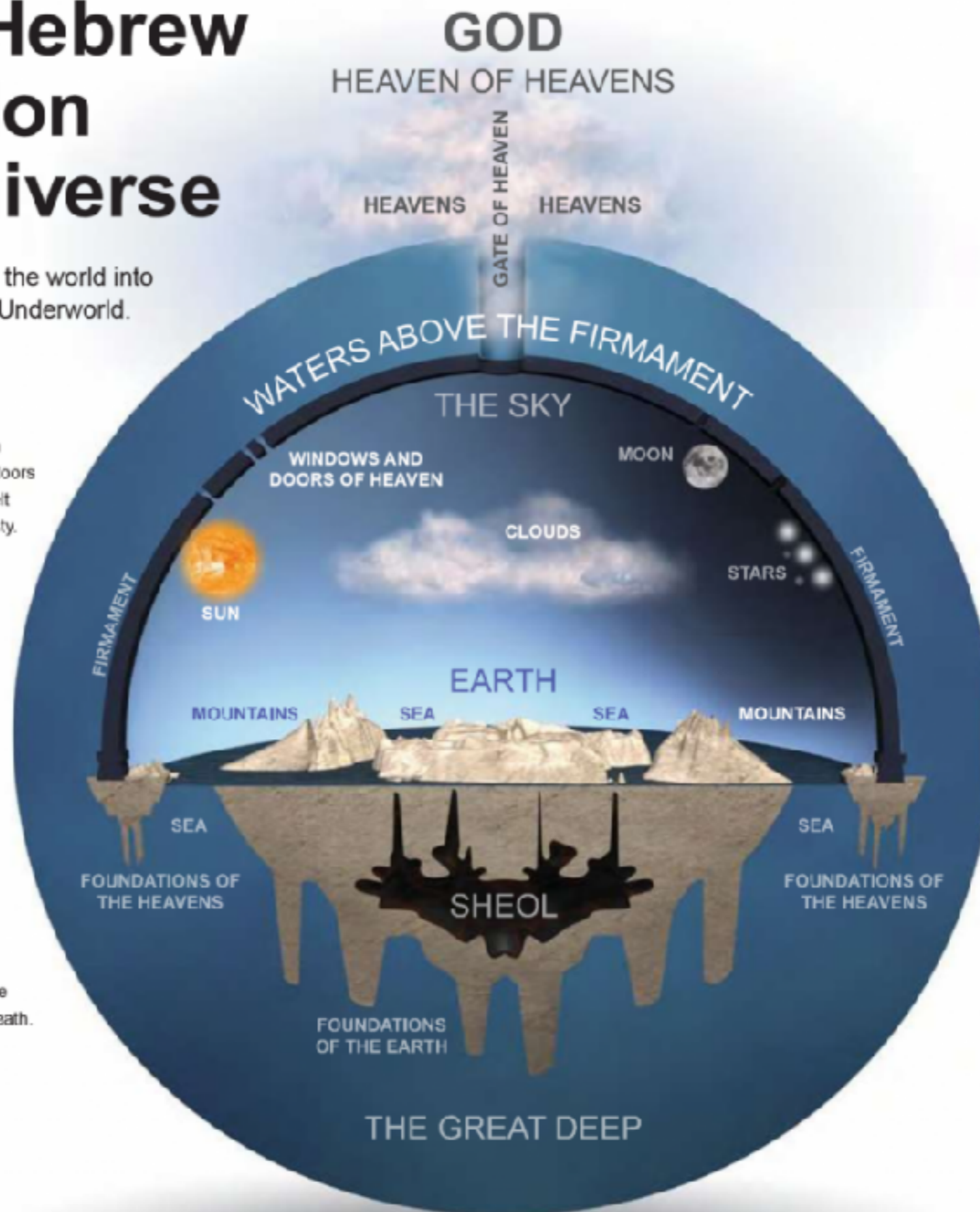
# Ancient Hebrew Conception of the Universe

The ancient Israelites divided the world into Heaven, Earth, Sea, and the Underworld.

They viewed the sky as a vault resting on foundations—perhaps mountains—with doors and windows that let in the rain. God dwelt above the sky, hidden in cloud and majesty.

The world was viewed as a disk floating on the waters, secured or moored by pillars. The earth was the only known domain—the realm beyond it was considered unknowable.

The Underworld (Sheol) was a watery or dusty prison from which no one returned. Regarded as a physical place beneath the earth, it could be reached only through death.



# Afterlife in the Bible

At that time Michael, the great prince, the protector of your people, shall arise. There shall be a time of anguish, such as has never occurred since nations first came into existence. But at that time your people shall be delivered, everyone who is found written in the book. Many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Those who are wise shall shine like the brightness of the sky, and those who lead many to righteousness, like the stars forever and ever. (Daniel 12:1–3)

# After life in the Bible

But the souls of the righteous are in the hand of God, and no torment will ever touch them. In the eyes of the foolish they seemed to have died, and their departure was thought to be a disaster, and their going from us to be their destruction; but they are at peace. For though in the sight of others they were punished, their hope is full of immortality. (Wisdom 3:1–4)

# After life in the Bible

The mother was especially admirable and worthy of honourable memory. Although she saw her seven sons perish within a single day, she bore it with good courage because of her hope in the Lord. She encouraged each of them in the language of their ancestors. Filled with a noble spirit, she reinforced her woman's reasoning with a man's courage, and said to them, "I do not know how you came

into being in my womb. It was not I who gave you life and breath, nor I who set in order the elements within each of you. Therefore the Creator of the world, who shaped the beginning of humankind and devised the origin of all things, will in his mercy give life and breath back to you again, since you now forget yourselves for the sake of his laws."

(2Maccabees 7:20–23)

# After life in the Bible

So it is with the resurrection of the dead. What is sown is perishable, what is raised is imperishable. It is sown in dishonour, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a physical body, it is raised a spiritual body. If there is a physical body, there is also a spiritual body. Thus it is written, "The first man, Adam, became a living being"; the last Adam became a life-giving spirit. But it

is not the spiritual that is first, but the physical, and then the spiritual. The first man was from the earth, a man of dust; the second man is from heaven. As was the man of dust, so are those who are of the dust; and as is the man of heaven, so are those who are of heaven. Just as we have borne the image of the man of dust, we will also bear the image of the man of heaven.

(1Corinthians 15:42–49)

# General background

- Apocalyptic outlook and teaching
- Accepted by the Pharisees and Jesus
- Rejected by the Sadducees
- Generally accepted

# Resurrection in the NT

- 1 Cor 15
- The four Gospels
- NB: Empty Tomb Proclamations
- NB: Resurrection Appearance Narratives

Paul	Mark	Matthew	Luke	John
Third Day (no narrative)	ETP Mary Magdalene Women	ETP Mary Magdalene Women	ETP Mary Magdalene	ETP Mary Magdalene Peter and BD Mary Magdalene
RAN Cephas and the Twelves			RAN Emmaus	
RAN 500			RAN Jerusalem	RAN Jerusalem 1 Disciples minus Thomas
RAN James and the Twelve		RAN Galilee	RAN Bethany	RAN Jerusalem II Thomas Present
Paul (later)				Conclusion 1
				RAN Sea of Tiberias
				Conclusion II

# At the empty tomb

## At the tomb

Mark 16

**Matthew 28**

Luke 24

John 20

## time

Very early  
1st day of the week  
sun risen

**1st day of the week  
dawning or drawn on**

1st day of the week  
early dawn

Early  
1st day of the week  
still dark

## women

Mary Magdalene  
Mary, mother of James  
Salome

**Mary Magdalene  
other Mary**

Mary Magdalene  
Mary, mother of James  
Joanna; others

Mary Magdalene  
another (?) "we" (v.2)

## purpose

brought spices;  
came to anoint

**came to see the tomb**

spices from Friday;  
took spices along

## visual phenomenon

stone rolled back  
youth sitting  
inside, on the right

**earthquake  
angel descended  
he rolled back the  
stone  
he sat on it (outside)**

stone rolled back  
two men standing  
(inside)  
angels

stone rolled away;  
(later) two angels sitting  
inside

## conversation

Youth said:  
not to fear;  
Jesus is risen;  
tell disciples he is going  
to Galilee

**Angel said:  
Jesus is risen;  
tell disciples he is  
going to Galilee**

Men asked question:  
Why seek living among  
the dead;  
Recalled prophecy  
made in Galilee

(later) angels asked  
Why do you weep?  
  
she thought the body  
was stolen

## Reaction of the women

fled trembling  
told no one

**went away quickly  
with fear and great  
joy to tell the disciples**

returned;  
told the eleven and all  
the rest

went and told Peter and  
the other disciple

# Matthew 28:1-10

Matt. 28:1 After the sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary went to see the tomb. 2 And suddenly there was a great earthquake; for an angel of the Lord, descending from heaven, came and rolled back the stone and sat on it. 3 His appearance was like lightning, and his clothing white as snow. 4 For fear of him the guards shook and became like dead men. 5 But the angel said to the women, "Do not be afraid; I know that you are looking for Jesus who was crucified. 6 He is not here; for he has been raised, as

he said. Come, see the place where he lay. 7 Then go quickly and tell his disciples, 'He has been raised from the dead, and indeed he is going ahead of you to Galilee; there you will see him.' This is my message for you." 8 So they left the tomb quickly with fear and great joy, and ran to tell his disciples. 9 Suddenly Jesus met them and said, "Greetings!" And they came to him, took hold of his feet, and worshiped him. 10 Then Jesus said to them, "Do not be afraid; go and tell my brothers to go to Galilee; there they will see me."

# Observations

- Things I noticed
- Next step: comparing Mark and Matthew

# Mark

# Matthew

**1** When the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome bought aromatic spices so that they might go and anoint him.

**2** And very early on the first day of the week, at sunrise, they went to the tomb.

**3** They had been asking each other, "Who will roll away the stone for us from the entrance to the tomb?"

**4** But when they looked up, they saw that the stone, which was very large, had been rolled back.

**5** Then as they went into the tomb, they saw a young man dressed in a white robe sitting on the right side; and they were alarmed.

**6** But he said to them, "Do not be alarmed. You are looking for Jesus the Nazarene, who was crucified. He has been raised! He is not here. Look, there is the place where they laid him.

**7** But go, tell his disciples, even Peter, that he is going ahead of you into Galilee. You will see him there, just as he told you."

**8** Then they went out and ran from the tomb, for terror and bewilderment had seized them. And they said nothing to anyone, because they were afraid.

**1** Now after the Sabbath,

at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb.

**2** Suddenly there was a severe earthquake, for an angel of the Lord descending from heaven came and rolled away the stone and sat on it.

**3** His appearance was like lightning, and his clothes were white as snow.

**4** The guards were shaken and became like dead men because they were so afraid of him.

**5** But the angel said to the women, "Do not be afraid; I know that you are looking for Jesus, who was crucified. **6** He is not here, for he has been raised, just as he said. Come and see the place where he was lying.

**7** Then go quickly and tell his disciples, 'He has been raised from the dead. He is going ahead of you into Galilee. You will see him there.' Listen, I have told you!"

**8** So they left the tomb quickly, with fear and great joy, and ran to tell his disciples.

**9** But Jesus met them, saying, "Greetings!" They came to him, held on to his feet and worshiped him.

**10** Then Jesus said to them, "Do not be afraid. Go and tell my brothers to go to Galilee. They will see me there."

# The women present

**Mark 15:40** There were also women, watching from a distance. Among them were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome.

**Mark 15:47** Mary Magdalene and Mary the mother of Joses saw where the body was placed.

**Mark 16:1** When the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome bought aromatic spices so that they might go and anoint him.

**Matt. 27:56** Among them were Mary Magdalene, Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

**Matt. 27:61** (Now Mary Magdalene and the other Mary were sitting there, opposite the tomb.)

**Matt. 28:1** Now after the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb.

**Luke 24:10** Now it was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them who told this to the apostles.

**John 19:25** Now standing beside Jesus' cross were his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene.

**John 20:1** Now very early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been moved away from the entrance.

# Women present

- Luke 8:1 Some time afterward he went on through towns and villages, preaching and proclaiming the good news of the kingdom of God. The twelve were with him, 2 and also some women who had been healed of evil spirits and disabilities: Mary (called Magdalene), from whom seven demons had gone out, 3 and Joanna the wife of Cuza (Herod's household manager), Susanna, and many others who provided for them out of their own resources.
- NB Mary Magdalene is not otherwise mentioned in the Gospels. She is not the sinful woman who washed Jesus feet with her tears.

# Comparisons

- Matthew is a substantial rewriting
- Omissions and additions
- Spices / going to anoint / omission of the stark ending
- Angel / guards / appearance of Jesus himself
- Language: apocalyptic imagery

# A reminder

- There are two types of Easter stories: Empty Tomb Proclamation Narratives (ETP) and Resurrection Appearance Stories (RAS)
- Jesus was truly raised from the dead
- The gospels are not “reporters’ transcripts”!
- Each writer “adjusts” the basic story to bring out the meanings of interest to that community and writer
- The writers were also creative and constructed parable-like stories of the Risen Lord to address needs at the time of writing

## Mark

**1** When the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome bought aromatic spices so that they might go and anoint him.

**2** And very early on the first day of the week, at sunrise, they went to the tomb.

**3** They had been asking each other, "Who will roll away the stone for us from the entrance to the tomb?"

## Matthew

**1** Now after the Sabbath,

at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb.

- **Matthew simplifies Mark's double time reference**
- **Matthew drops the identification of "other" Mary**
- **Matthew drops Salome**
- **Mary the mother of James?**
- **The buying of the spices is omitted because they go to look at the tomb**
- **Mark 16:3 is therefore not necessary**

## Mark

**4** But when they looked up, they saw that the stone, which was very large, had been rolled back.

**5** Then as they went into the tomb, they saw a young man dressed in a white robe sitting on the right side; and they were alarmed.

## Matthew

**2** Suddenly there was a severe earthquake, for an angel of the Lord descending from heaven came and rolled away the stone and sat on it.

**3** His appearance was like lightning, and his clothes were white as snow.

**4** The guards were shaken and became like dead men because they were so afraid of him.

- **Earthquakes: Matthew likes them and he has three earthquakes**
- **Angel: apocalyptic messenger (lightning, white, snow)**
- **Matthew likes angels: Mk (6), Mt (20), Lk (25), Jn (3)**
- **Only in Matthew is the tomb guarded and sealed**
- **Gentle irony: those who guarded the "dead" Jesus appear to be dead**

## Matthew Cross

**27:51** At that moment; the earth shook, and the rocks were split; **52** The tombs also were opened **53** After his resurrection they came out of the tombs and entered the holy city and appeared to many **54** they were terrified

## Matthew Empty Tomb

**2** Suddenly, there was a great earthquake; for an angel of the Lord, descending from heaven, came and rolled back the stone and sat on it. **4** for fear of him the guards shook and become like dead men

### Notice the similarities:

- Earthquake
- Open tomb(s)
- Terrified / for fear of him

**Matthew is joining the interpretation of the cross with the resurrection**

## Mark

**6** But he said to them, "Do not be alarmed. You are looking for Jesus the Nazarene, who was crucified. He has been raised! He is not here. Look, there is the place where they laid him.

**7** But go, tell his disciples, even Peter, that he is going ahead of you into Galilee. You will see him there, just as he told you."

**8** Then they went out and ran from the tomb, for terror and bewilderment had seized them. And they said nothing to anyone, because they were afraid.

## Matthew

**5** But the angel said to the women, "Do not be afraid; I know that you are looking for Jesus, who was crucified. **6** He is not here, for he has been raised, just as he said. Come and see the place where he was lying.

**7** Then go quickly and tell his disciples, 'He has been raised from the dead. He is going ahead of you into Galilee. You will see him there.' Listen, I have told you!"

**8** So they left the tomb quickly, with fear and great joy, and ran to tell his disciples.

- **The angel knows before the women speak**
- **Who was / is crucified (the tense in Greek is special)**
- **Matthew likes angels: Mark (6), Matthew (20), Luke (25), John (3)**
- **Galilee: the place of the mission and so the place of the commission**
- **Considerable changes here to Mark's version**

— **9** But Jesus met them, saying, “Greetings!” They came to him, held on to his feet and worshiped him.

— **10** Then Jesus said to them, “Do not be afraid. Go and tell my brothers to go to Galilee. They will see me there.”

- **Mark has no appearance stories at all**
- **This scene at the empty tomb is special to Matthew**
- **Compare and contrast John**
- **What is it?**
- **Generally scholars say: it is constructed by Matthew**
- **How did he do that? And why?**

## Matthew (vv.1-8)

**2** And behold,  
**5** But the angel said to the women,  
"Do not be afraid,  
**7** Then go ... and tell his disciples  
to Galilee;  
there you will see him.

## Matthew (vv. 9-10)

**9** And behold,  
**10** Then Jesus said to them,  
"Do not be afraid;  
go and tell my brothers  
to go to Galilee,  
and there they will see me."

- **The new story is based on the old; conservatively**
- **Matthew did this before on the Gethsemane scene**
- **He is making explicit the implicit in Mark**
- **Although "not here", they women encountered the Risen Lord**
- **On their mission of proclamation, they meet Jesus**

# Some conclusions

- Matthew receives Mark
- Matthew edits the narrative for his time and place
- Matthew rejects Mark's stark ending
- Matthews adds a RAN (otherwise unattested)

# Conversation

