

Run It

Matthew 28:1-8

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I. The Setting v. 1-4 – Set the Scene - Who and Where and When

- a. Sabbath - the seventh day of the week in Israel's calendar, marked by rest fr. work and by special religious ceremonies
 1. In short, Jesus declared himself Lord of the sabbath. He consistently rejected man-made sabbath *halakhah*. He freed the sabbath from human restrictions and encumbrances and restored it by showing its universal import for all men so that every person can be the beneficiary of the divine intentions and true purposes of sabbath rest and joy. Carson has concluded, "There is no hint anywhere in the ministry of Jesus that the first day of the week is to take the character of the Sabbath and replace it"
 2. This careful chronological statement according to Jewish days clearly means that before the sabbath was over, that is before six P.M., this visit by the women was made "to see the sepulchre. They had seen the place of burial on Friday afternoon (Mark 15:47; Matt. 27:61; Luke 23:55). They had rested on the sabbath after preparing spices and ointments for the body of Jesus (Luke 23:56), a sabbath of unutterable sorrow and woe. They will buy other spices after sundown when the new day has dawned and the sabbath is over (Mark 16:1). Both Matthew here and Luke (23:54) use dawn (ἐπιφωσκω [*epiphōskō*]) for the dawning of the twenty-four hour-day at sunset, not of the dawning of the twelve-hour day at sunrise. The Aramaic used the verb for dawn in both senses. The so-called Gospel of Peter has ἐπιφωσκω [*epiphōskō*] in the same sense as Matthew and Luke as does a late papyrus. Apparently the Jewish sense of "dawn" is here expressed by this Greek verb. Allen thinks that Matthew misunderstands Mark at this point, but clearly Mark is speaking of sunrise and Matthew of sunset. Why allow only one visit for the anxious women?
- ii. Dawn first day of the week

1. at the dawning on the first (day) of the seven (i.e., week)," indicates (cf. 1 Cor 16:2). The time indicated is thus early Sunday morning
2. The women, having observed the Sabbath and waited until the following dawn, set forth to visit the tomb on the first day of the week. Mark and Luke and John (but not the Gospel of Peter) all place the visit at Sunday dawn; so we incline to think this circumstance was a firm part of the Jesus tradition. The literal dawning of a new day signals a new period of history.

b. Characters

i. Mary Magdalene

1. Magdalene as one who observed the crucifixion (Matt 27:56), the burial (Matt 27:61), and the (empty) tomb which she had come out to see (Matt 28:1). Matthew, however, departs from the Markan story in citing the names and purpose of the women who accompanied Mary Magdalene. Matthew also significantly varies from Mark insofar as Matthew states that the women joyfully, albeit fearfully, ran from the empty tomb in order to tell the disciples the good news. Subsequently they encountered the risen Jesus who likewise entrusted to them the task of announcing the pascal proclamation (Matt 28:9–10). This pair of verses, which describe the women taking hold of Jesus' feet and worshipping him, is a literary doublet of the account of the appearance of the angel of the Lord.
2. **Unto the women** (ΤΑΙΣ ΓΥΝΑΙΚΙΝ [tais gunaixin]). According to John, Mary Magdalene had left to go and tell Peter and John of the supposed grave robbery (John 20:1f.).

ii. Mary - the other Mary," is presumably Mary the mother of James and Joseph, referred to in 27:5

1. Came to look at the grave
 - a. to see the tomb," perhaps to pray or to mourn (cf. their presence near the tomb during Jesus' interment [27:61]).
 - b. Not to see if he had Risen
 - c. To see the tomb' (cf. Mk 15:47) is unexplained. Mark's explanation—to anoint Jesus (Mk 16:1)—is missing.
 - d. Mark 16:1 explains the purpose of their visit: after the Sabbath had passed, they wished to anoint Jesus' body with spices to give him a more appropriate embalming. Perhaps they were hoping to talk the guard into helping them get into the tomb.
2. that the women became the first custodians of this message and thus in effect became the first proclaimers of the key element of the kerygma. The absent disciples must at first rely on the testimony of women. All this supports the historical reality of this

pericope. No invented story in that culture would have given the women such prominence and entrusted the first proclamation of the resurrection, and indeed the initial witness of it (vv 8–10), to such questionable witnesss

3. Mk 16:1 mentions Mary Magdalene, Mary the wife or mother of James, and Salome. Matthew assimilates to 27:61 (q.v.). See further on 27:55 (where the women are onlookers). The two Marys now become witnesses to Jesus' resurrection as well as his death and burial

iii. Disciples?

1. Not there

iv. Angel of the Lord

1. Lightning
2. Clothing White as Snow
3. Sitting The angel's sitting (v. 2) perhaps indicates a note of completion or triumph. The angel sits upon the stone —an elevated posture of triumph

v. Guards

1. Shook for Fear
2. Became Like Dead Men
 - a. they became like dead men" (for the same expression as a sign of fear, cf. Rev 1:17). Perhaps it is meant that they fainted from the shock. The irony is not to be missed: the ones assigned to guard the dead themselves appear dead while the dead one has been made alive.

II. The Message vs. 5-7

a. Do not be Afraid

b. He is not Here

- i. He Has Risen **to enter into or to be in a state of life as a result of being raised**

1. Come See

c. Go

- i. Quickly

d. Tell

- i. He has Risen

1. Risen - This is the heart of the testimony of the angel to the women. It is what Paul wishes Timothy never to forget (2 Tim. 2:8),

- ii. He is ahead

1. To Galilee

- a. The statement προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν, “he goes before you to Galilee,” recalls words of Jesus himself recorded in 26:32; it is repeated by the risen Jesus in v. 10 and finds its fulfillment in v. 16. The resurrection of Jesus, however, is to be more than a report for the disciples. In Galilee (ἐκεῖ, “there”) αὐτὸν ὄψεσθε, “you will see him,” a promise repeated to the women by the risen Jesus in v. 10.
2. You will See Him

III. The Response v. 8

- a. Left Quickly
 - i. Fear **the product of an intimidating/alarming force**
 - ii. Great Joy **the experience of gladness**
 1. The reference to the women leaving the tomb ταχύ, “quickly,” corresponds to the angel’s command ταχύ πορευθεῖσαι, “go quickly” (v. 7). Although the women had not overcome their fear (μετὰ φόβου, “with fear”), despite the exhortation of the angel not to fear (v. 5), they were simultaneously filled with χαρᾶς μεγάλης, “a great joy”
 2. Mt 28:1, then ‘the women who come (surely with sadness) to confirm Jesus’ death become (with great joy) the first witnesses to his resurrection’
 3. The women begin to do as they are told. “Hurried away” translates *went away quickly* and matches the command “go quickly” of v. 7. Their emotions understandably mix fear and joy. Mark 16:8, if the original ending of Mark, refers to a temporary state and presupposes knowledge of subsequent behavior that would include the women’s joy and the proclamation of their message
- b. Ran
- c. Report
 - i. To the disciples