

28:1-4

Now after the Sabbath,¹ as the first day of the week Two fun facts: 1.

Matthew identifies days of the week by number no other time; 2. No author in the N.T. identifies any other day of the week by a number besides the **first day of the week**. It really makes a person wonder if this was because the N.T. church would have identified with this day through their acts of worship (Acts 20:7; 1

Corinthians 16:1) **began to dawn, Mary Magdalene and the other Mary came to see the tomb.** The

ones who had been at the cross, and the ones who had been at the burial

could not have possibly gone to the wrong tomb as some suggest. Lest we think they are coming to confirm the empty tomb, we are told by Mark they are coming to fulfill the anointing of Jesus in His burial. At any rate, the women are about to be the first preachers of the Gospel: the resurrection of a crucified Savior.

Before the 2 nd Saying at the cross	After death of Christ at the cross	After death of Christ at the cross	At the burial & Sunday at the tomb	At the burial	Sunday Morning at the tomb	Sunday Morning at the tomb	Sunday Morning at the tomb
Mary, Jesus' Mother							
Mary, Cleophas' wife	Mary, mother of James and Joses	Mary, the mother of James the Less and Joses.	"Other Mary"	Mary, the mother of Joses	Mary, the mother of James	Mary the mother of James	
His mother's sister	The mother of Zebedee's children	Salome			Salome		
Mary Magdalene	Mary Magdalene	Mary Magdalene	Mary Magdalene	Mary Magdalene	Mary Magdalene	Mary Magdalene Joanna	Mary Magdalene
John 19:25	Matthew 27:56	Mark 15:40	Matthew 27:61 & 28:1	Mark 15:47	Mark 16:1	Luke 24:10	John 20:1

2 And behold, there was a great earthquake; The second grand earthquake in three days occurs (see 27:51), and it seems to have been caused by **an angel** It was angels that orchestrated the safe passage of Jesus in the times of Herod the Great (chapters 1-2). It was angels that ministered to him following the temptation in the wilderness (chapter 4). It's angels that Jesus has been promising would be involved in the judgment of the great day (chapters, 13, 16, 24, 25), and it is angels that Jesus said were at His disposal. To think that it is but one that came down to roll the stone away from the door...

An angel of the Lord another grand proof-text that there has always been more than one **angel of the Lord**. **descended from heaven, and came and rolled back the stone** Perhaps the only witness to the resurrection is this stone.²

from the door, and sat on it. ³**His countenance was like lightning, and his clothing as white as snow.**

Other Scripture tells us that this was done so that the empty tomb could be seen. **4 And the guards shook for fear of him, and became like ^edead men.** Frozen from fear? They certainly had a story to tell. At any rate, we come away with an understanding that angels are not "cute." Matthew may be playing on a dead stone rolling at the quaking of the earth with these men becoming "shaken" into an inanimate state themselves...like stones.

28:5-10

¹In my desire to remain purely Matthean, I include this here and, with my integrity, I cannot remember the true source (but it is not me): *Mary Magdalene and the other 3 women approached the tomb while it was still dark (John 20:1). They immediately run (full of fear and supposing the body was stolen) to tell Peter and John who return to a grave as "dawn began" (Matthew 28:1) and inspect the grave clothing. As they leave without saying a word, Mary and the other women notice two angels inside the tomb (Luke; John) and one on the stone (Matthew) who preach the Gospel (resurrection of the dead Savior) to them and send them to the disciples. Mary Magdalene still believes the body has been stolen (Matthew 28:8). Jesus makes Himself known to the ladies after their thinking He was the gardener (compare Matthew 28:9-10 and John 20:11-18). They proceed to tell the disciples of their seeing Christ (Mark 16:10-11; Luke 24:10-12; John 20: 18). Peter returns to the tomb again for another look (Luke 24:12) and afterwards sees Jesus Himself (Luke 24:34; 1 Corinthians 15:5).*

²<https://thegrayhavens.bandcamp.com/track/the-stone> [accessed April 14, 2017]. A magnificent song based primarily on the other Gospel accounts more than Matthew, but an amusing and powerful idea indeed.

^dDan. 7:9; Mark 9:3; Acts 1:10

^eRev. 1:17

But the angel answered and said to the women, “Do not be afraid, this amazing Gospel opens with hopes that Joseph...the other “just man” would also not be afraid of the angel (1:20). **for I know that you seek Jesus who was crucified. 6 He is not here;** Nobody saw Him leave. One thing is clear, He’s not there. **for He is risen, ^fas He said.** If we define the Gospel as Paul does in 1 Corinthians 15, then these disciples are here confirmed as “not saved” for they did not, to this point, that these disciples were not “believers in the Gospel”—neither did the women (or else they wouldn’t be bringing more spices).³ **Come, see the place where the Lord lay.** Introducing the notion that there were many places one could lay in this borrowed tomb in which no other man had lain. **7 And go quickly and tell His disciples that He is risen from the dead, and indeed ^gHe is going before you into Galilee; there you will see Him. Behold, I have told you.” 8 So they went out quickly from the tomb with fear** fearing, perhaps, what it would mean for them. **and great joy, and ran to bring His disciples word. 9 And as they went to tell His disciples, behold, Jesus met them, saying, “Rejoice!” So they came and held Him by the feet and worshiped Him. 10 Then Jesus said to them, “Do not be afraid.** Taken with verse 8, Jesus says “keep the joy” (verse 9) and drop the fear. **Go and tell My brethren** Isn’t this something? He calls His disciples **brethren**. This is not unique to Matthew, and He, like, the other Gospel writers (and the Hebrews writer) seem to get Psalm 22:22 where “Christ is not ashamed to call them brethren” (Hebrews 2:11) as they record Jesus’ singing a hymn with His disciples after the Lord’s Supper. **Brethren** also helps the interpreter with Matthew 25:31-46 and identification of that third party.

to go to Galilee, and there they will see Me.”

^fMatt. 12:40; 16:21; 17:23; 20:19

³There are three groups of people then: Those who were purely O.T. believers (before Jesus); 2. Those who are purely N.T. believers (like us); 3. Those who were O.T. believers being confronted in N.T. times (following the death of Jesus) with N.T. truth.

^gMatt. 26:32; 28:10, 16